

THE SOUTHERN ÆGIS, AND HARFORD COUNTY INTELLIGENCER.

"LET US CLING TO THE CONSTITUTION AS THE MARINER CLINGS TO THE LAST PLANK"

WHEN THE NIGHT AND TEMPEST CLOSE AROUND HIM."

\$1 PER ANNUM.

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Poetical.

For the Southern Ægis.

"HOPE ON, HOPE EVER."

BY LIZZIE.

"Hope on, Hope ever," is a motto, in fine,
Which is wrapt in the prestige of humor divine;
And whether of sorrow may sadden life's way,
Let the sunshine of hope "lume the gloom of dismay."
In first Peter, first chapter, without semblance of trope,
Is the language, "Be sober, and to the end hope;"
Even to "hope against hope," is the moral I draw,
And to never despair is Divinity's law.
Beneath the huge billows that answer the storm,
Is darkness unclift by the chrysal of morn;
Yet secure in their beauty, hid forever from view,
Are ocean's pure gems robed in passionless hue;
But ah! if exhumed to the splendors of day,
With diamonds and rubies to embellish array,
Could the demon of pride and heartless attire,
Higher purity give, or fresh lustre inspire?
Wealth, fashion and fame may entrance from afar,
And the eye of Ambition may rest on their star,
But the heart that's athirst for the rapture above
Must dash from its portals such idols of love.
"Contentment with godliness"—our life as it may,
Is a sceptre of peace, 'mid the scenes of its way;
A jewel more precious than sparkles in crown,
Or annals of fame on the page of renown.
Then "Hope on, Hope ever," whatever may be-
tide,
Tho' fashion may scoff and folly deride,
The fate a kind Parent doth wisely design,
Can chasten our spirits for rapture divine.
FALLSTON, February, 1863.

The Brave at Home.

The maid who binds her warrior's sash,
With smile that well her pain dissembles,
The while beneath her drooping lash
One starry tear-drop hangs and trembles;
Though heaven alone records the tear,
And fame shall never know her story,
Her heart has shed a drop as dear
As ever dewed the fields of glory.

Miscellaneous.

From the Dubuque Herald.

VIEWS OF AN ABOLITIONIST CONGRESSMAN.

We give the leading points below of the speech of M. F. Conway, Republican Congressman from Kansas, lately delivered in the House of Representatives, on the subject of the war. He is the first of the Abolitionists to give in, that the object of the war cannot be accomplished, and that peace on any terms is preferable. We commend it to our Republican readers as being sound doctrine from one of their notabilities.

HE IS AGAINST RE-UNION.

Sir, I am not in favor of restoring the constitutional relations of the slaveholders to the Union, nor of the war to that end. On the contrary, I am utterly and forever opposed to both. I am in favor of the Union as it exists to-day. I am in favor of recognizing the loyal States as the American nation, based as they are on the principle of freedom for all, without distinction of race, color or condition. I believe it to be the manifest destiny of the American continent on this principle.

I conceive, therefore, that the true object of this war is to revolutionize the National Government by resolving the North into the nation and the South into a distinct public body, leaving us in a position to pursue the latter as a separate State. I believe that the direction of the war to any other end is a perversion of it, calculated to subvert the very object it was designed to effect.

HIS UNIONISM.

I have never allowed myself to indulge in that superstitious idolatry of the Union prevalent among simple but honest

people, nor that political cant about the Union so prevalent among the dishonest ones. I have simply regarded it as a form of government, to be valued in proportion to its merits as an instrument of national prosperity and power.

THE SOUTH INDEPENDENT.

The war which has come in between the North and the South for the past two years has made a revolution. It has substituted in the South another government for that of the Union. This is the fact, and the fact in such a matter is the important thing. It settles the law. No technicality in a question of this kind can stand. The war has utterly dissolved the connection between the North and the South, and rendered them separate and independent powers in the world. This is the necessary legal effect of civil war anywhere. It makes the belligerent parties independent for the time being, and, unless the one succumbs to the other, they continue independent of each other forever.

The principle is laid down by Vattel as follows:

"When a nation becomes divided into two parties, absolutely independent, and no longer acknowledging a common superior, the State is dissolved, and the war between the two parties stands upon the same ground, in every respect, as a public war between two different nations."—[Book III., chap. 17, p. 428.]

It is not to be wondered at, therefore, that so learned and profound a jurist as the honorable member from Pennsylvania (Mr. Stevens) should express the same opinion.

THE DEMOCRACY TRUE TO THE UNION.

The Democrats will not of course listen to separation for an instant. Such a suggestion, in their eyes, is treason—a proposition to dissolve the Union—for which one ought to be hanged. They expect the question whether the Union shall be restored by force or by compromise to be submitted to the people in the next election; and upon that to carry the country. Their plan is to oppose the Administration simply on its anti-slavery policy. They put in issue the confiscation act, the Missouri emancipation act, the President's proclamation of emancipation. These measures they pronounce unconstitutional, deny their validity, and everything done, or to be done in pursuance of them. In addition to this, they attack the Administration on account of its suspension of the writ of habeas corpus, false imprisonment, corruption, imbecility, &c., and a thousand other incidents. But on the war and the integrity of the Union, they are like adamant itself. They claim to favor the war for the sake of the Union, but to be for compromise rather than war. They say very truthfully, that the Republicans have tried for two years, and exhausted the country, and upon this claim the adoption of their method as all that is left to be done—This is the manner in which the politicians of the country propose to terminate this great conflict.

THE GREAT CONSERVATIVE PARTY.

An alliance seems recently to have been effected to this end between certain elements heretofore hostile. The Border State politicians are the remnant of the old Whig and Know Nothing parties, who, all their lives, cherished an intense hatred of the Democracy. They now unite with that party to effect this object. The Republicans of the Albany school, under the sagacious leadership of Mr. Weed, who, for long years fought the Van Buren regency, and finally broke it down through the agency of free soil, are also hand-in-glove with their old opponents. Thus the army of the Democracy takes the next great political battle, supported on the left by the followers of Clay and Crittenden, and on the right by the special friends of William H. Seward. Such a host may well feel confident. It is a combination for victory. The elements have been well shaped. Not in vain have the border State politicians thronged the hall of the Presidential Mansion. Not in vain has the discreet Secretary of State incurred the reputation of having become imbecile. Not in vain has the whole Administration suffered the odium of drifting with the tide for lack of a policy. They could well afford to dispense with the applause of the radicals, while they silently directed that under-current which was to refer the gigantic question, with which they would not grapple to the decision of another Presidential election.

THE ARMY CONSERVATIVE.

Without reference to the result of the war, I consider the chances of the conser-

vatives in the election far superior to that of the administration. Great reliance is placed by the latter on the vote of the soldiers; but, in my opinion, this is delusive. The soldiers will be affected in like manner with the rest of the people, and, moreover, will be tired of military service and anxious to return home. They will be dissatisfied from a thousand causes and desire a change. The suffering and indignation yet to be engendered by the unlimited issue of an irredeemable paper currency, will of itself overwhelm the administration party, and sink it deeper than plummet ever sounded. But the Democrats, in my judgment, safely calculate that they can take issue on any one of a hundred necessary incidents of the war, and defeat their opponents by a large majority.

THE PROCLAMATION A FAILURE.

Many suppose that the effect of the proclamation of emancipation will be to so thoroughly, speedily and completely annihilate and extirpate slavery, that the slaveholders will have no longer a motive to act together. This is an egregious mistake. The proclamation will have no such effect. Its constitutionality is denied. It is still unexecuted, and its validity undetermined. The whole subject is yet open to debate and final settlement. The Judicial Department is to render its decision upon it; and, in the meantime, it is to be the controlling issue in a popular election for President. This state of things will undoubtedly inspire the slaveholders with a more resolute purpose than ever. Their effort will not, as heretofore, be to prevent the Abolitionists from freeing their slaves, as a distant and speculative proposition, but to rescue him from the grasp of the enemy already actually laid upon him. It will redouble their will, and bring out every latent energy.

SUMNER HIS MAGNUS APOLLO.

The Senator from Massachusetts (Mr. Sumner,) who has lately been re-elected to serve another term of six years in the body he has so long adorned, should, in this crisis, point us to the proper action. His purely Northern character, his great abilities, his lofty aspirations, his sacrifices for freedom, the entire confidence of his State so spontaneously bestowed upon him—and that State the noblest in America—all single him out as one authorized and required to speak with a decisive voice on this great occasion.

There are also in this House gentlemen whose words on this momentous theme the country will listen to with intense interest. The honorable member from Pennsylvania (Mr. Thaddeus Stevens,) one of the truly great men of America—full of learning and wisdom—tried by long years of arduous service in this cause, who has never flinched, and is now re-elected in his district by overwhelming numbers, stands foremost among those of whom the nation will expect deliverance from the dangers which encompass it. Let these men, and such as these, speak, and tell the country what to do in this hour of transcendent peril.

Nevertheless, I cannot refrain from expressing my individual opinion that the true policy of the North is to terminate it war at once. The longer it continues the worse our situation becomes. Let the two houses of Congress adopt the following resolutions:

"Resolved, by the Senate and House of Representatives, &c., That the Executive be, and he is hereby requested to issue a general order to all commanders of forces in the several military departments of the United States to discontinue offensive operations against the enemy, and to act for the future entirely on the defensive.

Resolved, That the Executive be, and he is further requested to enter into negotiations with the authorities of the Confederate States with reference to a cessation of hostilities, based on the following propositions: 1. Recognition of the independence of the Confederate States. 2. A trade between the two States. 3. Free navigation of the Mississippi river. 4. Mutual adoption of the Monroe doctrine.

CAN LIVE TOGETHER.

I entirely disagree with those who assert that it is impossible that the North and South could live peaceably side by side, because there are no natural boundaries between the two, such as the Rocky Mountains or the Atlantic Ocean. This is a bugbear with which we impose upon ourselves. The people of the North and South can never become foreign nations to each other in the sense in which the French and English or Russians are. They are sprung from the same origin, speak the same language, possess a common literature; inherit similar politics and

religious views, and inhabit regions closely connected by natural and artificial ties. They will, therefore, both be always American. The only great difference between them is of a social and political nature, namely, that which arises from the existence of African slavery in one, and its absence in the other.

This fact, however, offers no obstacle whatever to such a separation as is involved in independent political jurisdictions; on the contrary, it greatly facilitates it.

Before the Federal Union was established all the States were independent, and associated under Articles of Confederation, in the nature of a treaty. The arguments now adduced to show the impracticability of present separation between the North and South, go with equal force to prove the impossibility of what then actually existed and was accepted in the case of the thirteen original States of the Union. The latter stood toward each other precisely as the North and South would stand, should they stop the war and enter into treaty. It would simply be resolving the North and South into confederate States, resuming, as to them, the old basis of the Confederation. This would be the whole of it. It is therefore a very simple operation.

I do not suggest this, however, on the idea that should it ever be adopted, the separation it implies would insure an ultimate reunion on an anti-slavery basis.

I have confidence in the inherent vitality of Northern civilization. I have no fear to set it in competition with that of the South. Let them proceed side by side in the race of empire, and we shall see which will triumph.

Indian Tradition.

Among the Seminole Indians there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom were fair complexioned; and after making them he led them to the margin of a small lake and bade them leap in and wash. One obeyed, and came out of the water purer and fairer than before; the second hesitated a moment, during which time the water, agitated by the first, had become muddied, and when he bathed he came out copper-colored; the third did not leap till the water became black with mud, and he came out its own color. Then the Great Spirit laid before them three packages, and out of pity for misfortune in color, gave the black man the first choice. He took hold of each of the packages, and having felt the weight, chose the heaviest; the copper-colored then chose the next heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes, and all the implements of labor; the second unwrapped hunting, fishing and warlike apparatus; the third gave the white man pens, ink and paper—the engine of the mind, the means of mutual improvement, the social link of humanity, the foundation of the white man's superiority.

STARTING IN THE WORLD.—Many an unwise parent labors hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him to swim, and he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to laws which govern man, and you have given what will be of more value than the wealth of the Indies.

MISANTHROPY.—Misanthropy delights in wearing blue spectacles; its eyes are jaundiced, so that it does not care to look upon the world as it is, glowing and sparkling in healthful sunlight, every leaf and flower and drop of dew beautiful with its own peculiar charms. It rejects the reality of beauty, insisting that blue spectacles form the normal condition of the human vision, and that people who do not wear them are never able to see anything in its true light; which means, of course, its blue light. If it could have its way it would will that every child be born into the world with those dreary glasses firmly fixed upon its innocent little nose, to enable it to stumble through life as miserably as possible.

A CRUSTY old bachelor says that Adam's wife was called Eve because, when she appeared, man's day of happiness was drawing to a close.

How to Make Money.

Let the business of every body alone and attend to your own; do not buy what you do not want; use every hour to advantage, and study to make even your leisure hours useful; think twice before you throw away a shilling—remember you will have another to make for it; find recreation in looking after your business, and so your business will not be neglected in looking after recreation; buy low; sell fair, and take care of the profits; look over your books regularly, and if you find an error, trace it out; should a stroke of misfortune come upon you in trade, retrench, work harder, "but never fly the track;" confront difficulties with unflinching perseverance, and they will disappear at last; though you should even fail in the struggle, you will be honored; but shrink from the task and you will be despised.

By the following of these rules, however, you never need say "fail!" Pay debts promptly, and so exact your dues; keep your word.

SOCIAL AFFECTION.—Society has been aptly compared to a heap of embers, which when separated, soon languish, darken and expire; but if placed together, glow with a rapid and intense heat, a just emblem of the strength, and happiness, and the security derived from the union of mankind. The savage, who never knew the blessings of combination, and he who quits society from apathy, or misanthropic spleen, are like the separated embers, dark and useless; they neither give nor receive heat, neither love nor are beloved. To what acts of heroism and virtue, in every age and nation, has not the impetus of affection given rise? To what gloomy misery, despair, and even suicide, has the direction led! How often in the busy haunts of men, are all our noblest and gentlest virtues called forth! And how in the bosom of the recluse do all the soft emotions languish and grow faint!

LIVE FOR SOMETHING.—Thousands of men breathe, move and live, pass off the stage of life, and are heard of no more.—Why? They did not a particle of good in the world; and none were blest by them, none could point to them as the instruments of their happy redemption; not a line they wrote, not a word they spoke, could be recalled, so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy.

An Iowa orator, wishing to describe his opponent as a soulless man, said: I have heard that some persons hold the opinion that just at the precise moment after one human being dies another is born, and the soul enters and animates the new babe. Now, I have made extensive and particular inquiries concerning my opponent there and find that for some hours before he was born, nobody died. Fellow citizens, I leave you to draw your own inference.

Epochs are one of Satan's chief devices. He says, "commit this sin, so that after it is over, you can have an epoch to begin holiness with. Go into this debauch, so that after it you may be able to make a clean start." But the Spirit of God says, "Sin not, and begin to be holy at once, else you may be deserted forever."

Childhood is like a mirror, catching and reflecting images from all around. Remember that an impious or profane thought uttered by a parent's lips may operate upon the young heart like a careless spray of water thrown upon polished steel, staining it with rust which no scouring can efface.

Somewhere in the west, a sable knight of the lather and brush was performing the operation of shaving a Hoosier with a dull razor.

"Stop," said the Hoosier, "that won't do."

"What's the matter, sah?"

"That razor pulls."

"Well no matter for dat, sah, if de handle ob dis razor don't break de baird's bound to come off."

A negro preacher, recently, in Virginia, referring in a desultory and characteristic discourse, to the day of judgment, said, with great earnestness and fervor, "Brethren and sisters! in dat day de Lord shall divide de sheep from de goats, and dress de Lord, he knows which wears de wool!"