

# Democratic Matchman

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**THANKSGIVING SERMON OF  
REV. JOHN CHAMBERS,  
AT FIRST INDEPENDENT CHURCH, PHILADELPHIA,  
THURSDAY, OCT. 24, 1859.**

The speaker read, as introductory to his sermon, from 8th chapter of Deuteronomy, and the 3d chapter of First Timothy. Then, after prayer, he said:—  
I have announced to you my purpose to relieve my heart of a burden that has oppressed me for a long time. I am an American citizen—an American Minister of the Gospel. Love this Bible. I love the God of this Bible. I love my country, its constitution and its laws. I am a man of peace. I have a heart for the nation. I love it from its extreme Northern verge to the utmost limits of its Southern boundary. I live it from the spot upon which falls the first ray of the morning sun, to that far off West where linger the last beams of the sun's evening retirement. I love it as a unit, I am ready to live by it as a unit; I am ready to put the blood of my heart fresh upon its altar, rather than see it anything else than a unit.  
The worth of this Union to ourselves and the world of mankind is infinitely beyond price. No powers of arithmetic, no mathematical genius, however cultivated, can figure out the intrinsic value of this Union to ourselves and to the race. The eyes of the civilized world are upon us to-day. Fixed and steady is that gaze that comes from every quarter of the globe; it seems just to hover, in its burning look, upon this galaxy of States. The nations of mankind are watching us with especial interest, because we are engaged in working out the great, the momentous problem of self government. The finger of scorn has been pointed; the pen of the opponent of republics has been dipped long and deep, and has dashed rapidly across the page, declaring the impossibility of our success.  
It has been my fixed opinion that the monarchies of Europe, and especially England, were jealous of us. It is possible that in this we may be mistaken; but the old adage that "actions speak more loudly than words," comes in to our assistance. When small in size and young in years, we were singled from under the oppressive dominion of this government, and under the arms of our army, our navy, her wealth, we lifted up with the strength of an infant giant, and hurried from our necks, shook from our hands, burst from our feet, every badge and fetter of political bondage, and stood up freemen—freemen before the Universe. Subsequently, result added to injury, result the heart of the young giant, and brought him into renewed conflict with his former oppressor. That attempt to crush us failed, as had the previous attempt. Why did the first fail? Because the heart of our nation was infused with the spirit of the Bible and patriotic unity. Why did the second fail? Because the increased multiplied States of this Republic felt that they were bound together by bonds of eternal steel—as one man they met the enemy; they conquered, they triumphed. The invading force with fallen crest, were commanded to return to their own shores and let us alone.

This spirit of jealousy is, we think, manifest; and the monarchies, the despots of Europe can't lay see no hope of triumph over this Western Continent in any other way than by breaking us to pieces. They cannot break us; but we can break ourselves. The combined armies and navies of the whole three continents are not equal to the task of severing this Union, if we be true to ourselves.  
Seeing, then, no hope other than by dividing us against ourselves, our adversaries are apt, as a matter of course, to seize hold of that whereby they may most readily exert their force—make us sectional—let the heart from the great ark of the covenant of the Union, and put it down in a little spot here and a little spot there. Hence it is you find England particularly, most impudently officious in attempting to interfere with our institutions. Her press, her pulpits, her forum, her Senate chamber, roll out anathemas upon us, and endeavor to stretch forth the hand to lay it upon that which belongs to us, with which they have no business. And, as the Lord lives, if they are not careful, that arm will one day be smitten from the shoulder, in its intermeddling attempts. We are a long-suffering people; but, brethren, there was a point at which we found encroachment unendurable; and there may be another. If we are capable of working out the great problem of self government, we are capable of taking care of our own institutions, whatever they may be—commercial, agricultural, domestic, civil, religious; we are capable of taking care of our own institutions, and we must be let alone.  
If, however, the enemies of republics can, by the utmost stretch of their cunning and their power, urge us on to a spirit of mutual jealousy, of anarchy, of confusion; if they can discover, (and they think they have discovered it) the means by which an entering wedge of separation may be introduced between these States, now bound together by ten thousand ligaments of the human heart, and cemented by oceans of holy and patriotic blood,—if they can discover how they may divide and disrupt this Union, they will do it; and when it shall be done, they will put the iron heel of despotism

upon the latter fragments, as may suit their pleasure or their interest. But, O God! that day cannot come, that day will never come, if we be true to ourselves!

I have no apprehensions from the magnificent influence of my power, unless it be accorded by our own folly. Sometimes men tell me—If we should war with England, our enemies would burn Boston, and burn New York, and burn Philadelphia, and burn Baltimore; they will burn every city on the Atlantic shore. I do not believe a word of it. That is not the kind of stuff that we are made of, to be thus burned. But we may burn ourselves. While no other hand dare grasp that helm of the ship of state, and drive the noble vessel upon the quicksands on the rocks, we may do it.  
In viewing the aspects of public morality in this country, one of the most alarming signs of the times, to my mind, is the utter indifference that seems to prevail with regard to the solemnity, value and importance of an oath. Every President, every Governor, every Judge, all the mayors, lawyers, marshals, justices of the peace, and all the Legislatures, here and there, solemnly before God, as they will answer at the Great Day, to stand by the Constitution and the laws of the United States. This is the oath that they take. It is no trifle. The question is, now, is this oath complied with? All unprincipled citizens—(and I want this heard, I want it understood)—all naturalized citizens are, if possible, more solemnly bound to the Constitution and laws of the United States by oath, than either President, Governor, Judge, Lawyer, or the Magistrate. For the man who comes to this Country from abroad and is naturalized, first solemnly renounces allegiance to the Government under which he was born, and then solemnly swears or affirms before the great God that he will maintain the Constitution and the laws of the United States.

I ask, then, are our officials men faithful to their oath? Are our naturalized citizens faithful to their oath? What do they swear? They swear to stand by the Constitution and laws of the United States. What do the Constitution and the laws require? It is your business to know; it is your duty to know. If, as an adopted citizen of this Republic, you have not examined that Constitution and those laws, you are bound to examine them, and what are your duties in regard to them?  
The Constitution is the compact. It does not belong to the North, nor the South, to the East, nor to the West. It is the covenant my brethren, between the States of this Union, and while that Constitution remains, it is not what I call, you are bound by it.  
You may possibly say to me, "But I am a native born. I never took this oath of fidelity to the Constitution and the laws. But, my brother, the birthright holds you to that Constitution as solemnly as the oath which binds the adopted citizen. You are born under its obligations. Being born here, you are bound to obey the Constitution and the laws. No man has a right to set them aside."  
Now, for example, the Constitution most positively and absolutely in the plainest and most unmistakable manner—proves that a fugitive from labor, escaping from one State into another, shall be delivered up to the State to which he fled. I am not to day touching slavery, right or wrong. I am looking at things as they are. This is the provision of the Constitution. If then, the President or Governor, the Judge, the lawyer, or the magistrate, the citizen (native born or adopted) does not comply with that provision, when it is within his jurisdiction to do so—if he connives at its evasion, if he aids or abets the fugitive in his flight, he is before heaven a perjured man, and the waters of the ocean could not wash out the stain.  
With regard to the fugitive slave law, it is not my purpose to say whether it is a right law or a wrong law. But it is the law of the land. It was enacted by a majority of our representatives; it received the signature of the President. It became a law. Every public officer is by oath bound to obey it. Every adopted citizen is, by his solemn oath, made when he received the rights and privileges of an American citizen, bound to obey it. Every native born citizen is bound by his birthright to obey it. If the Constitution is wrong, the people who made the Constitution have the right, and the power, acting the legitimate means, to alter it. If the fugitive slave law is wrong, with the people rests the law making power; and thank God, they have the right, acting through their representatives, to repeal that or any other law. But no individual man has a right to ignore that law; while it is a law you and I and all the citizens of this country are bound by it. If, therefore, we, as President, or judge, or lawyer, or magistrate, or naturalized citizen, aid or abet, countenance or encourage the violation of that law, or wink at its evasion, we are perjured. I defy mortal man to contradict this. If it be not so, law is worthless, and an oath is a bagatelle. Unless an oath is to have some obligation, unless the Constitution and the laws are to have some binding force, we may as well throw up the game and let it go.

After these general prefatory remarks, I now take up that question of questions,—  
"Can this Union be perpetuated?" I answer, yes. By what means, then? By taking the Bible for our rule. This, as I have intimated, the sheet anchor of our hope. If this be faithfully watched and guarded, the ship of State need fear no peril. The winds may blow, the political sea may rage, the wrathful waves may moult, the political heavens may gather blackness, the lightnings may flash, and the thunderbolts may be dashed down; but I tell you, my brethren, if this Bible be studied, quietly, prayerfully, earnestly, no storm that earth or hell may raise, no tempest that crowned heads or despotic sceptres can invoke, will ever throw your ship upon the lee shore or put out the light of this American Union.  
In considering the means by which this Republic is to be preserved, I would remark in the first place, that government is of Divine appointment. If we turn to the 13th chapter of Romans, we shall find this question definitely and absolutely settled. We there read "Let every soul be subject unto the higher powers." (the civil authorities.) "For there is no powers that are ordained of God." God has appointed civil government. I do say, I fearlessly say, that the man who plays the Divine game of kings, claim a right which God gave him in His wrath. God did give a king to Israel; but God gave him in His wrath. That, however is merely by the way.  
In a government of the people, the laws are of their own selection. We are subject to a Constitution ordained by ourselves. The formation of that Constitution was an object of long solicitude to wise heads and noble hearts. You remember that those large minded patriots in the Constitutional Convention expended upon their task five weeks of anxious thought and consultation; yet a satisfactory issue seemed far distant; no daylight appeared to break upon them. Then, Franklin (though he has been suspected of rather skeptical views on the subject of religion) made his grand proposition. He rose and said that the Convention had been laboring in the dark, trying to get along alone; he desired that they should get some light from God, and proposed that prayer should be offered. The proposition was adopted; and if I recollect right, in three days after that the Constitution of the United States was completed and signed.  
The next point I would notice is the duty of our citizens to the Constitution. Every citizen of our country, whether an official man or unofficial, whether native born or adopted, owes allegiance to the Constitution and laws of the United States, as he does also to the Constitution and laws of his respective State and to the municipal authorities. In this great compact, as citizens, we are bound. Obedience to the legal authority, is not a mere matter of option. We may not say, "I will do as I please; I will obey or not obey, as suit my wishes or my convenience." You are bound, my brethren. The official man is bound by his oath; the adopted citizen is bound by his oath; the native born citizen is bound by his immutable birthright.  
What are the teachings of the Bible as to the duty which all men owe to the government? The great Teacher, the Grand Reformer, the mighty Missionary from the skies, who made Judea's hills resound with the eloquence of his sentiments and the divinity of his doctrine, was on one occasion applied to by some persons who were anxious to renounce him. "Is it lawful," said they "to give tribute to Caesar?" Jesus was living under Caesar's government; Jesus was amenable to Caesar's laws. Had the son of God answered "no," instantly the charge of treason would have been bro't against him. But, he knowing their hypocrisy, said unto them—"Why tempt ye me? Bring me a penny, that I may see it." And they brought it. And he said unto them, "Whose is this image and superscription?" And they said unto him, "Caesar's." What, then, did Jesus say, "Never mind Caesar; Caesar is a tyrant; his laws are not worthy of obedience; pay, or not pay, as you like; and if they attempt to force you to pay, then fight?" Did Jesus say that? Not a word of it. Jesus answering, said unto them,—"Render to Caesar the things that are Caesar's; and to God the things that are God's."  
In the teachings of Jesus Christ, there is, you perceive, no interference with the civil institutions of the land—no attempt to excite the people to riot or bloodshed. Christ says in effect, "Go meet the claims of the Government; you may not like it, but you are under it, and you are bound to it."  
The Constitution and laws of this country are made by ourselves. We may not be entirely satisfied with them; if so, there is a legitimate and orderly mode by which they can be altered. The adopted citizen has no right to complain if the Constitution and laws do not suit him. He came to this country of his own choice; he voluntarily went before the authorities; and laying his hand upon this glorious book of God, pressing it also to his lips as an evidence of fidelity, he took a solemn oath that he would obey the Constitution and laws of the United States; or he solemnly affirmed that he would do so. Did he not assume this obligation voluntarily? Has he any right to interfere in opposition to the Constitution and laws? Does he say, "I do not like your Constitution?" Then, sir, pack up and go home; the sooner we are rid of you the better. We did not ask you to come

here; and if you have come here to find fault with our institutions and laws, go home, where you think you have better.

It is not a matter of option whether we shall be loyal to the government. The Constitution and the laws of this country are our Caesar, and on us rests the solemn duty of obedience.  
In the 7th verse of the 13th chapter of Romans we have this injunction:—"Render, therefore, to all their dues, tribute to whom tribute is due: custom to whom custom—fear to whom fear: honor to whom honor." This is the duty of the American citizen. The performance of this duty is one of the methods by which we are to keep together these States in one magnificent brotherhood, an object of universal admiration.  
In this Bible, our guide toward the practical duties of life, without the performance of which we cannot be good citizens, we have also presented to us the duty of husband and wife. I need not detain you by referring to the passages of Scripture; you will find them in Ephesians V chapter, 25 verse, and Colossians III, xviii, xix and first Peter the 3d chapter. The husband is enjoined to treat with deference and honor the woman as his choice. If he fails to do this, he is recreant to every principle of manly honor; but he is no viler, after all, than that perjured governor, or perjured judge, or perjured lawyer, or perjured magistrate, or perjured adopted citizen, who will assist in the violation of the Constitution and laws of the country.  
We have also distinctly pointed out the relative duties of parents and children. I regret that my time does not allow me to dwell on these points. The duty of the child to obey the parent is, stated in the most absolute terms:—"Children obey your parents in the Lord; for this is right." Eph. vi, 1. Parents are commanded to bring up their children "in the nurture and admonition of the Lord." The parent that is guided by the Bible will teach his child fidelity to God, fidelity to his country, fidelity to the Constitution and the laws. The Christian parent will teach his child to respect the magistracy, not to abuse or vilify them. Why, you may see little urchins, eight or ten years of age, running about your streets—oftentimes in rags and dirt, at other times clad in the habiliments of gaudy men's sons—reviling your President, denouncing your laws, and railing at the Constitution of our country. Has such a child been brought up "in the nurture and admonition of the Lord?" Has he been trained in accordance with the principles of the Gospel? No. But if our institutions are to be kept from peril, the parent or the guardian, the father and the mother must instruct their children in the principles of the Bible—honor, integrity, patriotism—love of country and love of the race. Do not set your children an evil example; do not inflame them with passion, and darken their minds with prejudice; do not bring them up to hate their fellows, but subject them to the blessed influences of the gospel.

It is only necessary that we follow the instructions of the Bible. As I believe in the existence of a God, I believe that this book—whatever it may be to other people and to other nations—I believe that this open, free, untrammelled Bible is, as I have said, the sheet anchor of my blessed country. I have no other partance to present.  
Again, we have the duties of master and servant clearly set forth. "Servants be obedient to them that are your masters according to the Lord, with fear and trembling, in singleness of heart, as unto Christ; not with eye-service, as men please, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters do the same unto them, forbearing threatening, knowing that your Master also is in Heaven; neither is there respect of persons with Him."  
This is the teaching of the Holy Ghost, remember. There is no State in this nation, there is no County in this nation, there is no Township in this nation, there is no Township in this nation, where I would not stand up as God Almighty's minister, and preach these doctrines of His gospel, whether men would hear or forbear. I would preach the duties of the master, just as I would those of the parent, husband or the wife. I would say—"Sir, you are bound by the God who made you to treat that servant kindly and honorably, and provide faithfully for his needs." The master is bound by the very same gospel that binds the servant.  
I do not go into the question as to the legality, the moral right, the religious right of these relations. I say these things are here; these things existed in the days of Jesus Christ. Whatever is wrong in this gospel will correct. If we carry out its great doctrines we shall have peace.

Are we all conscientiously impressed with this sacred obligation to obey the Constitution and the laws? We must remember that if we disregard this obligation, we become guilty before God and man. If any citizen directly or indirectly violates the Constitution and the laws, whether by his own act or by abetting others, he is in such proportion destroying his title to good citizenship, and he is a perjured man.

What man in this house to-day, what man belonging to these United States, (and may the time never come when any mortal on the footstool of God Almighty shall be able to say anything else than these United States,) what man in this nation, whether he be a native or an adopted citizen, is willing to see this Union dissolved? You may say there is no danger. I tell you, my brethren, there is danger, unless our people come up to the great duty of obeying God, of rendering to Caesar the things that are Caesar's—unless our pulpits cease their clamor against the Constitution and the laws—unless the ministers of God regard their obligations and teach the people their duty of fidelity to God and fidelity to God—unless men cease preaching from the altar that it is better to put into a man's hand a rifle, a death-wreath, rather than a mother's abuse that array State against State—unless we abandon all sectionalism, and resolve that we will adhere to the Constitution and the laws, reforming the Constitution and those laws, when necessary, by legitimate and orderly methods. If we move on in this way, our Republic will remain. If there is any man who would wish to see this nation perished, who would tear into fragments this banner of stripes and stars, and pluck the feathers from the proud eagle of my country, let him fall crushed and mangled before a gathering of laughing, blaspheming world of crowns and sceptres accepters. I say to-day, before the Eternal I Am, Father, Son, and Holy Ghost, (and if I were on the banks of the Potomac, standing by that vault at Mount Vernon, I would say it over the sacred dust of the immortal Washington) the man that would labor or would wish for the dissolution of the American Union, let him be anathema maranatha!

**Old Noah's Question.**  
Old Noah B. was, in his old age, given, when in his cups, to religion. One day his old woman sent him out to split wood, but coming across a brandy bottle, he returned home very much "obfuscated," his errand unaccomplished. Taking a seat he commenced with:—  
"Wife—wife, do you think the Lord, in his goodness (hic) kin send us all into fire everlasting?"  
No answer from his wife, who was highly obfuscated, as he had had a good deal of drink.  
"Wife, kin the Lord intend to burn us all in fire everlasting?"  
Mrs. B. by this time was boiling over with indignation, but still no answer.  
"Wife, (hic) do you think the Lord mean (hic) to burn us all (hic) in fire everlasting?" This was more than human patience could endure, and she could not hold her tongue any longer; she'd speak out if she died for it.  
"No yer old fool, yer not if he waits for you to split the wood!"

**MEASUREMENT.**—Ninereah was 5 miles long, 8 wide, and 40 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was fifty miles long in the walls, which were 65 feet thick and 300 feet high, with 100 brazen gates. The temple of Diana, at Ephesus, was 429 feet to the support of the roof. It was a hundred years in building. The largest of the pyramids is 481 feet high and 654 on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers 208. It employed 330,000 men in building. The labyrinth of Egypt contains 300 chambers and 31 halls. Tubes, in Egypt, presents runs 57 miles round and 100 feet deep. Carthage was 23 miles round. Athens was 25 miles round, and contained 350,000 citizens and 300,000 slaves. The temple of Delphos was so rich in donations that it was plundered of \$500,000, and Negro carried away from it 200 statues. The walls of Rome were 13 miles round.  
Two little niggers were playing in a dung heap.  
"Lorree! Peto, I sees a whappin' big load!"  
"Whar um? To Sam, I can't see him."  
"Whg, thar—right thar! Whar um yer eyes nigger?"  
"Den him wid he hoe."  
"Sam whaled away and brought Peto up, all standing, on one leg."  
"Why, you dratted low nigger, dat was my foot, an' I seed him all de time."

**WORSER OFF THAN THE NEGROES.**—There are four millions of people in France who eat no bread. Some eat chestnuts, and some other kinds of vegetables. The people of Ireland, for a long time, subsisted mainly on potatoes. These facts prove not only that there are large numbers in civilized countries who do not raise their own bread, but an equally important fact—they have not the means of buying it.  
An Irish gentleman, remarkable for his devotion to the fair sex, once remarked—"Never be critical on the ladies. Take it for granted that they are all handsome and good. A true gentleman will never look on the faults of a pretty woman without shutting his eyes."  
Mr. Smith has electrified humanity by the discovery that much of the sickness in New Orleans is occasioned by bad health.

**The Beguel.**  
Our readers have all heard the story of soaping the clergyman's tin horn at a camp meeting—so that when he went to call the congregation together, he blew "soft soap" over his brother clergyman, and how he exclaimed:—  
"Brethren, I have served the Lord thirty years and in that time have never uttered a profane word, but I'll be d—d if I can't whip the man that soaped that horn!"  
Our readers, we say, have all heard this, but have perhaps never heard the sequel as given us yesterday by a gentleman present. Some two days after, a tall, swarthy, villainous-looking desperado, strolled on the grounds and leaned against a tree, listening to the eloquent exhortation to repent, which was being made by the preacher. After a while he became interested, finally attracted, and took a position on the anxious seat, and with his face between his hands commenced groaning in "the very bitterness" of his sorrow. The clergyman walked down and endeavored to console him. No consolation—he was too great a sinner, he said: Oh, no; there was pardon for the vilest—No; he was too wicked—there was no mercy for him—  
"Why, what crime have you committed?" said the benevolent preacher—"Have you stolen?"  
"Oh, worse than that!"  
"What! have you by violence robbed female innocence of its virtue?"  
"Worse—oh, worse than that!"  
"Murder, is it?" gasped the horrified preacher.  
"Worse than that!" groaned the smitten sinner.  
The excited preacher commenced "peeling off" his outer garment.  
"Here, Brother Gola!" shouted he, "hold my coat—I've found the fellow that soaped that horn!"

**Vengeance.**  
The following is from the Charleston correspondence of the Baltimore Sun:  
The following is a copy of a graphic letter received at our Post Office. The letter is authentic beyond question, as the main facts can be corroborated by a number of persons now here. It will be read to John Brown this morning:  
CHATTANOOGA, Tennessee, Nov. 20, 59.  
John Brown—Sir, Although vengeance is not mine, I confess that I do feel gratified to hear that you were stopped by your fellow career at Harper's Ferry with the loss of your two sons. You can now appreciate my distress in Kansas, when you then and there entered my house at midnight, and arrested my husband and two boys, and took them out of the yard, and in cold blood shot them dead in my hearing. You cannot say you done it to free our slaves; we had none and never expected to own one, but has only made us a poor, disconsolate widow, with helpless children. While I feel for your folly, I do hope and trust you will meet your just reward. Oh, how it pained my heart to hear the dying groans of my husband and children. If this scrawl gives you any consolation, you are welcome to it.  
MATAHA DOYLE.  
N B—My son, John Doyle, whose life I begged of you, is now grown up, and is very desirous to be at Chattanooga on the day of your execution; would certainly be there if his means would permit it, that he might adjust the rope round your neck, if you would please.  
M. D.

**THE RELIGIOUS PASSION.**—Chief Justice Parsons, during his last illness, was anxious much of the time. After a number of all speeches, so long that his family thought they should never hear his voice again, he suddenly revived, and, with perfect distinctness, spoke for the last time on a formula which he had used hundreds of times:—"Gentlemen of the jury, the case is closed, and in your hands. You will please retire and agree upon your verdict."  
Lord Campbell, in his life of Lord Chief Justice Tenterden, reports that the last words of that eminent jurist were:—"And now, Gentlemen of the Jury, you will consider of your verdict." Similarity of the last words of these learned Chief Justices is quite remarkable.

**THE OTHER EXTREMITY.**—An audience for a theatrical company, is often very desirable; but we never heard, till lately, of a man who was willing to pay a high price to be himself the whole audience, and have a theatrical company perform for his sole amusement. We see it stated in a western paper that a man who was to leave town before the hour of evening representation, yet wished to see a popular troop of players, asked the manager his price for a "performance right off." The "twenty-five dollars," which was the price demanded, being at once agreed to, the "audience" sat in the middle of the pit, cocked up his feet on the top of the bench, and applauded, throughout, very liberally!  
A Nice Distinction.—It has been decided in an English Court that a woman who is a legal tender, and yet has a child during the mourning of the husband, is in a race against time as consequently recoverable by law.

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"No yer old fool, yer not if he waits for you to split the wood!"

**MEASUREMENT.**—Ninereah was 5 miles long, 8 wide, and 40 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was fifty miles long in the walls, which were 65 feet thick and 300 feet high, with 100 brazen gates. The temple of Diana, at Ephesus, was 429 feet to the support of the roof. It was a hundred years in building. The largest of the pyramids is 481 feet high and 654 on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers 208. It employed 330,000 men in building. The labyrinth of Egypt contains 300 chambers and 31 halls. Tubes, in Egypt, presents runs 57 miles round and 100 feet deep. Carthage was 23 miles round. Athens was 25 miles round, and contained 350,000 citizens and 300,000 slaves. The temple of Delphos was so rich in donations that it was plundered of \$500,000, and Negro carried away from it 200 statues. The walls of Rome were 13 miles round.  
Two little niggers were playing in a dung heap.  
"Lorree! Peto, I sees a whappin' big load!"  
"Whar um? To Sam, I can't see him."  
"Whg, thar—right thar! Whar um yer eyes nigger?"  
"Den him wid he hoe."  
"Sam whaled away and brought Peto up, all standing, on one leg."  
"Why, you dratted low nigger, dat was my foot, an' I seed him all de time."

**WORSER OFF THAN THE NEGROES.**—There are four millions of people in France who eat no bread. Some eat chestnuts, and some other kinds of vegetables. The people of Ireland, for a long time, subsisted mainly on potatoes. These facts prove not only that there are large numbers in civilized countries who do not raise their own bread, but an equally important fact—they have not the means of buying it.  
An Irish gentleman, remarkable for his devotion to the fair sex, once remarked—"Never be critical on the ladies. Take it for granted that they are all handsome and good. A true gentleman will never look on the faults of a pretty woman without shutting his eyes."  
Mr. Smith has electrified humanity by the discovery that much of the sickness in New Orleans is occasioned by bad health.