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DEN TON, MD., THURSDAY, SEP. 1, 1864.

NO. 24

DYSPEPSIA,

AND
DISEASES RESULTING FROM
DISORDERS OF THE LIVER
AND DIGESTIVE ORGANS,
ARE CURED BY
**HOOFLAND'S
GERMAN BITTERS,**
THE GREAT STRENGTHENING
TONIC.

These Bitters have performed more Cures; I have and do give better satisfaction; have more testimony; are more respectable people to vouch for them than any other article in the market. We defy any one to contradict this assertion, and will pay \$1000 to any one that will produce a certificate published by us, that is not genuine. Hoofland's German Bitters will cure every case of Chronic or Nervous Debility, Diseases of the Kidneys, and Diseases arising from a weakened Stomach.

OBSERVE THE FOLLOWING SYMPTOMS:
Resulting from Disorders of the Digestive Organs:

Constipation, Inward Piles, Fulness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Digestion slow, Paleness or Weight in the Stomach, Sour Eructations, Sinking or Fluctuating at the Pit of the Stomach, Swelling of the Head, Headache, and difficult breathing, Fluctuating at the Heart, Choking or Suffocating Sensations when in a lying Posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Chill, Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c. Sudden Flushes of Heat, Burning in the Face, Constant Imaginations of Evil, and great Depression of Spirits.

REMEMBER,

THAT THIS BITTERS IS
NOT ALCOHOLIC,
CONTAINS NO RUM OR WHISKEY,
AND CAN'T MAKE DRUNKARDS,
BUT
IS THE BEST TONIC
In the World.

READ WHO SAYS SO:

From the Rev. Levi G. Beck, Pastor of the Baptist Church, Fenwickton, N. J., formerly of the North Baptist Church, Philadelphia.

I have known Hoofland's German Bitters favorably for a number of years. I have used them in my own family, and have been so pleased with their effects that I was induced to recommend them to many others, and know that they have operated in a strikingly beneficial manner. I take great pleasure in thus publicly proclaiming the fact and calling the attention of those afflicted with the diseases for which they are recommended, to these Bitters, knowing from experience that my recommendation will be sustained. I do this more cheerfully as Hoofland's Bitters is intended to benefit the afflicted, and is not a ram-dam drug.

Yours truly,
LEVI G. BECK.

From Rev. J. Newton Brown, D. D., Editor of the Encyclopedia of Religious Knowledge, and Christian Chronicle, Philadelphia.

Although not disposed to favor or recommend Patent Medicines in general, through distrust of their ingredients and effects, I yet have no sufficient reasons why a man may not testify to the benefits he believes himself to have received from any simple preparation, in the hope that he may thus contribute to the benefit of others. I do this the more readily in regard to Hoofland's German Bitters, prepared by Dr. C. M. Jackson, of this city, because I was prejudiced against them for many years, by the impression that they were chiefly an alcoholic mixture. I am indebted to my friend, Robert Shoemaker, Esq., for the removal of this prejudice by proper tests, and for encouragement to try them when suffering from great and long continued debility. The use of three bottles of these Bitters at the beginning of the present year, was followed by evident relief and restoration to a degree of bodily and mental vigor which I had not felt for six months before, and had almost despaired of regaining. I therefore thank God and my friend for directing me to the use of them.

J. NEWTON BROWN, Fina.

From Rev. Warren Randolph, Pastor of Baptist Church, Germantown, Pa.

Dr. C. M. Jackson—Dear Sir:—Personal experience enables me to say that I regard the German Bitters prepared by you as most excellent medicine. In cases of severe cold and general debility I have been greatly benefited by the use of the Bitters, and doubt not they will produce similar effects on others.

Yours truly,
WARREN RANDOLPH,
Germantown, Pa.

From Rev. J. H. Turner, Pastor of Hedding M. E. Church, Philadelphia.

Dr. Jackson—Dear Sir:—Having used your German Bitters in my family frequently I am prepared to say that it has been of great service. I believe that in most cases of general debility of the system it is the safest and most valuable remedy of which I have any knowledge.

Yours respectfully,
J. H. TURNER,
No. 726 N. Nineteenth St.

PRICES.

Large Size (holding nearly double quantity)
\$1.00 per Bottle—half doz. \$5.00
Small Size, 75 cts. per Bottle—half doz. \$4.00

Beware of Counterfeits!

See that the signature of "C. M. JACKSON" is on the WRAPPER of each bottle. Should your nearest druggist not have the article, do not be put off by any of the imitating preparators that may be offered in its place, but send us, and we will forward, securely packed, by express.

Principal Office and Manufactory,
No. 631 Arch Street
JONES & EVANS,
(Successors to C. M. JACKSON & Co.)
Proprietors.

For Sale by Druggists and Dealers in every town in the United States.
Feb 1-17.

Poetry.

The Last Gathering.

Ocean and earth restore
All that your arms entomb!
From every distant shore,
Come to the gathering—come!

Sages of days gone by,
Long mouldering in the tomb,
Haste to the realms on high,
Come to the gathering—come!

Warrior with laurel'd crown,
Who fixed the nation's doom,
Come to the judgment now,
Come to the gathering—come!

Maiden with lip of rose,
And brow of Parian stone,
Haste from thy long repose,
Come to the gathering—come!

Bright was the dark eye's gleam,
Fair was thy cheek of bloom,
Again those charms shall beam;
Come to the gathering—come!

Mourner with tearful eye,
Haste to thy spirit's home
A peaceful rest on high;
Come to the gathering—come!

Loved one of days gone by,
Haste from the grave's cold gloom;
Again we meet on high;
Come to the gathering—come!

Ocean and earth, restore
All that your arms entomb,
Myriads from every shore,
Come to the gathering—come!

SPEECH OF R. W. TODD,

OF CAROLINE COUNTY,
IN THE CONSTITUTIONAL CONVENTION ON 23d
ART., BILL OF RIGHTS.

[CONCLUDED.]

"Hereafter, in this State, there shall be neither slavery nor involuntary servitude, except in punishment of crime, whereof the party shall have been duly convicted; and all persons held to service or labor, as slaves, are hereby declared free."

And again, the master who owns a slave who commits a felony or murder and whose life pays the forfeit under the sentence of the law, receives from the commonwealth a restitution to the full value of his negro; while the family of the outraged or slain victim are left to mourn and repine, perhaps in poverty or disgrace, without the least remuneration for their sad deprivation and bereavement. It may be the husband, or the only son of a widow who was dependent upon that son for her support; who was the staff of her old age, the prop of her declining years, and yet she is compelled, under the laws of the State of Maryland, to pay her portion of the taxes to remunerate the master for the loss of the slave who killed her son.

And once more, the degrading nuisance of a negro slave, whose nocturnal raids and pilferings have outraged the community for miles around, is at last shot while attempting to elude the master; and the code of a mild and generous chivalry levies a tax to pay the master his full valuation upon the very community whose peace and immunities the outlaw has ravaged and outraged for years. Sir, I dare to say that these provisions in the slave code, and numerous others which might be mentioned, are a species of viller oppression than that which exercised on the part of England, which led our revolutionary fathers to rebel against Britain; and I hope and believe the day is soon to dawn when the people will rise in the might of their sovereignty, and hurl the tyrant from his throne and trample his unholy sceptre in the dust! (Applause.)

The sixth and last reason which I shall announce as influencing my vote on this question of emancipation is: Because, for the above and for other reasons, the system of slavery, in its aggregated existence and influence, is in contradiction of the principles and teachings of Christianity—the purest law of right and morality that has ever blessed the world.

This branch of the subject was very ably discussed by the gentleman from Talbot (Mr. Valliant) who opened the debate upon this subject. But I may be pardoned a brief reference to some of the points which have already been brought forth in the discussion.

I know that the apologists of the system contend that American slavery was permitted, if not ordained by Providence, as a means of civilizing and christianizing a savage race. Now, Providence permits, in one sense of the word, everything that happens in the universe. It permits murder. Does that legalize it? But they contend that it was ordained by Providence.

Sir, an Apostle has said "shall we do evil that good may come? God forbid," and I take it for granted that what God prohibits in his creatures, as morally wrong, he will not sanction in his own conduct. I am willing to admit, sir, that some good has accrued to our shores; but the picture is not all dark and gloomy, unill-

luminated by a single ray of relief. No, there are fugitive lights that fit athwart this dark panorama revealing here and there a Christian blossom, even in this sterile thorny soil. "This only this, sir, that has cradled Christian civilization to tolerate the exhibition so long.

But to return to the point: while I deny that God does evil that good may come, I do not deny the principle that the end justifies the means, I do admit that "He maketh the wrath of man to praise Him," and oftentimes brings good out of evil, and I contend further that whatever good has accrued to the negro from his residence in our land, has been wrought by the Almighty upon this principle, and in spite of the general principles and legislation of slavery, which imposes restrictions upon the intellectual and religious cultivation of the negro, which amount almost to an absolute prohibition. Why, sir, a meeting for prayer and religious instruction cannot, by the laws of the State of Maryland, be held in our State by negroes, except under restrictions, which I have known practically to close their churches for months together. The last Legislature of Delaware, among many others that a few years more will consign to immortal shame, exceeded in this respect all former Southern patriotism and chivalry, and virtually turned a whole Christian community out of church, and so far as they had the power, consigned them to the tender mercies of the evil one.

And yet gentlemen plead for slavery because of its civilizing and christianizing influence! Why, sir, slavery has been exerting its boasted and beautiful philanthropy upon the poor negro for about two centuries; the champion heralds of this great work of Christian mercy and redemption have sounded aloud the trumpet through all the land proclaiming: "The year of jubilee is come; Return ye ransom'd sinners home!"

And the whole South unites with a voice like the sound of many waters, in singing the doxology over an Africa, redeemed by slavery from intellectual and moral darkness; and yet when we ask them to let the oppressed go free, they answer: "O, no; they are not prepared for freedom yet; let's civilize them first."

It is a scheme of philanthropy in that which, when exerted on a race, in all the profusion of its potency, through about fifteen generations, fails to prepare them for the enjoyment of the first and simplest right which heaven bestows on man? Mr. President, we must dismiss this moral physician and call in another, who will change the prescription, or the patient will grow deaf with sheer old age, and the end of time will find the poor negro where slavery found him—ignorant, superstitious and depraved.

I know, sir, it is held, and justly so, that slavery was allowed under the Jewish theocracy; but it was with many palliating circumstances which rendered it much milder and more tolerable than the American system. These palliating circumstances have been largely referred to by my friend from Talbot (Mr. Valliant). But I may be pardoned for introducing a few facts in this connection which refer to the same point.

Mr. BERRY, of Prince George's. Is not slavery also recognized in the New Testament?

Mr. TODD. I will come to that point presently.

They were permitted to hold property, as will be seen from Deut. 20, 49 and 1 Sam. 9, 10. They were allowed the free use of the products of their master's farms and vineyards. To them, and to the indigent were given, by divine enactment, all the harvest that grew every seventh or sabbatical year. Mr. Cobb, of Georgia, tells us, in the introduction to his great South side view work on slavery, that the slave of the Jewish dispensation frequently had control of all his master's goods, (Gen. 24: 10,) and, in default of children, became his nominated heir, (Gen. 15: 3, and Prov. 17: 2,) and says in a footnote, "Our Savior alludes to this in the parable of the wicked servants, who slew the son—the only heir—that the inheritance might be theirs." And Mr. Cobb's argument is conclusive.

In addition to all this, it is admitted on all hands that all Hebrew slaves went out free, at the year of jubilee. This virtually carries with it the admission that the slaves bought of the stranger went out free also. For it will be remembered, that the Jewish law required the naturalization—the circumcision of such slaves. This circumcision, which was a covenant and seal, brought them into the condition of adopted Hebrews, and entitled them to all the rights, privileges and immunities of the covenant of grace, sworn to and attested by the Almighty to Abraham. In reference to the difficulty presented in the declaration that these strangers were to serve their masters forever, it has been claimed by eminent authority, that this term had reference to the end of the period closed by the inauguration of the year of jubilee, just as the phrase—"end of the world"—in some places in the New Testament manifestly referred to the end of the Jewish dispensation. (and now, once, in the end of the world, hath Christ appeared to put away sin, &c.,) and that it is used to distinguish the period of their service from that of Hebrew

servants who might, in certain cases, be made free before the above specified period.

I give that for what it is worth and no more. It must be acknowledged that it has some plausibility, though it is not conclusive, I confess.

But suppose, Mr. President, absolute slavery existed under the Jewish dispensation, does this prove the divine right of the American system? If it does, then reasoning on the same principle, I claim the divine right of Brigham Young to have forty wives, or as many as suits his convenience, up to at least 1,000; for Abraham and Jacob had each two, David had several, and Solomon 700 wives and 300 concubines, making the round number of 1,000!

But, says the objector, and now I come to my friend from Prince George's (Mr. Berry), "slavery is recognized a divine right in the New Testament." Where? "Why, in the regulations given for the government of the relations of master and servant," and in the further fact that Paul sent Onesimus back to his master Philemon. In answer to this I have to say that Christ and his followers set us a proper example of recognizing civil authority and enactments so long as the statute existed, an example of which had been followed by those on whose behalf gentlemen on the other side plead, would have saved the world and heaven the sad spectacle our country this day presents. That they not only made no open, violent attack on slavery, but that they passed over in comparative silence other relics of barbarism legalized by the laws of the Roman empire. But they thus acted, trusting and knowing that the principles inculcated in the religion which they promulgated would, through their silent but powerful influence, work the cure for all the moral, social and political ills to which society is subject.

As an evidence of the correctness of this position, sir, I refer to the historical fact that no sooner had Christianity spread its blessed influences over the Roman empire, at about the close of the third century of its existence, than slavery was swept from the land. This fact in the history of the world, is a conclusive one, conclusively that slavery is at variance with the pure influences of an Apostolic Christianity; and that when these principles and influences have free course allowed them, they will inevitably operate to the destruction of slavery.

Mr. BERRY, of Prince George's. Did not St. Paul instruct the slave to be obedient to his master?

Mr. TODD. I will come to that presently.

Why, sir, in our land, in the South especially, Christianity has never been allowed the exercise of its full power. The utmost a minister has dared to do has been to inculcate the duty of masters to be humane to the servants, and it depended upon whether he was born on Southern soil if he were permitted to venture even thus far.

I am standing here to day and uttering sentiments which I have not dared to utter—I confess it with shame—as a minister of the Gospel I have not dared to utter them in any community where I have resided. I have not dared to do it for the simple reason that I believed my life would have paid the forfeit, or if I had escaped with my life, I would have been compelled to have left the community.

The pulpit, Christian organizations, the press, every arm of Christian power has been sedulously watched; nothing has been free to call in question the divine right of slavery. Our church disciplines, religious papers, and even the sacred ballads and hymns have been wont to sing around our fireplaces and in our religious gatherings, have been declared incendiary, and interdicted by legal enactment.—The whole, broad scowling frown of society rested with all its weight and blackness upon an individual or Christian society that dared intimate that emancipation might be desirable, and, Mr. President, I once knew a large part of a minister's congregation to get up and leave the church, because he had the misfortune and the bad taste to announce and read the hymn of jubilee, commencing—"Blow ye the trumpet blow," &c.

The writers of the New Testament seem to have recognized slavery as an existing fact, and they provided for the regulation of the mutual relations of master and servant, but what are those regulations? and what is their influence? They are such, that slavery existing under their influence is no longer slavery, but honest labor and honest and just reward. "Servants be obedient to your masters," "Masters give unto your servants that which is just and equal."—What is just an equal? Is it anything less than exact remuneration to the full value of the service rendered? There I leave that part of the question.

In short, all persons in every relation of society, social, civil or otherwise, are brought by Christianity under the influence of the golden rule: "Thou shalt love thy neighbor as thyself," and "Whatsoever ye would that men should do unto you, do ye even so to them."—Who is my neighbor? asked the Jews.—The answer given in the parable of the

good Samaritan, was every man, even the despised Samaritan, whom you have reviled, and spit upon, and trampled under foot, and to whom you have denied any of the privileges of the covenant of grace sworn to by the Almighty to Abraham and to his descendants.

Mr. BERRY, of Prince George's. I will ask the gentleman whether the kind offices of the good Samaritan were not exerted upon the man who was going down from Jerusalem to Jericho and fell among thieves and robbers?

Mr. TODD. Certainly it was; I admit the truthfulness of that statement. I believe that whenever a man exerts a kindly office, whether he be a Jew or a Samaritan, a European or African, wherever he may have been born under the broad canopy of the sunshine of heaven, he is acting upon the same general principle taught in the Scriptures—"Love thy neighbor as thyself." But is it from motives of love to my African neighbor that I claim a right to his flesh and blood, his life and his labor?

Is it from motives of this sort that I give my sanction to a system that deprives him of liberty; of just reward for labor; of the sweets of home; of the society of wife and children; which justifies the master in his caprice at any moment, though it be to break forever the strongest ties that bind him to this world?

Is it doing as I would be done by when I voluntarily hold a being God intended for a moral agent—the heir of a glorious destiny—in servile chains? O, no, no, burning tongue and eloquent tears, for the dishonourment of this long enslaved and persecuted race!

I would like, Mr. President, to have discussed emancipation in its national relations, but I have not time, and can safely entrust this theme, and indeed every point involved in this issue to other gentlemen, who are fully prepared, by every consideration arising out of morals, intellect or patriotism, to meet them.—But I have preferred to confine myself mostly to its social and moral aspects, and to leave the consideration of the question to those who are better prepared to meet and dispose of those points than I can claim to be.

I will say, however that every State which adopts emancipation; every measure adopted looking to the subversion of the system of slavery throughout the country; every able fugitive to the lines of the Union army, tends to the downfall of the already tottering throne of Jeff Davis and to the restoration of the unity, peace and prosperity of our land. (Applause.)

When the chief, precious corner-stone, extolled by Alexander Stephens, as the foundation of the secession empire, shall be ground to dust by the victorious tread of the hosts of liberty now marshalling and marching, then will Providence pain with his own pure sunlight, the beautiful bow of promise and peace on the dark bosom of the passing storm cloud, a pledge that this sad, gory deluge of blood is over and shall never return! Then shall he speak with that same voice whose utterance alarmed the waves of the Galilean sea into instant silence, "Peace, be still!" and there shall be "a great calm."

"Happy is that nation whose God is the Lord." The hand of Providence can be traced in all our past history; our highest hopes for the future centre in his power and protection. He has marked out for us a destiny. That destiny I have been wont to believe from the days of my childhood, will be a glorious destiny.—That destiny, I believe, is to exert such an evangelic and civilizing and liberty-loving influence upon the world, as shall eventuate in bringing the ends of the earth to the acknowledgment of the fundamental principles of christianity and liberty, and I have confidence that He who plants His footsteps on the sea and rides upon the stormy sky, will take good care that that destiny shall be fulfilled.

Tendering my thanks to the Convention for the patience with which they have listened to my remarks, I now take my seat.

THE WAR—SLAVERY—DUTY OF LOYAL CITIZENS.

Rev. Dr. Robinson, of the Rochester Theological Seminary, delivered a powerful discourse upon the condition of the country at the Central Presbyterian church, in that city, on Fast Day. It should be remarked that Dr. Robinson is one of those who, before the war, was opposed to all intermeddling with slavery. He was a conservative. Now he holds the following vigorous language.

"If the war proceeds it will end slavery. We do not prosecute the war for that purpose. We prosecute it for the defence of the Government being a Government, it has a right to defend itself. I would to God that it defended itself more vigorously, and that it would say to those who assail it, you shall not stand here and preach treason, (applause,) and you shall not stand here and practice treason. The executive may not be always right; the President may be an unguine man. What of it? If you have

beauty of person, thank God for it, but do not fall into the unrespectable meanness of deifying a man for what God has given him. The acknowledged leader of the rebellion, he who stands the representative of the Confederacy, says that they will have independence or extermination. My answer is, then, take extermination! (Applause.)

And that is the ruin of slavery. For one, I long and persistently argued against abolition—that it was their business, and not ours, to get rid of slavery. But every one knows that American slavery is a broad lie. No one can honestly justify American slavery. He may say it is not our fault, and we should let it alone. But all must recognize it as a falsehood—a great wrong. The Government is nevertheless connected with it public. The conscience is educated to a repudiation of slavery. God, in his providence, has placed before us an issue with reference to it. When the South is ready to lay down its arms, let us be as ready to receive them; and those who have not forfeited their lives by their agency in promoting the rebellion, let them live; but those who have forfeited their lives, let them swing! (Applause.)

Those who have been guilty of the great crime that can be committed, should swing for it. But they say they will not return. What, then, are we to do?—One man says: Terrible war! Property is going to ruin! Our sons ought to come home, and we should have peace. That is what we hear in our streets, and in counting-rooms. But there is no peace in that direction. You will find that those who cry 'peace' and say, 'let us have peace at any sacrifice' are not those who have sleepless nights over the value of principles and truth. You may take this into consideration as you go along. They do not know sleepless nights because great principles are at stake.—Shall I be asked to sacrifice our national welfare, sacrifice all we have lost and all we have suffered in this terrible war, in order that I may escape the sacrifices and pains of the present? What man can resist his will and say, this goes down to my ancestor, that I helped to arrest this property or any other selfish consideration I proved false to the issues of this civil war of 1864. We are not exhausted.—We cannot be exhausted, even if it is carried down to the next generation.—And we ought to carry it to the next generation, rather than abandon it before its work is done."

DOBBS' FIRST MOTION.

Dobbs, during his first session as a member of the Legislature, was caught without a speech. He was remarkable for his modesty, and his thirst for "red eye."

One unlucky day, the preceding being rather dull, and Dobbs being rather thirsty, he concluded to go over to the hotel and take a drink. As Dobbs rose to leave the hall, he caught the Speaker's eye. The Speaker supposed he intended to address the house, and announced in a loud voice:

"Mr. Dobbs!"

Dobbs started as if he had been shot. The assembled wisdom of the State had their eyes fixed upon him. He pulled out his handkerchief to wipe away the perspiration, and feeling it necessary to say something, thundered out:

"Second the motion!"

"There is no motion before the House," said the Speaker.

"Then I—I."

Dobbs could not think of anything to say. But a bright idea came to him, and he finished with, "I move to adjourn."

"This motion did not go, but Mr. Dobbs did, and nothing more was seen of him that day."

Good Advice.

William Wirt's letter to his daughter on the 'small, sweet courtesies of life,' contains the following passage:

"I want to tell you a secret. The way to make yourself pleasant to others is to show them attention. The whole world is like the miller at Mansfield, who cared for nobody—no, not he, because nobody cared for him. And the whole world would have served you so, if you gave them the same cause. Let every one therefore see that you care for them, the small courtesies, in which there is no parade, whose voice is still to please, and which manifest themselves in tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting and standing."

One of the happiest criticisms on record I related by the Boston correspondent of the Cincinnati Gazette: I heard, the other day, of a *bon mot* made by Longfellow, the poet. Young Mr. Longworth from your city, being introduced to him, some one present remarked upon the similarity of the first syllable of the two names.—"Yes," said the poet, but in this case I fear Pope's line will apply:—"Worth makes the man, and want of in the fellow."