

# The Democratic Watchman.

"BOTH LIBERTY AND PROPERTY ARE PRECARIOUS, UNLESS THE POSSESSOR HAS SENSE AND SPIRIT ENOUGH TO DEFEND THEM."

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## Miscellaneous.

(From the Pennsylvania School Journal.)  
To the Members of the Pennsylvania State Teachers' Association.

BY MISS M. E. MITCHELL.

Although not engaged in the calling to which you have devoted your lives, I cherish a deep interest in the cause of universal education, as well as in the elevation of the character of the professional teacher.

The human mind unfolded in the delicate embryo of infancy, is a sacred trust—a trust that involves not only an important duty, but onerous and fearful responsibilities. Under the benign operation of our Common School System, as heretofore conducted, the intelligence of our people has been materially increased, and the dignity and honor of the State promoted. That the minds of her people constitute the richest mine a Commonwealth can possess is no longer an experimental allegation, but an established truth. The growing intelligence of the people has induced the rapid development of the inherent wealth of our hills and valleys. Year after year, science has shed the lustre of her brilliant rays on many an unexplored region, where the hidden wealth of nature invites the industry of the mechanic, the artisan, and the laborer; thus not only pouring increased riches into the public treasury but affording labor to all our citizens. Not only has the promotion of public schools yielded profit and produced wealth for the State, but it has elevated the thoughts, expanded the sphere of vision, and made known increased advantages to the individual citizen; and, by increasing the knowledge of the people, has aided them in the accumulation of wealth, and made them doubly attractive to that coveted goddess, Fortune.

Without any extraordinary powers of perception, any one may discover the benefits conferred plentifully upon our people by the Common School System, so liberal in its terms, so comprehensive in its extent, and so effective in its results. But is it so certain that a corresponding influence has been exerted upon the public virtue? The importance of this division of human education cannot be too highly estimated; and if of interest and attention of the members of that association which has accomplished more, during its short existence, towards the dignity and perfection of Common Schools, than all else besides, can be awakened in its behalf, the object for which this essay is penned will have been fully accomplished. I have not the vanity, however, to believe that I could say anything that would of itself either entertain the Association or benefit the cause, unless it might be to call attention to a subject that deserves the untiring labor of those who are engaged in the educational field.

Education of the intellect alone without a culture of the moral powers, is no more than training men to be adepts in rascality, and educating in the literary and scientific branches for the purpose of making the subject more expert in villainy. A series of articles entitled the "Common School System a failure" and based on the defective moral teaching of our schools, or rather of the total want of, has just been concluded in the "Episcopal Church Journal." In those articles I discover many important facts which I beg leave to refer, believing that if teachers are aroused to the importance of proper moral instruction, they will need holding more to their action on their part, as will remedy all the evils which the most fastidious on religious subjects could complain of.

Among other things, the articles alluded to contain the following from the pen of Sir Archibald Alison, the eminent historian:—"The utmost efforts have for a quarter of a century been made in various countries to extend the blessings of education to the laboring classes; but not only has no diminution in consequence been perceptible in the amount of crime and the turbulence of mankind, but the effect has been just the reverse; they have both signally and alarmingly increased. Education has become a matter of State policy in Prussia, and every child is, by the compulsion of government, sent to school; and serious crime is about fourteen times as prevalent, in proportion to the population, in Prussia as it is in France, where about two-thirds of the whole inhabitants can neither read nor write. In France itself it appeared that the amount of crime in all the eighty-three departments is, with one single exception, in proportion to the amount of instruction received. The criminal returns of Great Britain and Ireland for the last twenty years, demonstrate that the educated criminals are to the uneducated as two to one. In Scotland the educated criminals are about four times the uneducated. Nay, what is still more remarkable, while the number of uneducated criminals, especially in Scotland, is yearly diminishing, that of educated ones is yearly increasing. These facts, to all persons capable of yielding assent to evidence in opposition to prejudice, completely settle the question. Ex-

perience has now abundantly verified the melancholy truth, so often enforced in scripture—so constantly forgotten by mankind—that intellectual cultivation has no effect in arresting the sources of evil in the human heart.

The natural inclination of the American Educator is to rebel all such insinuations against the system that has promised so much for the rising and future generations; yet do not statistics fully evince the fact, that with the increasing intelligence of mankind, crime and its consequences not only do not diminish, but are largely on the increase? However much we may resist the conviction of this unwelcome truth, we are compelled to admit, when facts irresistible are staring us in the face. To say nothing of the inferior offences and crimes, more murders have been committed in the State of Pennsylvania during the past year than in any previous one. It is an undeniable fact that the boys now rising up to fill important stations in society are shockingly insolent and irreverent. The boys of former times were taught to respect the silvered head of age, and to treat the man, now bowed down with the heavy hand of time, with veneration. Now the language of boys not yet advanced beyond the infant school, to the most venerable seniors that may cross their path, is disrespectful and repulsive. The most careful observer must be impressed with the profanity of youth, and one almost shudders to hear the bitter oaths that escape the lips while infantile prattle is yet upon the tongue. Particularly the boys of our cities and villages where public schools are more accessible, are fearfully destitute of that moral character, that proper instruction would surely inculcate; and indeed, the increasing degeneracy of man is palpable in every sphere of life. The prisons and penitentiaries of our own country, as well as of Germany and Scotland, reveal the fact that criminals are multiplying and that educated culprits constitute a majority.

This hasty enumeration of facts introduces to the Association, in full relief, the alarming important truth to which I invite their earnest consideration: There are three questions that naturally occur to the inquiring mind, to wit:

What is the cause of the result referred to?

How will it affect the Common School System itself?

How may it be remedied? Man is not merely a machine, to be adjusted and put in motion for the accomplishment of worldly and mercenary ends; but in his primitive state he is a noble, God-like being, with a soul immortal, with pure feelings and heavenly aspirations. The man proper, with all his attributes developed, moving in his sphere of existence and accomplishing the end of his creation, is a majestic and holy something that attracts human contemplation, by the splendor of its purity and reveals angelic admiration by the manifold loveliness of its being. Education, says Webster, comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. It is, therefore, Physical, Literary, Moral and Religious.

Now the reason why the Common School System has failed to a great extent to accomplish what it should, is that the true meaning of Education has never been fully comprehended. Educators instead of considering man as a being composed of a mind, a body and a soul—have looked upon him as a unit, and have apparently (I would regard to say really) forgotten that he has an immortal destiny, and that of all the creatures of Earth, he alone will never die. Youth have been treated in their development, more with regard to their pecuniary welfare than anything else. In short, they have received a literary education to the total neglect of the Physical, Moral and Religious. What we want is the education of the whole man—the development of all his attributes—his full and harmonious development; and an education that neglects either the world without, or that world within, which raises us above the groveling scenes of sense and passion, and exhibits to us our destiny—teaching us to contemplate him as he truly is, and as he must forever be—is radically defective, and calls for the united, concentrated and untiring labor of those interested, until a remedy is fully attained. Boys of sixteen, expert in all the sciences and at home in every field of literature, are not uncommon at the present day; yet boys of high moral sense and fearless religious devotion—boys of healthy, strong physical constitutions, are as scarce almost as Christians in Mecca, or faith in the mind of a Bolingbroke, a Gibbon or a Hume. One side of human nature alone is developed, and that the weaker side.

Such an education renders man powerful for the commission of crime, while it smothered all his better and purer feelings, dwarfs his moral being, and starts him with rapidity on the inclined plane of temporal and eternal ruin. It is a mistaken idea that ignorance causes crime, and that the only requirement for its prevention is an intellectual education. There is more virtue in proportion to the population, among pioneers who continually reside upon the outer confines of civilization, receding as it approaches them, and who are consequently continually out of reach of moral education, than there is in our large cities and thickly populated districts, where free schools are within the reach of

every child. There is more true heart-felt religion in him, whose soul has never learned to stray among the stars, or analyze the mystic beauties of the milky way; but who has been educated by nature of tradition, in the salutatory and sublime truths of salvation and redemption, than could be offered by ten thousand hearts in which undue intellectual development has smothered and confined the majestic and divine impulses of the immortal spirit. How supremely better were it for Tom Paine, had his powerful and astute mind slumbered forever in its germ, than that he should have received the education which he did.

A more brilliant intellectual star never blazed upon the horizon of our country than was Aaron Burr. The honors of the Camp, the Bar, and the Legislature's forum, were successively entwined around his brow; unexcelled was the spread of his fame, and he was elevated to the second office in the gift of the American people. Behold his end, and in it you have what is generally the result of a splendid intellect and great intellectual acquirements, unrestrained by the purer and the nobler faculties of our moral nature. The allegiance due to conscience and her dictates, the obligations of the Moral Law, his accountability to his country and his God, had not been stamped upon his nature; the full development that produces a symmetrical man had been neglected. An intellectual giant but a moral pigmy, he fell a victim to unrestrained ambition, and uncontrolled selfishness. Who can contemplate his black-headed baseness toward the unsuspecting confiding Glennerhasset without regretting that he who promised so much of manhood, should not have been perfectly trained, until the perfection of man's character had been fully attained. Without reverting to the numerous instances of moral degradation, the weight of which has prostrated mighty intellects, we may conclude this branch of our subject in the language of Pope, when contemplating one of the same class.

If parts allure thee, think how Bacon aimed  
The wisest, brightest, ungoddest mankind!

There was much impressive truth in the language of him who said, "Let the waters of intellectual education be brought home to the door of every individual, and let each be invited to drink, and drink freely; and still unless the moral feelings are drawn forth, and made to assume their legitimate supremacy; unless the conscience is watered by the dew of moral purity, you are only preparing the greater number for more extended misery." The undeniable cause, then, of an increase of crime, in proportion to the diffusion of knowledge flowing from the fountains of our Common Schools, must be the partial manner in which the task of education is attended to.

According to the division made in the outset, my next consideration is with regard to the effect this defective development of man, as at present manifested, will have upon our Common School System itself. This needs few comments to render it evident, and to bring home the conviction to every lover of the cause of education, of the truth, that the members of every religious denomination must, in course of time, unless the evils are remedied, become not only dissatisfied, but opposed to popular education;—that while it inspires hope, it is surely planting the seeds of ultimate destruction. Where is the Christian parent to be found who will send his child to a school, where he knows the most important part of that child's education will be neglected? A parent, who has been delighted with the advancement of his child's intellectual attainments, and elated with the prospects of future usefulness, his acquirements afforded, when he eventually sees that his child's mental strength and honor—moral courage—giving way and the hope of his declining years betraying their fond trust of a parent's heart, and fast sinking into the depths of moral degradation—will naturally and surely deplore that system of education which his own observation must tell him has ruined his child.

This dissatisfaction already threatens disaster to the Common School system, and will result in the establishment of sectarian schools, to suit every denomination; unless the moving spirit of the machinery of the system unite in applying a remedy, which alone can quiet the complaints that are justly made against the partial development of youth. While the encouragement of "Teachers' Institutes," the establishment of Normal Schools, a revision of text books, improvement in Black-boards, &c., &c., are all laudable subjects of discussion and action, to my mind there is nothing so full of vital importance, not alone to our Common School System, but also to the liberal republican government that provides for universal education, as the establishment and successful operation of some system of moral culture in connection with intellectual. No nation can long be free unless its government is founded on morality; and its people are virtuous. Men are by nature so ungodly and ungodly, that unless the protection of moral principles is thrown around them, a few superior minds will mould society to their own purposes and the many will become the victims of the usurpations of the few. It is to that moral character which our Puritan Fathers gave to this country in its infancy, that we owe our unexampled growth and prosperity. It is to that Christian feeling and philanthropy which the early Pilgrims engrained in the colonial constitutions, that we owe that equality that secures to the humblest of our citizens his in-

dividual rights; and whenever we destroy that essential ingredient of social happiness—popular virtue—or suffer its light to grow dim, some Alexander, Cesar or Napoleon will rise up, before whose power our liberties will vanish like dew before the "king of day."

A free government cannot long exist, unless the great cardinal principles of Christianity are implanted in the hearts of its citizens, and the foundation of the people's happiness firmly laid on the truths of the gospel. This country contains many noble men who appreciate the blessings they enjoy, and entertain an inadequate estimate of the duties the creature owes to the Creator. This large class of our community are already averse to the evils of our system of popular education, and a loud voice is coming up from them, calling for a remedy; and I think the power to provide that remedy, is in the hands of the professional teacher.

A trial by jury is said to be the palladium of all our rights—moral, spiritual and religious, personal and social. What the atmosphere we breathe is to the physical system, the Bible and its glorious life-giving truths, are to the spiritual—strengthening, ennobling and elevating. A house without a Bible is like a table without provisions, a hand without a star, or a universe without a sun. We do not mean the Bible on the stand or on the shelf, but the Bible in the heart of man. God's own book is a book of facts, and not at all a book of theories. It begins with facts and it ends with facts. It contains no politics, ecclesiastical creed, or sectarian doctrines, and may be read and studied by the children of every parent, not only without injury, but with superlative profit and advantage. The Bible is a text-book that was 1600 years in preparing and completing; it is the only book, the Creator of the universe has given us; and why should it not be the primary and cardinal text-book in the hands of children? Why should it not be given to the pupils of all schools—Sunday Schools, Common Schools, Academies, Colleges and Universities? It is the only standard of morality, and the only antidote for the evils complained of in our Common School System. Its spiritual breathings upon the human soul develop its faculties, draw forth all its powers, energize its functions, and give it full and perfect life and activity. "The Bible, says Alexander Campbell, is indeed the tongue of creation. It imparts sentiment and stars. It not only echoes in the thunders of heaven, in the tempests, the whirlwinds, the earthquakes and the volcans of earth, but it speaks in the still small voice of morning and evening, in the conscience, in the heart and in the soul of man. It was the great moral engine of ancient civilization so far as it obtained a local habitation and a name.

The Bible and the school teacher are God's two great instrumentalities to civilize, christianize and reform mankind. The school teacher without the Bible is one of Satan's engines of evil, spreading devastation and barren waste over the soil of every spirit. The two together will make men and nations wise and good, and if we must do without either, we will ignore the teacher and pore over the Bible in seclusion and retirement. The whole and entire philosophy of the highest civilization ever exhibited on earth, or indeed conceivable by man, has originated from and is connected with the hallowed precepts of the Bible.

What reason, then, can there be for prohibiting the Bible from the Common School room? Nay, how can teachers conscientiously permit the absence of that sacred volume? Human authors are read, praised and commented upon; yet ordinary practice, habituates children, as they grow to manhood, to consider the Bible less meritorious than any other book. Every child ought not only to be taught to sing but should have impressed upon his soul, the spirit and meaning of that beautiful stanza, which says:

Holy Bible, book divine,  
Precious treasure, thou art mine,  
Mine to teach me what I am,  
Mine to tell me whence I came.

It is precluded from becoming a text-book because it is inseparable from sectarianism? If the Holy Book cannot be read and studied without generating sectarian feeling, or propagating religious bigotry, let sectarianism be taught, and let men become bigots, rather than that the pure fountains of morality that give to life all its beauty and adornment should be forever dried up, and men become heathens or worse than heathens—those who "know but do not."

There are those who say that morality and religion should be taught at home or from the pulpit. The fallacy of that argument will be fully apparent when the astounding fact is made known that five sixths of the people of this nation absent themselves from religious worship, and nine tenths of them constantly neglect the means by which the Deity is most closely approached—worship at the family altar. Such being the condition of society, what hope is there that morality will originate from home or from church? No, the main spring of intellectual and moral thought of whatever kind, is the school room, where the tender mind is unfolded, like molten wax, to receive impressions that shall last forever; and, then if the inclinations are properly directed, the holy influence of the pulpit may invigorate, strengthen and aid that spirit of religious duty that was implanted in the heart of the young.

As this has now become a subject not only of importance to the entire human family,

but of vital interest to the Common School System—will not the professional teachers arouse from their apathy, and, agreeing to receive one another without regard to doubtful disputations, unite heart and hand, and work vigorously together, until this glorious step in educational reform is fully accomplished? The purest literature our language contains is to be found in the Bible. The most sublime poetry on record is found within its lids. It is unexceptionable as a school book, and the development of the moral man can never be accomplished without it.

Hoping that while we zealously labor together for the elevation of our educational system, we will ever bear in mind that "He learned without who's innocent within." I have the honor and satisfaction to be yours, very respectfully,  
M. E. M.  
Bellefonte, Pa., Dec., 1856.

## A Story of the Battle Field.

A soldier was wounded in one of the battles of the Crimea, and was carried out of the field; he felt that his wound was mortal—that his life was quickly ebbing away—and he said to his comrades who were carrying him:

"Put me down; do not trouble to carry me any further; I am dying."

"They put him down and returned to the field. A few minutes afterwards an officer saw the man weltering in his blood, and asked him if he could do anything for him.

"Nothing, thank you."

"Shall I get you a little water," asked the kind-hearted officer.

"No, thank you; I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends you can write to. But there is one thing for which I would be much obliged, in my knapsack you will find a Testament—and you open it at the 14th of John, and near the end of that chapter you will find a verse that begins with 'Peace will you read it?'"

"The officer did so, and read the words, 'Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid.'"

"Thank you, sir," said the dying man; "I have that peace. I am going to that Savior; God is with me; I want no more," and instantly expired.

## Economising.

The merchants and bankers in New York are economising very extensively, especially those that have been marked down as the leaders of fashionable extravagance. Mr. G., a great domestic dry-goods dealer, has offered his house and elegant establishment for rent, and moved into humble quarters. His horses and carriage have pronounced Broadway for some days, for sale placarded on them. J. T., a prominent banker, and well known all over the United States, is now employed in superintending the candle-making operation in Greenwich street.

"So," said Mrs. Partington—raising her benevolent eyes from a two weeks' old newspaper, which had come to her wrapped around her daily berrianae—"So they are running Banks again, though they run him in New York and Philadelphia I can well see. Poor man, he must be very tired. In Philadelphia he has cried in, they say, and I don't wonder but in New York and Boston he still holds out. But if he only marks his paper good, without making it so, he is catamount to a suspender anyhow. That would never do in a newspaper." And the old dame subsided into her spelling again.

A Convention of the country Banks of New York State was held at Syracuse on the 22nd inst., and it was resolved to resume specie payments as soon as possible, and before the resumption to keep their bills as near a specie basis as possible, to increase discounts to the extent of their ability, and to aid in forwarding produce.

An Ohio dentist wrote to Rev. Smith, of Buffalo, saying he was a Baptist deacon, and wished to know what the chances of his profession were in that growing city. To which Smith replied: "I have carefully looked over the outline of the Baptist faith, and have been unable to discover tooth-pulling therein."

RETURNING EMIGRANTS.—During the quarter which ended on the 30th of last September, there arrived at Liverpool from the United States 5,399 passengers, of whom 2,769 were returned emigrants.

"A Lady" asks the Portland Advertiser to request those gentlemen who preach against silks and satins, not to wear black satin vests, or lift their arms so high as to display the silk linings in their sleeves.

The son of Henry S. Gunn, of Mississippi, ran off two weeks ago with his father's second wife of sinde, and the first "gun has now gone off" in pursuit of him.

SHEEPRAVING.—Is this old or new? It's good enough to be very ancient:—Merchant.—"Help me, Cash-us, or Sugar-Banker—(over the left)—"Pa's de money."

Persons of defective sight, when threading a needle, should hold it over something white, by which the sight will be assisted.

Thou canst not joke an enemy into a friend, but thou mayst a friend into an enemy.

## Correspondence.

For the Democratic Watchman.

Farwell Sermon of Rev. P. S. Fisher.

AT BOALSBERG, PA.

Messrs Editors:—Often have we heard Ministers preach their Farwell Sermon, and witnessed the hearing bosoms, heard the deep drawn sighs, and seen the tears of affection rolling down the cheeks of those to whom they were presenting the truths of the Gospel, for perhaps the last time. But never did we see—yes, feel, the strength of those bonds entwined around the hearts of pastor and members so powerfully, as whilst listening to the farwell words of Rev. P. S. Fisher spoken to his congregation and friends at Boalsberg upon the last Sabbath of September.

The people began to assemble long before the hour for commencing service, and when the minister and his family arrived, the church below was already crowded, and seats were provided for them in the enclosure around the altar. The gallery also was quickly filled, and yet there were some who had no seats.

We will not attempt to report the sermon as our English style would deprive it of its richness and soul-stirring pathos peculiar to the German language. Nor can we portray the electrical effect of the speaker's eloquence the heads bowed in sadness, the tears that drew from their moist fountains the spontaneous responses given when he said that he would ever remember them in his prayers, and besought them to send their petitions in his behalf to Him from whom comes all strength and goodness.

The bond that was sacred, the relation of pastor and members dissolved, by that sermon, had been in existence for upwards of twenty-five years each year adding new strands to the treads, and strengthening the relation.

Almost twenty-six years ago, the Rev. P. S. Fisher became the successor of the Rev. B. S. Schneck in the charge then consisting of what forms at present the Bellefonte, Hubsburg, Brush Valley, Aronsburg and Boalsburg Charges. Being young in years and strong in the faith, he shrank not from the laborious duties incumbent upon the pastor of such an extensive charge, and for five years attended to the required demands of it. He permitted no rough and steep mountains, no state of the roads across the valleys, no unfavorable weather, no slight attack of illness to prevent him from striving to perform his duty. Often riding late at night over wild and unfrequented roads, in order to reach home and spend a few hours with his family, or to meet engagements on the next day. His duties called him then to all parts of Centre county, and also to a part of Clinton, from which, kind reader, you can judge of the amount of labor, not only mental, but also physically, he had to undergo. But the duties increasing, a division became necessary, and two charges were formed, he retaining Penn's, Brush and Sugar Valley's for his field of labor, which in the course of a few years was again divided, leaving to him Penn's Valley, which was subdivided into the Aronsburg and Boalsburg charges. The latter after an earnest contest, conducted in a Christian manner, for the services of their beloved pastor obtained them. The moral condition of society, when Rev. Mr. Fisher entered upon his pastoral duties in Centre County was not flattering, as the elder readers of this article will remember, the Sabbath, especially being disregarded and profaned by many, who selected that day for hunting, fishing and carousing.

We have heard him relate an incident, which happily aided him and his coadjutors in obtaining a greater reverence for the Sabbath. It was something as follows:

From the pulpit in one of his churches, he could frequently see, through the cracks and window people passing with their guns, and to hear them shooting in the woods near by. But on a certain Sabbath morning in the fall of the year, a man living in that neighborhood sent his son to bring the horse from the field the young lad while on his way to perform his errand, espied a rifle that he had used for a moment, and forgetting the horses for a moment, clambered up, when a hunter happening that way, saw the boy, and thinking it to be a bear discharged his rifle at it, when the boy cried out to him, that he was shot, and a few hours afterwards expired. This event was interpreted by Rev. Mr. Fisher in the funeral sermon preached to hundreds assembled at the burial, as the voice of God calling from heaven on account of their profanation of the Sabbath. From that time, said he, "I noticed a marked change in that neighborhood. The people commenced to attend church and not long afterwards the old church became too small, was torn down, and a new and comfortable one erected on its site."

For twenty-five years he moved among us! Sabbath after Sabbath, expounding the truths of the Gospel from the pulpit in language pure and plain, but made eloquent by the life and soul thrown into it. Week after week at our fire-sides, in the family circle, pointing us towards the kingdom of God, and asking His blessing to abide with us. Whether at the public assembly, at the house of God, in the Sabbath School, in the lecture room, along the road side, in the dwelling of the rich, in the cottage of the poor, at the bed of sickness, at the "side of the dying couch, he was the same—the fol-

lower and minister of his God—and ever endeavoring to perform his mission. He was ever found the earnest and faithful advocate, as far as consistent with his office, of all measures and questions calculated to improve the moral and religious state of society.

And as he has seen proper, and thought it to be his duty, to bid farewell to the scene, to the vineyard in which he has labored for such a length of time, we can only bid him God speed, and ask the blessings of heaven to rest upon him, and give him the assurance that he has the prayers and well-wishes of hundreds throughout these valleys for his welfare; and that if he is permitted by Divine Providence to revisit the vale of "Old Centre," he will find many hands, the hands of the German Reformed, of the Presbyterian, of the Lutheran, of the Methodist, etc., etc., extended to grasp his in earnest "Christian friendship." And "tho' he ever had room in his heart for the Christian, no matter to what persuasion he belonged, whether rich or poor—old or young, so may he also find room in the bosom of his redeemed in the prayer of his numerous

## FRIENDS.

### A Fact for Horsemen.

A stock raiser in Fayette county, Ky., had eight colts one season four of them pure-blooded, and four of them common, scrub stock. He castrated the legs of all of them, and boiled off the flesh cleaning the bones thoroughly, so as to be free from all impurities in respect to bones there was between pure-blooded and common ones. On taking them off by thorough boiling, and holding them up to the light, he noticed that they were almost transparent as much so as white horns. He tried the same experiment with the bones of inferior stock. They were opaque, and transmitted light no more than buffalo horns. He then tested the bones by weight, and found the thorough-bred by far the heavier, showing their superior substance and solidity. They were hard and dense as ivory. This is a singular fact.

There is a most affecting and thrilling story told, in illustration of our theme of Commodore Barclay, who fought the battle of Lake Erie, against Perry. He was engaged to be married to a fine English girl. At Trafalgar he lost an arm. At Lake Erie he lost a leg. On returning to England, feeling his condition very acutely, he sent a friend to his bed, to tell her that under the circumstances in which he found himself, he considered her released from all engagements to him. The lady heard the message, then said to a friend, "Edward thinks that I may wish our engagements broken because of his misfortunes, does he? Tell him that if he only brings back to England, body enough to hold the soul he carried away with him, I'll marry him."

The Lawyers appear to be suffering in New York from the crisis. Many large merchants and business men, who have been in the habit of employing lawyers at fixed salaries, to attend to all their necessary legal business, have failed, and those who have not, either through motives of interest or humanity, declines to press their delinquent credits in such times as these. If they go to law now, they are likely to recover little or nothing; by postponing their claims, they may finally obtain payment in full, or a much larger percentage than by facing to suit in a immediate suit. So those lawyers who are not lucky enough to be made assignees, trustees or receivers, reap but little benefit from the common catastrophe. When the lawyers get skinned the times are hard indeed.

The Cincinnati Enquirer says that "a lovely and beautiful woman," who lives in Toledo, arrived in that city lately, to pay a wager of a kiss, that Chase would be elected by five thousand majority, which she bet with a Democratic lawyer. According to the agreement, the loser was to come or go all over the way to the other and pay the indebtedness by the first of November, which condition she fulfilled by arriving and proferring payment yesterday, thus anticipating the specified period by a day. Plucky woman this, whoever she is. Paid her debts promptly, without asking for an extension. Why don't the girls this way do these sort of things?

A HAND IFF.—The Fremont (Ohio.) Journal tells a good story of a nominee for representative in that County, who was addressing some twenty-five or thirty persons in the usual inflated style of politicians, and making the most outrageous charges against his opponents, when he paused suddenly and exclaimed: "Now, gentlemen, what do you think?" Instantly a man rose in the assembly, and with one eye partly closed, modestly, and with Scotch brogue said: "I think, sir, I do indeed, sir, I think, that if you and I would stamp the county together, we would tell more lies nor fifty other men in the county, sir, and I'd not say a word myself, all the time, sir!"

GOOD OUT OF EVIL.—The panic has had one good result, at all events. The Convention which was to meet at Cleveland on the 26th, for the purpose of dissolving the Union, has been postponed on account of the financial difficulties of the country. Whether they feared they would be unable to raise money to carry out their scheme of dissolution, or to pay their railroad fare, we are not informed.