The Lancaster Intelligencer.

"THAT COUNTRY IS THE MOST PROSPEROUS WHERE LABOR COMMANDS THE GREATEST REWARD." BUCHANAN.

## VOL. LXIV.

## LANCASTER CITY, PA., TUESDAY MORNING, MARCH 3, 1863. and described its leaders. After having sallies out to blow up the classic Porter, FHE LANCASTER INTELLIGENCER. man cannot alienate his liberty. If so,

SLISHED EVERY TORSDAY, AT NO. 8 BORTE DUES STELLT, BY GEO. SANDERSON.

TEBMS. SUBSCRIPTION.-Two Dollars per annum, payable in ad-vance. No subscription discontinued notil all arrest-ages are paid, unless at the option of the Editor. Apprantments.-Advertisements, not exceeding one square, (12 lines), will be inserted three times for one dollar, and twenty-five cents for each additional inser-tion. These of greater length in proportion.

JOB PRINTING-Such as Hand Bills, Posters, Pamphles, Blanks, Labels, &c., &c., executed with accuracy and on

TWILIGHT DREAMS. Mistress Edith, in the twilight, All forces Edith, in the twilight, From her or imson-cushioned cha In the orial window gazeth With a pensive, listless air, Over lawn and over terrace, With the tints of gunset dyed— Over park and over mesdow, All her own those acres wide.

Dame Rebecca, staid duenna, Knits and nods, and nods and knits: Master Arnold, patient limner, At his easel thoughtful sits, Altering here, and there retouch bing Mistress Edith's pictured faceleedless, in his deep abstraction, How night draweth on space.

Now he sighs and drops the palette-Art indeed can do no more; Now farewell this sweetest labor ! Master Arnold's task is o'er. Sighs he then again so deeply, Mistress Edith looks around. Dame Rebecca knits no longer, Sank in slumber too profound.

"All a-dreaming !" quoth the lady, "Let me break the sleepy spell; Master Arnold, be thy visions Sad or joyful, prithes tell ?" "Dreamer I, indeed !" he sayeth, "As in wizard's magio glass, O'er this canvas dimly floating, Changeful moods have seemed to pass.

 Hasel events have seemed to pass.
 "Hasel eglancing softly, Mocking, wondering looks have worn;
 Rosy lips there smiling kindly, Curl'd in angry, haughty scorn;
 And the head, so regal ever,
 With a geture stornly cold,
 Beem'd to warm the humble limmer
 Ha presumptions grees and held He presumptuous grew and bold.

"Then the dream, a moment changing, In the brightness of its smile, As I sunn'd me, honor's promptings Were forgotten for awhile; Till a gnome his withered fingers Rudely o'er the canvas spread— Wealth his name—and at his presence All my hopes and wishes fied."

Once again the toiling artist-"This wild dream shall come no more, And the portrait of my lady Wears the look it wore before. Madam, see, my work is ended--'' Sinks his voice, his face grows pale, Twilight deepens into darkness While he falters through his tale.

Mistress Edith-turning towards him Cheeks where smiles and blushes blend-Whisp'reth, "I, too, have been dreaming, Dreaming I had won a-friend ! And that, while the gold disdaining That has east o'er lover's eyes, Mammon's glamor, one approach'd me Who believed my heart a prize.

"One-web, worldly motives sparning,
By affection's holy light,
And his own unselfish wishes,
Readeth mine-and readeth right.
Is this but an idle fanoy ?
Ah, indeed, I cannot tell !
Wasken, dame ! for Master Arnold
Waits to bid us both farewell."

Dame Rebecca yawns and wakens, Seizing Mistress Edith's hand-"Must I go?" asks Master Arnold, "I obey thy least command !"

this voluntary slave, after he has become so voluntarily, may change his mind and resume his freedom; but God says he But if he accepts his freedom at the

end of six years, his sons and daughters, even to the words of our Lord Jesus Christ, if born of a wife given him by his master, and to the doctrine which is according to (doubtless herself a slave,) 'shall be her godliness, he is proud, knowing nothing, master's;' and he shall go out by himself. but doting about questions and strifes of In other words, they shall not be free on words, whereof cometh envy, strife, railthe seventh year, but shall remain slaves ings, evil surmisings, perverse disputings forever. This is God's order. Is it a sin, of men of corrupt minds and destitute of the truth, supposing that gain is godli-Reverend Sir ?

You say there cannot be ownership in ness : from such withdraw thyself." This passage, be it remembered, follows man. God says the woman and sons and daughters in this case 'shall be her mas- directly after Paul's injunction to Timothy to servants to bonor and serve their masters !

In the 21st chapter of Exodus, after ters, ' that the name of God and his docdirecting that if a master beat his slave to trine be not blasphemed ;' ' these things death he shall be punished, God says, teach and exhort," says he, and then proverse 21 : 'Notwithstanding, if he con- ceeds to say, 'if any man teach otherwise,' tinues a day or two he (the master.) shall &c., 'he is proud, knowing nothing,' &c. not be punished, for he (the slave,) is his Hence it appears that this description of Is not a man's money his pro- character was designed for just such anti- a moment forsaken him, deploys all the remoney. You, Reverend Sir, say that a slavery teachers as yourself and your as- source of his art. perty? God says sociates of the present day. And how true man's slave is not his property. he is ; which shall a Christian believe ?- the picture ! What 'strife,' what 'envy,' I would like to hear you preach a sermon what 'railings,' what 'evil surmisings,' the goblet, is the result of this effort. He from these words of scripture, 'For he is what 'perverse disputings' have your hands it respectfully, and with some anx-his money.'

• Thus south the Lord, in Leviticus 25, 44, Both thy bondmen and thy bondmaids divisions of churches; what sectional an The President tastes it gloomily. He of trade, and before the owner thinks of which thou shalt have shall be of the tipathies; what excitement and commotions; and, finally, what desolation, bloodheathen that are round about you; of them shall ye buy bondmen and bondmai- shed and mourning have your unchristian Porter, resigned, awaits the outburst .dens.' Give us a sermon on this text also, teachings aided in bringing upon our lately The President gazes wonderingly at his powerful, prosperous and happy land ! and show us how acts which God expressly authorizes can be sinful.

'Thus saith the Lord,' in the next verse, Moreover of the children of the strangers a devastating civil war, you are now movthat do sojourn among you, of them shall ing earth and hell to prolong it, to render to draw. He lifts the glass once more to brood were fledged enough to be able to ye buy and of their families that are with it more bloody, and perhaps insure the his lips, heaves a sigh, and puts it down. you, which they begot in your land, and them the only chance of success-by conshall be your possession.' Another good text, Reverend sir, from verting the war for the Constitution into a war against slavery. You are as hostile which I should like to hear you deduce the to the Constitution as the rebels them- boldly answers in the affirmative. conclusion not only that buying these chilselves, and you prefer their success to the dren was a sin, but that ' possession' here does not mean 'property.' 'Thus saith the Lord,' in the next verse, to us by our fathers, simply because that And ye shall take them as an inheritance Government recognizes an institution

for your children after you, to inherit them which God has sanctioned, and the rights of masters and the duties of servants, as for a possession ; they shall be your bondsprescribed by the apostles of Christ. In men forever. short, you are not willing to live under a Your Bible tells you, Reverend sir, that

these are the direct words of God. God Government which protects slaveholders though it does not know them in that himself authorizes the buying of slaves; God himself authorizes them to be held as character, and has no power over the insti-'a possession ;' God himself declares that tution. I wonder that you do not openly rebel they shall be 'an inheritance,' passing from against the government of God because father to son; God himself declares that 'he sendeth his rain on the just and on the they shall remain in this relation 'forever.' Yet you teach that slavery is itself a sin ; uniust.'

To be consistent you ought to object to that the buying men and women for money is a sin; that holding them as 'a posses- living on the same earth and under the

sion' is a sin ; that their transmission as same sky with slaveholders, to being 'an inheritance' from father to son is a sin ; | warmed by the same sun and breathing the | be placed over our door-way. same air. And surely you will pray for a

emphatically directed Timothy to teach for leading his students astray. First of professing christians , our habits are geneservants to honor and serve their masters, all, in order to speak more decisively, that ally plain, in many respects resembling I Timothy, 6-12, he adds, in verses 3, 4, he will tast noxious beverage with his own the Friends, particularly as regards dress; shall be a servant 'forever.' Is God a 5, the following picture of anti-slavery lips. Then there can be no mistake.-sinner? opposed to all superfluity in everything, vet we are not always successful in our opwise, and consent not to wholesome words, He interrogates Porter. position. Our people are generally indus-Sir, many of the under-graduates come trious, and frugal as a consequence, wealth

ccumulates, pride follows almost as a here. I understand ?' 'A few,' modestly replies Mr. Porter. necessary consequence. Then is verified the danger of riches, as the Saviour declar-

'They come here frequently, Mr. Porter ? 'They drop in now and then sir.' ' And they drink a beverage called flip, sir ?'

· Sometimes, sir. 'They drink a great deal of it, Mr. Porter ?'

venience ; yet we call ourselves · German Baptists,' or 'Brethren.'' Well, sir, they do take considerable.' ' They get drunk on it, Mr. Porter ?' The discreet Porter remained silent. ' Make me a-a-flip,' at length says

How many persons, like the one spoken the venerable President, still frowning and of in the following fable, rely upon their neighbors and friends to do their work indignant. Porter, whose sang froid has never for whilst they themselves 'loaf around the

town,' in the shops of their more industrious neighbors, on the street corners and Presently a superhuman flip, with an

aromatic form creaming over the edge of acter of this man and that woman, whilst more ; what hatred among Christians, what dicial thunder-clouds have been gathering. dles away, and customers seek other places pauses. Another sip. The thunder-clouds have not yet flashed forth any lightnings.

glass. A general emollient expression And, not content with the aid you have seems to glide o'er his face, and smooths given traitors in involving your country in the frowning brow. The lips relax, and a smile seems about

success of the traitors-certainly to afford The glass is empty !

'Mr. Porter,' he says, ' the students get drunk on this, sir? Porter sees that the storm is past, and

'Sir,' says the venerable man, walking preservation of the Government transmitted gravely away, 'sir, I dont wonder at it.'

The Woodcutter's Warning.

A GERMAN STORY.

During a walk that I once had with the clergyman of Landsdroff and his wife, they told me of a sudden death which had lately taken place in the village. 'It is very awful,' I said; 'what a

thread life hangs upon.' 'That was really the case with one of

my family in time past,' said the clergy-man's good wife. 'Her life did hang by a thread.' 'Tell me how it was,' I said.

'It was that story,' said the lady, 'which caused the inscription you see to The inscription was as follows :

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they had heard, to remove them as soon as 'Hush,' said she, 'hold your silly ongues, if the farmer depends upon his friends and neighbors, you may take my word for it that this corn will not be reaped to-morrow.' The next morning, there-

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NO. 8.

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saying 'I'll do it myself,' he is without customers, and consequently without means to replenish his stock in tradehopelessly ruined : 'An old lark, who had a nest of young ones in a field of corn, which was almost ripe, was not a little afraid the reapers would be set to work before her lovely remove from the place. One morning, therefore, before she took her flight to seek for something to feed

them with, 'my dear little creatures,' said she, 'be sure, that in my absence you take the strictest notice of every word you hear, and do not fail to tell me as soon as

ed. History assigned our origin in

Schwartzenau, Germany, to the year 1808.

Our first minister's name, the same author-

ty says, was Alexander Mack. The word

Tunker,' or ' Dunker,' by which we are

known in history, we assume by way of con-

A Fable.

I come home.' I come home.' Some time after she was gone, in came the owner of the field, and his son. 'Well George,' said he, ' this corn, I think, is ripe enough to be cut down ; so, to-morrow morning, go as soon as you can see, and desire our friends and neighbors to come and help us; and tell them we will do as

much for them the first time they want us.' When the old lark came back to her nest, the young ones began to nestle and chirp about her; begging her, after what

she could.

NEW SOLDIERS fore she went out again, and left the same and books, for inveniles, of all kinds and at all prices. order as before. J. M. WESTHAEFFER, Cheap Book Store, Corner North Queen and Orange Sts The owner of the field came soon after, dec 9 tf 481 to wait for those he had sent for; but the DROSPECTUS OF to help him. 'Why, then,' said he to his

NEW GAMES!

various other places, discussing the chartheir business at home is suffering for want

Dame Rebecca calls for tapers, But they come a moment late-One long kiss by twilight stolen Sealeth Mistress Edith's fate.

## A BIBLE VIEW OF SLAVERY.

BY HON. AMOS KENDALL. We take the following from the National Intelligencer, in which paper it appeared as one of a series of . Letters to the President.'

To Abraham Lincoln, President of the United States :

RESPECTED SIR :--- My object in these letters, be it distinctly understood, is not to commend slavery as a desirable institution, nor to mitigate in the least the crime or the penalty of the Southern rebellion; but it is, by the light of truth, to disarm, in some degree, a set of Northern fanatics, whose insane hatred of slavery make them equally hostile to our glorious Constitution. It is to show the honest people of the free States that, as a political question, they are not responsible for it, and have no rightful control over it, and that, as a moral question, there is nothing in it which justifies their interference by virtue of any 'higher law' than the Constitution of their country .--Rebel masters may be divested of their masters, whether kind or cruel. Servants, first imbued with the dogma that slavery out of breath to the Countess. punishment for their treason, just as far as they may be divested of other analagous rights, and no farther ; but for the United States to abolish the institution because thy of all honor,' says Paul, 1 Tim. 6-1. individual slaveholders head the rebellion. would be as gross an usurpation as a own masters and to please them well in a l sweeping act to divorce all wives from things,' says Paul to Titus, 2-9. 'Sertheir husbands and free all children from vants, be subject to your masters with all their parents in all the slaveholding States for the same reason.

the reader the Bible truths developed in they be 'froward' or 'good and gentle.' my last letter, I address myself to a Reverend representative of a class.

I say to him, do you, in common with all or most Christian teachers, recognize Noah as a prophet of God who spoke by inspiration? If so, it was God himself who doomed the descendants of Ham to ity,' Titus 20, 10. 'To endure grief, sufperpetual servitude. If, therefore, slavery be a sin, God in this case is responsible for it; and when you attempt on that you assume to be more wise and just than God! Is it not so?

Abraham bought servants with bis money, and had hundreds 'born in his house. He was a special favorite with God, who not only heaped blessings upon him, but chose him to be the father of his peculiar people, and the progenitor of the Saviour of mankind.

You denounce the buying of men and judgment of Heaven. Abraham did the Titus, 2-10; 'That it is acceptable to God,' gled the ambrosia and nectar, and all same thing, and Heaven showered bless- I Peter, 2-20.

ities under which it now mourns.

by the command of God. Who knows est what is sin, you or God ?

thy servant forever.' vant.

the sum of all villanies. lead astray ignorant men and 'silly women.' Moses, David, and Soloman, and such asor you believe that God himself legalized

sin among his chosen people. Take which horn of the dilemma you please ; you cannot escape both. Let us now review the subject in the light of the New Testament. If slavery be 'the sum of all villanies.'

and that holding them in bondage 'forever'

Christ did not denounce it as a sin, though his master ? Yes, in your 'doting about questions it existed all around him ? Is it not stranger still, that his Apostles instead of de-

nouncing it as a sin, recognized it as a lawrevolution and bloodshed in your country, but you are sapping the foundation of your ful relation, involving certain christian duties ? Let us examine the difference between the Gospel which they preached and slavery is in itself a sinful relation, you her a wreath of pearls, and she wore out fail.' prove that the Bible is false, that the Gospel which you preach.

7-12. Your Gospel teaches the servant to believe such men sincere. If not infidiscontent and rehellion.

The Gospel taught by Paul and Peter that bourne.' enjoins servants to be obedient to their

right to the labor of their slaves as a be obedient to those who are your masters is in itself a sin and a crime, when they according to the flesh,' says Paul, Eph. 6 come to find that from Genesis to Revela--5. 'Let as many servants as are under tions it is recognized as a lawful and not I heard two robbers planning how they the yoke count their own masters as wor- unchristian institution, will be induced to might waylay your party, rob you, and kill God of the Bible as an imaginary being. Exhort servants to be obedient to their AMOS KENDALL.

> fear, not only to the good and gentle, but also to the froward,' says Peter, 1 Peter,

bring home more vividly to the minds of owe no obedience to their masters, whether fired by a mug of flip, is from the pen of The Gospel taught by Paul and Peter, enjoined upon servants to serve their masters with 'good will,' Eph. 6-7. 'Not with eye service,' Col. 3-22. 'To please them fering wrongfully,' I Peter 2-19. Your Gospel teaches servants that it is

öwn liberty.

women with money as sinful, and its toler- the name of God and his doctrine be not a harmony of solid and fluid, to which each ation in our country as 'a great national blasphemed,' I Timothy 6-1; 'That they element should contribute its celestial flasin,' which has brought down upon us the may adorn the doctrines of God our Savior,' vors. He carried out the idea. He ming-

ings upon him. Our fathers and brothers - And what motive does the gospel you result was flip. did the same thing, and were blessed as teach hold out to the poor black man for With such a classic origin it was not to

Abraham was, until the reformers of God's seeking to escape from the position assign- be wondered at that under-graduates, who moral law, by their impious assumptions, ed him by God through Noah, and violate are notorious for their love of mythological disturbed the peace of the country, and all the duties specially enjoined upon him matters, should find themselves attracted aided in bringing down upon it the calam- by the Gospel of Christ ? You promise to Porter's and there refresh their remin- do believe. Well, in brevity, we baptize

You denounce slavery as a sin. God free man, which looks to eternity as in divine beverage. In fact, such was their by a plunging way, the candidate in a says, (Exodus, 21, 2.) 'If thou buy a Christ's Gospel, but the groveling liberty devotion to this branch of classical study, kneeling posture. And while we believe Hebrew servant, six years he shall serve.' which looks only to time as in your gos-That is slavery, or involuntary servitude, pel; a liberty which knows no equality, inspired even to the Pythonic pitch of be-we also believe it washes away sin not even with yourself; liberty to exist a ing unintelligible in their speech, that the previously committed, when preceded degraded being among another race of matter attracted the attention of the Pres- by true penitence and faith. We believe He may become free at the end of ' six men who exclude him from all civil, social ident of the college-a venerable gentle-' years ;' but if he choose, he may be made and domestic relations; liberty to live and man of the period, whose name I have for the emblems, bread and wine, distributed a slave ' forever,' by means of a ceremony die a miserable outcast on earth, without gotten. Reartless and ignorant persons, among us, representing the sufferings of our prescribed in Exodus 21, 6, and Deute- that cheering hope of eternal liberty and entirely misconceiving the spirit in which Saviour, it should be done in the evening, ronomy 15, 17. He had no further option equality in Heaven which Paul and Peter the under-graduates visited Porter's, re- preceded first by the washing of the memon the subject; but says God, he shall be promise to the obedient and faithful ser- , ported to his worthy person that the stu-

y servant forever.' vant. Bat you may say this is voluntary ser- St. Paul was a good painter of character every night on flip. It must be seen to. denominate the Lord's Supper, then folvitude. Not certainly for the first six and somewhat prophetic. He seems to have The President puts on his most author- lows the Communion. These are, per-

fonce we learned why God send What is the inference ? Either that you that a slaveholder cannot be a fit associate How great his boundless love we then should know. do not believe the Bible, and assume to for them in a christian church cannot be I read the lines, and then asked the minbelieve it only as a mask to enable you to happy in a heaven peopled with such slave- ister's wife if she would kindly tell me sun grew hot, and not a single man came holders as Abraham, Isaac and Jacob, the story. son, 'I'll tell you what, my boy, those

She thus began :--About a hundred years ago my friends of ours have forgot us; you must, sociates of slavery as Paul and Peter. How can you be happy in that Heaven mother's great-aunt, the Countess von therefore, run to your uncles and cousins, where that God is who expressly author-ized his people of old to buy slaves and in a castle in Germany.

They were once invited to a wedding. hold them in bondage forever; or that Christ, an essential part of whose religion which was to take place by torch-light, Reverend sir, is it not strange that Jesus is the cheerful obedience of the slave to according to the old German custom .---They did not accordingly, set out till it

was beginning to get dusk. They had to all, you may take my word for it that his brethren and kinsmen will not be so forand strifes of words,' you not only promote pass on their way through a part of the ward to assist him as he seems willing to Black Forest. Now it happened that Gertrude, the eldbelieve. But mark,' said she, ' what you

hear the next time, and let me know withcountry's religion. When you prove that est daughter of the Countess, had given The old lark went abroad the next day them on the evening of the wedding. But

The Gospel taught by Paul and Peter, the God of the Bible is a God of it chanced as they entered the forest that enjoins upon every man to be content in sin, and that Christianity, as taught by a branch of black thorn caught in her hair, that his kinsmen were as backward as his the position where Providence has placed the disciples of Christ, is but a cloak for and before it could be disentangled the neighbors 'why, then,' said he, 'since him. 'Art thou called being a servant ? | 'the sum of all villanies.' Truly has it thread broke, and the small seed pearls your uncles and cousins so neglect us, do Care not for it,' says Paul, Corinthians I, been said on another occasion, 'It is hard were scattered far and wide.

The servants and ladies busied themmorrow morning, and we will reap the corn dels already, they are on the highway to selves alike in picking up the scattered ourselves, my boy.' pearls, when suddenly a wood cutter came

Now many weak minds, having been running from the forest, and went up quite 'Pray go no further, ladies !' he exclaimpend upon it it will be done." ed; 'when I was cleaving wood just now, reject the whole Bible as a fable, and the your servants if they made any resistance. The forest is full of these men. I had the greatest difficulty in getting to you in

A Good Story. The following amusing sketch of the fallen into the hands of these robbers.' manner in which an irascible President of the fallen into the hands of these robbers.' the old Cambridge College was once molli-fired by a mug of flip, is from the pen of vere directly turned homewards. On ar-riving safely at her castle the good mother thanked God who had preserved her and the forget to re-Not from any other motive than to 2-18. Your Gospel teaches that servants the old Cambridge College was once molli- on to the wedding, and the horses' heads story the other day, which I may as well ward the wood-cutter who had warned her set down here. Porter is an institution in time of her danger. And there were well in all things, not answering again, in Cambridge; he is a person of varied two lessons which she tried to draw for not purloining, but showing all good fidel- accomplishments, and keeps 'a house of her children from the history of that evenaccomplishments, and keeps 'a house of her children from the history of that evencall.<sup>2</sup> None like him to brew beshop, or ing. First, that our life always hangs on mingle a shandy goff. But his *chef* as weak a thread as that which held Gerd'œuvre is flip. It is reported among the trude's pearls; and that therefore God not their duty to serve their masters at all, students that Ganymede being immortal - only keeps us alive ; and secondly, that all ground to rescue the African from slavery, nor to please them in anything ; to be mere he left Jupiter's service, married Hebe, troubles and disappointments are as much eye servants, and faithful in nothing; to set up an inn with his savings, and died at sent for our good as the delay in getting to purloin their master's property, and run a good old age-it is reported that Gany- the wedding, which saved the family from away when they can, and to cut their mede left Porter the recipe for making the robbers

master's throats if necessary to gain their both nectar and ambrosia, which he sur- From this time,' continued the clergyreptitiously copied from Juno's recipe book, man's wife, the lines you read over our What motive or end does the Gospel and Porter, improving on the idea, conceidoor, became the motto of the Countess taught by Paul and Peter hold out to ved the happy thought of mingling both and her family. And when I married, and servants as inducements to be obedient divine materials, and producing an ineffa-, my husband had the parsonage repaired, and faithful to their masters ? That it is ble beverage-something which should he inscribed over the entrance :--

the name of God and his doctrine be not a harmony of solid and fluid. to which each How great His boundless love we then should know. 

## The Dunkers.

The Rev. Emanuel Slifer, a minister of Olympus turned pale with envy, for the this sect (which is sometimes designated as Dunkers and Tunkers) wrote some time since to the New York Observer in correction of some misstatements as to their doc-

trimes and practices, as follows . You may be desirous to know what we him liberty, not the liberty of 'the Lord's iscences of Olympus with draughts of the none but believers, by a triune immersion, that when we commune, or have ber's feet; next in order, the partaking dents were in the habit of getting drunk of meal by all of the members, which we

**P A** NATIONAL DEMOCRATIO NEWSPAPER, To be published Daily and Weekly in the City of Phila-delphia, by **A** J. GLOSSBRENNER & CO. A. J. GLOSSBRENNER, ENNER. FRANCIS J. GBUND. WILLIAM H. WELSH

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"THE AGE" will advocate the principles and policy of the Democratic party, and will, therefore, necessarily favor the restoration of the Union as it was, and defend the Constitution of the United States, and that of this Com-Well, this also the young ones told their mother, as soon as she came home, and in nonwealth. It will freely and fairly discuss all legitimate subjects of newspaper comment, including, of course, and pre-emi nentiv at this time, all questions connected with the a sad fright they were. 'Never mind it, children,' said the old one,.. for if that be

It will freely and latry unsues of course, and pro-emi newspaper comment, including, of course, and pro-emi nently at this time, all questions connected with the existing unhappy condition of our country. It will fearlessly criticise the public acts of public ser vants, and defend the legal and constitutional rights of in dividual citizens of sovereign States, against assaults from any quarter. It will seek to awaken the minds of the people to a second of the actual condition of the Republic-t

It will seek to awaken the minds of the people to a proper sense of the actual condition of the Republic-to present to them, truthfully, the fearful perils in which we stand as a nation-to exhibit the megnitude of the task that is before them, if they would check our downward progress-and to inspire them with patriotic determination to pply THE EXEMPT for our national ills. In brief, it will, in all things, aim to be the faithful ear-ponent of Democratic principles, and to render liseff worthy to be an organ of the Democratic parity, under whose aupices our country prospered so long and so well. The restoration of that party-the parity of the Constitu-tion and the Union-to power, in the legislative and excen-tive governmental branches of the States and of the Union, we believe to be necessary to averta marchy, and the utter rain of the Republic. To contribute to that restoration as usual; but when the poor farmer saw you get a couple of good sickles against to-

ruin of the Republic. To contribute to that restoration will be our highest alm. The Nows, Literary, Commercial, and other departments, will receive due attention, and will be so conducted as to make." The Acr." worthy of the support of the general

When the young ones told their mother this, ' Now, my little dears,' said she, ' we eader. Ar The many difficulties now surrounding an enter-prise of the magnitude of that in which the undersigned must be gone, indeed : for when a man reprise of the magnitude of that in which the undersigne are engaged, require them to appeal to the public for generous support, and ask for "THE AGE" a liberal patron solves to do his work himself, you may de-

are obgaged, not support, and ask for "THE AGE and the support, and ask for "THE AGE and the support, and the support arrangements war-rants the expectation, that the first number of the Daily will appear before the close of the coming month, (Febru-ary, 1863.) The Weekly will be issued soon thereafter. T E B M 8 : WEELY. THE LASCASTER INTELLIGENCER

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