

Bedford Gazette.

BY GEO. W. BOWMAN.

Freedom of Thought and Opinion.

TERMS, \$2 PER YEAR.

NEW SERIES.

FRIDAY MORNING, BEDFORD, PA. NOV. 28, 1856.

VOL. XXV. NO. 13.

Read!!

KNOW-NOTHINGISM!

WHAT WAS IT? WHAT IS IT?

Now, that Know-Nothingism is dead and buried—condemned, despised, rejected—we desire the people, in their cool moments, to examine its horrible, odious, revolting, and blasphemous doctrines, as contained in the following OATHS:

American Platform; or, Oaths and Principles of the Order of Know Nothings.

I, _____, do solemnly swear upon this sacred volume, (or cross,) before Almighty God and these witnesses, that I will not divulge any question proposed to me here, whether I become a member of this order or not, and that I will never, under any circumstances whatever, mention the name of any person (I may see present during any of the meetings, or that I know such an order to be in existence, and that I will a true answer make to every question asked of me, so help me God.

Obligation First Degree.

I, _____, voluntarily and freely, do solemnly promise and swear, before Almighty God, and these witnesses around me assembled, that I will not, under any circumstances whatever, divulge or make known to any person or persons, either directly or indirectly, or to any human being, other than those whom I shall know to be good and true members of this order, the name, secrets, mysteries, or objects of the same, or cause or allow the same to be done by others, if within my power to prevent the same; and I will not, under any circumstances, divulge or make known to any person or persons, either directly or indirectly, the name of this order, or its objects, or the names of any persons in the world, unless to those whom I may know to belong to this order, in good and regular standing.

Obligation Second Degree.

I, _____, do solemnly promise and swear, before Almighty God and these witnesses, that I will not, under any circumstances, divulge or make known to any person or persons, either directly or indirectly, the name of this order, or its objects, or the names of any persons in the world, unless to those whom I may know to belong to this order, in good and regular standing.

Obligation Third Degree.

I, _____, kneeling before God, my maker, my lord and my savior, do solemnly promise and swear, before Almighty God, and these witnesses, that I will not, under any circumstances, divulge or make known to any person or persons, either directly or indirectly, the name of this order, or its objects, or the names of any persons in the world, unless to those whom I may know to belong to this order, in good and regular standing.

Obligation Fourth Degree.

I, _____, kneeling before God, my maker, my lord and my savior, do solemnly promise and swear, before Almighty God, and these witnesses, that I will not, under any circumstances, divulge or make known to any person or persons, either directly or indirectly, the name of this order, or its objects, or the names of any persons in the world, unless to those whom I may know to belong to this order, in good and regular standing.

Obligation Fifth Degree.

I, _____, kneeling before God, my maker, my lord and my savior, do solemnly promise and swear, before Almighty God, and these witnesses, that I will not, under any circumstances, divulge or make known to any person or persons, either directly or indirectly, the name of this order, or its objects, or the names of any persons in the world, unless to those whom I may know to belong to this order, in good and regular standing.

Obligation Sixth Degree.

I, _____, kneeling before God, my maker, my lord and my savior, do solemnly promise and swear, before Almighty God, and these witnesses, that I will not, under any circumstances, divulge or make known to any person or persons, either directly or indirectly, the name of this order, or its objects, or the names of any persons in the world, unless to those whom I may know to belong to this order, in good and regular standing.

Obligation Seventh Degree.

I, _____, kneeling before God, my maker, my lord and my savior, do solemnly promise and swear, before Almighty God, and these witnesses, that I will not, under any circumstances, divulge or make known to any person or persons, either directly or indirectly, the name of this order, or its objects, or the names of any persons in the world, unless to those whom I may know to belong to this order, in good and regular standing.

Obligation Eighth Degree.

I, _____, kneeling before God, my maker, my lord and my savior, do solemnly promise and swear, before Almighty God, and these witnesses, that I will not, under any circumstances, divulge or make known to any person or persons, either directly or indirectly, the name of this order, or its objects, or the names of any persons in the world, unless to those whom I may know to belong to this order, in good and regular standing.

ple a more degrading or demoralizing act. The effects of the excitement they thus helped to inaugurate will be felt for years adversely to all they profess to teach. Repentance like that of Esau, sought diligently and with tears, will not avail these men. The stigma will attach to them forever, and will grow darker as each year brings cooler reflection to the deceived people. The retribution is as just as it has been speedy and signal. The influence of these know-nothing preachers is gone forever. It perishes with the disgraceful death of the vulgar fanaticism which they have fostered. Hereafter these clerical politicians—who, for the last two years, instead of preaching 'Christ crucified,' have been preaching 'Crucify the Catholics and Foreigners'—who, instead of inculcating a sound morality, have been engaged in beguiling the thoughtless into secret places and there administering to them profane oaths to hate their neighbors—will be held up as a warning and an example. Their churches, in some places, may try to shield them from the effect of a righteous retribution; but the churches which do this will be themselves the sufferers. The age is too enlightened to permit hypocrisy to go long unpunished, no matter in how sanctimonious a shape it may appear."

From the Louisiana Courier.

ABUSES OF THE PULPIT.

The exalted station of the teacher of religion has always been recognized by the American mind. The ambassador from God to man is a being so potent for good—so comforting in the death-chamber—so sacred in all the tender relations of life—that reverence towards the minister and his solemn office springs intuitively from every breast. His messages to us are clad with all the authority "as of one risen from the dead." The mysteries of his teachings serve but to enhance the sanctity of his office. It is not strange, then, that in this land, where the people love to seek out intellectual leaders for themselves, under whose banners they may devoutly range, a more than ordinary significance has been attached to the utterings of the pulpit. If its influence is less tumultuous, it is even more permanent than that of the press. Such a field for power is afforded by neither the Senate chamber, the newspaper, nor the hustings, and those who fill the pulpit have not been slow to observe it. So dazzling a sway as the priests of religion exercise in this country could hardly exist without turning the heads of many of the erring and frail men who are our spiritual guides. The transition from the themes of the Bible to the concerns of temporal life is as easy as the line which divides them is shadowy and vague. The heated enthusiast of religion imperceptibly glides, in the fervor of the moment, to topics that are present, exciting, and of every-day life. Hence, when the pride of eloquence and the warmth of passion has carried the pulpit-organ over the oft-told tale of "Christ and Him Crucified," he seizes on some new and arousing topic to awaken the flagging interest of his drowsy hearers. If the tricks of rhetoric fail to elicit an emotional sympathy, he knows full well that the tricks of the great institutions of the "stump" will supply an exhaustless fund from which he may draw at will.

Thus, whilst the church-going people of New England were angrily and unwisely denouncing Mr. Madison during the last war with Great Britain, the pulpits of that staid and decorous community were made political rostrums whence every friend of the war and soldier of his country was denounced and abused. It was a tribunal from whose judgment there was no appeal—to whose arguments there could be no instant reply. And so when the so-called "American" party emerged from the gloom of dark lodges, a large section of our pulpits were filled by harangues in behalf of its success, stirring up at once political hostilities against foreigners and Catholics.

But, of all topics delighted in by the church militant, none has received such undivided interest as the subject of slavery. The sermons written and printed upon it would dam up the mouth of the Mississippi; and if all that has been spoken and written could have been addressed on pure religious topics to the heathens of Africa, Asia, and America, we might well hazard the guess that each of them would know more of theology than some of the very occupants of our pulpits themselves.

From the time of the eloquent but misguided Channing to this hour there has been one unceasing "preach" against slavery. At one moment Habbakuk M'Klewrath Parker has arisen, crying aloud, "Dead corpses and wounded horses, the mixing together of battle and garments rolled in blood." At another, Kettle-drummer Cheever starts up to "testify" for Kansas, after the style of old Moses Heading, crying out, "Slay and spare not. Woe to the compilers and self-seekers that dab over and drown their consciences by complying with wicked exactions, and giving mammon of unrighteousness to the sons of Belial." And far away in the van stands Rife Beecher, of "pious memory," with his famous gun "Kill 'em," doing God's service in helping to slay the "Philistines and Edomites" of Missouri. The three preachers who spoke in God's name against the repeal of the Missouri Compromise close up the rear of the great army of abolition pulpit saints of the 19th century.

Does any friend of religion, as the "one thing needful," feel joyous pride in the glance we give him? Is there ought here to elevate the American pulpit in the affections of men or the sight of God? How compare the teachings of Beecher, and Parker, and Cheever, and Dutton, and Tyng with those Divine precepts of Peter, "Submit yourselves to every ordinance of man for the Lord's sake?" and of Paul, "To obey magistrates, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men?" How far more beautiful the teachings of Massillon and Bossuet than the incendiary harangues in which our northern min-

isters have so shamefully indulged! The gifted Chalmers drew the portals of just such fanatics when he denounced "those men of print, of plot, and of privacy, in whose hands the other agents of rebellion were nothing better than slaves and simpletons; those men of skill enough for themselves to go thus far and no further, and of cruelty enough for others as to care not how many they pulled across the verge of desperation; those men who have made their own harvest of the passions of the multitude, and now skulk in their hiding-places, till the storm of vengeance that is to sweep the victims of their treachery from the land of the living shall have finally blown away; those men who spoke a patriotism which they never felt, and shed their serpent tears over sufferings which never drew from their bosoms one sigh of honest tenderness."

Rank the names of these pulpit agitators, who have for a year past been stamping the North on the subject of slavery—and their name is legion—with those calm, great old worthies who graced the American churches in their earlier days. The Meades, and Whites, and Paxsons, and Alexanders, and Bascoms, and Davies, and Edwards, shine like fixed stars down on this poor shower of meteoric lights and lazy nebulae. Whitfield's preaching converted one thousand persons in a day, and yet he could "bless God that he increased the number of negroes on his place in Georgia." Did all the three thousand signers of the Kansas petition ever accomplish so much as he? Nay, has not their political preaching turned many away from religion in disgust? Already the few who have kept themselves pure "in the simplicity of Christ" tell us that the cause of religion in New England is not so strong as it was ten years ago. The New York Observer tells us that "the tendencies of our times to the introduction into our pulpits of other themes than Christ and his salvation are indications that ministers are not at heart attached to the doctrines they have professed."

With the advent of another Sabbath will come peace and quiet over our land. Then those pure men who have kept aloof from this disgraceful political preaching will be rewarded by a full harvest of success amongst their people. Those who have defiled themselves and their pulpits with the dirty waters of agitation will find the stains long clinging to their sacerdotal garbs. "They, too, shall have their reward." Church historians will record their follies on the same pages that they write of Salem witchcrafts and Titus Oates conspiracies. The next generation of America will think of Parker and Beecher, Cheever and Dutton, Tyng and Frothingham, what we think of Poundtext and M'Klewrath, of Kettle-drummer and Balfour—that they loved the applause of their people more than they feared God; or that they were crazy fools and fanatics, a disgrace to their calling and a reproach to the age.

In the "era of good feeling" now dawning upon us, let us not forget those brave men who have withstood the storm which gathered about their heads. When the fanatics we have named shall be returned to their obscurity, and pure religion again resume its throne in the affections of New England and New York, we will gratefully acknowledge the restraining counsels of Bishop McViney, Potter, and Hopkins, of the Episcopal church; of Pise, Purcell, Spaulding, Hughes, and Blane, of the Catholic church; of Alexander, Bethune, Spring, and Humphreys, of the Presbyterian church; of Kavanaugh, Soule, and Longstreet, of the Methodist church; of Campbell, with his grand logic and loftiest eloquence, of the Reformed church; and of an army of humble curates and priests who have never forgotten that to them is intrusted the salvation of souls as the great single work of their lives. And, in the midst of all this returning good-will and peace, let us never forget how much is due to the calm, patient forbearance of the Catholic clergy. Although the persecution has been mainly levelled at their heads, not one intemperate harangue to their people—not one rash appeal to a "higher law"—has ever escaped from their sorely beset ranks. With eyes fixed on their holy law and the constitution, they have given us all an example of moderation and discretion, such as commands the admiration of even their opponents themselves.

Demagogical Divinity, or the Religious Press.

In their true sphere, we have great respect for the clergy. It is only when they ignore their mission of pouring oil upon the stormy waves, and put it instead of malignity on the fiery furnace of human controversy, that we become aware how important it is to the well being of our Republic, to keep the clergy within their own province! What their duties are, need not be recapitulated, the founder of Christianity having, by example and precept, placed before every one a model impossible to be mistaken. How entirely he repudiated political feeling is apparent to all, for, certainly, if ever there was a case in which a secular spirit might be justified, it was presented at His birth. He came and found His country enslaved by the Romans. He saw that they were still greater slaves to their vices! He knew that to take part in the vexed questions of the day, would be to inflame their passions and not touch their wisdom, or make them better men. He neither preached rebellion to Caesar, nor war to the Pharisees. His mission was summed up in a few words: "He went abroad doing good!"

It is needless to remark how little his appointed followers have imitated his example. In every respect, the clergy exhibit the most marked contrast to the being in whose footsteps they profess to tread. Admirable in learning and morality, they ignore his humility, condemn the riches and greatness of demeanor. They seem animated more with the spirit of Gregory the Seventh than the Divine Galilean. They thunder an-

nathems from their pulpits and not charity. They seek to array brother against brother instead of healing the fratricidal strife.

We had, some three years since, the graceless spectacle of three thousand ministers of the gospel revolting against its most fundamental doctrine, and supporting the enormity by torturing a few equivocal texts which might be equally available in defence of murder or Mormonism.

Since then, they have considered themselves as especially called upon to interfere in almost every question that agitates the public mind. Religion, that was specially intended to counteract the bitterness of political warfare, is now openly made a rallying cry to renew the conflict. Like the warrior priests of old, our Tyngs, Beechers, and their brethren, wear armor under their surplice, and use their armor merely to sharpen their bow-knives on their converts. What resemblance has Beecher, placing rifles in the hands of infuriated Free-Soilers, to Jesus, who told Peter to put up his sword, and restored the ear his ungodly anger had cut off?

We maintain that the province of the clergy is to preach moderation and peace to both parties, and not to become the furious partisans we find so many already transformed into; and our regard for that part of the clergy remaining true to the tenets of Christianity, leads us to warn their erring brothers of the perils they run in abdicating their divine mission of peace and good will to man, and assuming the bigot and the demagogue. We have chiefly been induced to make these remarks in consequence of a paper, notoriously hostile to religion in every shape, having lately urged the clergy to continue the unholy course so many have been led into by the snares of Satan. In some articles lately, the editor has chuckled over the fact with a fiendish delight, "that for the first time in our history, religious feeling has been actively brought into the field to animate the combatants." We have no fear ourselves for the result; we know the good sense of our citizens will soon put this rampant bigotry down, and it is only on behalf of that misguided part of the clergy that we now put forth our warning voice, lest the innocent suffer for the guilty. We shall watch some of our demagogical divines, and expose their proceedings.

Political Preachers.

The democratic press in every section of the Union are administering some wholesome advice to the political preachers in connexion with the signal rebuke which they have received at the hands of the people. The Bridgeport (Conn.) Farmer says:

"No man can or does have the same respect for a minister after he enters the political arena, as he did when he confined himself strictly to the duties imposed upon him in the Bible. The injunctions of that sacred volume are very explicit; from the beginning to the end of the New Testament the command to preach the Gospel, and the Gospel only, is very clearly laid down. But the course pursued by some who occupy pulpits in this city is entirely different. They seem to think that they understand their business better than the great Head of the Church, their master. They may flatter themselves that they do; but it is the wish of every sincere follower of Christ that they preach their modern theology in some other location. In our opinion, all the corruption in the churches of the present day has been the work of political preachers."

The Cincinnati Enquirer remarks:

"The political pulpit has received a merited rebuke at the hands of the people which will not, we trust, be sterile of good. The democracy have vindicated true religion from the reproaches of its erring and insane professors and teachers. It has said in loud and emphatic terms to ministers of the Gospel: 'Remain in your appointed sphere, expounding the blessed truths of the Gospel, enlightening the understandings of men on the great questions of their souls' salvation, illustrating the beauty of virtue and godliness, and the terrors and evil consequences of vice and the disregard of God's commandments.' These are abundant and proper themes for our religious teachers in their pulpits; while, in deeds of charity, of consolation to the afflicted, and a thousand other forms of active philanthropy, they will find constant and noble employment for all their time, energy, and talent. To disregard these duties, and throw themselves into the angry conflicts of politics, was the most effectual mode which could be imagined for destroying the proper influence of the pulpit, and alienating from it the respect, confidence, and veneration of the people."

"Their injunctions in such matters would not be heeded; but, in fact, are always received with disgust and disregard, as exceeding their authority, their duty, and their province. While, therefore, they could not possibly do any good, but would certainly excite prejudice against the cause in behalf of which they thus abandoned their proper sphere, the injury to, and disrepute of, their sacred functions, which this course involved, constituted, in the minds of all good citizens who respect religion, the most serious objection to this innovation on the established usage and uniform practice in times past of all who preferred to follow the precepts of our Saviour, and who regarded the interests of true religion."

Pulpit Politics.

The Allentown (Pennsylvania) Democrat pointedly remarks: "It has been the boast of Americans ever since the foundation of the government, that ours was the only country on earth where politics and religion were kept separate—where the union of Church and State was neither known nor tolerated. But how long this may be continued as a subject of national felicitation depends more upon the stern conservative sentiment of the people than upon any desire on the part of the clergy to respect the spirit of

our institutions. Look at the facts as presented in the campaign just closed. Preachers throughout the land, and especially in the Yankee States, have made abuse of the democratic party and 'shrieking for freedom' a large part of their business during the past summer. From Sharpe's-Rifle Beecher down to the smallest pulpit orator who holds semi-monthly meetings in school-houses at the cross-roads, have political harangues taken the place of religious teachings. How beneficial this departure from sacred duty has been toward building up the church of Christ may be inferred from a remark a clergyman of this town made to us the other day. He told us that from the statistics of the church in the eastern States, the congregations of the various religious denominations there had not increased any in number during the past year; that if they were not retrograding in piety, they at least had not increased in numbers. Is it a wonder that the cause of true and undefiled religion should be at this standstill point under the ministrations of leaders who thus come down from their high and sacred calling to dabble in partisan politics?"

From the Crawford Pennsylvania Democrat.

A Political Sermon—Its Effects.

A correspondent informs us that the Rev. Mr. Kinsley, of this place, preached a political sermon at Woodcock Bar on Sunday, the 26th ult., which occasioned much bad feeling among his congregation. Many of his hearers got up and walked out; one old lady said "it was no preaching at all," and went home. One of the officers of the church was called upon to take up a collection, but he declined and left the house. The people of that section want no politics to their met with a very cold reception. Its only effect has been to distract and injure the cause of religion in that quarter. These meddling priests will soon learn that the people of this day will not submit to their dictation, and will yet require them to quit politics or leave the pulpit.

—Since the above was written we learn that this Reverend Politician addressed the Fremont Club at the Court House, in this place, last evening. He referred particularly to Catholic Newspapers taking part in politics. Did he ever know a Catholic Priest to make a political speech in a Court House, or from the pulpit? We think not. That sort of business is left for those liberal and charitable Protestant clergymen who go about filling the Divine injunction "to love their neighbors," &c., by trying to deprive a portion of their white brethren of the rights of American citizens!

Mr. Kinsley was followed, we are informed, by John W. Howe, who found fault with those clergymen who did not take an open part in politics, (always excepting, of course, Catholic clergymen!)

A WITHERING REBUKE.—To the charge of the Cleveland Herald, that Mr. Buchanan owes his election in part to "the drove of abject slaves to the priestly dictation" of the Roman Catholic Church, the Cleveland Plaindealer replies:

"Where has been the 'priestly dictation' during the campaign? What priests have been openly in the field of politics? When commended this priestly dictation, and by whom? Was it not during the congressional session of '54, when thirty-five hundred protestant clergymen of New England demanded in the name of ALMIGHTY GOD, the defeat of the Nebraska bill? Who else have pounded their pulpits to pieces preaching politics but Protestant clergymen? Where is Beecher? Where is Bittinger? Where are all the clergymen who have been compassing sea and land to make proselytes, and, when successful, made them ten-fold more the children of hell than before? Not a Catholic priest in the land has lifted a finger, or opened his mouth, to babble in this babel of politics. It has all been left to these vile religionists, notoriously carried on by them, and now the Herald has the impudence to talk about abject slaves to priestly dictation! Bah! A straight jacket would set gracefully upon such a lunatic!"

REMARKABLE CASES.

Criminals who have Returned to Life after Execution.

The following singular circumstance is related by Dr. Plot, in his Natural History of Oxfordshire:

In the year 1650, Anna Green, a servant of Sir Thomas Read, was tried for the murder of her new-born child, and found guilty. She was executed in the court-yard of Oxford, where she hung about half an hour. Being cut down, she was put into a coffin, and brought away to a house to be dissected, where, when they opened the coffin, notwithstanding the rope remained unloosed and straight about her neck, they perceived her breast to rise, whereupon one Mason, a tailor, intending only an act of charity, set his foot upon her, and, as some say, one Orum, a soldier, struck her again with the butt-end of his musket. Notwithstanding all which, when the learned and eminent Sir William Perry, ancestor of the present Marquis of Lansdowne, then Anatomy Professor of the University, Dr. Wallis and Dr. Clark, then President of the Magdalen College and Vice-Chancellor of the University, came to prepare the body for dissection, they perceived some small rattling in her throat; they presently used means for her recovery by opening a vein, laying her in a warm bed, and also using divers remedies respecting her senselessness, inasmuch, that within fourteen hours she began to speak, and the next day talked and prayed very heartily. During the time of this her recovering, the officers concerned in her execution would have had her away again to have completed it on her, but by the mediation of the worthy doctors and some other friends with the then Governor of the city, Col. Kesy, there was a guard put upon her from all further disturbance until they had sued out her pardon.

from the government. Much doubt indeed arose as to her actual guilt. Crowds of people in the meantime came to see her, and many asserted that it must be the providence of God, and would thus assert her innocence.

After some time, Dr. Petty, hearing she discoursed with those about her, and suspecting that the women might suggest unto her to relate something of strange visions and apparitions she had seen during the time she seemed to be dead, (which they had already begun to do, telling that she had been in a fine green meadow, having a river running round it, and all things there glittered like silver and gold,) he caused all to depart from the room but the gentlemen of the faculty, who were to have been at the dissection, and asked her concerning her sense and apprehensions during the time she was hanged. To which she answered, that she neither remembered how the fetters were knocked off, how she went out of the prison; when she was turned off the ladder; whether any psalm was sung or not; nor was she sensible of any pains that she could remember. She came to herself as if she awakened out of sleep, not recovering the use of her speech by slow degrees, but in a manner altogether, beginning to speak just where she fell off on the gallows.

Being thus at length perfectly recovered, after thanks given to God, and the persons instrumental in bringing her to life, and procuring her an immunity from further punishment, she retired in the country to her friends at Steeple Barton, where she was afterwards married, and lived in good repute amongst her neighbors, having three children, and not dying till 1659.

The following account of the case of a girl who was wrongfully executed in 1766, is given by a celebrated French author, as an instance of the injustice which was often committed by the equivocal mode of trial then used in France.

About seventeen years since, a young peasant girl was placed at Paris in the service of a man, who, smitten with her beauty tried to inveigle her; but she was virtuous and resisted. The prudence of this girl irritated the master, and he determined on revenge. He secretly conveyed into her box many things belonging to him, marked with his name. He then exclaimed that he was robbed, called in a commissaire, (a ministerial officer of justice), and made his deposition. The girl's box was searched, and the things were discovered. The unhappy servant was imprisoned.

She defended herself only by her tears, she had no evidence to prove that she did not put the property in her box; and her only answer to the interrogations that she was innocent.—The judges had no suspicion of the depravity of the accuser, whose station was respectable, and they administered the law in all its rigor. The innocent girl was condemned to be hanged.—The dreadful office was effectually performed, as it was the first attempt of the son of the chief executioner. A surgeon had purchased the body for dissection, and it was conveyed to his house. On that evening, being about to open the head, he perceived a gentle warmth about the body. The dissecting knife fell from his hand, and he placed in a bed her whom he was about to dissect.

His efforts to restore her to life were effectual, and at the same time he sent for a clergyman on whose discretion and experience to depend, in order to consult with him on this strange event as well as to have him for a witness to his conduct. The moment the unfortunate girl opened her eyes she believed herself in the other world, and perceiving the figure of the priest, who had a marked and majestic countenance, she joined her hands tremblingly and exclaimed, "Eternal Father, you know my innocence, have pity on me!" In this manner she continued to invoke the ecclesiastic, believing, in her simplicity, that she beheld her God. They were long in persuading her that she was not dead—so much had the idea of the punishment and death possessed her imagination.

The girl having returned to life and health, she retired to hide herself in a distant village, fearing to meet the judges or the officers, who, with the dreadful tree, incessantly haunted her imagination. The accuser remained unpunished, because his crime, although manifested by two individual witnesses, was not clear to the eye of the law. The people subsequently became acquainted with resurrection of this girl, and loaded with reproaches the author of her misery.

THE MURDER OF COL. BABBETT.—We have already briefly noticed the murder of Col. Babbett on the plains by a small party of Cheyenne Indians. The Nebraskaian of the 20th ult., furnishes the following particulars in relation to this melancholy affair:

"A train arrived from Salt Lake on Sunday last, bringing the startling intelligence that Col. A. W. Babbett, Secretary of the Utah Territory, and two men who were accompanying him, were killed on the plains, about 150 miles beyond Fort Laramie, by a band of Cheyennes, numbering some twelve or fifteen, who had watched the party ever since they were scattered enough to make their game sure. They had stopped to encamp for the night, and were engaged in different directions getting wood, water and forage for the stock, when the Indians made their appearance. The Colonel became very much excited, and commenced firing his pistols before they were in shooting distance, and altogether without effect, after which he fought desperately until he was struck by a hatchet from behind, which felled him, and he was immediately despatched. One of the men attempted to assist him, but ineffectually, as the other would offer no resistance at all, until they were both cut down and horribly mangled."

DIED.

On the 3d inst., Emily Jane, infant daughter of Jacob and Mary Ann Mottimore, aged 1 year, 3 months and 14 days.

THE PULPIT DESECRATED!

CLERICAL POLITICIANS.

The Nashville (Tennessee) Union says:

"We have been cursed in Tennessee as much as they have been cursed elsewhere with clerical politicians. We suppose, that of those who look the know-nothing oaths, quite one fourth look them from preachers of the Gospel. These preachers could scarcely have taught the peo-