

# The North Carolina Standard.

THOMAS LORING,  
Editor and Proprietor.

THE CONSTITUTION AND THE UNION OF THE STATES.....THEY "MUST BE PRESERVED."  
RALEIGH, N. C. WEDNESDAY, FEBRUARY 28, 1838.

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**TERMS.**  
THE NORTH CAROLINA STANDARD, is published weekly, at three dollars per annum—payable half-yearly in advance; but it will be necessary for those living at a distance, or out of the State, to pay an entire year in advance. A subscriber failing to give notice of his desire to discontinue at the expiration of the period for which he may have paid, will be considered as having subscribed another year, and the paper continued, at the option of the Editor, until ordered to be stopped; but no paper will be discontinued, until all arrearages are paid.

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**Court Advertisements and Sheriff's Sales,** will be charged twenty-five per cent. higher than the usual rate.

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\* Letters to the Editor must come free of postage, or they may not be attended to.

**To the Patrons of the NORTH CAROLINA STANDARD.**

ALL persons indebted to the STANDARD Office for Subscriptions or Advertising, while in my possession, will please pay the same to Mr. THOMAS LORING, the present Editor and Proprietor of the Standard, who is authorized to collect and receipt for my name.

PHILO WHITE, 171-1/2.

Feb. 1, 1838.

**TEMPERANCE SOCIETY.**—AT a Meeting of the Raleigh Temperance Society, held at the Baptist Church, on Friday evening, February 16, 1838, it was

Resolved, That the members of the State Temperance Convention, who met at Pittsburgh, on the 25th of October last, have manifested a zeal in the cause that entitles them to the thanks of the friends of the Temperance Reformation throughout the State.

Resolved, That this Society cordially approves of the recommendation of the Pittsburgh Convention to hold a State Temperance Convention in this City, on the second Wednesday of March next; and that we will promote and encourage said Convention, to the utmost of our ability, and hereby pledge to our approbation and good will.

Resolved, That the members of the "Raleigh Temperance Society" respectfully and affectionately invite the attendance of Delegates from every Temperance Society in North Carolina; and would suggest that the present is a seasonable time to call into exercise, the patriotic energies and united councils of the friends of rational liberty and morality, in behalf of an institution that has for its object a salutary reform in the habits of a portion of our citizens, and a barrier against the inroads of vice, by the adoption of the principle of "total abstinence from ardent spirits." Resolved, That the members of the Raleigh Temperance Society be respectfully requested to give notice of the proposed Convention in this City on Wednesday, the 11th of March next.

D. H. HOLLAND, Sec'y. Feb. 21, 1838. 173-3/4.

**JUST RECEIVED**

**AT THE N. C. BOOK STORE,** and are

now opening a large and mixed collection of Books, in all the various departments of science and literature, consisting of Law, Medical, Historical, Classical, Miscellaneous, and the latest and most approved editions of English, Latin, Greek, French and Spanish School Books, among them are Murray's, Kirkham's, Smith's, Greenleaf's, Brown's, Ingersoll's, Grammars, with many others; Walker's, Webster's, Johnson's, Todd's Johnson's, Walker and Johnson's, Worcester's, and Turner's, also many other Dictionaries; Smith's Geography on the productive system; and a large assortment of new and enlarged containing nine full maps from Steel, Smith's Practical and Mental, Arithmetic on a new plan.

Smith's New Grammar on the productive system with numerous additions and improvements.

Pike's, Parley's, Miss Beecher's, Davie's, Smiley's, Emerson's, parts 1st, 2d and 3d, Colburn's, Sequel to do; Adams's, and Babolt's Arithmetic; Webster's, N. York, Juvenile, Emerson's National, Hazen's and Worcester's Spelling Books; and a great variety of Testaments and Bibles. Toy do; National, Porter's Rhetorical, Murray's English, Introduction to do. Sequel to do. Emerson's 1st and 2nd and 3rd Class, Cobb's Juvenile parts 1st, 2d and 3d, Putnam's Analytical, Introduction to do. Sequel to do. Kirkham's Elocution. New York No. 1, 2 and 3 American First Class Book and The Young Reader, Moral Instructor, Reading Companion, Classical Speaker, Columbian Orator, Young Ladies Class Book, and United States's Speaker, also Parley's 1st and 2nd and 3rd Book of Hist. Parley's School and Juvenile Reading Books and a great variety of others.

Blake's, Wilkin's, Guy and Ruth's, Herschell's, and Ooster's Astronomy, Burritt's Geography of the Heavens & Atlas, Goodrich's, Hale's, Willard's, Grimshaw's and Heldrich's Hist of the United States. Grimshaw's England, Grimshaw's France, Grimshaw's Greece, and Grimshaw's History of the United States. South America, Tyler's History, Whipple's Compend, Worcester's Elements, of do. Parley's 1st and 2nd and 3rd Book of History, Child's History of United States, Parley's Histories for Children, also Comstock's, Blake's, Jones' Grund's and Olmsted's National Philosophy, Comstock's, Jones', and Comstock's on Chemistry. Mrs. Lincoln's England, Grimshaw's, Greece, do. South America, Tyler's History, Whipple's Compend, Worcester's Elements, of do. Parley's 1st and 2nd and 3rd Book of History, Child's History of United States, Parley's Histories for Children, also Comstock's, Blake's, Jones' Grund's and Olmsted's National Philosophy, Comstock's, Jones', and Comstock's on Chemistry. Mrs. Lincoln's England, Grimshaw's, Greece, do. South America, Tyler's History, Whipple's Compend, Worcester's Elements, of do. Parley's 1st and 2nd and 3rd Book of History, Child's History of United States, Parley's Histories for Children, also Comstock's, Blake's, Jones' Grund's and Olmsted's National Philosophy, Comstock's, Jones', and Comstock's on Chemistry.

At that time, Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people, that I lived in momentary dread of an insurrection. To repress it, I had but a single Centurion, and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiable thirst of empire!—to extend our conquests beyond the means of defending them.

Among the various rumors which came to my ears, there was one that attracted my attention. A young man, it was said had appeared in Galilee, preaching with a noble unction, a new law in the name of the God who had sent him.

At first I was apprehensive that his design was to stir up the people against the Romans; but soon were my fears dispelled: Jesus of Nazareth spoke rather as a friend to the Romans than of the Jews.

One day, in passing by the place of Silon, where there was a great concourse of people, I observed in the midst of the group, a young man leaning against a tree, who was calmly addressing the multitude. I was told that it was Jesus.

This I could easily have suspected, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His golden colored hair and beard gave to his appearance a celestial aspect. Never have I seen a sweeter or a more serene countenance. What a contrast between him & his hearers, with their black beards and tawny complexions! Unwilling to interrupt him by my presence, I continued my walk, but signified to my Secretary to join the group and listen.

My Secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encamped in Etruria; waiting for Catalina.—Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language.—He was devoted to me, and was worthy my confidence.

On returning to the Pretorium, I found Manlius, who related to me the words that Jesus had pronounced at Silon. Never have I heard in the Portico, or read in the works of the philosophers, any thing that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Cesar or not, Jesus replied: "Render unto Cesar the things that are Cesar's, and unto God the things that are God's."

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested and exiled to Pontus; but this would have been contrary to that justice which has always characterized the Romans. This man was neither seditious nor rebellious. I extended to him my protection, unknown perhaps to himself.—He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any pretorian mandate.

Should it ever happen—may the gods avert the omen!—should it ever happen, I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to his noble toleration that Rome shall owe her premature obsequies—whilst I, miserable wretch!—I shall have been the instrument of what the Christians call Providence, and we—Destiny.

FROM THE LOUISVILLE JOURNAL.  
**Pontius Pilate at Vienna.**

Translated and abridged from the "Courrier des Etats Unis."

Vienna in Dauphiny, a province of France, the ancient capital of transalpine Gaul under the Romans, is situated on the river Rhone. There, on the left bank of that beautiful stream is seen a tomb of ancient architecture, which, according to tradition, is the tomb of Pontius Pilate—Pilate, under whose government Jesus Christ suffered! *Passus est sub Pontio Pilato.* It was in Vienna also that the wandering Jew revealed himself in 1777—a most remarkable occurrence, the spot that contained the ashes of the judge of the Righteous, was to be trodden upon by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript found in a monastery near Vienna:

It was under the reign of Caligula; when C. Marcianus was praetor at Vienna, that an old man, bent with age, yet of a tall stature, was seen to descend from his litter and enter a house of modest appearance near the temple of Mars. Over the door of this house was written in red letters, the name of F. Albinus. He was an old acquaintance of Pilate's. After mutual salutations, Albinus observed to him, that many years had elapsed since their separation. "Yes," replied Pilate, "many years—years of misfortune and affliction. Accused by the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomsoever has borne it. One of my ancestors imprinted an indelible mark of infamy on the fair front of Imperial Rome, when the Romans passed under the *Candian Furcula* in the Samnite war. Another perished by the hands of the Parthians in the war against Arminius. And I—miserable me!—

"You miserable!" asked Albinus; "what have you done to entail misery on you? True, the injustice of Caligula has exiled you to Vienna, but for what crime? I have examined your affair at the *Tabularium*. You are denounced by Vitellus, prefect of Syria, your enemy, for having chastised the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves on Mount Garizim. You are also accused of acting thus out of hatred against the Jews!"

"No!" replied Pilate, "no! by all the gods, Albinus, it is not the injustice of Cesar that afflicts me."

"What then is the cause of your affliction?" continued Albinus. "Long have I known you—sensible, just, humane. I see it; you are the victim of Vitellus!"

"Say not so, Albinus—say not that I am the victim of Vitellus—No! I am the victim of a Higher Power! The Romans regard me as an object of Cesar's disgrace; the Jews, as the severe Proconsul; the Christians, as the executioner of their God!"

"Of their God, did you say, Pilate?—Impious wretches!—Adore a God born in a manger, and put to death on the cross!"

"Beware, Albinus, beware!" continued Pilate. "If the Christ had been born under the purple, he would not have been adored. Listen. To your friendship I will submit the events of my life; you will afterwards judge whether I am worthy of your hospitality."

On my arrival at Jerusalem, I took possession of the Pretorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Judea, with the high priest and his officers. At the appointed hour, no guest appeared. This was an insult offered to my dignity. A few days afterwards, the Tetrarch deigned to pay me a visit. His department was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Gentiles, and to offer up libations with them.—I thought it expedient to accept of his excuse; but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors.

At that time, Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people, that I lived in momentary dread of an insurrection. To repress it, I had but a single Centurion, and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiable thirst of empire!—to extend our conquests beyond the means of defending them.

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But this unlimited freedom granted to Jesus, revolted the Jews—not the poor but the rich & powerful. It is true, Jesus was severe on the latter; and this was a political reason, in my opinion, not to control the liberty of the Nazarene. "Scribes and Pharisees!" would he say to them, "you are a race of vipers!—you resemble painted sepulchres!" At other times he would sneer at the proud alms of the Pharisee, telling him that the mite of the widow was more precious in the sight of God.

New complaints were daily made at the Pretorium, against the insolence of Jesus. I was even informed that some misfortune would befall him—that it would not be the first time that Jerusalem had stoned those who called themselves Prophets—and that, if the Pretorium refused justice an appeal would be made to Cesar.

This I had prevented; by informing Cesar of all that had happened. My conduct was approved of by the Senate, and I was promised a reinforcement of troops after the termination of the Zarthian war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish tranquillity in the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requesting an interview with him at the Pretorium. He came.

Oh, Albinus! now that my blood runs cold in my veins, and that my body is bent down under the load of years, it is not surprising that Pilate should sometimes tremble; but then I was young—in my veins flowed the Spanish, mixed with the Roman blood, as incapable of fear as it was of petit emotions.

When the Nazarene made his appearance, I was walking in my basilic, and my feet seemed fastened, with an iron hand, to the marble pavement. He was calm, the Nazarene—calm as innocence. When he came to me, he stopped, and, by a simple gesture, seemed to say to me, here I am.

For some time, I contemplated, with admiration and with awe this extraordinary type of a man—a type unknown to our numerous sculptors, who have given form and figure to all the gods and all the heroes.

"Jesus," said I to him at last—and my tongue faltered—"Jesus of Nazareth, I have granted you, for these last 3 years, ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato: but this I know, that there is in your discourses, a majestic simplicity that elevates you far above those great philosophers.—The emperor is informed of it; and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you, that your discourses have raised up against you powerful and inveterate enemies.—Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred.—You are doubly incensed against you, on account of your sayings against me, on account of the liberty extended toward you. They even accuse me indirectly of being leagued with you; for the purpose of depriving the Hebrews of the little civil power which Rome has lent to them. My request—I do not say my orders—is, that you be more circumspect for the future, & more tender in rousing the pride of your enemies, lest they raise up against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied: "Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain because it will uproot the trees of the valley, the torrent will answer you, that it obeys the laws of the Creator. God alone knows whether flow the waters of the torrent. Verily, I say unto you; before the rose of Sharon blossoms, the blood of the just will be spilt."

"Your blood shall not be spilt," replied I, with emotion. "You are more precious in estimation, on account of your wisdom, than all these turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Cesar, and construe our bounty into fear. Insolent wretches!—They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. My Pretorium is open to you as a place of refuge—it is a sacred asylum."

Jesus carelessly shook his head, and said, with a graceful and divine smile:

"When the day shall have come, there will be no asylum for the Son of Man, neither on earth nor under the earth. The asylum of the Just is there (pointing to the heavens.) That which is written in the books of the prophets must be accomplished."

"Young man," answered I mildly, "you oblige me to convert my request into an order.—The safety of the province which has been confided to my care requires it. You must observe more moderation in your discourses. Do not infringe my orders; you know them. May happiness attend you! Farewell."

"Prince of the earth," replied Jesus, "I came not to bring war in the world, but peace, love, and charity. I was born the same day on which Cesar Augustus gave peace to me. I expect it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation."

So saying, he disappeared like a bright shadow behind the curtains of the basilic.

Herod the Tetrach, who then reigned in Judea and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death: but though proud of his regal dignity, yet he was afraid of committing an act that might diminish his influence with Cesar.

Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarene.

I replied, that Jesus appeared to me to be one of those grave philosophers that great nations sometimes produced: that his doctrine was by no means dangerous; and that the intention of Rome was, to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with ironical respect, he departed.

The great feast of the Jews was approaching; and their intention was to avail themselves of the popular exultation, which always manifests itself at the solemnities of the passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the Temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote to the prefect of Syria, requesting a hundred foot soldiers and the same number of cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city—too weak to suppress disorder, & having no other choice left than to tolerate it.

They had seized upon Jesus; and the seditious rabble, although they knew they had nothing to fear from the Pretorium, believing, on the faith of their leaders, that I winked at their sedition; continued vociferating—"Crucify him, crucify him!"

Three powerful parties at that time had combined together against Jesus. First, the Herodians and Sadducees, whose seditious conduct appeared to have proceeded from a double motive: they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the Roman emperor, and although, in this instance, I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms, I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility.—My proposal was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the Governor; but they bore with bitterness the severe reprimands which the Nazarene had, during three years, been continually throwing out against them wherever he went.—Too weak and too pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join in sedition and to profit by the disorder and confusion that result therefrom.

Jesus was dragged before the Council of the Priests and condemned to death. It was then that the High Priest, Caiaphas, performed a desecrated act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him, that as Jesus was a Galilean, the affair came within Herod's jurisdiction, and ordered Jesus to be sent thither. The wily Tetrach pretended humanity, and professing his deference to the lieutenant of Cesar, he committed the fate of the man to my hands.

Soon my palace assumed the aspect of a besieged citadel; every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth, the towns of Galilee, and the plains of Esdrelon. All Judea appeared to be pouring into the devoted city.

I had taken to wife a girl from among the Gauls, who pretended to see into futurity. Weeping, and throwing herself at my feet—"Beware," said she to me, "beware, and touch not this man, for he is holy. Last night, I saw him in a vision. He was walking on the waters—he was flying on the wings of the wind. He spoke to the tempest, to the palm tree, to the fishes of the lake—all were obedient to him. Behold! the torrent of Mount Cedron flows with blood—the statues of Cesar are soiled with the filth of the gentium—the columns of the Pretorium have given way, and the sun is veiled in mourning like the vestal in the tomb! O, Pilate! evil awaits thee. If thou wilt not listen to the words of thy wife, dread the curses of a Roman Senate—dread the frowns of Cesar!"

By this time my marble steps groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the Hall of Justice, followed by my guards, and asked the people in a severe tone, what they demanded? "The death of the Nazarene," they replied. For what crime? "He has blasphemed; he has prophesied the ruin of the Temple; he calls himself the Son of God—the Messiah—the King of the Jews." Roman justice, said I, punisheth not such offences with death. "Crucify him, crucify him!" shouted forth the relentless rabble.

The vociferations of the infuriated multitude shook the palace to the foundation. One man alone appeared calm in the midst of the tumult. He was like unto the Statue of innocence placed in the temples of the Euminiades. It was the Nazarene.

After many fruitless attempts to protect him from the fury of his merciless persecutors, I had the baseness to adopt a measure, which, at that moment appeared to me to be the only one that could save his life. I ordered him to be scourged; then, calling for a ewer, I washed my hands in presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed.

But in vain. It was his life that these wretches thirsted after. Often in our civil commotions, have I witnessed the furious animosity of the multitude; but nothing could ever be compared to what I beheld in the present instance. It might have been truly said that, on this occasion, all the phantoms of the infernal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off and whirled as a vortex, rolling along like living waves, from the portal of the Pretorium even unto Mount Zion, with howlings, screams, shrieks and vociferations, such as were never heard either in the seditions of Panonia, or in the tumults of the Forum. By degrees the day darkened like a winter twilight, such as had been seen at the death of the great Julius Cesar. It

was likewise towards the ides of March. I, the contemned governor of the rebellious province, was leaning against a column of my basilic, contemplating aghast the dreary gloom, this Theory of Tartarus dragging to execution the innocent Nazarene. All around me was a desert. Jerusalem had vomited forth her indwellers through the funeral gate that leads to the Gemoniae. An air of desolation and sadness enveloped me. My guard had joined the cavalry, and the Centurion, to display a shadow of power, was endeavoring to maintain order. I was left alone, and my breaking heart admonished me, that what was passing at that moment appertained rather to the history of the gods than to that of man. Loud clamors were heard proceeding from Golgotha, which borne on the winds appeared to announce an agony such as never had been heard by mortal ear. Dark clouds lowered over the pinnacle on the Temple, and their large ruptures settled over the city and covered it as with a veil. So dreadful were the signs that were manifested, both in the heavens and on the earth that Dionysius, the Aereopagite, is reported to have exclaimed, "Either the Author of Nature is suffering, or the Universe is falling apart."

Towards the first hour of the night, I threw my mantle around me, and went down into the city towards the gate of Golgotha. The sacrifice had been consummated. The crowd were returning home; still agitated, it is true, but gloomy, sad, taciturn. What they had witnessed, had struck them with terror and remorse. I also saw my little Roman Cohort pass by mournfully, the standard bearer having veiled his Eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I did not comprehend. Others were recounting prodigies almost similar to those which had so often smote the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt; then, looking back towards Mount Calvary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the Pretorium sad and pensive. On ascending the stair, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him, several women in tears. He threw himself at my feet, and wept bitterly. It is painful to see an old man weep—"Father," said I to him mildly, "who are you, and what is your request?" "I am Joseph of Arimathea," replied he, "and am come to beg of you, on my knees, the permission to bury Jesus of Nazareth."

"Your prayer is granted," said I to him; and, at the same time, ordered Manlius to take some soldiers with him, to superintend the interment, lest it might be profaned. A few days afterwards, the sepulchre was found empty. The disciples of Jesus published all over the country that he had risen from the dead, as he had foretold.

A last duty remained for me to perform, it was to communicate to Cesar the details of this deplorable event. I did it the same night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn.

At that moment the sound of clarions playing the air of Dianna, struck my ear. Casting my eyes towards the Caesarean gate, I beheld a troop of soldiers, and heard at a distance other trumpets sounding Cesar's march. It was the reinforcement that had been promised me—two thousand chosen men, who to hasten their arrival, had marched all night. "It has then been decreed by the Fates," cried I, wringing my hands, "that the great iniquity should be accomplished—that, for the purpose of averting the deeds of yesterday, troops should arrive to-day! Cruel destiny, how thou sportest with the affairs of mortals! Alas! it was but too true, what the Nazarene exclaimed when writhing on the cross: 'All is Consummated.'"

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