THE STAR AND BANNER.

BY D. A. BUEHLER. "FEARLESS AND FREE." TWO DOLLARS PER ANNUM.

VOLUME XXVII.] GETTYSBURG, PA., FRIDAY EVENING, MAY 30, 1856. [NUMBER 12.

Mary Magdalene.

BY THE LATE F. S. KEY.

To the halls of the feast came the sinful and fair;
She heard in the city that Jesus was there;
Unheeding the splendor that blazed on the board,
She silently knelt at the feet of the Lord.

The hair on her forehead so sad and so meek
Hung dark o'er the blushes that burned in her cheek,
And so weak and so lowly she knelt in her shame,
It seemed that her spirit had fled from her frame.

The frown and the murmur went round through them all
That one so unhallowed should tread in that hall;
And some said the *poor* would be objects more meet,
For the wealth of the perfume she poured on his feet.

She heard but her *Saviour*, she spoke but in sighs,
And she dared not look up to the heaven of his eyes;
And the hot tears gushed forth with each heave of her breast,
While her lips to his sandals were throbbingly pressed.

In the sky, after tempest, as shineth the bow—
In the glance of the sunbeam as melteth the snow,
He looked on the lost one; her sins are forgiven—
And Mary went forth in the beauty of heaven.

How to be Happy.

Dr. Hall, in the *Journal of health*, gives an account of his own life, with the moral to be derived from it:

Reader, I have seen a great deal and felt more; I have talked and traveled, and enjoyed and suffered with all sorts of people; have been on the sea, and in it, and under it, have been laughed at, shot at, quarreled at, praised, blamed, abused; have been blown at, and blown up; have had much, and had little—so much as to enjoy nothing; so little that I would have enjoyed a crust of bread, because the ship went to the bottom with everything in it, leaving me to float to a sand bank, and then again, I have wandered over the earth and under it, and through it, its caves and dungeons and darkness, after stalagmites and stalactites; after specimens of black rocks and white ones, blue stones and grey; lived for months on desert islands just for the purpose of picking up new shells on the beach, which the tide of night never failed to leave behind it; in those by gone days, I had the great requisites of an enjoying traveler, to wit: plenty of time, plenty of patience, and plenty of money, so if the coach turned over and smashed up, I could afford to wait until another could be had, or if the ship went to the bottom instead of to its destined port, 'twas just the same to me, because it I was'nt at one place I was at another, and there was always some strange rock to look at, some queer 'dip' that set me calculating how many horse power it required to make that rock just turn so, and all the million inquiries which geology, astronomy, conchology, and a dozen other dry names suggested, which not only had an effect to keep me from fretting, but kept me in an interesting humor; well, in all these different situations, and as many more, I have found out, amongst others, three things:

1st.—That a man out of money can't be happy.

2nd.—That a man out of health can't be happy.

3rd.—That a man without a wife can't be happy.

Therefore, I have come to the conclusion that the best way to be happy is to take care of your health, keep out of debt, and get a wife.

Anecdote of an American Minister.

The following incident occurred to one of the American Ministers sent out two years ago by Mr. Pierce, to represent the United States abroad. It was related to me only lately, by an *attache*, who was an eye and ear witness of it.

The minister, soon after his arrival at the court to which he was appointed, was invited to a diplomatic *soirce*. At these *soirees*, no matter in what part of Europe, the language of etiquette is the French.—But our minister knew but few words of that language, and as English is little spoken, he found himself in a very awkward position. The arrival of the English minister naturally gave him great relief; but as this gentleman could not spend the whole evening with him, he was soon obliged to excuse himself, and leave our minister again to his embarassment. As he was leaving, however, he suddenly turned round, on perceiving the Count B, minister from ———, and said to the American Minister, "Oh, there is Count B. who speaks English!"

This was a god-send for the gentleman in a dilemma, who immediately begged to be presented, and who was in a moment in conversation with the gentleman who spoke his mother and only tongue. The motive of the introduction not being understood by Count B., the conversation commenced and terminated as follows:

Count B.—"*Mais vous parlez Francais, Monsieur?*"

Minister—"*On poo!*" (*Un peu*—a little.) "*Vous—parlez—English.*"

Count B.—"a small!"

AN ITEM FOR CORDWAINERS.—Boots are said to have been invented by the Caurrans. They were at first made out of leather, afterwards of brass and iron, and were proof against both cut and thrust. It was from this that Homer called the Greeks brazenfooted. Formerly in France a great foot was much esteemed; and the length of the shoe, in the fourteenth century, was a mark of distinction. The shoes of a prince were two feet and a half long; those of a baron, two feet; those of a knight, eighteen inches long.

If honest men are the salt of the earth pretty girls may be said to be the sugar.

Youthful Profanity.

While a little boy, some six or seven years of age, was passing my house on his way to school recently, he was noticed by some of the family to be crying with the cold. Inquiry was made respecting his dress, which was found to be nothing more than thin cotton cloth. He was called in and asked, "Why do you cry so, when on your way to school, my little man?"—Answer: "Coz I'se so darn cold." And it is no uncommon occurrence to hear children of his age use much more profane expressions. When this little boy was told it was wicked to use such language, he looked surprised, as though he had never been told so before; and, probably, never had been. Profane parents are not accustomed to rebuke their children for swearing. But, O, how painful to think of the multitudes of children in enlightened and Christianized New England, who receive their first knowledge of their Maker and Preserver from the oaths and blasphemies of their fathers and mothers! for it is a fact many mothers *swear!*

As a little girl was reproved in school by her teacher for using profane language, a few days ago, she excused herself by saying, "*Father and mother swear!*"—Yes, it is true that there are fathers and mothers who swear. And what fathers and mothers! What instructors of the rising generation! What teachers of morals and religion! "The Lord will not hold him guiltless that taketh his name in vain."

Profanity and respectability are seldom found in company. The profane cannot expect to be respected either by others or themselves, and much less by their Maker. Debauched expressions are such indications of mean, groveling, sordid minds.—They are the filthy, corrupt and corrupting exhalations of a vicious heart, 'for out of the abundance of the heart the mouth speaketh." He who profanes the name of Deity, shows thereby his contempt of Him, his disregard of the feelings of sensible persons, and his utter heedlessness of his own character and future condition. Such a person is unfit for any decent society, and unworthy of trust and confidence. It is an old proverb—"he that will swear will lie, and he that will lie will steal." Profanity and scurrility are to the mind what intemperance and licentiousness are to the body, and a profane person in a community is like one infected with the plague, a poisoner and corrupter of all whom he approaches.

"One sickly sheep infects the flock,
And poisons all the rest."

Some persons are so filthy of mouth, that even a pure word cannot escape their lips without being contaminated by corrupt companions. Such persons usually supply the want of good common sense with the want of decency, and the want of a good reputation with the want of shame and a sense of propriety. Their praise is a reproach—their friendship a deep pit—their company a contagious, deadly disease—their end destruction.

This infamous and common practice of cursing and swearing upon the most trivial occasions, and loading even common conversation with oaths and blasphemies, prevails shamefully with many, both old and young, who are pleased to think they live in a Christian land, though they think not what a disgrace and burden they are to it. Nor is this custom less ridiculous than impious, as it is the only crime human nature is capable of committing, which neither proposes nor secures either pleasure or profit, either honor or praise. It is a volunteer work of Satan to aid him in insulting the majesty of heaven.

"Of all the nauseous, complicated crimes,
Which most infect and stigmatize the times,
There is none that can with impious oaths compare,
Where vice and folly have an equal share."

Common swearing argues in a man a perpetual distrust of his own reputation for veracity, and is a public acknowledgment to all who hear him that he thinks himself to be so great a liar that his word will not be believed without an oath.—And still he labors under the disadvantage of making all decent persons suppose that he lies when he swears to the truth of what he says.

Would that the conversation of all were such that the young might find improvement in it, instead of a pernicious example—woman, modesty—the aged, respect—all men, civility—and Jehovah, complacency! "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."—*Congregational Journal.*

'AND THERE WERE GIANTS IN THOSE DAYS."—While excavating recently for the cellar of a new building in Burlington, Iowa, the workmen broke into an arched vault, six feet deep and ten feet square, in which they found eight human skeletons, each of which was a little over eight feet long. The walls of the vault were about 14 inches thick, well laid up with cement or indestructible mortar.

THE IRON OF THE WORLD.—The annual production of crude iron throughout the world is estimated at 6,000,000 tons. Of this, Great Britain produces 3,000,000, France 750,000, Prussia 300,000, Austria 250,000, Belgium 200,000, Russia 200,000, Sweden 150,000, the lesser German States 100,000, the United States 750,000, and other countries 300,000.

A very curious instance of confusion has taken place in Lumber street, on Arbor Hill. A mother and her daughter were both confined on the same day each having a son. In the bustle of the moment both babies were placed in a cradle, and, to the confusion of the mothers, when the youngsters were taken from the cradle, they were unable to tell which was the mother's and which was the daughter's son—a matter which, of course, must ever remain a mystery. The family is in great distress over the affair.—*Albany Knick., 10th.*

An Ancient Document.

☞At a meeting of the Pennsylvania Historical Society, held recently at Philadelphia, ROWLAND E. EVANS presented the annexed document, dated July 7, 1726, exhibiting the opinion of the woman Friends of that day in reference to the vanities and follies which, it would appear, had already began to prevail over the simplicity of that primitive time. Having "a weighty concern" for the wearers of hooped petticoats and low-necked or bare-breasted dresses, we "solidly recommend" them to read this quaint epistle of their fair and sensible sisters of 1726:

From Women ffriends at the yearly meeting held at Burlington the 21st of the 7th month, 1726.

To Women ffriends at the several quarterly and monthly meetings belonging to the same, Greeting.

Dear and well beloved Sisters.

A weighty concern coming upon many faithful ffriends at this meeting in relation to divers undue liberties that are too frequently taken, by some that walk among us and are accounted of us; we are willing, in the pure love of Truth which has mercifully visited our souls, tenderly to caution and advise our ffriends against those things which we think inconsistent with our ancient Christian testimony of plainness in apparel, etc., some of which we think proper to particularize.

At first, that immodest fashion of hooped peticoats, or the imitation of them, either by something put into their petticoats to make them set full, or wearing more than is necessary, or any other imitation whatsoever, which we take to be a branch springing from the same corrupt root of pride. And also that none of our ffriends accustom themselves to wear their gowns with superfluous folds behind, but plain and decent; nor to go without aprons, nor to wear superfluous gathers or plaits in their caps or pinners, nor to wear their heads dressed high behind; neither to cut or lay their hair on their forehead or temples.

And that ffriends be careful to avoid wearing striped shoes, or red or white heeled shoes or clogs; or shoes trimmed with gaudy colors.

Likewise, that all ffriends be careful to avoid superfluity of furniture in their houses, and as much as may be to refrain using gaudy flowered or striped calicoes and stuffs.

And also that no ffriend use that irreverent practice of taking snuff, or handing snuff-boxes one to another in meetings.

Also that ffriends avoid the unnecessary use of fans in meetings lest it divert the mind from the more inward and spiritual exercise which all ought to be concerned in

And also that ffriends do not accustom themselves to go with bare breasts or bare necks.

There is likewise a tender concern upon our minds to recommend unto all ffriends the constant use of plain language, etc., being a branch of our ancient Christian testimony, for which many of our worthy Elders underwent deep suffering in their day, as they likewise did because they could not give the common salutations by bowing and cringing the body, which we earnestly desire friends may be careful to avoid.

And we further tenderly advise and exhort that all ffriends be careful to maintain love and unity, and to watch against whisperings and evil surmisings one against another; and to keep in humility, that nothing be done through strife and vain glory; and that those who are concerned to take an oversight over the flock, do it not as lords over God's heritage, but as servants to the churches.

Dear sisters, these things we solidly recommend to your care and notice, in a degree of that divine love which hath graciously manifested itself for the redemption of a remnant from the vain conversation, custom and fashions that are in the world, that we might be unto the Lord a chosen generation, a royal priesthood, an holy nation, a peculiar people, showing forth the praises of Him who hath called us out of darkness into his marvellous light; that we may all walk as children of the light and of the day, is the earnest desire of our souls.

We conclude with the salutation of unfeigned love, your ffriends and sisters.

Signed on behalf and by order of the said meeting, by HANNAH HILL.

LITTLE BLOSSOMS FOR HEAVEN.—Others beside the aged are leaving the cares of earth for the rest and blessedness of heaven; those who have scarcely looked beyond the rosy mited boundary of infancy, whose eyes have never been wet by tears of sorrow or regret, whose hearts have never swelled with disappointment. Little blossoms, who linger lovingly for a few brief years on the threshold of Time, and of whom we think, even while worshipping their beauty and innocence, are passing away!"—*Selected.*

We honor the chivalrous deference paid to women. It evinces not only respect to virtue, and desire after pure affection, but that our women are worthy of such respect. But women were not made merely to win men into their society. To be companions, they should be fitted to be friends; to rule hearts, they should secure the approbation of minds.

TRUE, AND WHY.—I like very well to be told what to do by those who are fond of me; but never to be told what *not to do*; and the more fond they are of me, the less I like it. Because, when they tell me what to do, they give me an opportunity of pleasing them; but when they tell me what not to do, it is a sign that I have displeased, or am likely to displease.—*Landor.*

THE Bermuda potato crop is said to be very large, and two cargoes have already reached New York.

Butler and Douglas Characterized.

☞We extract from the speech of Senator Sumner, delivered on Monday last, the passages describing Messrs. Butler and Douglas, which the *chivalric* Brooks, of South Carolina, sought to avenge in the Senate Chamber, by his cowardly attack upon Mr. S. while in a position in which he could not defend himself. It will be seen that though terribly severe, there is not a single vulgar personal allusion to Mr. Butler, although such allusion might have been justifiable, in view of the harsh and opprobrious epithets which, throughout the debate, have been hurled by Mr. Butler and others against all who entertain free Soil notions. How different, in this respect, is Mr. Sumner from the blackguard Douglas. It is the *truth*—the "truth well told"—that wounds.

My task will be divided under three different heads—*First*, THE CRIME AGAINST KANSAS, in its origin and extent; *Second*, THE APOLOGIES FOR THE CRIME; and *Thirdly*, the TRUE REMEDY.

But, before entering upon the argument, I must say something of a general character, particularly in response to what has fallen from Senators who have raised themselves to eminence on this floor in championship of human wrongs; I mean the Senator from South Carolina (Mr. Butler,) and the Senator from Illinois (Mr. Douglas), who though unlike as Don Quixote and Sancho Panza, yet, like this couple, sally forth together in the same cause. The Senator from South Carolina has read many books of chivalry, and believes himself a chivalrous knight, with sentiments of honor and courage. Of course he has a chosen mistress to whom he has made his vows, and who, though ugly to others, is always lovely to him; though polluted in the sight of the world, is chaste in his sight—I mean the harlot, Slavery. For her is tongue is always profuse in words.—Let her be impeached in character, or any proposition made to shut her out from the extension of her wantonness, and no extravagance of manner or hardihood of assertion is then too great for this Senator.

The frenzy of Don Quixote, in behalf of his wench Dulcinea del Toboso, is all surpassed. The asserted rights of Slavery, which shock equality of all kinds, are cloaked by a fantastic claim of equality. If the Slave States cannot enjoy wives, in mockery of the great fathers of the Republic, he misnames equality under the Constitution—in other words, the full power in the national territories to compel fellow-men to unpaid toil, to separate husband and wife, and to sell little children at the auction block—then, Sir, the chivalric Senator will conduct the State of South Carolina out of the Union! Heroic Knight! Exalted Senator! A second Moses come for a second Exodus!

But not content with this poor menace, which we have been twice told was "measured," the Senator, in the unrestrained chivalry of his nature, has undertaken to apply opprobious words to those who differ from him on this floor. He calls them "sectional and fanatical;" and opposition to the usurpation in Kansas, he denounces as "an uncalculating fanaticism." To be sure, these charges lack all grace of originality, and all sentiment of truth; but the adventurous Senator does not hesitate. He is the uncompromising, unblushing representative, on this floor of a flagrant *sectional sin*, which now domineers over the Republic, and yet with a ludicrous ignorance of his own position—unable to see himself as others see him—or with an effrontery which even his white head ought not to protect from rebuke, he applies to those here who resist his *sectionalism*, the very epithet which designates himself.

The men who strive to bring back the Government to its original policy, when Freedom and not Slavery was national, while Slavery and not Freedom was sectional, he arraigns as *sectional*. This will not do. It involves too great a perversion of terms. I tell that Senator that it is to himself and to the "organization" of which he is the "committed advocate," that this epithet belongs. I now fasten it upon them. For myself, I care little for names; but since the question has been raised here, I affirm that the Republican party of the Union is in no just sense *sectional*, but more than any other party, *national*; and that it now goes forth to dislodge from the high places of the Government the tyrannical sectionalism of which the Senator from South Carolina is one of the maddest zealots.

To the charge of fanaticism I also reply. Sir, fanaticism is found in a enthusiasm or exaggeration of opinion, particularly on religious subjects; but there may be a fanaticism for evil as well as for good.—Now, I will not deny that there are persons among us loving liberty too well for their personal good, in a selfish generation. Such there may be, and, for the sake of their example, would that there were more! In calling them "fanatics" you cast contumely upon the noble army of martyrs, from the earliest day down to this hour; upon the great tribunes of human rights, by whom life, liberty and happiness on earth have been secured; upon the long line of devoted patriots who, throughout history, have truly loved their country; and, upon all, who, in noble aspiration for the general good, and in forgetfulness of self, have stood out before their age, and gathered into their generous bosoms the shafts of tyranny and wrong, in order to make a pathway for truth.

You discredit Luther, when alone he nailed his articles to the door of the church at Wittenburg, and then, to the imperial demand that he should retract, firmly replied, "Here I stand; I cannot do otherwise, so help me God!" You discredit Hampden, when alone he refused to pay the few shillings of ship-money, and shook the throne of Charles I.; you discredit Milton, when, amide the productions of a heartless Court, he lived on, the lofty friend of liberty, above questions or suspicion; you discredit Russell and Sidney, when, for the sake of their country, they calmly turned from family and friends to tread the narrow steps of the scaffold; you discredit the early founders of American institutions, who preferred the hardships of a wilderness, surrounded by a savage foe, to injustice on beds of ease; you discredit our later fathers, who, few in numbers and weak in resources, yet strong in their cause, did not hesitate to brave the mighty power of England, already encircling the globe with her morning drumbeats. Yes, sir, of such are the fanatics of history, according to the Senator.

But I tell that Senator that there are characters badly eminent of whose fanaticism there can be no question. Such were the ancient Egyptians, who worshipped divinities in brutish forms; the Druids who darkened the forests of oak, in which they lived, by sacrifices of blood; the Mexicans, who surrendered countless victims to the propitiation of their obscene idols; the Spaniards, who, under Alva, sought to force the Inquisition upon Holland, by a tyranny kindred to that now employed to force Slavery upon Kansas; and such were the Algerines, when in solemn conclave, after listening to a speech not unlike that of the Senator from South Carolina, they resolved to continue the Slavery of white Christians, and to extend it to the countrymen of Washington!—Aye, sir, extend it! And in this same dreary catalogue faithful history must record all who now, in an enlightened age and in a land of boasted Freedom, stand up, in perversion of the Constitution and in denial of immortal truth, to fasten a new shackel upon their fellow man. If the Senator wishes to see fanatics, let him look around among his own associates; let him look at himself.

But I have not done with the Senator. There is another matter regarded by him of such consequence that he interpolated it into the speech of the Senator from New Hampshire, (Mr. Hale,) and also announced that he had prepared himself with it, to take it in his pocket all the way to Boston, when he expected to address the people of that community. On this account, and for the sake of truth, I stop for one moment, and tread it to the earth.—The North, according to the Senator, was engaged in the slave trade, and helped to introduce slaves into the Southern States; and this undeniable fact he proposed to establish by statistics, in stating which his errors surpassed his sentences in number. But let these pass for the present, that I may deal with his argument.

Pray, sir, is the acknowledged turpitude of a departed generation to become an example for us? And yet, the suggestion of the Senator, it entitled to any consideration in this discussion, must have this extent. I join my friend from New Hampshire in thanking the Senator from South Carolina for adducing this instance; for it gives me an opportunity to say that the Northern merchants, with homes in Boston, Bristol, Newport, New York and Philadelphia, who catered for Slavery during the years of the slave trade, were the lineal progenitors of the Northern men, with homes in these places, who lend themselves to Slavery in our day; and especially that all, whether North or South, who take part, directly or indirectly, in the conspiracy against Kansas, do but continue the work of the slave traders which you condemn.

It is true, too true, alas! that our fathers were engaged in this traffic; but that is no apology for it. And in repelling the authority of this example, I repel also the trite argument founded on the earlier example of England. It is true that our mother country, at the peace of Utrecht, extorted from Spain the Assiento Contract, securing the monopoly of the slave trade with the Spanish Colonies, as the whole price of all the blood of great victories; that she higgled at Aix la Chapelle for another lease of this exclusive traffic; and again at the treaty of Madrid, clung to the wretched piracy. It is true that in this spirit the power of the mother country was prostrated to the same base ends in her American Colonies, against indignant protests from our fathers. All these things now rise up in judgment against her. Let us not follow the Senator from South Carolina to do the very evil to-day which in another generation we condemn.

As the Senator from South Carolina is the Don Quixote, the Senator from Illinois (Mr. Douglas) is the squire of Slavery, its very Sancho Panza, ready to do all its humiliating offices. The Senator, in his labored address, vindicating his labored report—piling one mass of elaborate error upon another mass—constrained himself, as you will remember, to unfamiliar decencies of speech. Of that address I have nothing to say at this moment, though before I sit down I shall show something of its fallacies. But I go back now to an earlier occasion, when, true to his native impulses, he threw into this discussion, "for a charm of powerful trouble," personalities most discreditable to this body. I will not stop to repel the imputations which he cast upon myself, but I mention them to remind you of the "sweltered venom sleeping got," which, with other poisoned ingredients, he cast into the caldron of this debate. Of other things I speak. Standing on this floor, the Senator issued his rescript, requiring submission to the usurped power of Kansas; and this was accompanied by a manner—all his own—such as befits the tyrannical threat.

Very well. Let the Senator try. I tell him now that he cannot enforce any such submission. The Senator, with the Slave Power at his back, is strong, but he is not strong enough for this purpose. He is bold. He shrinks from nothing. Like Danton, he may cry, "*l'audace! toujours l'audace!*" But even his audacity cannot compass this work. The Senator copies the British officer, who, with boastful swagger, said that with the hilt of his sword he would cram the "stamps" down the throats of the American people, and he will meet a similar failure. He may convulse this country with civil feud.—Like the ancient madman, he may set fire to this vast temple of Constitutional Liberty, grander than Ephesian dome; but he cannot enforce obedience to that tyrannical usurpation.

The Senator dreams that he can subdue the North. He disclaims the open threat, but his conduct still implies it. How little that Senator knows himself, or the strength of the cause which he persecutes! He is but a mortal man; against him is an immortal principle. With finite power he wrestles with the infinite, and he must fall. Against him are stronger battallions than any marshaled by mortal arm—the inborn, ineradicable, invincible sentiments of the human heart; against him is nature in all her subtle forces; against him is God. Let him try to subdue these.

Mr. Clay on Slavery in the Territories.

We gave a few days ago an extract from a speech of Mr. Webster, to show that in his opinion slavery was a local institution, and existed solely by municipal law. It required a positive enactment to make a human being a chattel, while the Fredom of men rests on natural and inalienable rights. Below we take an extract from a speech of Mr. Clay, delivered so late as 1850, which forcibly argues that slavery is not extended to the territories of the United States by the the constitution, and cannot therefore be legally introduced in such territories:

"In my opinion, therefore, the supposition that the Constitution of the United States carries Slavery into California, supposing her not to be a State, *is an assumption totally unwarranted by the Constitution.* Why, if the Constitution gave the privilege, it would be incompetent for California to adopt the provision which she has in her Constitution. The Constitution of the United States, being supreme, no State could pass an enactment in contravention of the Constitution. My rules of interpreting the Constitution of the United States are the good old rules of '98 and '99. I have never in my life deviated from those rules; and what are they? The Constitution is an aggregate of ceded powers. No power is granted except when it is expressly delegated or when it is necessary and proper to carry it into effect as a delegated power; and if in any instance the power to carry slaves into the territories is guaranteed to you by the Constitution, or is an incident necessary to the carrying out of any other power that is delegated in the Constitution, I have been unable to perceive it amidst all the vicissitudes of public life and amidst all the changes and turns of party. I never in my life deviated from those great fundamental, and I think indisputably true principles, of interpreting the Constitution of the United States. Take these principles to be true, and where is the power? Can any body point it out to me? What gives you the right to carry your slaves to California? Where is the delegated power to which it attaches as necessary implication? It is no where to be found. You must resort to some such general principle as the Federalists did in the early history of this country, when they contended for the doctrine of general welfare. But you cannot put your finger upon any part of the Constitution which conveys the right or the power to carry slaves from one of the States of the Union to any territory of the United States. Mr. President, you will remark that I am expessing an opinion upon the power, the Constitutional right. I do not go into the question of how the powers of Government are to be exercised or applied in the course of administration. That is a different question. I am arguing the question of Constitutional Power. Nor, sir, can I admit for a single moment, that there is any separate or distinct right upon the part of States or individual members of the State, or any portion of the people of the United States, to carry slaves into the territories, under the idea that those territories are held in common between the several States."

Slavery is now in Kansas, and it is there under the assumption that the Constitution carries it there and protects it. This is the doctrine of the Pierce party. It is a doctrine fraught with danger, and subversive of the liberty to secure which the Constitution was adopted. Is it not surprising that some old Whigs, who revere the memory of Webster and Clay, are affiliating with the men who slandered them when alive, and repudiated their doctrines when dead?

QUANTITY OF SEED PER ACRE.—Of timothy seed we would advise half a bushel an acre on strong land. In England, a bushel is sometimes sown. In this country, four quarts are considered by some quite sufficient. But recollect, if you sow grass you will grow grass. If you sow weeds you will only have weeds for a crop. Which is most profitable? Timothy sown in March will make a better crop than if sown later. We have seen it big enough to mow in September. It is better to let it stand uncut. We have seen good timothy crops grown from seed sown upon the snow in February and March, over a wheat field. This is a very good plan where the sowing has been neglected in the Fall, or when the young plants have been killed by drought.

A HINT.—If your flat irons are rough and smoky, lay a little fine salt on a flat surface and rub them well; it will prevent them from sticking to any thing starched and make them smooth.

Kansas Investigation.

☞We give below a synopsis of a portion of the testimony taken before the Congressional Investigating Committe.—It will be seen that the worst stories have been confirmed. What gives additional force to this testimony is that it comes generally from pro-slavery men. Some of the most daming evidence of fraud, outrage and crime, are testified to by men who had moved into the territory from Missouri, and who in many cases were personally acquainted with the ruffians, who were, in their invasions, thus flinging contempt on all law human and divine. We commend the facts to the Pierce Democracy. They are comforting:

John Davidson, sworn—testified that he came to Kansas from Missouri; that large bodies of Missourians came to his precinct at election; said that under Judge Douglas' Bill, they had as good a right to vote as any body; said they would vote or fight.

John Day, sworn—Red Robison had large supplies of bacon, flour, whisky, etc., in his house in Kansas as a sort of provision depot *en avant*, for the invading army which was expected on the day of election; testified to the shooting by Missourians at two Free State men named Stearns and Bond.

Thomas Breese—testified that he was from Missouri and was in favor of making Kansas a slave State; testified that a free State man named Farley, had been driven from his own house; burned it down and his family turned out of doors; said the men who "done it" were all from Missouri but two. McKenny, a "pro-slave," corroborated the above.

Gov. Robison testified to all the facts in relation to the siege of Lawrence and the repeated invasions of the Territory just as they have reached us before.

Perry Fuller testified that at the March election, 1855, out of 160 persons whose names were on the poll book as having voted in the IV. District, only 25 were residents at the time.

On the seventh of May, the Commission removed from Lawrence to Tecumseh, and the first witness brought forward was James Reed, who testified to the facts of the invasion and produced his poll-books with the names and number of actual residents as compared with those of actuals voters. As may be supposed the latter preponderated strangely.

Mr. Zimmerman testified that he moved into the Territory from Pennsylvania. Was judge in the election; saw the polls taken possession of by men with hemp in their button holes; the men were from Missouri; saw the invaders pound an old man and boy till they were bloody.—Zimmerman refused to sign the certificate of election.

J. F. Marrion tetified that there were 300 strangers at Tecumseh who voted on March 30, 1855.

B. A. Stephens saw the polls invaded at Kickapoo by 25 men from Platte county, under the command of that noble Democrat, Stringfellow. Stephens had been driven from his home and his claim in Kickpoo, and dare not go back.—"Why dare you not" asked Mr. Whitfield, "Because I am a Free State man" was the reply. To this same effect, both as regards the invasion of the polls and outrages upon all persons whom these savages from Missouri saw fit to call "abolitionists," was the testimony of Messrs. Boughts, Johnson, Moore, Westfall, Arthur, Stewart and others.

The St. Louis Democrat gives voluminous reports of the testimony introduced before the Congressional Committee. It is generally confirmatory of what we have already published, and but few new points are made. A full history is given of the difficulties which occurred while Lawrence was in a state of siege; and proof is introduced to show the affiliation that then existed between Sheriff Jones and Gov. Shannon.

One of the witnesses stated he was one of a party sent out by the Massachusetts Aid Society, but that no questions were asked about his politics before starting; and that the only advantage he received from the Society, was getting his passage five dollars cheaper than he otherwise could have done. We add a few further extracts from the testimony:

Lewis A. Prather, called and sworn.—Come to Franklin 6th July, 1855, from Missouri, was below Independance, Missouri, in September last, a body of men overtook me, of whom I asked, where are you going? They told me they were from Saline county, Missouri, and were going to Kansas to vote. I saw them again near Westport, their numbers had increased, knew they voted, stood near, the polls at Franklin and saw them. Before we got to Westport saw a hemp stock and hemp rope hanging out of one of the wagons, which they told me was to hang the Abolitionists—with a Robert Grant, he told me when he learned how much opposed I was to their coming here to vote, I should be rewarded with the rope first if I did not look out, they claimed the right to vote under the acts of the Territorial Legislature, there were about sixty, they did not claim to be citizens, I asked them particularly about that, one of them said, we have claims in the Territory, another said 'Jim, what is the use of telling that d——n lie? you know we are going to vote the same as we did on the 30th of March, and return,' they said they were going to tear down Lawrence, and slide the damn town into the river, they wanted to know why the Free State men were not going to vote on the same day as they did, I answered that the Free State party expected to elect Gov. Reeder on that day. They said G——d d——n Gov. Reeder, he will