

THE STAR OF THE NORTH.

R. W. Weaver Proprietor.

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WOMAN'S RIGHTS.

At a public meeting closing the recent woman's Rights Convention at Boston, Ralph Waldo Emerson delivered an appropriate oration, for a report of which we are indebted to the Boston Traveler: The oration was full of mythic grandeur and nonsense, but redeemed by passages of great beauty and brilliancy. On the whole, it told far more against the cause, than for it. To attempt an abstract, for which alone, we should have space at disposal to-day, would be to do injustice alike to the lecturer and his theme. He said that he shared in the belief of the Anglo Saxon Race, that woman has a rational nature, that they are more delicate than men, and as the more impressionable they are the best index of the coming hour. As more delicate Mercuries of imperious influences, what they say and think were the shadows of future events. Man was will, woman was sentiment. In the ship of humanity, will was the rudder, sentiment the sail; and when woman attempts to steer, the rudder was only a masked sail. The life of the affections was primary to them, so that there is really no employment or career, they will not with their own applause, or that of society, quit for a suitable marriage. (Laughter.) They cast all their fortunes on the die, and lose themselves entirely in the glory of their husband's children, while man stood bewildered by a magnanimity which he could not attain to. It was true (said Mr. Emerson), that in painting, poetry and sculpture, woman had not yet produced a master; and he then proceeded to point out the respects in which lay their peculiar excellence. The first of these were the powers of conversation. They furnished society with manners. The second attribute was their ceremonial nature. They embellished trifles.—An ox ran to the water when thirsty, or to his corn, regardless of obstacles, and said no thanks; but man delays; he paints the desired object all over with forms; he invents majesty, etiquette, courts, drawing-rooms, architecture, dress, elegance, privacy; he creates dignities, the union of sexes; and how should we better measure the gulph between the best intercourse of man, in old Athens, London, or our American capitals—between that and the hedgehog existence of the diggers of worms and eaters of offal—than by signaling just this department of taste and comeliness? yet herein woman was the prides genius and ordinariness. There was no grace taught by the master of manners, no style adopted in the etiquette of courts, but was first the action of some brilliant, who charmed the beholders by this new expression, which man copied; and he taught that we should magnify their ritual manners. There was no advantage without compensation. Woman was more vulnerable, more infirm than man. They could not be such elegant artists in the element of fancy if they did not give themselves to it.—They were poets who believed their own poetry—they dwell more than man in the kingdom of illusion. They admitted into their atmosphere waves or waves of colored light, and they saw all objects through those warm tinted mists which envelope them. But the stary crown of woman, the throne of her affection and sentiment, and the infinite enlargement to which they lead, was the passion of love—painter and adorer of her early life; but none suspected, in its blushes and tremors, what tragedies and immortalities were beyond it. Mr. Emerson then went on to show that as society had progressed, so had woman's position changed and improved; and concluded by saying that he did not think it yet appeared that woman with an equal share in public affairs. But it was they, and not we, who were to determine it. (Applause.) If we refused them a vote, we should refuse to tax them; according to our Tontonic principles, no representation, no tax. At all events, this uprearing of new opinions in many minds, was a wonderful fact. Whatever is popular is important as showing the spontaneous sense of the hour, for the aspiration of this century will be the code of the next. A masculine woman was not strong, but a lady is. The loneliest thought, the poorest prayer, is rushing to be the history of a thousand years. Let us have the true woman, the adorer, the ceremonial, the hospitable, the religious heart; and no lawyer need be called in to write the stipulations with cunning clauses of provisions and strong instruments. Then, he ought to say, he thought it impossible to separate the education and interests of the sexes. Improve and refine the men, and you do the same by the woman, whether you will or no. The slavery of woman began when men were the slaves of kings. The amelioration of manhood had brought woman's amelioration, of course; hence this huge desire of better laws. This new movement, he said, in conclusion, he looked at as a shield by the spirit of men and women, and they might proceed in faith, that whatever woman's heart was prompted to desire, man's mind was simultaneously prompted to accomplish. [Applause.]

SKETCH OF THE LIFE AND SERVICES OF DR. KANE.

We consider this a particularly appropriate time to give a brief sketch of the life of Dr. Kane, now that he is before the world in a more conspicuous position than he has ever occupied before. He was born in Philadelphia, on the 3d of February, 1822, so that he is at present about thirty-three years old. In 1843 he graduated, after a seven years' course of studies, at the Pennsylvania Medical University, and soon after he entered the United States navy as assistant surgeon.—While acting in this capacity he was appointed as physician in the first embassy to China from this country. His naturally adventurous disposition led him to project a visit to the interior, but the difficulties were so numerous that he could not accomplish his purpose as fully as he desired. He, however, succeeded in traveling over a large section of the country, and before his return he visited the Philippines, Ceylon and other islands in that region, and even succeeded in penetrating into the interior of India, his travels through which were full of adventures and perils; but perils to a man of Doctor Kane's temperament appear only to have the effect of making them more attractive. While in India, he descended the crater of the Taal of Lerzon, suspended by a bamboo rope from a projecting crag which hovered above the interior scoria and debris, over two hundred feet. This act of daring nearly cost him his life, for the natives regarded it as a sacrilegious act, which could only be effaced by the death of the suspicious offender. Doctor Kane, however, eluded their pious vengeance, and afterwards went to the Sandwich Islands with the celebrated Baron Lee, of Prussia, where he was attacked by a whole tribe of the savage inhabitants of those islands.—Against these he successfully defended himself; but the hardships he and his companions subsequently underwent were more than the letter could endure, and he sunk under them. Dr. Kane alone passed over to Egypt, ascended the Nile as far as the confines of Nubia, and remained during a whole season among the ruins of ancient Egypt, in antiquarian research. Leaving Egypt, he visited Greece next, which he traversed on foot, returning to the United States in 1846. When he arrived his love of adventure would not allow him to remain inactive, and he applied, almost immediately after his return, to the government for a commission to Mexico. Failing to obtain this, he accepted an appointment on board of a United States vessel, bound to the African coast. Arriving there, he could not resist the temptation to see the slave marts of Whydah, but was met on his journey by that terrible enemy of the white man, the African fever. He was brought home in a state of extreme ill health and emaciation; but although almost unable to move, he made his way to Washington, from Philadelphia against the earnest entreaties of his family, presented himself with shaven head and tottering limbs to President Polk, and demanded what had been before refused to him, a commission to Mexico. The President could not deny his request, and entrusted him with important dispatches for the Commander-in-Chief, General Scott. He was given as an escort through Mexico the notorious company of Colonel Dominguez, who started with him at Vera Cruz. As they were approaching Nopalucan, near Puebla, they were informed by a Mexican that a large body of Mexican soldiers were on their way to intercept them, and at that time were a short distance off. Dominguez refused to proceed any further, and was about retreating, when Dr. Kane commanded him to remain with him, threatening the vengeance of his government if his company should leave him. Having succeeded in preventing him from turning his back upon the enemy, he finally induced him to attack them. Placing himself at the head of his escort, Dr. Kane took advantage of a rising ground to sweep down upon the Mexicans, who were then thrown into confusion by the intrepidity of his charge. Rallying, however, they made a stout resistance, and it was not until after a severe skirmish that they were defeated, and the principal part of them taken prisoners. These consisted of a number of distinguished officers in the Mexican army, who were on their way to join their commander. Among them was Gen. Torrejon, who led the cavalry at Buena Vista, and Major General Antonio Gaona and his son. The latter was dangerously wounded by Dr. Kane, who, in a personal encounter, ran him through the body with his sword. When the skirmish was over, the Doctor, finding that his antagonist was seriously injured had recourse to his surgical skill to save his life, and the result proved that it was of no ordinary character. With no other instrument than the bent prong of a fork and a piece of packthread, he tied up an artery from which the life of the young soldier was fast ebbing, and placed him in a condition that he could be conveyed safely to Puebla. No sooner, however, had he concluded this humane act, than he was informed by young Gaona that he overheard Dominguez say he would take the life of his father, because he had, at one time, put him in prison. Dr. Kane instantly interfered, placed himself between his escort and his prisoners, and threatened to shoot the first man who attempted the life of Major Gaona. Dominguez became infuriated, ordered his men to charge; but the first man of the company, named Palaseos, fell before the fire of Dr. Kane, who plied his revolver with fatal effect upon all who came within its reach. With a severe lance wound in his thigh, he managed to keep them at bay, and saved his prisoners from their fury until he arrived in Puebla, where they were placed

under the charge of Col. Childs. Dr. Kane, whose wound were very serious, was detained here for many days, during which he was attended and nursed with the most tender care by the family of Major Gaona, who is now among the most ardent friends and admirers of our noble and gifted countryman. There is one thing in this romantic adventure which we should not omit to mention. Dr. Kane thought, and still thinks, more of the surgical skill which he displayed at that skirmish than of his capturing the prisoners, or defending them from the treachery of his escort.

The Esquimaux Indians and their Habits of Life—Curious Hospitality of Their Women—More Interesting Particulars.

One of our reporters has had a further talk with one of the officers of the Kane expedition, and has learned the following facts relating to the Esquimaux Indians and other matters:—

The first time that the party came in connection with the Esquimaux was in March, 1854, about the time when the long winter night comes to a close, and when there are two or three hours of natural light in the twenty-four. The ship was visited by nine of these Indians, each driving a sledge drawn by eight or ten Esquimaux dogs. These sledges are of a peculiar construction. They are between four and five feet long and fourteen inches wide. The body is made of pieces of the walrus tusks and of the horn of the narvalh or unicorn, cut into pieces of about an inch long, and lashed together by sinews. The runners are faced with the ivory of the narvalh's horn. The Esquimaux are very ingenious, and manage to bore holes by means of a drill worked in a hole in the front tooth. The sledges are thus, on account of the labor bestowed on them, very valuable, and are bequeathed from father to son as a most precious legacy. It is no uncommon circumstance, when the community want to get rid of a bad and lazy member who has a good sledge and team of dogs, to induce him to go out on a hunting expedition, and when at a great distance from land to take away his sledge and spear him.

These Indians who visited the Advance had some walrus meat to dispose of, which they did for jackknives. They were, however, very shy and timid; but Dr. Kane and Mr. Peterson, the interpreter, went out to meet them, and at length overcame their timidity, and induced them to come on board.

The Esquimaux settlements are some forty miles apart, and generally consist of but two or three huts, containing a population of eighteen or twenty. These huts are generally built of massive stones, some of them several tons weight, and it is a matter of surprise how they could have possibly got them up. Like the sledges, the huts are handed down as most valuable property. Some of them have been seen built of whalebone—probably from a fish taken by them after being killed by whalers. In summer they form tents of skins, and at a pinch, of snow. They are hospitable, and fond of visiting, and so these settlements keep up an interchange of communication and live very happily. Their huts are heated by means of stone lamps, out by themselves out of a sort of soapstone, fed with blubber, and with wick of ground moss. This means they manage to keep up a temperature of sixty degrees Fahrenheit, while the temperature out of doors is as many degrees below zero. They usually eat raw meat—the flesh of walrus and seal; but when they do cook any thing or make any soup—which they make very good—it is by means of these lamps.

Their sleeping places are platforms, built of stone, raised some eighteen inches from the floor—so as to keep in the warm atmosphere—and covered with grass taken from islands at a distance. Their clothing consists of fox skin jumpers or coat, with an inner jumper of bird skin, the feathers inward; bear skin trousers, bear skin boots and bear skin gloves. The dress of the women is similar to that of the men, except that the former wear boots extending half way up to the thigh, while those of the women do not extend to the knee; and that the ladies also wear a sack to their hoods, which they call nassak, in which they carry their children.—The men are of a medium size and stony built, while the women are of a smaller stature and slighter. They do not practise the Mormon habits of polygamy, but are, on the contrary, extremely particular about their matrimonial relations. This has been the universal testimony of travelers who have visited them. As with all savage nations, the onus of the labor devolves upon the women. The men come in from the hunt, throw down the prey they have secured, walrus or seal, and the women have then to go to work, skin the animals, prepare the flesh for food, extract the bones and prepare the sinews for sewing purpose. One of the ordinary acts of hospitality or civility on the part of the ladies is to take a fowl, or piece of meat, chew it up very nicely, and hand it to the visitor, who is expected to be overcome with gratitude and finish the operation of chewing. It would give them dire offence if there should be any failure to do honor to this act of hospitality. In all other respects they exercise to a remarkable degree the same virtues. The Esquimaux of the Northern regions profess to have a dread of going to the Danish settlements, lest they should be eaten by their Southern brethren, while these last entertain the same dread, and with more reason, of the Northern tribes. Those tribes, however, which live as high up as the expedition penetrated, seem to be becoming gradually extinguished, and we understand that Dr. Kane has formed the philanthropic scheme of col-

lecting these people together. He proposes, we are told, to gather them from the most Northern regions and bring them down to the Danish settlements, where they can enjoy more comforts and be subject to less vicissitudes.

The Esquimaux have a priest, whom they call Anjekok, who performs marriages and burial services, and is supposed to have some influence over the heart. When a couple is married, their friends have imposed upon them, for a certain length of time, abstinence from certain kinds of meats; and when a young man or young woman dies, all the young men and young women of the settlement are condemned to the same sort of abstinence. The priest is believed to have power over the walrus and seal, and in a time of pressing scarcity to be able to call them up to the surface of the water. Their faith in the Anjekok is the only approach they have to religious belief. They spend their long winter of four months, total darkness, in sleeping and eating, never going out to hunt unless pressed by necessity. They have no sort of amusement except singing and an accompanying motion of the body, which can hardly be designated dancing.—They do not use tobacco in any shape, nor do they smoke any other weed or root for the purpose of stimulants, nor would they allow any smoking in their huts. The children always get a name selected from whatever subject happens to be on the tapis in the paternal hut when they are born.

In Leavely or Godhaon, island of Disco, the population of 250 or 300 is composed principally of Esquimaux, pure and half blood. They manage to keep up a good deal of social enjoyment by means of dancing, singing, and music. They have a peculiarly good ear for music, and can manage to play on the jews-harp or violin any air they hear.—The women are said to be great rogues, if not in stealing gentlemen's hearts, at least in pilfering tin pots and plates, and anything of that kind. We saw one young gentleman connected with the expedition, who had no less than three specimens of the hair of young ladies of Leavely. One of them is dark as the raven's wing, of the silkiest texture, and came from the locks of a full blooded Esquimaux; another is dark brown, very fine, and belonged to a half blood; and the third, of golden color, and of equally fine texture, shone unmistakably the Dinah blood of the lady's sire. We presume these love tokens will be duly treasured, though not in the National Museum at Washington. This same gentleman has a quantity of skins and furs which he has brought home with him as reminiscences of Greenland. But they will have to be fumigated or to undergo some other process of purification, for the Esquimaux ladies, who have the tanning operation in charge, not being able to procure bark, have recourse to a liquid which answers as well, but which careful chambermaids do not tolerate the presence of in a room.

The Esquimaux never resort to the barbarous mode of cutting off frostbitten limbs.—They apply to them a piece of rabbit skin, and always of good effect. We are sorry to see that one of the expedition lost his life by the amputation of a frost bitten foot, and that three others have had to suffer amputation.

It may be a fact worthy of notice that Dr. Kane went to the Arctic regions provided with daguerreotype apparatus and plates, but that from the peculiar nature of the atmosphere no impression could be taken. These, and a valuable collection of specimens of natural history, geology, and casts of the Esquimaux, with the libraries of Capt. Kane and officers, had to be left behind; but the drawings reports, instruments and documents of the expedition were preserved.

The highest acknowledgments are paid to Dr. Kane, for the skill, ability, resoluteness and care of his men which he exhibited.—When out on sleighing excursions, he took his place in harness as well as the meanest of his men; and when the Advance was finally abandoned, he supplied them with bread made from his own hands, traveling back to the vessel to bake it in the stove. This he continued during the whole thirty days that the party was en route to the open sea, and he has traveled in his dog sleigh no less than eight hundred miles on a stretch, calling on his way at an Esquimaux hut, in which four of his men were sick, and depositing bread with them. These same individuals he afterwards carried in his sleigh, one by one, to the main party.

Nothing was too high for his scientific research, nor too mean for his humane action. He proved himself, indeed, a model commander; and the following form of prayer drawn up by him, and used on the starting and return of his expeditions, will show that he did not neglect the spiritual welfare of his men:—

A PRAYER, TO BE USED BY THOSE ENGAGED IN THE ARCTIC EXPEDITION, A. D. 1853.

O, Almighty and Most Merciful Lord God, who didst create the heavens, the sea and the dry land, and hast given to man wisdom and skill to plan and to work, we, thy sinful and dependent creatures, would ever seek thy pardon, thy guidance and thy protection. We confess that we have often transgressed thy laws, abused thy favors, and forgotten thy watchful care over us. We humbly beseech Thee, let not our sins be now had in remembrance against us, but pardon them for the sake of Thy Son, our Saviour, Jesus Christ. Preserve us in our present voyage from the dangers of the sea, from sickness, and from all fatal injuries. Make our way prosperous, and help us in the great work that lies before us, so that our labors and hardships may be rewarded with a good

measure of success in accomplishing the objects of our undertaking, to the glory of Thy holy name.

Leave us not, we beseech Thee, to our own counsel, but strengthen our various faculties, bring all needful things to our remembrance, and in every danger give us presence of mind, skill, and power of arm to work out a deliverance. And do thou, O Lord, our Guardian and our Guide, grant that we may all return in safety to enjoy the blessings of the land and the fruits of our labor, and with a thankful remembrance of Thy mercies, to praise and glorify Thy holy name.

O, Heavenly Father, we would call to remembrance before Thee, and commend to Thy care and favor our relations and friends everywhere; our benefactors, and especially those whose benevolence, liberality and energy have planned and fitted out this enterprise. And, finally, we beseech Thee to comfort and succor all those who are in trouble, sorrow, need, sickness or any other adversity, especially such as may be exposed to the raging of the sea, or to dangers and privations amidst the snows and ice. To all travellers grant a safe return home; to all who are at sea, that they may reach their destined port; and to all who are tossed upon the waves of this troublesome world, that they may come to the haven of salvation and the land of everlasting life. All this we ask through the merits and mediation of our Lord and Saviour Jesus Christ, in whose blessed words we sum up our petitions, saying:—

Our Father who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory for ever and ever. Amen.

We give in another column an account of Dr. Kane's fight with the Mexicans in 1848. He still preserves the jacket which he wore on that occasion; and when he had to abandon other things of real value in the Advance, he would not leave behind him that old memento of hardfought field.

A weekly newspaper, under the title of *The Iceberg*, was published on board for some seven or eight weeks. It was in manuscript, and its motto was *In tenetis servare fidem—Sustain your trust, even in darkness*. A copy of it will be a historic memento worth preserving.

The expedition has only brought home two dogs—one of them an Esquimaux, who was the leader, or boss dog, as he was called, of Dr. Kane's sledge; the other a very intelligent animal of the Newfoundland breed. Several good stories are told of the sagacity of these animals. One of them is a very hard one, and we will not vouch for its veracity. It said that the boss' would sit quietly looking at the other dogs taking their feed, when he would walk over quietly, seize one of the best crammed by the back of the neck, and make him disgorge, and then indulge in the fruits thereof. If any one doubts the story he may go over to the bark, inquire for Toolla, and satisfy himself.

The whaling boat which the party carried on the ice has been brought to New York, much the worse for wear. One of Francis' metallic life boats which was presented to Dr. Kane, proved to be of great service, and was finally broken up by the natives to satisfy their curiosity as to what was contained in the air chambers. The India rubber boat was subjected to the same analysis.

Great credit is due to Captain Harstein for the interest he exhibited in executing the duties and attaining the objects of his commission. He happened to sprain his ankle on the outward voyage, and when unable to mount the rigging he had halyards rigged out, called the "captains halyards," by which he would have hoisted aloft, where he would sit for hours sweeping the horizon with his telescope in search of the lost navigators. Altogether the developments of these expeditions reflect honor directly on the men who took part in them, and indirectly on the nation at large. We hope that Congress will mark its sense of their services in an appropriate and becoming manner, taking into consideration the fact that officers and men were obliged to abandon all their valuables on the Advance. We trust that they will be liberally compensated and duly honored.

The following account of the reported death of Dr. Kane appeared in the Boston *Daily Evening Traveller* of the 11th inst, and would have caused the greatest grief among his relatives and friends, had it not been contradicted by his fortunate and timely arrival in our city.

A fishing vessel which arrived here to-day brings us news of the expedition sent out in search of Dr. Kane, and the melancholy intelligence of the death of that intrepid navigator. The fishing vessel reports having spoken, in lon. 64 40, lat. 42 25, the propeller Arctic, in company with bark Relief, one of the vessels having on board the remains of Dr. Kane.

Dismore, the map publisher, has prepared a very perfect map of the Arctic region, showing the spot where Dr. Kane was compelled to abandon the Advance; also other interesting places in Iceland not on any other chart.

When it was told to the late Rev. Sydney Smith that it was intended to pave St. Paul's church-yard with blocks, his answer was, that he thought there would be no difficulty in the matter, if the "Dean and Chapter would put their heads together."

KENTUCKY DEMOCRATIC STATE CONVENTION.

LETTER FROM GOVERNOR WISE.

"ONLY," BRAN O'HANCOCK, VA., September 17, 1855.

GENTLEMEN:—Yours of the 11th inst., received last evening, touches me to the quick. Your call upon me is so earnest and unexpected, and my desire to meet it ("with a bound to you," is so strong that I can hardly obey the mandate of duty to remain with a sick family and nurse the afflicted. I would if prostrated, take up my own bed and walk to Kentucky, if I could do ought to save such a people as hers from the delusion of the day. Beautiful and blessed daughter of the Old Dominion, why is it that she stands aloof from the Mother State? Nicholas of old once responded to Jefferson—Kentucky to Virginia—as peak to peak of the Alps, they reverberated the thunders of 1798-'99 against Alien and Sedition Laws. She is the "dark bloody ground" of the frontiersman and emigrants. The blood of her sons has fattened the field of the Raisin and the shores of Ponchartrain, for "free trade and sailors' rights," the American right of naturalization, against the odious dogma of despotism that freedom shall depend upon birthright: her whole history attests the gallantry of her devotion to the rights of the States, to the Union of the States, and to the inalienable rights of man! Why is it that now she seems to side with an evil spirit of fanaticism which is worse than the spirit of federalism of old?

Tell me not that she has been aberrating from the Democratic fold since the war of 1812. Tell me not that she has been led away from the faith of Virginia by a son of Honor, that hot-bed of human eloquence which was a Demosthenes for each war of the country—a Henry for the Revolution, and a Henry Clay for the second struggle of Independence! I invoke the shades of both against despotism and every other "ism" which in an evil hour leads to it. The one staked all upon the issue—Liberty or death; the other bearded the British lion to his teeth with the declaration of war against the tyrant's maxim: "Once a citizen, always a citizen," and in favor of the resolve that "The Star Spangled Banner forever shall wave O'er the land of the free and the home of the brave!"

Is it possible; can it be, that those who fought in that war, or any descendants of those, will now be for returning to the mire of the maxims of the old world; for resolving that if a man happen to be born the scion of a despot, he shall abide his lot "for life"—that he shall have no privilege to seek a free country—that he may not swear allegiance to a crown, and may not swear the allegiance to Liberty—that he may take the wings of the morning and fly away from his birthplace, and put seas and continents between him and the crown which claims him a born slave, yet he but drags a lengthening chain—the despot may search for him on the seas, and may seize him where search finds him! Tell the Kentuckian to go to the grave of Henry Clay, and there inquire what "Sailor's Rights" meant in the last war. That text will teach him: and there he may learn that one of the first and richest fruits of true Americanism was, that "Congress shall have power to establish a uniform rule of naturalization." And all the graves of all the past of all American history, will teach him that the main end of the mission of America upon earth, has been to secure the only inalienable right of man which pertains to immortality—the liberty of religious worship; the freedom of conscience to pursue any pathway to Heaven! Tell me not, then, that the brilliant genius of Henry Clay has shed an ignis fatuus light which is still burning in the daughter land of his mother State, and of his adoption! Latitudinarian, or Federal, or whatever he was in his last days, he was true to America—he died in the day that he was her champion for the war of "Free Trade and Sailor's Rights," and he lived and died breathing peace—the great Compromiser and Pacifier! Shall his grave, then, be stained by blood flowing from beside the ballot-box on the banks of the Ohio? Never. Those who really venerate his fame—those who would cherish affection for his widow and for his son, rather than for the "blocks and stones" of Ashland house, for his name sake will defend his monument and his memory from such desecration! No, no! there are other causes than any which may be attributed to the mighty dead, for this sudden, and for a time unseen aberration from all that is American in our history. The ballot-box was upon the Ohio river. That river is a border, and in spite of all patriots like Clay, living or dead, that border has become bloody.

The causes of these are: 1st, the dark spirit of Abolitionism. Anti-slavery is rife on the borders of both Kentucky and Virginia. In the face of a double tier of laws, both State and Federal, guaranteeing property in slaves, the value of one of them floating up on a chip on the Ohio river is just as safe, as the property in one of them is upon the margin of the Virginia or Kentucky side. The laws do not guard us, because there is not sound morality enough to guard the operation of the laws. And the enemy of our property is to be found, not only among our non-slaveholding neighbors, but in our very midst.

In some places they manifest themselves openly, but there are many more in secret, who are the more dangerous because of their concealment. It daily becomes more and more our duty to look at home, and watch a portion of our citizens, who are ready to become agents of the under-ground means of escape for fugitives, and who are waiting and

watching for the time of emancipation.— Their preparatory part is to divide and distract our people, first upon other issues. No issues were ever more cunningly devised than those of intolerance and proscription, controlled by secret societies. An oligarchy from within can strike terror to both Church and State, by the "cord and the dagger" of the Order of the dark lantern. Invisible, intangible, irresponsible, it can strike at property, at personal liberty, at conscience; at everything sacred, with impunity. It conspires against the operation of the laws, and overawes the freedom of elections. It is strong upon the border of the non-slaveholding States and what Ohio and Pennsylvania have been to the tier of counties bordering on the Ohio river, those counties will become the heart of Virginia and Kentucky, unless the border be better guarded. You have reason, and we have reason, to inquire solemnly concerning the means of our safety and protection.

The second cause is: A Priest-craft power which is attempting to lay its hands upon political power, to wield the temporal and carnal kingdom. Many of our clergyman, instead of rendering unto Caesar the things which are Caesar's, and unto God the things which are God's, are attempting to seize the influence of State, under the pretext of legislating man to morality. They are not true spiritual shepherds, and instead of "feeding the lambs," are ambitiously aspiring to papal powers by Jesuitical means; all the time exclaiming against a Pope; they themselves would grant indulgences and unite Church and State. They would make the land red with the blood of millions of martyrs, by rousing sectarian bigotry and intolerance, if the clergy can thereby be made the first estate of the realm. They would out-pope the Pope, out-Jesuit the Jesuit; by leaving the spiritual for the carnal kingdom, by looking after things of the earth, instead of saving souls for immortality, by adopting test oaths to the most detestable doctrine of passive obedience and non-resistance to a secret order, and the Machiavelian morality of the expediency which "fight the Devil with fire!" The State will destroy the churches, and the churches will corrupt the State, if the clergy are allowed a temporal control. The vitally pious pastors of our Protestant churches are utterly opposed to this crusade against all religion. Nothing could so fearfully engender strife among a people who have no despotic power to restrain outrage and violence and persecution, and rebellion, and bloodshed, until all these shall destroy liberty and make a necessity for despotism. And nothing could let loose so many demons in the Christian churches, to pollute their altars, to pervert the minds and hearts of their pastors and people, and to make anti-Christ and infidelity to reign in our country. Nothing short of a pure and undefiled Christian morality can guard our laws; and fusion and confusion of the church with politics is anarchy in the State of a Republic. We must be on our guard then, lest those who would alarm us about a Catholic Pope in Italy, are not for establishing a Protestant Popery in America.

Whatever be the doctrine of the Pope's supremacy, we will have reason to rue the day when our politicians and parties shall meet in secret conclave with priests of any order, to determine upon matters of consequence, and to distribute the spoils of office. Now the naturalized citizens renounce all allegiance to every prince, power, potentate or sovereign, to whom allegiance was due. But how shall we counteract the secret test oath, which binds against law and against conscience—which says a man shall be banished for reasons of his religion's opinion where the Constitution says he shall not be banished for any such reason? Which says a religious test shall be made a qualification for office, when the Constitution says it shall not be so made? Which says a man shall not be free to elect a Catholic to office, when the law of election leaves him as free to elect as to reject a Catholic, or any other citizen, of any other religious persuasion? Thus, we have native citizens not lawfully sworn to renounce Priest's supremacy at home, but nightly taking the test oath to deprive themselves of one half the freedom of elections, to set up a higher law than the written Constitution of State, and to conspire in secret cabal against the operation of laws. This must necessarily destroy the ballot-box, and the reign of law, and that too by violence.

In the third place, the zeal of political parties, which will fly to any alliance with almost any evil for the time, in order to obtain ascendancy in power, is another potent cause of mischief. We have seen its baneful effect in Virginia. Virginians, who are pro-slavery, have united with Abolitionists and "with religious fanatics, in order to take up a stick to break the head of Democracy with; little dreaming that instead of a stick they are taking hold of a serpent, which will be more deadly to themselves than to the old political antagonists. They will assuredly die of the wounds of their own weapons.— But to the honor of the old parties, inimical to Democracy, be it said, that here the sound, conservative, conscientious and patriotic Whigs, have for the most part united themselves with the only national party left, rather than to fly to ally themselves with one; and that they abjure the Hocus Pocus, which would be by its "hic, hoc, hoc," of midnight necromancy, transform a Whig by the right hand, and a Democrat by the left hand—an Abolitionist of the North, and a Pro-Slavery man of the South, by a touch of ceremonial mummery, into one and some nondescript thing called "Know Nothing!" No, the