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GIVE ME OLD MUSIC.

Give me old music! let me hear
The songs of days gone by,
Nor stay thy voice in kindly fear,
If to thy notes a falling tear
Should make a mute reply;
To songs that lulled me on the breast,
To sleep away the moon,
Sing on—sing on! I love them best,
There's witchery in the notes impressed
With each familiar tune.

Give me old wine! its choicest store,
Drawn from the shady bin
Nor vineyard shall produce no more
Such rare strong juice they gave of yore
As sparkling lies within;
This was my Grandsire's chief delight,
When the days chase was o'er,
Fill high! till high! treasure's delight,
Shall sparkle on our board to night,
Though we should drink no more.

Give me old friends! the tried the true,
Who launched their barks with me,
And all my joys and sorrows knew,
As chance's gale the pilgrim blew,
Across the troubled sea;
Their memories are the same as mine—
Our loves through life shall last;
Bring one, bring all your smiles to shine
Upon our good old songs and wine,
Like sunbeams from the past!

PECULIARITIES OF THE ESQUIMAUX.

BY ELISHA K. KANE.

By their native customs, the Esquimaux are at liberty to practice polygamy, but usually have only one wife. They have conjurors among them, called *angekoks*, and wizards, named *issuisok*, who work injurious spells, and exercise an evil eye. These latter are summarily punished every now and then, harpooned by the tribe, eviscerated, and cast into the sea, or thrown to the dogs. The native court for deciding on questions of justice is called *imnapok*. The people live on the flesh of the whale and unicorn, as well as other inhabitants of the ocean; but the walrus is their main article of diet. In killing their game, they display skill and hardihood. The walrus frequents the borders of the ice-floe; where the surface is quite covered with ice, he contrives to break breathing holes for himself, up which he climbs, to rest on the ice deck, and there is sometimes encountered and killed. If the ice of the hole freezes while he is above, he cannot get down, and becomes an easy prey, for he can only work from below. Lance and harpoon are the weapons of attack. The tusks of the walrus are two feet long, and his body sometimes eighteen feet. He bellows for hours together, his note something between the low of the cow and the bay of the mastiff. When seen putting his head above water at his haunts, the Esquimaux pierces him under the left flipper with a harpoon, attached to which is a line of walrus hide.—When this is run out, the end of it is made fast to a spike in the ice.—Meanwhile, the wounded beast rises to the surface, roars, plunges, foams, and makes use of his tusks and tail in order to escape, but in vain. He is conquered at last. The great danger of this kind of hunt arises from the brute's breaking ice, sometimes even under the hunter's feet. In the breeding season the bull walrus will front his assailants, and charge them, in defence of the mother and calf. Women stretch the hide of the slaughtered animals for sole leather—the men cut out harpoon lines for winter. The jointed meat is stocked in excavations made in the ground, and covered over with stones. Improvident as are all savages, they gorge themselves during their meat-harvest, and at other times suffer severely from scarcity. Like the Abyssinians, they cut off long and large slices of raw meat, seize the end with their teeth, and sever it in front of their lips from the portion of their mouth, leaving a very generous gobbit behind them in process of mastication. An Esquimaux will eat ten pounds of raw meat or blubber in the day—a necessity of the climate, quite as much as an indulgence of gluttony. The seals are caught near their *atlak*, or air-holes, basking on the ice in the sun. The Esquimaux move cautiously a white screen on sledge runners before them, till they get within range of their prey, and then secure it.

The Esquimaux are of the ordinary stature, and wear a hooded capote or jumper of white or blue fox-skins, which consists of a jacket and hood all in one piece, and booted trousers of bear-skin, which lap over the jumper at the waist. The bear-skin boots are made so as to exhibit the bear's claws at the toes.

Their sledges are formed of small fragments of porous bone, admirably knit together with thongs of hide; the runners, which glisten like polished steel, are of ivory obtained from the tusks of the walrus. The men carry a knife in their boots, which are as big as a portmanteau. Their lances are a formidable weapon made of the horn of the narwhal, or else of the two thigh-bones of the bear, lashed together. The tips of their lances are of steel.—They strike a light with two stones, and receive the sparks on the silky down of the willow catkins and dried moss, preserved for the purpose. The height of the native hut barely allows a person to sit upright on the divan, or platform of stone, raised a foot from the floor at its further end. The roof is made of flat stones—the whole outside carefully covered with sods. The roof contains a small light hole or window, covered with scraped seal-intestine instead of glass. There is also a hole for the exit of smoke, with two lamps constantly burning, fed with oil and blubber—one for cooking, the other for melting water. Six or eight inmates make the scanty human burrow intolerable to a European. The thermometer will stand outside at 30 degrees below zero, while within it will be over 90 degrees above—a difference of 120 degrees. It is a trying vapor-bath to all the inmates, whose naked bodies stream with perspiration. Dirt, although existing in hideous exaggeration within, is an idea unknown to the Esquimaux as an offensive quality. Their senses, happily, lead them to take no cognizance of what instinct and association render disgusting to civilized man. Two or three huts form a village.

The interior of the igloe in length is eight feet, by seven in breadth. The entrance is by a tunnel called *tossut*, very, long, low and narrow—so as to render crawling necessary for admission. The natives usually strip themselves in the open air—a cold ante-chamber—and hang up their clothes to dry, while they enter in a state of entire nudity into their *sanctum*. Their only table furniture is a seal-skin cup, shaped like a saucer. This holds the water as it distills from a block of ice, placed on an inclined stone over a lamp—their only beverage. Meat is eaten raw or baked on a hot stone. Their one song is the words *Amna Ayah*, repeated interminably to a monotonous chant. They laugh heartily at their own rude attempts at mirth. The children play at ball, which they keep up in the air with crooked ribbones of some animal. They also keep them up with the soles of their feet, the backs of the players being turned to each other. The youngsters dance also to the tap of a single drum. Tears are equally as ready with these simple Greenlanders as laughter. For the dead they mourn systematically; when one weeps all follow, and the most distinguished person present wipes the eyes of the chief mourner. The *angekok*, or spiritual adviser of the tribe, may prescribe to a bereaved husband to abstain from walrus-hunting for a year, as an expression of grief; or that he be denied some dainty article of food, or be forbidden to wear his *nessak* or hood upon his head. While the interment, under a cairn of stones, is taking place, all of which a husband piles upon his wife, a blubber-lamp is kept burning without the hut.—When the interment is completed, all the parties meet for a good cry. The bride is usually still carried off by force amongst those Esquimaux who have not been affected by Christianity; the rape of the Sabines being enacted on a small scale, and, it is whispered, with the understood consent in most cases of the ravished party. The ceremony of marriage follows at the convenience of the affianced. In the communications of those uncivilised people with strangers, they dexteriously pilfer everything they can lay their hands upon, their morality in the matter of picking and stealing being more akin to the Lycurgan than the Mosaic code; but let them be once bound by solemn mutual obligations, and no persons can more rigidly respect the rights of *maum* and *tuum*. In their intercourse with each other, they scarcely know any such thing as individual possessions. When the food of one village or family fails, the sufferers migrate to the next place where supplies are to be obtained, and are permitted to share the provision of their hosts as long it lasts, without even the tho't of remuneration, or foresight against famine. A very hardy and simple people, these Esquimaux possess the virtues, no less than the vices, of uncivilised beings. Their patient endurance of ill, their untiring industry in the hunting season, their hardy encounter with the severity of their climate, their scanty provision, and the narrow margin of enjoyment in life accorded them, commend them to our sympathy and regard. They, too, are children of the common Father. God made their dismal country, and made its inhabitants with an adaptation for their home. He looks down upon these with love, and sent them the message of his mercy by apostolic men, some century ago, and few there be who have not heard the gospel of salvation, and been softened by its kindness, if not impressed by its authority. They revere the missionaries, as well as they may, who made themselves Esquimaux in all but moral habits, to promote their welfare; devoted men—the first to fully carry out the divine principle of Paul, "I became all things to all men, if by any means I might save some." If Christianity had no higher attestation of the power of the cross—no "faithful unto death"—no witnesses unto blood—no martyrs of the Lamb, the Moravian and Lutheran missionaries to the coast of Greenland were in themselves sufficient to commend it to universal acceptation, as the most self-denying, beneficent and godlike of the institutions of the world. No words are sufficient for their praise.

Acceptance of Hon. J. C. Breckinridge of the Nomination for the Presidency.

DEMOCRATIC NATIONAL CONVENTION,
Baltimore, June 23d, 1860.

SIR: I am directed, by vote of the Democratic National Convention, to inform you that you have been this day unanimously nominated by it as the candidate of the democratic party for the office of President of the United States, and in their behalf to request you to accept the nomination. I beg leave at the same time to enclose you a copy of the resolutions adopted by the convention as the political platform upon which the party stands.

I have the honor to be, very respectfully,

C. CUSHING, President.

Hon. J. C. BRECKINRIDGE.

WASHINGTON CITY, July 9, 1860.

DEAR SIR: I have your letter of the 23d ult., by which I am officially informed of my nomination for the office of President of the United States by the Democratic National Convention, lately assembled at Baltimore. The circumstances of this nomination will justify me in referring to its personal aspect.

I have not sought nor desired to be placed before the country for the office of President. When my name was presented to the convention at Charleston it was withdrawn by a friend, in obedience to my expressed wishes. My views had not changed when the convention reassembled at Baltimore, and when I heard of the differences which occurred there, my indisposition to be connected prominently with the canvass was confirmed and expressed to many friends.

Without discussing the occurrences which preceded the nominations, and which are, or soon will be, well understood by the country, I have only to say that I approved, as just and necessary to the preservation of the national organization, and the sacred rights of representation, the action of the convention over which you continued to preside; and thus approving it, and having resolved to sustain it, I feel that it does not become me to select the position I shall occupy, nor to shrink from the responsibilities of the post to which I have been assigned. Accordingly I accept the nomination from a sense of public duty, and, as I think, uninfluenced, in any degree, by the allurements of ambition.

I avail myself of this occasion to say that the confidence in my personal and public character, implied by the action of the convention, will always be gratefully remembered, and it is but just also to my own feelings, to express my gratification at the association of my name with that of my friend, Gen. Lane, a patriot and a soldier, whose great services in the field and in council entitle him to the gratitude and confidence of his countrymen.

The resolutions adopted by the convention have my cordial approval. They are just to all parts of the Union, to all our citizens, native and naturalized, and they form a noble policy for any administration.

The questions touching the rights of persons and property, which have of late been much discussed, find in these resolutions a constitutional solution. Our Union is a confederacy of equal, sovereign States, for the purposes enumerated in the federal constitution. Whatever the common government holds in trust for all the States must be enjoyed equally by each. It controls the Territories in trust for all the States. Nothing less than sovereignty can destroy or impair the rights of persons or property. The territorial governments are subordinate and temporary, and not sovereign; hence they cannot destroy or impair the rights of persons or property. While they continue to be Territories they are under the control of Congress; but the constitution nowhere confers on any branch of the federal government the power to discriminate against the rights of the States or the property of their citizens in the Territories. It follows that the citizens of all the States may enter the Territories of the Union with their property—of whatever kind—and enjoy it during the territorial condition without let or hindrance, either by Congress or by the subordinate territorial governments.

These principles flow directly from the absence of sovereignty in the territorial governments, and from the equality of the States. Indeed, they are essential to that equality which is and ever has been the vital principle of our constitutional Union.—They have been settled legislatively—settled judiciously—and are sustained by right and reason. They rest on the rock of the constitution. They will preserve the constitution—they will preserve the Union.

It is idle to attempt to smother these great issues, or to misrepresent them by the use of partisan phrases, which are misleading and delusive. The people will look beneath such expressions as "intervention," "congressional slave code," and the like, and will penetrate to the real questions involved. The friends of constitutional equality do not and never did demand a "congressional slave code," nor any other code in regard to property in the Territories. They hold the doctrine of non-intervention by Congress or by a territorial Legislature, either to establish or prohibit slavery; but they assert (fortified by the highest judicial tribunal in the Union) the plain duty of the federal government in all its departments, to secure, when necessary, to the citizens of all the States the enjoyment of their property in the common Territories, as everywhere else within its jurisdiction. The only logical answer to this would seem to be to claim sovereign power for the Territories or to deny that the constitution recognizes property in the services of negro slaves, or to deny that such property can exist.

Inexorable logic, which works its steady way through clouds and passion, compels the country to meet the issue. There is no evasive middle ground. Already the signs multiply of a fanatical and growing party which denies that under the constitution, or by any other law, slave property can exist; and ultimately the struggle must come between this party and the national democracy, sustained by all the other conservative elements in the Union.

I think it will be impossible for a candid mind to discover hostility to the Union, or a taint of sectionalism in the resolutions adopted by the convention. The constitution and the Union repose on the equality of the States, which lies like a broad foundation underneath our whole political structure. As I construe them, the resolutions simply assert this equality. They demand nothing for any State or section that is not cheerfully conceded to all the rest. It is well to remember that the chief disorders which have afflicted our country have grown out of the violation of State equality; and that as long as this great principle has been respected, we have been blessed with harmony and peace. Nor will it be easy to persuade the country that resolutions are sectional which command the majority of the States, and are approved by the bone and body of the old democracy, and by a vast mass of conservative opinion every where, without regard to party.

It has been necessary, more than once in our history, to pause and solemnly assert the true character of this government. A memorable instance occurred in the struggle which ended the civil revolution of 1800. The republicans of that day, like the democracy of this, were stigmatized as disunionists, but they nobly conducted the contest under the constitution, and saved our political system. By a like constitutional struggle it is intended now to assert and establish the equality of the States as the only basis of union and peace. When this object, so national, so constitutional, so just, shall be accomplished, the last cloud will disappear from the American sky, and with common hands and hearts the States and the people will unite to develop the resources of the whole country, to bind it together with the bonds of intercourse and brotherhood, and to impel it onward in its great career. The Constitution and the equality of the States! These are symbols of everlasting union. Let these be the rallying cries of the people.

I trust that this canvass will be conducted without rancor, and that temperate argument will take the place of hot words and passionate accusations. Above all, I venture humbly to hope that Divine Providence, to whom we owe our origin, our growth and all our prosperity, will continue to protect our beloved country against all danger, foreign and domestic. I am, with great respect, your friend,

JOHN C. BRECKINRIDGE.

Hon. C. Cushing, President of the Democratic Convention.

The Election of President in the House.

The New York *Journal of Commerce* surveys the field for the Presidential contest, and considers its probable results, with a supposition that the termination of the contest may be in the House of Representatives. The conclusions and calculations of the *Journal* are interesting, and are presented to the consideration of the reader without, however, endorsing the calculation, for from present appearances we think the people will settle the matter by their votes, saving necessity of going into the House. Now suppose that no candidate should have a majority of all the Electoral votes, (which is very likely to be the case under existing circumstances,) and the choice should devolve upon the House of Representatives, how would the case stand then? Not any better for Douglas than before. Indeed it is not certain that he would be one of the three highest candidates; and in such a case his name could not even come before the House. In how many States has Douglas a better chance for Electoral votes than Bell has in Maryland, Delaware, Louisiana and Tennessee? But suppose he gets into the House as one of the three highest candidates; how will the House vote?—Each State, it must be remembered, would then vote as a unit; and a small State would count as much as a large one. As the members of Congress are already elected upon whom the choice of President would devolve in the case supposed, and as the politics of the members are generally known, the result may be stated, as to most of the States, with entire confidence. We speak of the first ballotting, before any condition or bargaining should be resorted to. It would be about as follows:

Breckinridge.	*Lincoln.*	*Douglas.*
Alabama,	Connecticut,	Illinois.
Arkansas,	Indiana,	
California,	Iowa,	*Bell.*
Delaware,	Maine,	Tennessee.
Florida,	Massachusetts,	THE *between Bell & Breck*
Georgia,	Michigan,	Maryland,
Mississippi,	Minnesota,	Kentucky,
Missouri,	N. Hampshire,	N. Carolina.
Oregon,	New Jersey,	
South Carolina,	New York,	THE *between Breckinridge on the one part, and Bell and Douglas on the other.*
Texas,	Ohio,	
Virginia,	Pennsylvania,	
12 States.	Rhode Island,	
	Vermont,	
	Wisconsin.	
	15 States.	Louisiana.

RECAPITULATION.

	No. of States.
Breckinridge,	12
Douglas,	1
Lincoln,	15
Bell,	1
Tied,	4
Total States,	33

As we said before, there can be but three candidates voted for by the House, and these will unquestionably be Breckinridge, Lincoln, and either Douglas or Bell. A majority (17) of *all* the States is necessary to a choice. The Republicans lack two of the necessary number, and can get no more. All the four tied States and also Tennessee will be given to Breckinridge, in case it should become necessary, to prevent the election of Lincoln. This would make up the number necessary to elect him (Breckinridge) without including Illinois. So it appears that Douglas' chance in the House, as compared with Breckinridge, is no better than in the Electoral College.

Should neither the Electoral Colleges nor the House of Representatives be able to elect a President, and should no Vice President be chosen by the Electoral Colleges, then from the two candidates receiving the highest number of Electoral votes for Vice President, say Hamlin and Lane, the Senate, which is Democratic, must elect one, and that one, being thus elected Vice President, would become the acting President of the United States, "as in case of the death, or other constitutional disability of the President." Of course, Lane would be the man.

Transported for life—The man who married happily.

"Vat's de matter? vat's de matter?" exclaimed an old Dutch friend of ours, as he tucked up his apron and ran out of his shop to know the meaning of a crowd in his neighborhood. "Vat's de matter?" "There's a man killed," replied a bystander. "Oh, ish dat all?" said our friend, evidently disappointed; "ish dat all? shoost a man kilt? hump, I thought it vas a fight."

"Gentlemen of the jury," said an Arkansas lawyer, "would you set a rat-trap to catch a bear? Would you make fools of yourselves by endeavoring to spear a buffalo with a knitting-needle? No, gentlemen, I am sure you would not. Then how can you be guilty of the gross absurdity of finding my client guilty of MANslaughter for taking the life of a WOMAN?"

Mrs. Partington called on the Japanese at Washington and told them, "she was mighty glad to see them, as she understood their President was Ty-Coon, who, she doubted not, was nigh kin to old Zip Coon that the Whigs run in 1840. If they wanted him to, Ike would sing 'em a song about old Zip."

A doting mother of a waggish boy having bottled a lot of nice preserves, labelled them, "Put up by Mrs. Doo." Johnny having discovered the goodies, soon ate the contents of one bottle, and wrote on the bottom of the label, "Put down by Johnny Doo."

An editor describing the effects of a squall upon a canal boat, says:—"When the gale was at its highest, the unfortunate craft keeled to larboard, and the captain and another cask of whiskey rolled overboard."

A young lady playing at cards, put down the ace of hearts, observing, "That's my heart." Upon which the gentleman with whom she was playing trumped it, rejoining, "You see it is mine now; for I own no other."

You may insert a thousand excellent things in a newspaper, and never hear a word of approbation from the readers; but just let a paragraph slip in (by accident) of one or two lines not suited to their tastes, and you will be sure to hear it.

A fellow stole Lord Chatham's gouty shoes; the servant, not finding them, began to curse the thief.—"Never mind," said his lordship, "all the harm I wish the rogue is, that the shoes may *fit him.*"

A young gentleman thus eulogized his musical attainments at a party, the other evening: "I know two tunes—one is Auld Lang Syne, the other isn't, I always sing the latter."

"John, have you sanded the sugar?" "Yes." Watered the rum?" "Yes." "Mealed the ginger?" "Yes." "Have you gravelled the coffee?"—"Yes." "*Then come in to prayers!*"

A Hottentot got up a painting of heaven. It was enclosed with a fence made of sausages, while the centre was occupied with a fountain that squirted pot-pie.

When Jemima went to school, she was asked why the noun bachelor was singular? "Because," she replied, "it is so very singular that they don't get married."

"Tommy, my son, what is longitude?" "A clothes line, papa."—"Prove it, my son." "Because it stretches from pole to pole."

Extravagance of the most abominable kind—A man, who is blind of one eye, lighting two candles to read the newspaper.

The difference between a Dumb Man and a Policeman—One is never seen, the other never heard.

There is a man who walks so slow that they say he wears a pair of spurs to keep his shadow from treading on his heels.

How concisely Pope describes the slanderer in one line:
"At every word a reputation dies."

If you want a sinking fund throw your money into the river, or invest it in lottery tickets.

An "old soak" down East accounts for his perpetual thirst by the fact that he was weaned on salt fish.

"How is the market, neighbor?" "Very quiet." "Anything doing in cheese?" "Not a *mite.*"

"You needn't try to look so fierce, husband; I always mind *my* eye—but I don't mind yours."

Why is the world like a piano?—Because it is full of sharps and flats

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