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The Patriot & Union

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The Patriot & Union.

SATURDAY MORNING, APRIL 4 1863. INDEMNIFICATION BILL. SPEECH OF HON. D. W. VOORHEES, OF INDIANA, IN THE HOUSE OF REPRESENTATIVES, February 18, 1863. [CONTINUED.]

Mr. Speaker, we cannot over-estimate the value of the victory obtained by the popular will, over the doctrine of one-man power when the Great Charter was extorted from England's perfidious king. Every enlightened lover of human freedom has borne testimony to the importance of this grand achievement. The great Earl of Chatham, in pleading the cause of constitutional liberty in 1770, paid tribute to it as follows: "It is to your ancestors, my Lords, it is to the English barons that we are indebted for the laws and constitutions we possess. Their virtues were rude and uncultivated, but they were great and sincere. Their understandings were as little polished as their manners; but they had hearts to distinguish right from wrong; they had heads to distinguish truth from falsehood; they understood the rights of humanity, and they had spirit to maintain them."

"My Lords, I think history has not done justice to their conduct; when they obtained from their sovereign that great acknowledgment of natural rights contained in *Magna Charta*, they did not confine it to themselves alone, but delivered it as a common blessing to the whole people."

Sir James Mackintosh dwells upon it in glowing periods. Says that brilliant historian and orator: "Whoever, in any future age or unborn nation, may admire the felicity of the expedient which converted the power of taxation into the shield of liberty, by which discretionary and secret imprisonment was rendered impracticable, and portions of the people were trained to exercise a larger share of judicial power than ever was allotted to them in any other civilized state, in such a manner as to secure, instead of endangering public tranquility; whoever exults at the spectacle of enlightened and independent assemblies, which, under the eye of a well-informed nation, discuss and determine the laws and policy likely to make communities great and happy; whoever is capable of comprehending all the effects of such institutions, with all their possible improvements upon the mind and genius of a people, is secretly bound to speak with reverential gratitude of the authors of the Great Charter. To have produced it, to have preserved it, to have matured it, constitute the immortal claim of England upon the esteem of mankind."

Thus esteemed by the wisest minds of the world to be worthy of such lofty encomiums! Why does it tower up with such magnitude over any other consideration in the construction of free government? The answer is very simple, plain, brief. It is because, in the language of Hume, the historian— "This famous deed either granted or secured very important liberties and privileges to every order of men in the kingdom—to the clergy, to the barons, and to the people."

It is immortal and dear, sir, to all people, and more especially to the American people at this time, because in the discussion of its principles Hallam declares: "From the era, therefore, of King John's charter it must have been a clear principle of our Constitution that no man can be detained in prison without trial."

We have had many a mission on earth, the daily practices of those who now administer the affairs of this Republic, because Sir James Mackintosh has pronounced it "crowning glory," which fill the world with grateful admiration, to be "those essential clauses which protect the personal liberty and property of all freemen, by giving security from imprisonment and arbitrary spoliation."

Such, sir, are its claims upon the dearest affections of mankind. It was born in the hearts of a proud, free race, and its mission on earth was to confront and resist that pernicious dogma of tyrants, that the liberties of the people can in any event be left to the control of any solitary individual, whether he be called a king, emperor, king, or president. And in every contest with its enemy it has been eventually victorious. The people of England compelled their sovereigns to solemnly ratify it more than thirty times in the space of four hundred years.

But bearing in mind the causes which produced *Magna Charta*, and the great object it was designed to accomplish, let us take another step in the history of the progress of personal liberty and personal security. In 1627 commenced that wonderful English revolution which fills so many a memorable and bloody page of history. It commenced over the old question of power. The King arrested Hampden, Darnel, and other citizens for refusing to pay certain taxes, and threw them into prison. They applied to the court of King's Bench for the writ of *habeas corpus*, in order that it might be known whether their commitment was "by the law of the land," and upon what charge it was made.

"V. Nevertheless, against the tenor of said statutes, and other the good laws and statutes of your realm, to that end provided, divers of your subjects have of late been imprisoned without any cause showed; and when, for their deliverance, they were brought before your justices, by your Majesty's writs of *habeas corpus*, there to undergo and receive as the court should order, and their keepers command them to testify the causes of their detainer, no cause was certified but that they were detained by your Majesty's special command, signed by the Lords of your Privy Council, and yet were returned back to several prisons without being charged with anything to which they might make answer according to law."

The king signed new guarantees of liberty to meet these complaints, but, in an unhappy hour for him, broke his royal word and again trespassed upon the rights of the people. The struggle again commenced, and raged until Charles I. fell beneath the ax of the executioner; and that mysterious and unexplained aggression against the personal rights of the subject, which produced the Petition of Right under Charles I., produced the Bill of Rights under James II. It was the same venerable issue, and is contained in the following sections:

"1. That the pretended power of suspending of laws by royal authority, without consent of Parliament, is illegal.

"2. That the pretended power of dispensing with laws, or the execution of laws by royal authority as it hath been assumed and exercised of late, is illegal."

Mr. Speaker, we have here, then, the three grand acts in the sublime drama of English liberty; and the unity of immortal principle which pervades and sustains them all is so simple that Lord Chatham consolidated them in one sentence, and proclaimed them to be "the spirit of the law." They are, in brief, to give rights as universal as mankind itself. They speak in tones of hope, of dignity, and of manhood, to every heart worthy to be free which beats beneath the sun. They constitute a frowning and defiant bulwark against arbitrary and despotic power; but a radiant and smiling angel of liberty, peace, fraternity, and security to the toiling millions whose strong arms uphold the plow, the commerce, the progress, and the civilization of the world. And when the next great struggle in behalf of constitutional liberty for the citizen against the unlawful assumption of power by one man, which startled the nations in 1776, had closed in triumph on the soil of Virginia—where the voice of Patrick Henry first aroused it—the material for those clauses of the American Constitution which secure the personal independence and personal rights of the citizen, was ready and ample, a rich inheritance of the past, and only needed to be reasserted in the form of an organic law. Our Constitution is simply an organic record in history of the power to transcend the written law in order to reach and injure the citizen in the enjoyment of life, liberty, and property. It is simply one more declaration, added to those already made, that the people possessed an inherent power to protect themselves against their old enemy—executive usurpation. It was a solemn protest, in the name of human nature, that one man should have the liberties of this people within his control no more forever. It was the promulgation of *Magna Charta*, the continuation of the *Petition of Right*, the extension of the *Bill of Rights*, and the concentration of all these rights in one instrument.

Here are the noble, familiar sentences, the due observance of which alone renders American citizenship more valuable than the condition of the slave on his plantation:

"ART. IV. The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

"ART. V. No person shall be held to answer a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia when in actual service in time of war or public danger; nor shall any person be twice put in jeopardy of life or limb; nor shall he be compelled, in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property without due process of law; nor shall private property be taken for public use without just compensation."

"ART. VI. In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense."

I have thus, sir, given a brief and summary view of the results which have attended a contest between free principles and the abuse of power for more than six hundred years in England and America. I have endeavored to point out the issue which has at all times been involved. It will be observed, however, that all these great instruments, which stand as the beacon lights of liberty along the pathway of the last six centuries, and from which I have so freely quoted, are only declaratory of what the right mind can see, and depend for their execution on an additional agency in the policy of government. *Magna Charta*, as I have shown, declared a mighty principle in the science of just government, and it has been repeated over and over again many times since, and at last finds a polished and detailed embodiment in the American Constitution; but something more is necessary and indispensable in order to carry it out and confer its practical benefits on mankind. The barons said that the executive should not take, imprison, or punish any citizen of the realm, except according to the law of the land; the subjects of every English king have repeated it, and the framers of our Constitution assert the same thing with great particularity and care in the sections which I have just read; but what would all this be worth if no means had been provided to enforce this often reiterated principle of liberty? It would simply stand as an expression, a sublime one it is true, in favor of immutable justice and right; but without the machinery of some active process of administrative law, it would be powerless to extend succor to the oppressed. Therefore all these proud declarations against the infringement of personal liberty by the executive, from Runcyme to the present hour, have been accompanied by that messenger of speedy justice, the writ of *habeas corpus*. It executes what they declare. It gives motion and efficacy to the laws of a free government. It is the active agent by which the will of the people, as expressed in the Constitution and laws made for their own protection, is enforced. Without it, the tyrant may laugh to the winds every doctrine of *Magna Charta*, every provision of our own Constitution. Without it, an executive ruler is beyond legal restraint or coercion, and can with impunity substitute his own will for the Constitution and the laws. Without it, arbitrary power may roam over the rights of the people, like the wild boar in the rich vineyards of Gaul, and tear and rend its victims at pleasure.

Sir, the *habeas corpus* is the life of liberty. It is of ancient origin. It was born amid the opening struggles of our remote ancestors in behalf of popular freedom. It was recognized at once by a race unwilling to accept the doom of slaves to be a law of necessity. It sprang from no statute. It depends for its existence on no enactment. It is one of those high, unrepeatable laws which liberty writes upon the hearts of all her worshippers, and which, without the aid of legislation, became a part of the common law of England, simply because of that rule of God's providence which prescribes an eternal fitness of things. It is, perhaps, other than *Magna Charta* itself. Hallam, in his history of the Middle Ages, referring to the period when the great charter was obtained, says: "Whether courts of justice framed the writ of *habeas corpus* in conformity to the spirit of this clause, or found it already in their register, it became from that era the right of every subject to demand it."

And again, this great author says: "From the earliest records of the English law no freeman could be detained in prison except upon a criminal charge or conviction, or for a civil debt. In the former case it was always in his power to demand of the Court of King's Bench a writ of *habeas corpus ad subjiciendum*, directed to the person detaining him, by which he was enjoined to bring up the body of the prisoner, with the warrant of commitment, that the court might judge of its sufficiency, and remand the party, admit him to bail, or discharge him, according to the nature of the charge."

This law, thus described, the American colonists, directed to the person detaining him, by which he was enjoined to bring up the body of the prisoner, with the warrant of commitment, that the court might judge of its sufficiency, and remand the party, admit him to bail, or discharge him, according to the nature of the charge."

And, in the formation of our Constitution, our fathers assumed that it already existed in all its ancient force and benevolent mission, and simply made the following provision against its suspension: "That the privilege of the writ of *habeas corpus* shall not be suspended, unless when, in cases of rebellion or invasion, the public safety may require it."

And now, Mr. Speaker, in view of the historical facts which belong to its nature to perform; in view of the evils which it alone can restrain; in view of the causes which produced it; and in view of the abuses against which it is leveled, I am filled with wonder and amazement that any healthy intellect has ever been found to entertain the opinion that it was in the power of the executive department of any government to suspend its privilege and deny to the people its protection. It came into existence to compel English kings to obey the principles of *Magna Charta*, and it is the only means, outside of the sword, by which an American President can be made to obey the Constitution; that these kings and this President can escape this obedience by nullifying, with a single word, the only peaceful means which the people possess to enforce it. It is the only legal means by which the American citizen can resist and antagonize the most infamous outrages against personal rights; and yet the doctrine is daily proclaimed here and elsewhere that it is wholly left to the Executive to determine whether he will be resisted at all, or whether he will enjoy the spectacle of a people devoted to liberty imploring, not the law, but the clemency, through the aid of the courts of law, to less legal redress for their wrongs than the dusky slaves of the Carolinas. The writ of *habeas corpus* was originated for the sole purpose of controlling one man and his subordinates; and yet it is claimed, in this enlightened age, that that very man can control it. It has been the master of every executive since it was known among men; but in these modern days the majority of the American Congress assert that the President of the United States has become its master. You might as well lock the convict in his cell, and give him the key, and expect to find him there when you return, as to expect the executive ruler of a nation to abide within the limits of constitutional restraint when the people have surrendered to him the only engine of power which they hold over the question. You might as well expect an enemy who had laid siege to a city, to refrain from entrance when the gates were thrown open and the sword delivered up, as to expect official station to respect at all times popular rights when all their safeguards are abandoned to their ancient enemy. Sir, the very purpose, the single object for which the writ of *habeas corpus* has survived the lapse of centuries and rocked the world with revolutions, would be utterly defeated, if the President within the limits of constitutional restraint and paralyze it by his touch. It might as well never have adorned the pages of jurisprudence. It becomes a useless, an idle thing by such a construction. It is only needed when the Executive attempts to deprive the citizen of his liberty contrary to law; and, according to the construction of the supporters of this administration, that attempt need never fail, for it is within the power of the President to remove every obstacle which stands in his way by the suspension of this writ.

Let this construction be maintained, and the cause of liberty recedes back into the twilight dawn from which it emerged nearly a thousand years ago. Then there was no law for the

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king except his arbitrary will; and there will be no other law here now for the President. Every effort made in behalf of free government will have been made in vain. The barons will have assembled in vain. John Hampden, on the plains of Chalgrove, will have died in vain. Our own martyred hero, robed in glory, who fell for freedom on the battle fields of the Revolution, will have tasted the bitterness of death in vain. The lights which have been hung up over our heads by the wisdom and the sufferings of the past, will all be stricken down. *Magna Charta* will fall from its exalted sphere like a falling star, and our own Constitution, like the eagle towering in the wide of place, will be like a mousing hawk at and killed. The gloom of absolutism will once more fill the sky, and it will only be left to American citizens to creep round in its shadows as secret and stealthy mourners at the tomb of liberty. One man's supremacy, the everlasting foe to free institutions, will be complete. In the place of written constitutions and laws, we will enjoy the government of one mind and one will, embittered and awayed by the passions and prejudices which make their home in every frail mortal breast. No, sir; this daring, venal statesman, who has caused the swelling periods of eulogium, and the cool lips of the judge to indulge in unwarranted eloquence; this guardian of every home; this saint in every freeman's calendar; this friend of every freeman; this key to every dungeon; this messiah of the law, which comes to redeem the lost and to visit those that are sick and in prison, was not born to be suspended and crucified at the command of some ruling Caesar. The people who made it, and who own it by the title of a hundred battles fought for its principles, can alone, through their representatives, as we are they are willing to waive for a season its protection and exact its temporary suspension. Not only in the history of England, but by every court in the history of English and American jurisprudence, but it is also the law as decided by every maxim of reason, by every principle of political philosophy.

If I err, Mr. Speaker, in asserting that the Parliament alone in England, and the Congress alone in the United States, can judge of the necessity, and exercise the power of suspending the writ of *habeas corpus*, I err in most noble company. I am but following at an humble distance in the footsteps of those whose illustrious names have long since become proverbs of wisdom and justice. If I am lost and going astray in the doctrines I have enunciated today, I am comforted with the reflection that I am wandering with Blackstone, with Hale, with Mansfield, with Coke; that I share my delusion with Kent, with Story and with John Marshall. If I am insensible at this time to the claims of modern political lawyers, it is because my mind is absorbed in the contemplation of the teachings of those whose names are of the immortal few not born to die. If I turn a deaf ear, on this occasion, to the arrogant pretensions of provost marshals and police officials, the representatives of executive usurpations, it is because I prefer to fix my attention upon a lofty and virtuous man, the latest of whose shoes they are not worthy to unlace. If I am to be denounced for my utterance here in behalf of my land, sustained by the severity of my unanimous voice of those whom mankind has been taught to revere as benefactors of the human race. My eye shall not be withdrawn from the Constitution as the guardian of liberty. I will not turn away from the written law, judicially expounded, for any consideration of earthly importance. It is to me the star that hovered over the cradle of liberty in its infancy, the spirit which upheld and strengthened it when tempted in the wilderness, and the power which will roll away the stone from its tomb, if it should ever again be betrayed and put to death.

I belong, sir, to a profession which is glorious in history. I rejoice that I have spent some of the days of my manhood in the study of a science in the advancement of which Erskine, Curran, Webster and Grimké spent their lives. The legal profession has had much to bear in the hostile criticism provoked by an unworthy class who inhabit the vestibule of her temple, and allure to their meshes the unwary pilgrims, who seek her shrine for substantial relief. The artful trickery of ignoble minds has been assigned as an attribute of the profession of the law, and its lower walks; that pestilential brood which swarms around the base of the pedestal of honorable fame, has, to the casual observer, sanctioned as a view. But this is a false view. There are many noble spirits, and recall the circumstances, in historical order, which will forever commend its fame to the lovers of free institutions. If the fleeting hour assigned to me would allow, but these things will all suggest themselves to the student of the law and the student of history. I pause, however, to inquire whether my brethren of the law have forgotten the examples of the past; whether the exalted chivalry of the profession is dead? Do you stand by power with its robes of purple, or do you stand by the oppressed in destitution? Is your motto the sceptre of exaggerated and bloated authority, or is it the humble demand for his rights as a free man under the Constitution? The mission of the law, as the chosen, apostle of freedom, has always been to succor the oppressed, the feeble, the suffering, and the poor, to minister, in the spirit of the great Master, to those whom Christ blessed upon the mountain of Olivet. Sir, for me, my way is chosen. I shall turn my back on the blandishments of executive power, and, though prison, though death assail me in the pathway of duty, I shall follow the examples and the precepts of old, and vindicate alike the dignity of my birth, and the honor of my profession, by defending the privileges of the people.

This is a labor of love. My whole nature responds to this burning appeal. Wherever the spirit of unlawful aggression has been repelled; wherever tyranny has been defied and resisted; wherever honest, upright manhood, in whatever condition found, has asserted its right to a glorious sovereign equality, there my heart has paid a devout pilgrimage, and prayed for the success of every effort which tends to enlarge the liberty of the citizen.

But, sir, the blow has fallen, and I turn to survey for a few moments its ghastly consequences. In defiance of all law, in contempt of the judiciary, in detestation of the teachings of history, and in scorn and mockery of the holy principles of personal liberty, the writ of *habeas corpus* stands suspended. The will of the Executive has for more than a year been the sole law of the land, to which the outraged citizen