Cambridge Democrat.

WM. C. HANDY, WM. W. BALLARD, } Proprietors.

"Resistance to Tyrants is Obedience to God."

WM. W. BALLARD, Editor.

Volume 15. CAMBRIDGE, MD., WEDNESDAY MORNING, OCTOBER 3, 1860. Number 45.

[From the New York Mercury.]

THE MOTHER'S PRAYER.

BY LOUISA B. FLANDERS.

Drear is the night! the tempest, howling, blows
A chill on all without and all within;
But drearer yet, alas! the heart that knows
No friend, nor has the power a friend to win.

Blow on ye winds! and all ye storms rage on;
Ye're but a feint of what my heart doth feel—
There seems no bliss for me below the sun—
Dark, gloomy bodings round my spirit steal.

These spectre-visions, scarce thy winning face,
My cherub babe, drives from my darkened soul;
Wild, wandering thoughts flit through my brain, apace,
And tottering reason holds but weak control.

O God! forbid my child should ever know
The dark repinings that have marked my lot.
Alone, unloved, through this wide world to go,
With scarce the gleaming of one sunny spot

Renew my heart—refresh it with Thy grace,
Great Father—let me feel Thee kindly near;
These gloomy phantoms from my spirit chase,
For my child's sake, make my dark life less drear.

Oh, make me calm! my precious charge to train,
Counsel and comfort fit me her to give—
My twining lamb doth me to life enchain,
Cast me not off—for her, oh let me live!

SPEECH

OF THE

Hon. WM. L. YANCEY,

In Washington City.

On Friday night Hon. William L. Yancey arrived in Washington city from Annapolis. About 9 o'clock he was serenaded at the house where he was sojourning, and in acknowledging the compliment, he made a speech, from which we make the following extract:

Mr. Yancey commenced by saying:

Fellow-citizens: I am no party man, and I do not address you as such to-night. Strange as it may seem to you, after what you have heard from some quarters, I come before you this evening as the friend of the Constitution, [good,] and the Union under the Constitution, [good and better,] and as the enemy of any other Union, coming from what source it may. [Vociferous cheering; that's right.] During my brief political career, my country men—

Just here the speaker was interrupted by some drunken individual.

A voice—Put him out.

Mr. Yancey—Oh, no; let him alone. No harm can be done to me by any men or any party here who listens to me. [A voice—That's so.] I have no sentiment to conceal from any man or any party. I hope representatives of all parties are here, with the exception of that party which is the common enemy of the Constitution—the Black Republican party. [Loud and enthusiastic applause.]

My friends, there is but one issue before you; but that issue has two sides. The slavery question is but one of the symbols of that issue, as the Union question is the other; but the only issue before this country in this canvass is the integrity and safety of the Constitution. [Cries of "good;" and applause.] He is a true Union man who intends to stand by that Constitution with all its checks and balances. He is a disunion man who means to destroy one single letter of that sacred instrument. [Good.] It has been said that the South seeks to aggrandize itself at the expense of other sections; that we want this government to carry slavery and force it upon a people who do not desire it. With all proper respect for those who say this, I, as a Southern man, say that in every iota of its utterance it is false. [Good.] The South has aggressed upon no section, nor does she propose aggression upon any section. She asks no section to yield anything that is her's for her safety or for her protection. All that the South has ever asked of the government is to keep its hands off of us, and let the Constitution work its own way. [Applause.]

The South has been aggressed upon; her soil has been trespassed upon; four-fifths of its territory, in which she has equal rights, has been torn from her; and by the acts of government she has been excluded from it. Revenues are raised at the rate of three dollars in the South to one from any other section for the support of this great government—but the South makes no complaint of mere dollars and cents. Touch not the honor of my section of the country, and she will not complain of almost anything else you do. But touch her honor and authority, and she will stand up in defence, if necessary, in arms. [Applause.]

All, then, that the South asks in this contest is, that you shall observe the constitutional checks and balances with reference to her. She is not willing that her rights shall be submitted to the will of mere numerical majorities. * * * * *

Hence it is that my section of the South stands by that Constitution. You do not hear so much said there on such flippant tongues about the Union as you do here at the North; but you hear much said there about the Constitution; about its strict construction; about the rigid enforcement of its checks, and its balances in favor of these minorities, because to them it is a thing of life and death. Within this government that Constitution must prevail, or the minority will be placed as a "lamb that is led to the slaughter to be shorn." But let that Constitution be observed, the rights of all sections under that Constitution observed, and the South is content to abide its fate under the workings of that instrument! The North may well cry out Union! Union!! Union!!! at all hazards, and to the last extremity. And the North, even now, I understand, at midnight, is arming itself and training its midnight bands for the purpose of forcing the Union of a mere majority upon the South. I understand these are "Wide Awakes," as they call themselves—that is they think themselves *very* "wide awake," but they will find some men in the Southern States, gentlemen, sufficiently "wide awake" to meet them on the battle field. ["That's so." Applause.] A brave people and a true people, gentlemen, will fear no Wide Awakes.

Now, I desire simply to say to you to-night, that the South, standing on nothing but the Constitution, fears no aggression; fears no section; and that Constitution the South intends to stand by. If, in the progress of party division, party dissensions, and party elections, the Constitution shall be trampled under foot—if the Government at Washington is usurped—if this temple of liberty, based upon that Constitution, shall be subverted, and, instead of a constitutional, a "higer law" government shall be established, you will find, gentlemen, that the Constitution will have friends even in that hour, and if driven from all other sections of the country, and there is no other spot where the ark of the covenant of our safety can rest and be protected, it will be on Southern soil; where the friends of the Constitution live. [Loud applause.]

We do not desire, at the South, disunion; I know of but few advocates at the South of this measure. I can point to hundreds of distinguished Northern men who are far in advance of any men at the South upon the question of disunion. I know in the Northern States men who want a "higher law," who want a different Constitution, who want another Bible—aye, and who, in religion, even call for another Jesus Christ. [Laughter and applause.] Disunion, *per se*, exists in that region. I know of no disunion, *per se*, at the South. The humble individual who addresses you to-night has been probably more denounced as a disunionist than almost any other man in the Union. I tell you, gentlemen, my disunionism consists in this: I stand by the Constitution. I intend that the provisions of that Constitution, which I look upon as the shield of the South in this Union, shall be carried out. If that Constitution is taken away from the South in this Union, and the South is then to remain in the Union, I consider that we would then have no rights, for we would then be placed at the feet of a dominant sectional Abolition majority. [Applause.]

A Voice—We'll stand by you.

Mr. Yancey—I say, then, that the South stands by the Constitution, as a shield in this Union. When that shield shall be taken from them by a dominant sectional majority, who seeks to reduce this Government to the will of a mere majority for its own sectional purposes—who intends to make us hewers of wood and drawers of water—we intend to take the Constitution with us; and, gentlemen, following the mighty example of George Washington, if there is no other place where we can erect and keep this Constitution, we will take the banner of liberty and plant it on the mountains of Augusta, and there we will entrench ourselves as a body of freemen. (Applause.)

But, as I said to you, we hope that the day is far distant from us, and that none of us may live to see its dawn. I, so help me God, will consider that to be an evil hour, when this government shall be so wrecked by factions that the charter of our liberties shall be trodden under foot, and the compact of our fathers disregarded by our degenerate sons. It would be indeed an evil hour, but we are compelled to look it in the face.

A Voice—What will the South do in the event of Lincoln's election?

Mr. Yancey.—I don't know what she will do, but this I will say to you—I put it to you, my friend. Now if you live in a slaveholding State—

The same voice.—I do, sir.

Mr. Yancey.—Well, then, if John Brown commits a raid on that State while in the peace of God and while it, the peace of the country, under the peace of the Constitution that is supposed to protect it—if he comes with pike, with musket and bayonet and cannon; if he slaughter an inoffensive people, if his myrmidons are scattered all over our country, where it is supposed rests this institution which is so infallible, inciting our slaves to midnight arson, to midnight murder and to midnight insurrection against the sparsely scattered white people, if the brotherhood of this nation shall be broken up, and the common citizenship shall be ignored, if the protection that is due from every citizen to every other citizen shall be no longer afforded, if in the place of it a wild and bloodthirsty spirit, not of revenge, for we have done no wrong to be avenged, but a bloodthirsty spirit of assassination, of murder, and of wrong take its place, and we find scattered throughout all other quarters these people, and we find the midnight skies lighted up by the fires of our dwellings, and our very wells poisoned by strychnine, and our wives and our children, when we are away at our business, are found murdered by our hearthstones, my answer, my friend, is in these words: What would *you* do? (Loud applause.)

A Voice—I would stop him before he got that far.

Mr. Yancey—I believe that the God of Liberty, to whom it is our duty at all times to pray, He who holds in His hands the very destinies of nations, will so turn the hearts of our people that such an event shall not happen.

A Voice—Amen!

Mr. Yancey—The Union is much to the South; we prefer to have it as it is, and we will deprecate dissolution. But if it is dissolved, it shall not be by the South. It shall be dissolved by those who are warring on the South and seeking to dissolve the Constitution and the Union. Let Northern men see to it that they preserve that Union, if they want to preserve their commerce, if they wish to preserve their manufactures or power, and if they wish to preserve the South as the best mart for the sale of their products, the fruits of their industry and their commerce. If we of the South are driven to support ourselves we are independent of the world; we have the great peace-maker, King Cotton, within our midst. [Vociferous applause.] We will tell the millions of the world that we feed ourselves and clothe the world. Unless these, therefore, want to be naked (laughter), and show their nakedness (renewed laughter), they had better come and solicit the support of our cotton planters.

Now then, fellow citizens, I beg you to excuse me from saying anything further, and for the desultory character of the remarks I have at this time submitted. I close them by telling you that the South loves the Union, respects the Union, has all respect for the Constitution, and will stand by and preserve that instrument intact, and is determined that every other section shall so preserve it, against the attacks of the Wide Awakes, the sleepy abolitionists, and everybody else.

The speaker retired amid vociferous applause. Secretary Cobb then briefly addressed the assemblage, at which the crowd repaired to the residence of Hon. Jeff. Davis, and after serenading that gentleman they retired.

When a young lady catches you alone, lays violent eyes upon you, expressing "pop" in every glance, don't you do it. If, in an odd condition, your wife should exclaim to you, "Now, tumble over the cradle, and break your neck, do!" don't you do it. When a petulant individual politely observes to you, "You had better eat me up, hadn't you?" don't you do it. Should you happen to catch yourself whistling in a printing-office, and the compositors tell you to "whistle louder," don't you do it.

At a recent festive meeting, a married man, who ought to have known better, proposed the following toast: "The Ladies—The beings who divide our sorrows, double our joys, and treble our expenses."

Law in Relation to Contracts of Hire by Free Negroes.

The following is the law regulating contracts with free negroes. It is taken from Code of Public General Laws, Art. 66 commencing with section 76:

76. If any free negro shall hire himself to any person, and shall leave the service of his employer before the time the hiring is to terminate, without reasonable and proper cause, he shall be deemed guilty of a misdemeanor, and dealt with as herein directed.

77. On the application of the employer to any justice of the peace, he shall issue a warrant to any constable of the county in the name of the State, for the apprehension of such free negro, returnable on or before a day to be therein named, and the constable shall forthwith arrest such negro, and give immediate notice to the employer and the said justice; or in case of his absence, resignation, or death, any other justice convenient to the parties shall hear and decide the complaint as other cases are tried before justices.

78. If the judgment of the justice shal! be in favor of the State, it shall be that the said negro shall serve such employer for the residue of the time agreed upon between them, and that the costs and expenses shall be paid by said negro, and that the lost time shall be deducted from the wages agreed upon, and that such costs and expenses, and allowance for lost time, shall be a lien on the wages, and shall be retained thereout.

79. On the hearing before such justice, the oath of the employer to the contract, and the evidence of some other person that the negro acted and engaged in such service, shall be taken as prima facie evidence of the contract.

80. The constable arresting a negro under the preceding sections, shall have the same right to secure his appearance by continement as in ordinary cases of misdemeanor, till the hearing can be had before the justice, which shall take place as speedily as practicable.

81. If any person shall hire and take into actual service any free negro convicted under the preceding sections, with a knowledge of such conviction, he shall be answerable in an action of debt to the person entitled to such service for the full value of the service while in his employment, and twenty-five per cent over such value; *Provided*, the first employer shall sue for the same within one month after his service was abandoned.

82. If any free negro shall contract in writing to hire to any white person for a year, or less time, and for certain wages, and shall afterwards refuse to enter into the service of such person, and shall hire to another person, the person first hiring said negro may recover from said negro, before a justice of the peace, two-fifths of the amount of wages contracted to be paid by the person so first hiring—which judgment shall be a lien on the wages in the hands of the person in whose service he may be engaged, from the time notice of such judgment shall be given to said person, and shall be paid when due, and may be recovered before any justice of the peace as common debts are.

83. If the said employer shall hire said negro with a full knowledge of the previous hiring, and shall refuse to deliver him to the first claimant on demand, the party first hiring may obtain from a justice of the peace process of replevin to recover possession of the said negro, in which replevin judgment shall be rendered and execution awarded as in ordinary cases of replevin.

84. The provisions of the last preceding sections shall apply to cases of verbal hiring by a free negro, and the receipt by him of a portion of his wages in advance; and proof of the said hiring and payment of the money by the oath of the employer, and the evidence of some other person to the hiring, shall constitute a prima facie case of hiring.

85. No judgment shall be rendered against a free negro or person hiring such negro, if the justice shall believe that the wages agreed to be paid to said negro were not reasonably secure, or if he shall believe that said negro left the service, or refused to enter into such service, on account of improper usage or treatment.

86. If any free negro shall leave the service of his employer after judgment rendered against him, as provided for in this article, or shall fail to return to such service, the employer may take possession of said negro wherever found, and confine him in the public jail for a period not exceeding one week at any time, and may exercise all the power over him that a master may over his free negro apprentice, and the expense of such arrest and imprisonment may be deducted from the wages of such negro; *Provided*, that before the employer shall take possession of such negro under the provisions of this section, if in the peaceable employment of another person, he shall show such person, or leave at his abode, a copy of the judgment rendered against said negro.

87. No proceeding under this article against free negroes, for a breach of contract or hiring, shall debar such negro from prosecuting any action he may have for cruel and improper usage or treatment by his employer, either before a justice of the peace or court of law.

Misery of Infidelity.

An eminent artist who was an avowed unbeliever, was employed by a gentleman living in the country to paint the portraits of his family.—While he was employed in executing his commission, he was an inmate of the family of his employer. That family (we knew it well) was a beautiful specimen of christian order, culture and affection.

It was a pious home, on which God liberally shed the blessings of his providence; and they were consecrated and refined by the influences of his grace. Christianity never looks more beautiful than when it is seen in the virtues and joys of a home whose sphere is all governed and animated by its influence. It was a scene to touch the susceptible heart of the artist. It did affect him profoundly. He saw there a happiness which he had never seen before—an oasis which blooms not in the dreary wilderness of skepticism. Before leaving, he said to his employer, "Sir, I would cheerfully give away all the fame and riches of this world, if I could have *your faith!*"

An American professor, while pursuing his studies in Germany, was in habits of somewhat intimate intercourse with a renowned scholar, who was a pantheist.

The latter once said to him, "I would give the world, if I had it, to be able to say *thou* to my God as you do to yours.

Yes, the infidel is sometimes conscious of his own misery, especially when it is brought into bold contrast with the cheerfulness and serenity of true and living christianity.

He, then, has a vivid sense of the dismal present, and yet more dreadful future, which is the portion of that man who lives "without God in the world."

"Without God in the world!" Never was the miserable condition of an unbelieving soul so powerfully painted in so few words.

What a dreary chaos must a world be without a God—beginning in chance, existing without control or direction, and ending in—nothing.—What must be the condition of a soul which feels itself drifting blindly along in such a godless world, through unknown space and duration? No wonder if such a soul, when it comes in contact with a calm, thoughtful, intelligent, happy believer, should be struck with the hideous contrast of the rayless and hopeless gloom within and around itself!—*Independent.*

ECCENTRIC MALADIES.—A gentleman is mentioned by Dr. Beattie, who, after a blow on the head, lost his knowledge of Greek, but did not appear to have lost anything else. A frequent modification consists in putting one name for another, but always using the words in the same sense; thus a gentleman affected in this manner, when he wanted coals put on the fire, always called for paper, and when he wanted paper, called for coals; and these words he always used in the same manner.—Dr. Gregory used, in his lectures, to mention the case of a clergyman, who, while laboring under an affection of the brain, spoke nothing but Hebrew—the last language he had acquired. Dr. Prichard mentions an English lady, who in recovering from an apoplectic attack, always spoke to her attendants in French, as she had absolutely lost the knowledge of the English language. This continued about a month. The celebrated Dr. Broussonet lost, after a slight apoplectic attack, the power of pronouncing substantive nouns, whether in French or Latin. Thus, when he wished to pronounce apple, he described it by its qualities. When the noun was shown to him, written or printed, he immediately recognized it, but he had no power to designate it spontaneously. Cuvier, in his lectures, relates a similar case of a person who had only lost the memory of substantive nouns, but could pronounce all adjectives.

NATURAL HISTORY OF PEBBLES.—Only a pebble! Oh, man, that stone which you thrust so contemptuously out of your way, is older than all else on this earth. When the waters under heaven were gathered together unto one place, that pebble was there. Who can tell us the story of those first days, when the earth was in sore travail; when her heaving bosom belched forth torrents of fire, vast avalanches of hissing, seething water, and volumes of deadly vapors; when glowing, blazing streams of lava threw a bloody red glare on the silent, lifeless earth, and, amidst a trembling and thundering that shook the firmament, a thousand volcanoes at once lifted up their fiery heads; when out of the foaming waters there rose suddenly the rocky foundations of firm land, and greeted the light that God had created? That pebble was life's first offspring on earth. The spirit of God moved on the waters, and life was breathed in the very gases that were hid in the heart of the vapory globe. They parted in love, they parted in hate; they met. Atom joined atom, loving sisters kissed each other; and this love, the great child of that spirit on earth, brought forth its first fruit—the pebble.

The Italian journals state that a wealthy person of Florence, just deceased, has left a singular will. It declares that the greater part of his fortune shall go to the man with the largest hump on his back in all Tuscany, and that the persons entrusted with the duty of selecting him shall be themselves twelve humpbacks!—To recompense the latter for their trouble, he directs that, in addition to traveling expenses, each shall be presented with a gold medal bearing the effigy of Æsop, their prototype.

An instance of extraordinary eccentricity was afforded recently at Lecure, near Havre. A cap was seen in the water with a string of corks around it, and a label, upon which was written, "Pull the string—I am at the end of it." The string was pulled, and sure enough there was the late writer of the label, with a paper detailing the cause of his having made away with himself, carefully corked up in a bottle in his pocket, with his name and address, "Francois Foliot, of Vandrimare."

COOPERING.—The customers of a certain cooper in a town "Down East," caused him a vast deal of vexation, by their "saving" habits and persistence in getting all their old tubs and casks repaired, and buying but little new work. "I stood it, however," said he, "until one day old Sam Crabtree brought in 'an old *'Bung Hole,'* to which he said he wanted a new barrel made. Then I quit the business in disgust."

When the moon, after covering herself with darkness as in sorrow, at last throws off the garments of her widowhood, she does not expose her beauty at once barefacedly to the eye of man, but veils herself for a time in a transparent cloud, till by degrees she gains courage to endure the gaze and admiration of beholders.

A good man, who has seen much of the world and is not tired of it, says: "The grand essentials to happiness in this life, are—something to do, something to love, and something to hope for."

A gentleman was walking along the Birkenhead docks one day, when his attention was directed to the floating church. "Ah," he exclaimed, "I see, its High or Low Church, according to the state of the tide."

"So there's another corruption of Mount Vociferous," said Mrs. Partington, as she put up her specs. "The papers tells us about burning lather running down the mountains, but it don't tell us how it got afire."

At Peoria, Ill., $301 has been subscribed to purchase seed-wheat for the people of Kansas whose crops were destroyed by the drought.

Why are Presidents like vagabonds? Because they are associated with Vices.

"Bill, I am fascinated with Miss Million." "With her personal charms?" "Yes, *purse and all charms.*"

The youth who compared his Betsey to a lock, because she was something to *adore* (a door), slipped off the handle, and was obliged to bolt.

A Virginia paper calls Mr. Douglas "a political necromancer." Yes, Stephen is a necromancer, and Fred is a negro man, sir.—*Louisville Jour.*

©Maryland State Archives, msa_sc6044_1_63-0546.jpg