

# Bedford Gazette.



BY GEO. W. BOWMAN.

Freedom of Thought and Opinion.

TERMS, \$2 PER YEAR.

NEW SERIES.

FRIDAY MORNING, BEDFORD, PA. OCT. 3, 1856.

VOL. XXV. NO. 5.

## Select Poetry.



Written for the Norristown Register.

### "THAT'S SO!"

BY HICKEY EXCELSIOR.

Old "Buck and Breck" are on the track,  
That's so, that's so;  
The "Woolly-heads" can't hold 'em back,  
That's so, that's so;  
Tis all in vain to stop their might,  
That's so, that's so;  
Their cause is just, their cause is right,  
And that's so, that's so;  
Chorus—Yes, that is so, my boys,  
That's so, that's so;

The "Woolly-heads" he paves for feed,  
That's so, that's so;  
Of water too he stands in need,  
That's so, that's so;  
The Rocky Mountains hear his "sneigs,"  
That's so, that's so;  
"Salt river" meets his wearied gaze,  
And that's so, that's so;  
Chorus—Yes that is so, my boys, &c.

Poor Jack Fremont is Greeley's tool,  
That's so, that's so;  
But "sister stars" he cannot rule,  
That's so, that's so;  
He seems to brag just out of spite,  
That's so, that's so;  
But "Buck" will show him how to fight,  
And that's so, that's so;  
Chorus—Yes that is so my boys, &c.

"Mill" Fillmore too, he is "no go,"  
That's so, that's so;  
He's joined the men who "Nothing Know,"  
That's so, that's so;  
But Fillmore now, we'll let him pass,  
That's so, that's so;  
And ("Donelson") may "go to grass,"  
And that's so, that's so;  
Chorus—Yes, that is so, my boys, &c.

The "Niger-ites" they rave and tug,  
That's so, that's so;  
The "Kansas" they are all "humbugs,"  
That's so, that's so;  
They talk of "Freedom" and of "blood,"  
That's so, that's so;  
And do the slave more harm than good,  
And that's so, that's so;  
Chorus—Yes, that is so, my boys, &c.

Our good old ship would "go to wreck,"  
That's so, that's so;  
Without her pilots, Buck and Breck,  
That's so, that's so;  
Then Fremont join the "heartless fray,"  
That's so, that's so;  
Then Buck and Breck will win the day,  
And that's so, that's so;  
Chorus—Yes, that is so, my boys, &c.

## WHO CONQUERED CALIFORNIA?

### The Question Settled.

The Fremont Infraternity, among their many attempts at fraud and imposition on the people, have frequently put their candidate forward as the Conqueror of California, which has as often been denied by those who have a regard for the truth of history. There are upon record at Washington, letters, despatches, and other evidences without number, which prove that this claim is a manufactured one, and all of which prove that Commodore Stockton had not only conquered California, but that he maintained absolute possession of it, and that Fremont so recognized Stockton. Among these evidences is a letter from Fremont, which puts the matter beyond controversy. It is as follows:—  
Wonder if Mrs. Greeley will deny its being genuine!

CALIFORNIA TO GEN. KEARNEY.  
CITY OF LOS ANGELES,  
January 17th, 1847.  
SIR—I have the honor to be in receipt of your favor of last night, in which I am directed to suspend the execution of orders, which, in my capacity as commandant of this Territory I had received from Commodore Stockton, Governor and Commander-in-Chief in California.

I avail myself of an early hour this morning to make such reply as the brief time allowed for reflection will enable me.  
I found Commodore Stockton in possession of this country, exercising the functions of Military Commander, and Civil Governor, as early July of last year, and shortly thereafter, I received from him the Commission of Military Commandant, the duties of which I immediately entered upon, and have continued to exercise to the present moment. I found, also, on my arrival at this place, some three or four days since, Commodore Stockton still exercising the functions of Civil and Military Governor, with the same apparent deference to his rank as the part of all officers, (including yourself) as he maintained and required when he assumed it in July last.

I learned also, in conversation with you, that on the march from San Diego, recently, in this place, you entered upon and discharged duties implying an acknowledgment, on your part, of superiority in Commodore Stockton.

I feel myself, therefore, with great deference to your professional and personal character, constrained to say, that until you and Commodore Stockton adjust between yourselves the question of rank, where I respectfully think the difficulty belongs, I shall have to report to and receive orders, as heretofore, from the Commodore.

J. C. FREMONT,  
Lieut. Col. U. S. Army, and Military Commandant of the Territory of California. To Brigadier General, S. W. KEARNEY, U. S. Army.

## Fremont's Romanism—Interesting Testimony from St. Louis.

### AWKWARD REVELATIONS.

Fremont Goes to Confession there! He is in full communion with the Church! Fremont Challenges an Englishman for Insulting "Catholic" Ladies.

From the St. Louis Pilot, Sept. 16th.

In one point of view no discussion can be more unprofitable than that of Fremont's religion. But for the fact of his being a candidate of a faction, one wing of which is composed of the Know Nothings, it never would have been dragged into the controversy. Under ordinary circumstances, except indeed in fanatical New England, we doubt whether a dozen votes in the country would have been affected by his profession of faith. Our own decided opinion is, that Fremont's religion, so far as it has affected his own life and conduct, has never amounted to anything worthy of consideration. That he at one time professed to be a Catholic can be proved beyond a doubt. That at this time he should hesitate to acknowledge it, is only characteristic of the man.

That Fremont professed to be a Catholic, and conformed to all the practices of that Church, can be proved here by the most incontrovertible evidence. The following facts were related to us yesterday by a gentleman of this city who is perfectly cognizant of them, and was well acquainted with Fremont, with whom he was in the habit of daily association.

In the year 1838, Fremont spent the winter in St. Louis. He was, at that time, assistant engineer to Mr. Nicholas, who was employed by the Government to make a topographical survey of Iowa and Minnesota. St. Louis was the headquarters of the surveying party in the winter. For the purpose of being near an open space, from which he could take observations, Mr. Nicholas engaged rooms for his party at an hotel in Perry's Building, adjoining Chouteau's garden. Among the party was a young gentleman from New York, by the name of Flaudrin, who is still alive and can testify to the truth of these facts. Mr. Nicholas was a rigid Catholic, and died subsequently at the Jesuit College at Georgetown, in the District of Columbia. He exacted of the young men of his party who professed to be Catholics a rigid practice of the duties of their faith. Fremont went regularly to the confession, and to the communion. A clergyman of the Cathedral of St. Louis was his Father Confessor, and all the Catholics in the city looked upon Fremont as in full communion with their church.

Our informant states that he was himself present at the table when the following incident occurred: A young Englishman, who was traveling through the country, made some remarks of the most offensive nature, reflecting upon the chastity of Catholic females. He was immediately taken up and peremptorily challenged by Fremont, on the ground that he had insulted the ladies of his Church. No doubt, however, took place, as the Englishman thought it best to leave the city at once.

As Fremont at this time of his life had no object to be gained thereby, he made no secret of his being a Catholic. He was married by a Catholic priest, he erected a cross on the summit of the Rocky Mountains, and in the most important acts of his life he passed himself off for a Catholic. Now he desires to conceal the fact: he allows his Black Republican organs at the North to deny it; he permits them to lie atrociously for him, and thereby becomes so far responsible. Such is the man whom the fanatics of New England seek to impose upon the people of the United States as President—untrue to his religion and a traitor to the place of his birth.

### More Evidence Still.

The Romish Archbishop of St. Louis on the Stand.

CONFIRMATORY TESTIMONY—MORE COMING!  
[From the St. Louis Leader, Sept. 16th—organ of the Roman Catholic Archbishop, there.]

It would be affliction in us to keep silence in regard to what is said in this city on this question. That Fremont professed to be a Catholic in St. Louis, admits not of a doubt. We understand that an evening contemporary will publish some important facts on the subject this evening. We have certain further developments in reserve, and are only waiting for the permission of a third party to publish them. To be a Catholic and at the same time the candidate of the Know-Nothings for the Presidency, is certainly a very curious combination. To be of any religion, and to suppress, or deny it, for fear of losing votes, is despicable. What is asserted is this. That when Fremont was here as a young engineer, he was considered a Catholic by his immediate employer, and the latter being a zealous one himself, took pains that the young men with him should practice their religion. A gentleman, moreover, whose name can be produced, recalls an anecdote rather favorable to Fremont, but bearing on this point. At table, in a hotel, an Englishman, after dinner, gentlemen only present of course, uttered a most insulting opinion in regard to the chastity of Catholic women—and Fremont sent him a challenge, on the ground that he had insulted the members of his church. The Englishman vouched. Another gentleman vouches that he saw Fremont at the altar rails of the Cathedral, but whether he received communion or not, cannot be positive.

In fact, our acquaintance lies among gentlemen who knew him—mostly Catholics themselves (for the very best people in St. Louis, you know, are Catholics, and it is a recommendation in the best society,) and we have yet to meet the first man who knew Fremont here, and did not regard him as a Catholic. We possess, however, evidence of a far more delicate and recherche nature, and if we are permitted,

will publish it. Suffice it to say, at present, that it establishes in our mind the conviction that when here, among Catholics, and in Catholic circles, this then obscure young man passed himself off as a Catholic, professed at least to perform devotions peculiar to the Catholic Church, and rejected by all protestants, and, in short, was either a Catholic or a hypocrite.

Of course, no one can view this question of a man's religious faith for office, with more contempt than we do, in the particular shape, at least, in which it is made a question by the Know Nothings. This feeling has long kept Catholics silent, to whom Fremont's professions were very well known. But now, matters are really come to a point, where delicacy on a certain delicate subject—that of a man's religion—should not be permitted to interfere with the exposure of a fripon—a smooth and double-faced pretender—who is actually the candidate of a party that puts "Slavery, Popery and Rum" in the same category of contempt and hatred. If such a man is, or was, a Catholic, the world ought to know it. If he was one, but is no longer, they have a right to know the period and the motives of his change. More particularly in this case, since we have understood that Monsieur Fremont (pronounced *Fremyong*) professes to frame his replies on this subject so as to suit both parties, and get votes from both.

[From the American Patriot.]

### More Proof.

Fremont a Catholic!—Statement of a Massachusetts Man!—The Proof!—The Proof!

We have received a letter from a friend in California, dated August 19, 1856. The writer is well known in this city and in Charleston, where he has for many years resided. The mention of his name is enough to satisfy all in this part of the country of the truth of any statements made by him. He was for many years connected with the Fitchburg Railroad Company, respected and beloved by all who knew him, and the most implicit confidence will be placed in the following statement:

SACRAMENTO, CAL., Aug. 19, 1856.

J. E. FURUELL, Esq.—Dear Sir: I see by some of the Eastern papers, there is some doubt about the religious opinions of Col. Fremont. As for that, I think I can put you right.

In November, 1849, learning that Col. Fremont was in attendance at the Roman Catholic church, and having a desire, from curiosity, to see him, I followed, and I SAW HIM GO TO THE HOLY WATER, DIP HIS FINGER IN, AND CROSS HIMSELF, THEN WALK TOWARDS THE ALTAR AND GET DOWN ON HIS KNEES. DURING SERVICE I SAW HIM CROSS HIMSELF SEVERAL TIMES!! I have since on one occasion, SEEN HIM PARTAKE OF THE SACRAMENT IN THAT CHURCH.

I am, yours, &c., JESSE MORRILL.

### A Visit to Fremont.

A friend of ours, Mr. H. S. Blood, residing at Ware, detailed to us yesterday, in our office, the substance of a conversation he had with Mr. Fremont, at his residence in New York, on Tuesday last, as follows:

Mr. Blood—Col., it is stated you were married by a Catholic Priest. Is it so?  
Fremont—It is.  
Mr. Blood—Did you apply to several Protestant clergymen, who refused to marry you?  
Fremont—I did.  
Mr. Blood—Will you give me the names of those clergymen who refused to marry you?  
Fremont—No, I will not. That is not a proper question.

Mr. Blood—Do you attend the Episcopal Church?  
Fremont—I do.  
Mr. Blood—Have you belonged to it some time?  
Fremont—I have.

Mr. Blood—Will you tell me where the Church is located?  
Fremont—I will not, it is an improper question.

Mr. Blood—Will you give me the name of the clergyman who has charge of the Church to which you belong?  
Fremont—I will not.

So it will be perceived that he evaded every question by which he thought his duplicity might be exposed.—*Springfield Express.*

### More Proof.

The Sandy Hill Herald distinctly reiterates one item of Fremont's Romanism to which it alluded a few days since. It says "a lady who resides within two hours ride" of our office, and one whose truth and veracity was never questioned, and who, during a temporary residence in St. Louis, became a convert to Romanism, and had her four sons baptized in the Catholic faith, says she knows Col. Fremont—that he worshipped in the same Catholic Church with herself—THAT SHE HAS PARTAKEN OF MASS WITH HIM—names the gentleman who owned the pew in which Fremont always sat, and even points out its location from the pew occupied by herself. The Herald has already stated that the name and residence of the lady will be furnished to any respectable citizen who may call for it at that office.

WHAT THE REV. MR. FRENCH SAYS OF FREMONT'S ROMANISM.—The following, which we take from the Boston Ledger, is no doubt entirely correct. We have ourselves the very best reason for knowing that the quotation from the letter of the Rev. Mr. French, is literal:

Considerable stress has been laid by the Republican Press upon the fact that Colonel Fremont's children were baptised by an Episcopal

clergyman, and this they argue is prima facie evidence that he is an Episcopalian. I have the name of a person, not a member of the American party, who saw a letter from the Clergyman in question, in which letter he says—"I did baptise John C. Fremont's children, but except at the Baptism I never saw Mr. Fremont inside of my church—he attended the Catholic Church, and I always supposed him to be a CATHOLIC."

### More Bolters.

The last *Genius of Liberty*, (Fayette county, Pa.) contains the following list of bolters from the opposition:

MERRITT TOWNSEND, Fayette County, August 8th, 1856.

Editors.—When men change their political associations, a decent respect for the opinions of others demands that they should declare the inducements which have prompted the change in their opinions; we therefore beg a small space in your excellent paper to declare our determination hereafter to support the Democratic party and its nominees. We have acted heretofore with the American party, but actual experience has convinced us that the leaders have abandoned all the principles once advocated and supported by that organization, and are now waging an unprincipled warfare against the Democratic party, alike dishonorable to themselves and dangerous to the country.

The leaders publicly ratified the nomination of Fillmore, and his name floats at the mast-head of the papers of that party now published in Uniontown, whilst the *Clipper*, published at Brownsville supports Fremont. Their speakers publicly advocate Fremont, and privately express their preference for Fillmore. In one part of the county they advocated the principles of the American party, and in another part they are Fremont Abolitionists. We find the county ticket is supported by these papers in Uniontown, as a Fillmore ticket, and in Brownsville, as a Fremont.

We cannot and will not support such impostures. We esteem honesty as essential in politics as in the other affairs of life. We cannot be made use of to aid men destitute of every principle, in their schemes of imposture. We are fully convinced by the course that the party which styles itself by the name of Republicanism, that it has deep, well laid and maturely considered designs against our glorious Constitution and happy Union. We see the evidence of their designs in the million of dollars which have been contributed in various sections, under the guide of Kansas aid funds, and the mustering of troops of armed men to invade Kansas, and overthrow the troops of the United States. These acts of treason are like the maddening thunder—the prelude to a dreadful storm in which the ship of State is threatened with destruction. We are free, and our country is prosperous and happy under Democratic rule, and desire its shall remain so; we therefore have determined to support Buchanan and Breckenridge, in whose hands our Constitution and Union are safe, and we call upon all men who love peace and hate disunion and disorder, to unite with us in supporting our country, its Constitution, and the Democratic party.

Stephen R. Palmer, James McLaughlin, Lucy Hibbs, George Hazen, Hugh Keys, Greenburg Grimes, Crawford Scott, John Hibbs, James K. Fuller, William Addis, Henry Gillard, William S. Allen, Elliot Hibbs, John Addis, Oliver D. Mills.

### The Prospect in Pennsylvania.

Never were the Democracy of Pennsylvania so thoroughly aroused and enthusiastic, and never did they present such an impregnable front to the common foe, as at the present moment. Every county in the interior of the State is organized with a perfectness and a unanimity beyond all former example; and on all the hill-tops and through all the valleys, from the shores of the Delaware to Lake Erie and to the Allegheny, the bugle blasts of the indelible Democracy are heard, calling the masses to the rescue of a threatened Union and an imperilled Constitution. Nothing like the enthusiasm that pervades our ranks has been seen since the glorious days of Jackson. The schemes of the Disunionists, looking to the dissolution of our glorious confederacy, and the destruction of the fair fabric of freedom ever erected by the wisdom of man, have acted like a talisman in awakening into activity every patriotic citizen in our Commonwealth; and all are pressing into our ranks, and swelling the grand army that marches under the flag and "keeps step to the music of the Union." From every quarter we have the most cheering intelligence of accessions to our swelling columns—of Mass Meetings where the friends of the Constitution are measured by the acre—of parades where the most intense and thrilling enthusiasm prevails—all denoting the exultant and spirited condition of the party, and foreshadowing a great and crowning victory! Let our friends be in good heart, and our foes tremble.—*The Democracy of Pennsylvania, when thoroughly aroused and enthusiastic, are invincible!*

### Union Meeting!

The Friends of Buchanan and an Undivided Union, will hold a Mass Convention at McConnellsburg, on FRIDAY, the 10th day of October next, to which ALL who are opposed to the Abolition tendencies of Black Republicanism, are cordially invited. S-nator BIGLER, WILSON REILLY, and a number of other distinguished speakers will be present. The meeting will commence at 2 o'clock, P. M.

In the evening there will be a GRAND TORCH LIGHT PROCESSION and DISPLAY OF FIREWORKS!

## ELOQUENT SENTIMENTS.

At the recent Tippecanoe Battle Ground Convention of the friends of BUCHANAN and BRECKENRIDGE, that "old man eloquent," Gen. Cass, spoke as follows:

General Cass being introduced to the assemblage was received with hearty applause. He said that he felt it good to be there. So great an outburst of the popular heart he had scarcely expected to see. Behold your country's flag which here and on many another blood-stained field our fathers gallantly defended. Be you faithful to them, and defend the flag of the Union, which you have inherited from your ancestors with a fidelity equal to their's.

My countrymen, the Union is in imminent danger. If I had uttered such a sentiment as this at the commencement of my political career I would have had no hearers. But times have greatly changed in my day, and now you listen because you know that my language is that of soberness and truth. Years ago when I visited this spot, having come down the Wabash in a high canoe, the silence was supreme and impressive; but now I behold about me a vast concourse of earnest and excited citizens. This change is but typical of what has occurred over the broad lands of all the North-western States.

No idle curiosity has called you forth to-day. You have come to manifest that attachment to the Union and the Union party which animated our patriotic forefathers, and made them rather brave the dust than see that Union dishonored or endangered by foreign and domestic foes.—(Great applause.)

I have just come from the halls of legislation, and if you had been there and witnessed what I saw and what I heard, not one among you could think the cry of the Union is in danger one of false alarm. No! you would have seen the wheels of Government blocked by a party, and for no better or other reason than that the army was sought to be paid for enforcing the laws of the land.

This is the fourteenth time that you have been called upon to elect a man to preside over the destinies of the United States, the freest and happiest Government on the Globe. You are called upon to choose one of two candidates, and in making that choice you should bear in mind that all your governmental prosperity and happiness owe to that Democratic party whose opponents have been in power but one year in four. (Great applause.)

Many of our people seem to ignore the existence of a rule, a golden rule, which says, "mind your own business." It is a most excellent rule and almost worthy of being the thirteenth commandment. By its recognition our fathers prospered, and our country has prospered; but a new sect has arisen whose motto seems to embrace the minding of other people's business as well as their own.

But what is the cause of all this angry disunion and strife. Why we are told it is the Nebraska bill. And what is that? Nothing in the world more or less than the extension of the same right to the people of Nebraska and Kansas, the same right which you, the people of Indianan, enjoy.

Is there one here who objects to this? Who thinks that Massachusetts ought to control the local institutions in Kansas? [Voices "No," "not one."] I know there is not my friends. If any, let him leave the assemblage. I don't want to talk to such. Let him go to Massachusetts. That is the place for him. What is there in a man that renders him less capable of self-government in a Territory than in a State? Nothing in the world.

The General alluded to the late House of Representatives, saying that, though they tried hard to starve the army, whose only crime was that it had endeavored to enforce the laws, they took good care to vote a handsome appropriation to themselves.

The General concluded in language nearly as follows:

I am an old man, having passed the age of three score years and ten, and I tell you, aye, repeat it again and again, that the Union is in danger! Let me entreat you by the blood of your forefathers, shed on this and on scores of other battle-fields—by your present prosperity—by all your hopes for the future—by all that you hold most sacred and dear—hold on to the Union—hold on to it in life and almost in death! It has made us prosperous and happy, and placed our country's fame high among the nations of the earth. If the Union is lost, all is lost. Anarchy first will ensue, then despotism. Oh, my friends, beware—beware!—Think, pause, and again think, before giving countenance to those whose patriotism embraces but a segment of the country. We have here to-day a son of Henry Clay who now sleeps in his grave. The son reminds me of his father, my friend, and as noble a patriot as ever breathed. It is to me a source of great consolation, that though we differed on almost every political question, I never spoke a disrespectful word of him. He was my friend at his death. I attended his dying couch, and caught almost the last accents that fell from his lips. He said that Mr. Fillmore was his first choice for the Presidency, but if he could not be elected, he preferred to see the Whigs unite upon a Union Democrat. These were almost his last words, my friends, and most earnestly would I commend them to your consideration.

CHILD CARRIED OFF BY A BEAR.—The Manitowoc (Wisconsin) Tribune states that a fearful incident recently occurred near the village of Neshota. Just before sunset a child five years old was seized in the presence of its mother by a full-grown bear, and in spite of its screams and the frantic efforts of its mother, was borne off into the ticket. The alarm was given, and the men, with guns and other weapons of destruction, commenced searching the woods, but had not discovered any traces of the child at last accounts.

## The Truth well Spoken.

The subjoined dignified, truthful, and eminently Christian article we copy from the *Baltimore Patriot* of the 13th inst. The madness which now rules the hour—the perversion of the sacred calling of so many modern divines, some of them in our own State, and not a hundred miles from our own city—the melancholy attempts to divert the sacred volume to unauthorized and unchristian purposes—to substitute for its teachings of peace and love a warrant of sedition, strife and discord, or to discard it entirely—are candidly and dispassionately alluded to, and the faithful consciousness to Christianity itself strongly depicted. The present practice of too many clergymen, in leaving the spiritual wants of their flocks to the tender mercies of the prowling wolves of infidelity, and settling almost entirely to preach Christ and him crucified, is becoming apparent to all in the decreasing interest with which the ordinances and institutions of religion are regarded, and their growing inefficiency upon the spirit of evil which everywhere afflicts society. The extract below is from a letter of an eminent and distinguished Episcopalian clergyman of New England, but applies with equal force in all the States north of Mason and Dixon's line, and is not inapplicable in the city and county of Lancaster. Present appearances would seem to indicate that this country is rapidly tending to the "moral condition of Revolutionary France, and the cause is fully set forth in the following extract:

"I think I foresee that one of the most unhappy results of the political agitation we are going through will be the demoralization, or rather the de-Christianization of society here in the North, through the shameful prostitution of the pulpit to political purposes. This has now been carried on so long and to so great an extent, that great moral effects must inevitably follow. The claims of all the members of the human race to personal freedom every where, and under all circumstances, have been so long and so vehemently urged from the pulpit that the belief in them has become, with not a few, a second gospel's claims quite in conflict with the actual gospel of our Saviour, and with the examples of slavery in the Old Testament, not only authorized, but commanded by God himself. The question thus occurs inevitably to the fanatical mind, which gospel am I to receive? Then, again, there has been the unholy alliance of the three thousand clergymen of New England, with the ungodly crew of Atheists and Deists, male and female, all working harmoniously together to establish this new gospel, and to assert a principle in morality not recognized by the Old. On the same platform with the 3,000 are the men, Mr. Speaker Banks among the rest, who affirm that 'if God authorizes slavery, we must have a new God.' What pollution in the very contact of a Christian minister, with such creatures as Garrison, Wendell Phillips, Thos. Parker and others of the same tribe! and what are the people to think when they see their pastors fraternizing with the open and sworn foes of all revealed truth on the same stage, and making common cause with them in a crusade against government and law? Why the multitude cannot help losing their reverence for Christ's religion and its supposed ministers, and this is precisely the process which is now going on. Such a course operating so widely as they are now doing, and have been doing for several years, must tell on the public mind at last. The fruits will appear by and by.

EXCITEMENT AT BUCKINGHAM, VA.—A scene of intense excitement took place, we learn, at Buckingham C. H. on Monday—one of those outbreaks of popular feeling which sometimes occur, under circumstances of extraordinary provocation, even in the most peaceable and law-abiding communities, and result, as in the present case, not from any want of proper regard for constituted authority, but from a natural feeling of just and honorable indignation against the perpetrator of the most foul and horrible crime of which man can be guilty.

The substance of the affair, as we have learned it, is as follows.—The court was engaged until a late hour in the evening in the trial of a slave for an outrage committed upon the person of a little school girl, about thirteen years old—the daughter of highly respectable parents—and the evidence of his guilt being clear and conclusive, convicted him, but deferred sentencing him until the next morning, and remanded him to jail.

Having been understood (whether correctly or not we cannot say) that one of the court was in favor of transporting him, a number of those present, doubtless apprehensive that he would escape the punishment he deserved, became violently excited, and wresting him from the hands of the officer who was taking him to prison, fastened a rope around his neck, and would doubtless have hung him had it not been for the strenuous interposition of others, who desired to await the final action of the Court, and who succeeded in getting the negro locked up in jail, stripped of his clothing and bearing upon his person unmistakable evidences of rough treatment. The excitement, we are told, was truly alarming, and the determined purpose of the people not to permit the guilty wretch to go unpunished, too apparent to be misunderstood. While the excitement was at the highest, the crowd were addressed by Judge Leitch, in a brief speech, which was listened to with respect and attention, and which more than anything else, perhaps served to allay the disturbance. We are no advocate of anything approximating to mob law, yet from what we can learn of this case, we regard it as one in which there was much not only to excuse, but even to justify the conduct of a people who, in the main, are as law-loving and as orderly as any in the land. Since writing the above, we have learned that the negro was brought into court on Tuesday, and sentence of death pronounced upon him.—*Farmville (Va.) Journal.*