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BY GEO. W. BOWMAN.

BEDFORD, PA. FRIDAY MORNING, JULY 27, 1855.

NEW SERIES.

Select Poetry.



From the Sunday Dispatch.
A DREAM.

BY WALTER.

I dreamt that I was courting—
Oh, what a merry dream!
I told her that I loved her,
And she confessed the same;
My arm was wound around her;
My lips to her's were pressed;
And notes of brightest tissue
Were swelling in my breast.

I dreamt that I was married—
Oh, what a happy dream!
My bride was fair and lovely,
As sunlight's brightest beam;
Her lips were red as cherries;
Her bosom white as snow;
And as she spoke her rapture
Her voice was soft and low.

I dreamt I was a father—
Oh, what a funny dream!
My children round me gather,
Their eyes with pleasure gleam;
Their merry gleesome prattle
Falls sweetly on my ear;
I love to watch their gambols,
For they are very dear.

'Tis past—my vision's ended—
'Twas nothing but a dream;
These slumbering mid-night fancies,
How life-like do they seem!
The morning sun arising,
They vanish one by one,
And I awake disheartened
To find myself alone.

THE BEDFORD GAZETTE.

Bedford, July 27, 1855.

HENRY CLAY'S SON REPUDIATES THE Know-Nothings!

A son of Henry Clay, at present the proprietor of the old family mansion, has been taking the stump against the new "American" organization. The *Kentucky Statesman* says that a great interest was manifested to hear the first political speech of the son of so renowned an orator as Henry Clay, and a very large concourse of citizens attended the meeting. The speech is given as follows:

The next gentleman who took the stand was Mr. James B. Clay, who, as we have already remarked, is the son of the great statesman, and has succeeded to the paternal estate of Ashland. Mr. Clay said that this was his first effort at a public speech, and nothing less than the profound interest which he felt in the great questions at issue, could induce him to appear on this occasion. Never before had such extraordinary, such alarming, such novel questions been presented for the political consideration of the American people. His apprehensions were aroused in view of them, and he sometimes trembled for the fate of the country. The idea that this government was to be taken into the keeping of a secret, political, oath-bound organization, which set up unconstitutional test-oaths, and the members of which were bound to each other by the most terrible obligations, was to him most alarming, and should, in his judgment, arouse the apprehensions of every patriotic man in the whole country.

Mr. Clay denied that the platform put forth by the late Know Nothing Convention at Philadelphia, was the real platform of the party—party did I call them, said he; no, they are not a party in any proper acceptance of the term. Parties have, heretofore, been open, public and above board; but this is a secret, oath-bound, political organization, which is seeking after the political power of the country, by ways and means unknown to the law and in palpable disregard of the long established usages of the people and the history of the Government. It sought political power, not by open and fair means, but by secret plottings, cabalistic passwords, by signs and grips, unknown to the people at large, and in palpable violation of the whole spirit and genius of the Government.

No, said he, the true platform of this extraordinary organization is to be found in their oaths and ritual. There were to be found the things which they were sworn to do and to carry out; and looking into these oaths and the ritual, he found that their objects were to strike at the citizens of foreign birth, at the immigration from other countries, to disfranchise, degrade and disgrace them, by depriving them not only of the right to Americanize themselves, but by cutting them off from the rights of hospitality and humanity. They also sought to disfranchise and degrade another class of our citizens, whether native born or foreign, on account of their religious opinions, in plain violation of the Constitution of the country, and regardless of the plainest dictates of justice and humanity.

Mr. Clay said that, rather than submit any extended remarks of his own on these subjects, he had chosen to collate the expressed and authentic opinions of the old fathers of the republic; and he read extensively from the writings of Washington, of Jefferson, of Madison, of Jackson, of Quincy and others.

He concluded his happy effort by saying that, though the old Whig party, with which he had always acted, was broken and dispersed, yet he appeared there as one of the old rear guard of that once powerful and great party; and in that capacity he protested against this new secret organization, as fraught with danger to his country and its liberties; and he called upon all the old liners of the Whig party to join him in the protest.

From the Presbyterian Critic. THE AMERICAN PARTY.

There is no demand whatever, for a great national movement against the Catholic church. The recent excitement in the country has been, in the main, the result of a corrupt movement of unprincipled politicians, to excite the Protestant feeling, and to ride into power upon the tide. They have run foul of the great maxim, which they have so conspicuously set forward among their principles, as if for the purpose of exposing the profligacy of the whole movement, by violating in practice what they practice in theory. It is absurd to deny, that making the mere religious sentiments of a man, the reason for refusing to vote for him, is a violation of the great principle of religious liberty. It is allowing a principle of discriminating the political aspect of a vote to be sound and just; which would be wicked and unprincipled, if embodied in a law. If our neighbors make their dislike to our Presbyterian sentiments, the ground of their refusing to vote for us, it is perfectly useless to disguise, that we are under political responsibility for religious opinions—that quod hoc, we are suffering for them. The objectionable feature in this view of the case is, making religious opinion unattended by any viciousness of action growing out of it, a ground for an universal discrimination in political affairs, affecting permanently large masses of citizens. This is our first and great objection to the American or Know-Nothing party; it is violating the very principle of religious liberty, which it professes to conserve; and has adopted a construction of that principle which strips it of all practical force, leaving it a dead letter in the statute book, and abandoning its control over the political action of the people.

We object again to a political movement against the Catholic church, because there is no necessity for it, provided the people of this country will properly employ the legitimate agencies of opposition which are in their power. The simple and sufficient condition of the preservation of the republic from the arts of Romanism is the full and efficient support of the Protestant church—the complete and animated maintenance of the domestic missionary enterprises of the various Protestant denominations. This is the great conservative element of our political system; sustain and vivify it with the vigorous energy which it ought to possess, and it need not be feared that any of the great social or political interests that are conditioned upon it, will ever come to harm. It is the only—not less than the only legitimate power, which can be effectively employed to restrain Popery, and maintain the institutions of our government. All persecutions, no matter how disguised in form or limited in extent, will inure to the benefit of the fold enduring it. The policy then of restraining Popery by political disabilities inflicted upon the individual Catholic, is suicidal in the extreme. It will concentrate and intensify the attachment of its members, and render them more and more unapproachable by Protestant instruction. It will create sympathy, and thus open wide the door to proselytism, and it will put the church in an attitude far more attractive to the victim of an unjustifiable crusade, than it is at all entitled to assume from its intrinsic charms. How long is the world to be learning the lesson and never coming to the knowledge of the truth, that all means but reason and love to affect the opinions of men, only result in strengthening attachment to their original convictions! The principle of this opposition to Popery is vicious, and the more completely it is carried into effect, the more disastrous will be the result. The more complete the political victory over Popery, the more it will be benefited. The only effective—as it is the only lawful, general and permanent agency of opposition to the Popish church—is the true Protestant church of Christ under its various forms.—We have no right to complain of the inefficiency of the means until we have employed it fully, and tested all its capacities. Let the people of the United States double their support of the great domestic missionary work, and they may safely abandon all political agitations against the Catholic church.

We object again to the American party, that it is condensing the Catholic and foreign element in our population into a political body, distinct from the mass of our citizens, aimed with all their power to do mischief, and aimed by all that hostility which is natural to men suffering under an ostracism of their religion and birth, and provoked by an attempt to diminish their full equality with other citizens.—Now what does Know-Nothingism propose to do for the remedy of this evil which it has created? It only proposes to render the Catholic and foreign citizens indelible to office. It leaves them the power to vote, and the right of unlimited emigration in the future—the two great means of mischief, if they are pleased to use them. There can be no remedy for the Pope's control over the Catholic vote, except in taking away the elective franchise altogether. Now, it is, to say the least of it, the most manly and honest policy to prohibit the entry of a Catholic and a foreigner altogether, into the country, and to the rights of citizenship, rather than invite them to come and then begin to annoy them by a whole series of political disabilities, which are assumed to be essential to a defence against them. Indeed, the inference of the Know-Nothing creed, on both the issues it has raised, is a logical and a practical blunder from its own premises. It assumes in the strongest sense of an existing fact, not as a logical inference from the Catholic creed, the absolute incompatibility of the Catholic Church and the free institutions of this country. This is its premise; its inference is, to render the individual Catholic ineligible to office; the true inference from the premise as they construe it, is, that the Catholic church ought not to be tolerated at all. On the other issue, the premise is, that the foreign element in our population is dangerous to the government: the inference is, the reduction of a part of the rights of citizenship—the ineligibility to office, in the foreigners already here, and an extension of the term of naturalization. The true inference is, the prohibition of all emigration for the future, and the avoidance of everything that would exasperate the foreign element already in the midst of us: the careful observance of everything which would tend to strengthen their attachment to the institutions of the country.—These are the results which logically issue from the premises of the Know-Nothing creed, and which they are logically required to assume.

But they dare not do it: the measure they propose to adopt—the exclusion from office—is ridiculously incomplete as a practical expedient: it is a most impotent and lame conclusion, as a logical inference. It is absolutely necessary, either to cease this political crusade against large masses of our people, or to make it effectual to accomplish, not only the ends it holds in view, but to prevent the incidental evils the effort at reform has created in its progress. Nothing short of a far more effective diminution of the common rights of citizenship than has yet dared to assume the shape of a public proposition, will meet the ends which the American party are seeking to accomplish. It is absurd to admit large classes of men to all the common rights of citizenship, except one, and that by no means the most important one. If there is a reason why they should be deprived of one they should be deprived of all. If it is right to allow them to vote, it is right to allow them to be voted for: the one right is almost, if not altogether, the correlative of the other. Any argument which would prove a man disqualified for office would prove him disqualified to vote. There may be special reasons why particular officers, involving the representation of the national character, as well as the national policy, should be exclusively occupied by native-born citizens; but this is very different in nature, and proceeds upon a wholly different principle of political wisdom, from the universal declaration of ineligibility to all office among large masses of citizens. That eligibility, attaches as an incident, or inheres among the mass of the common rights of citizenship; and it is absurd to admit the citizenship in general, and deny this single capacity which it involves. This principle of action involves the explanation of the difficulty raised by the writer in the Critic for May, in relation to the eligibility of the Chinese or a Mohammedan. This question will be settled by the settlement of a previous question, and that is, whether large masses of such persons, pagans and polygamists, are to be admitted at all to the permanent and general participation in the rights of citizenship in a Christian country?

It is on this question, the great Mormon issue, now ripening for trial, will be determined in a few years. Conceding this issue as determined in the affirmative, all minor questions, such as eligibility to office, and propriety of voting such persons into office, are settled; it is absurd to question the ordinary propriety of allowing by vote, what is allowable by law. The whole question, as a general proposition, is determined by the permanent admission of large masses of persons in view, to the common rights of citizenship. It is one thing to allow specific privileges to individual foreigners residing on our soil, for specific purposes; but it is altogether another, to disfranchise in part, and by a principle designed to be permanent, immense masses of men already permanently a part of the population, and so recognized. We insist, therefore, that the whole movement must retrace its progress, or go forward; it is unwise in the extreme to leave all their power for mischief in their hands, resulting in part from their simple existence in the country as a part of its population, and, in part from the privileges which are still to be left them—and then exasperate them to use it, by attempting to reduce their full political equality with citizens of other birth and other religious opinions.

We object in the last place, and with deep severity of conviction, to the principles of organization adopted by the American or Know-Nothing party, and to some of the particular features which they have embodied in their order. If ever any principle was at war with the very foundation of the American republic, it is the principle of a secret, oath-bound organization of political parties. It is unnecessary, dangerous, hostile to the fundamental maxims of republican liberty, and, in its existing aspect, demoralizing in a high degree. It strikes a blow at that great fundamental maxim of the government—the intelligence of the people—an essential element of republican liberty.—What matters it how much intelligence the people may have, if political men will conceal from them the elements upon which to employ that intelligence, in the foundation of an opinion and the adoption of a policy. The duties of a man are correlative. If it is the duty of the people to require knowledge of any party claiming their suffrages, before they endorse them, it is the duty of that party to give it.—No party has the right to retire into the dark, bind itself to secrecy under oath, unfold what they please and conceal what they please from the people; nor have the people the shadow of a moral right to give their sanction to that, of the propriety of which, they are not informed.

Moreover this principle of organization will prove utterly subversive of the Constitution of the United States, by placing the legislation of Congress in the hands of an irresponsible association of its members: in a body totally unknown to the Constitution, distinct from Congress itself, existing within but independent of, and independent of all responsibility to, any public or recognized law. The Congressional council, itself at war with the Constitution, will be under the control of the National council; and the result will be, that the Congress of the United States will become, under the full success of Know-Nothing principles, a mere registry of decrees to a body in the heart of the country, unknown to the constitution—existing, no one can tell where—aiming at no one can

tell what. It is a principle of party organization, which, by demanding the unlimited submission of the minority to the majority, annihilates the balance-power of a Parliamentary opposition, and all the advantages that belong to it. It extinguishes the personal independence of the voter, destroys the jurisdiction of conscience over the political conduct, and makes it a condition to the preservation of his integrity, if a voter should happen to scruple a measure or a man proposed by the order, that he absolutely abandon the party altogether.

Lastly: if this principle of secrecy and obligation under oath is legitimate for one party, it is legitimate for all; every party may adopt it; the "sag-nicht" clubs of the foreigners of the West are wholly justified; and the whole political destinies of the country may be controlled by secret, oath-bound organizations—a hybrid mixture of Masonry and a political caucus, with all good in either spoiled by the conjunction. Can any man in this nation contemplate such a prospect—the legitimate result of the principle of organization adopted by the know-nothing party—without emotions of a stern and a gloomy terror? It is a principle, legitimate in a condition of society where the lives of men are dependent upon the fidelity of their political associates; it is utterly abominable in any other. Yet the accomplished writer in the Critic, for May, would place such a principle, in point of political morality, on the same footing with the vote by ballot!

We have only to add, that if the Nationality, the Federal Union and the Protestant Civilization of this country, are dependent upon the conservatism of this new political combination, its past acts indicate most fearfully that gloomy times are ahead.

Remarks of Gen. Cass at Detroit on the FOURTH.

MY FELLOW-CITIZENS:—If the birth day of a warrior or statesman, distinguished for eminent services, is celebrated with demonstrations of public rejoicing, surely the birth-day of a Republic ought not to be forgotten. This day seventy-nine years ago, a feeble confederation of thirteen remote and almost unknown colonies, shut in between the mountains and the ocean, containing scarcely 3,000,000 of people, deeded their separation from the mightiest power on the face of the globe, and asserted their right, both by deeds and words, to enter as an independent member, into the family of nations—by deeds of patriotism and valor, whose memory will never die, and by words of wisdom and power, whose truth can never be gainsayed, and which are embodied in that renowned declaration of principles and purposes you have just heard read, and which to-day, everywhere find listening ears and responsive hearts throughout the vast congregations of American citizens.—It is the table of our political law, not written upon stone, but inscribed in characters of living light upon the memory and the understanding of a great people, who proclaimed it in their weakness, and maintain it in their strength.

And now those seventy-nine years have passed away—years of strange vicissitude in human affairs, both in the old world and the new; and this returning anniversary finds the feeble confederation a great Republic, numbering nearly thirty millions of people, with nothing to trouble them but themselves, and with nothing to fear but the just judgment of God.—An empire, stretching across the continent, from the coasts that look upon Europe to the shores of the ocean of the West which separates us from the time-worn kingdoms of China and Japan, and extending almost from the northern tip of the Arctic circle; and with all the elements of power and prosperity in full operation, such as no nation ever possessed before, and whose magnificent results, while they startle the imagination, are far beyond the reach of human sagacity to estimate. And through these immense regions free institutions rule both rulers and people, and exert their benign influence, like the shadow of a great rock in a weary land.—The Government is founded upon the will of all, administered by the power of all, protecting the rights of all, while all have equal access to its honors and its rewards. Never, in the long history of man, since the dispersion of the human family upon the plains of Shinar, never was such a system of self-government before committed to any people. And if we would only realize its value, and the inestimable privileges it secures: if we would compare our lot with that of any other country, not in a spirit of ostentatious rivalry, but of truth and thankfulness, we should be far better and wiser than we are.

We have waded fat, and prosperity has made us presumptuous. And like the Jews of old, our predecessors in national ingratitude, we are forever murmuring when we should be blessing, and complaining when we should be enjoying. Let us survey the other nations of the earth and learn contentment and humility.

For two thirds of a century, this government of freedom and law has secured to its people, individually and collectively, a greater measure of prosperity and happiness than was ever before meted out by the political institutions to the descendants of Adam. It has protected me and mine from external aggression and internal violence; and by its noble equality, joined to the undeserved favor of my fellow-citizens it has opened to me positions of public honor and confidence, to which the circumstances of my youth gave me no right to look forward, and which my brightest day-dreams, that sometimes came to soften the harsh realities of frontier struggle, never even presented to my imagination; and what it has done for me, it has offered to all.—Well then may I be proud to acknowledge the hold it possesses upon my gratitude and affection, and with the intensity of the feeling of attachment with which I treasure it in my heart. My personal interest in it, indeed, is fast passing away. Of that I am sufficiently warned by the long period during which I have secured its protection. But I pray not the less earnestly for its preservation, for when, in the providence of

God, my connection with it shall be dissolved, with the dissolution of all earthly ties, I can leave to those who are dearest to me no legacy more precious than their share in its enjoyment.

The Latest Snake Story.

The Concord (N. H.) Patriot gives the following, and as, if conscious that few could be found to credit it, gives the assurance that it is true:

"About two weeks since, a little girl, near six years of age, named Collista Hill, of Gilmanton Centre, was searching for berries in the field, when her attention was arrested by a peculiar singing noise, and on looking up she perceived two large black snakes, one of which was in an erect attitude, and gazing fixedly upon her, accompanying its vibratory motions by, as she says, 'a most beautiful singing.' She first attempted to run, but found herself utterly incapable of doing so. She then looked at the snake until she became so pleased with it that she took it into her lap, and held it until she thought it asleep, and then fled to the house. For a number of days she visited the snake, unknown to her parents, who finally discovered her feeding it from her hands. She continued feeding it regularly every day, becoming more and more attached to it, until it would wind itself around her arms and neck, and even take food from her mouth. Finally she was prevailed upon to place it in a box, on condition that it should not be hurt, and in that it is still kept, except when being fed. Hundreds in the vicinity have been to see it, and it is the opinion of the medical men who have seen her, that she is completely fascinated, and that the death of the reptile would prove fatal to her. Her parents have had many tempting offers to permit her to be taken about and exhibited with the snake, but, though they are poor, they have sense enough to refuse all such offers. The snake is over four feet long."

The New Hampshire Mirror adds the following:

"The little girl was asked if she was not frightened when she saw the snake. She said she was terribly frightened; and when asked why she did not run, she said she tried but could not; she also tried to scream for her mother, but could not speak a word. The idea is that she was paralyzed by the magnetic power of the snakes. The first time she remained with them a long time—could not tell how long. Afterwards daily she staid with them several hours, feeding them regularly. She said they liked sweet things best, and that she stole three cakes of maple sugar that her mother had laid away, and sweet gingerbread whenever she could, to give them. The big snake would try to drive the small one away from her when fed, and she cuffed him several times, and he returned the compliment by taking her fingers into his mouth several times, without doing much harm. Consequently she doesn't love this snake as much as she does the other one, though she is generally fond of him."

A House set on Fire—Six Persons Burned to Death.

BUFFALO, July 16.—A most horrible calamity occurred in the town of Brant, this county, yesterday morning between the hours of one and two o'clock.

James Thompson, a farmer in good circumstances, was awakened by an alarm of fire, and discovered his house to be in flames, having been fired by an incendiary in three places.

Mr. Thompson, who is an aged gentleman, rushed up stairs immediately on discovering what was the matter, to alarm his daughters, when becoming overpowered by the smoke, he was unable to return, and himself, his three daughters—Julia, Mary, and Mrs. Carr, with the little children of the latter, perished in the flames.

The ages of the unfortunate young ladies ranged from 18 to 24 years. The rest of the inmates in the house, twelve in number, escaped, with much difficulty.

There is not the slightest doubt whatever of the fire being the work of an incendiary. The most intense excitement prevails in regard to the affair.

The Recent Case of Lynching in Wisconsin.

BUFFALO, July 16.—We have a full account of the hanging of the man Mayberry by a mob at Janesville, Wisconsin, last week. It appears that the prisoner had been found guilty by Judge Doolittle, but the law only prescribes imprisonment for life.

The sheriff undertook to remove the prisoner from the court house to the jail, but he with his posse had scarcely got out of the court house when the cry arose "hang him!" "hang him!" The officers were then completely overpowered by the crowd, the prisoner seized, a rope placed around his neck, and notwithstanding his awful shrieks and prayers, they dragged him to a cluster of trees and hung him till dead.

A band of three hundred men had been organized to execute the deed. The greatest excitement pervaded Rock river for over one hundred miles.

Destructive Fire at Manchester, N. H. Loss of \$350,000.

MANCHESTER, N. H., July 16.—The Manchester Corporation Mill, No. was nearly destroyed by fire yesterday, together with its contents. The loss is estimated at \$350,000. Five hundred persons are thrown out of employment. The insurance amounts to \$100,000.

The same day twenty-two stores and dwellings were destroyed by fire, including Tatney's block. The loss is \$100,000 with a partial insurance.

A DELICATE WAY OF ADVERTISING FOR A HUSBAND.—We extract from an English paper the following racy advertisement, which, considering it is from a young lady, comes to the point:

"WANTED.—By a young lady, aged nineteen,

of pleasing countenance, good figure, and agreeable manners, general information and varied accomplishments, who has studied everything, from the creation to crotchety, a situation in the family of a gentleman. She will take the head of the table, manage his household, scold his servants, nurse his babies, (when they arrive,) check his tradesmen's bills, accompany him to the theatre, cut the leaves of his new book, sew on his buttons, warm his slippers, and generally make his life happy. Apply in the first place, by letter, to Louisa Caroline, Linden Grove, and afterwards to papa, upon the premises. Wedding ring, No. 4, small."

From the *Janesville (Wis.) Standard*, July 11.

MURDERER LYNCHEE IN WISCONSIN.

The trial of David F. Mayberry, for the murder of Andrew Alger, of Jefferson county, in this State, has ended. The evidence of the case was closed on yesterday afternoon, and after the arguments of counsel and charge of the court, the jury retired to their room about six o'clock, when, after an absence of some fifteen minutes, they returned to the court with a verdict of guilty.

After the verdict of the jury was known, public indignation burst out, and evident signs of an interest on the part of the people without the Court House, to take the administration of justice in their own hands, became apparent.—Between eight hundred and a thousand people were assembled on the hill side. When the officers appeared with the prisoner, a rush was made for him—a noise was thrown by some one over his neck, but by the dexterous movement of his right hand it was cast off, and caught by one of the officers—when prisoner, officers, and crowd rushed upon a full run to the jail. The door of the jail was immediately closed and the officers stationed themselves at its front. Speeches were made against "mob law," but with little apparent effect. From 7 o'clock until 11 last night, demonstrations were made of an intent to break the jail and bring out the prisoner, but no serious attempt was made.

This morning, at eight o'clock, the prisoner was brought from the jail to the Court House, a distance of about ten rods, for the purpose of receiving his sentence. A larger concourse of people was assembled inside and out of the Court House than were present last evening, and the most intense excitement prevailed.

After the sentence was pronounced, a special police of about thirty of our citizens was summoned to assist the officers in re-conducting the prisoner to jail. In the meantime the crowd without was collecting and becoming more furious in their clamors for the prisoner.

Judge Doolittle came to the portico and made a very impressive address to the populace, re-monstrating against the spirit which seemed to actuate them, and in favor of the supremacy of the laws. He was listened to respectfully, and at this juncture a more quiet spirit seemed to prevail. This was about 11 o'clock, A. M.—About 1 o'clock the crowd thinned out, and the officers deemed it a fitting time to proceed with the prisoner to the jail.

We were startled by the cry of "Hang him, hang him!" when, on stepping to the window, we saw the officers and prisoner coming toward the jail surrounded by the infuriated mob. A rush was made for the jail, the door of which was barricaded at once by the crowd, and the approach of the officers cut off. The officers—though resisting the populace with all the energy they possessed, and protecting the prisoner to the utmost of their power—were borne down and overpowered.

The prisoner was then almost alone; but he defended himself with superhuman strength.—He fought with the utmost desperation and possessing a most athletic physical frame, for some ten yards the crowd fell like chaff before him. A blow, however, with a bludgeon, from behind, felled him to the ground, and he was powerless. A rope was then passed round his neck, seized by the crowd, and a rush made down Court street. The prisoner, though dragging in the dust, caught the rope with his hands, and thus prevented strangulation at once. Arrived in front of our office, a desperate effort was again made by the officers and citizens to rescue him. The rope was cut three times by Mr. Orrin Gurnsey, who exhibited the most determined bravery in his behalf, but as often was thrust aside, and the rope re-adjusted.

At this time a scene almost indescribable was exhibited; a crowd of between three and four thousand persons was swayed to and fro. In the centre was the doomed prisoner lying on the ground—above him stood friends, begging and struggling for his life—while a far greater number were intent upon his death. This state of things lasted about ten minutes, and as we looked from our window the hope predominated that the friends of law and order might yet prevail. But it was a vain hope.

The fearful cry of "Hang him!" rose louder than before, and a rush with the prisoner was made to the cluster of trees on the public square, the rope re-adjusted upon his neck, the other end thrown over the limb of a tree, and for the first time in our life the horrible spectacle of a human being hanging by the neck until he was dead, met our view.

The circumstances which attended the murder of Alger were of the most aggravated kind.—It was a cold blooded and atrocious deed. It was unattended by a single mitigatory circumstance.

AN IMPORTANT LAND QUESTION DECIDED. It has been decided at the General Land office that, under the 5th section of the bounty land act of March 3d, 1855, land warrants issued under that act can be located on any of the public lands, which are subject to entry at private sale at either of the minimum or lower graduated prices of the time such warrant or warrants may be presented for location. Lands directed to be sold for the benefit of Indians are not so located.