

# The Democratic Watchman.

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NO. 27.

## The Muse.

From the New York Centinel.  
ABRAHAM LINCOLN'S SOLILOQUY.

They tell me two short years have left  
The marks of half a score  
Upon my hair and haggard brow,  
With wrinkles furrowed o'er.  
They say that I am growing gaunt;  
My form is bent with care;  
That oft on space mine eyes are fixed  
With dull and vacant stare;  
O'rdressed in gloom; and then I start  
With wild and fearful mien,  
As if I saw dark forms of dread,  
By other eyes unseen.  
Ah well-a-day! if they knew all,  
They would not deem it strange  
That two short years have on me left  
A ten years' blighting change.  
For twice twelve moons soft rest hath fled  
From pillow night by night;  
To only fall in feverish sleep,  
To wake from dreams of fight.  
I hear my plundering hordes at work;  
I see red flames arise;  
I view the helpless driven forth;  
And hear their piteous cry;  
I see the mother and the child,  
The grey-haired tottering slow,  
Signal back to wailing chartered homes  
In ashes lying low.  
And then a thousand withering forms  
On bloody fields I see;  
They point at ghastly reeking wounds  
Then sterner gaze on me.  
I hear their dying shrieks and groans  
Above the cannon's roar,  
And frenzied wails, to think I feel  
My hands all stained with gore.  
But no! my hands are yet unstained,  
Oh! that my heart were so;  
And would that we were never born  
That worked this heavy woe!  
These are my dreams by night; by day  
I hear the orphan's cry;  
I see, in air, dim, shadowy forms  
Forever floating by;  
And restless flocks that lead me on  
To blacker deeds each day;  
My fellow-men, that pant for blood,  
Like savage hounds of prey,  
Then wonder not that I am changed  
And almost mad as they;  
I feel I am; and faint would shun  
The very light of day.

## Miscellaneous.

### SPEECH OF THE HON. GEORGE W. WOODWARD.

[The meeting was called by the Mayor of the city at the request of the Select and Common Councils, and was held at noon, Thursday, 13th December, 1860, in Independent Square. Mayor Henry was called to preside, and a large number of gentlemen officiated as Vice Presidents and Secretaries. The meeting was opened with prayer by Bishop Potter. The address of the Mayor followed. The resolutions were read by John B. Myers. The speakers selected by a Committee of Councils, then addressed the vast concourse assembled in the square, in the following order: Hon. Joseph R. Ingersoll, George W. Woodward, Charles B. Lee, Theodore Cuyler and Isaac T. Hurlst.]

We have assembled, fellow-citizens, in pursuance of the proclamation of the Mayor, that we may counsel together to avert the danger which threatens our country. That danger is not recent or new. It has a history. And we must glance at that; we must obtain a clear view of the actual state of the crisis, before we can give or receive intelligent counsel.

It was announced a few years ago that the conflict which had sprung up in this country between free and slave labor was irrepressible; that a house divided against itself could not stand; and that all the States of this Union must become free or slave States.

The meaning of this was, and is, that all were to become free States, for the soil and climate of a majority of the States are such that it never can become the interest of the superior race to maintain slavery in them. Everybody knows this, and therefore the alternate form of the proposition was only to give it an appearance of fairness, and a little more rhetorical effect.

The full scope and meaning of the announcement are, then, that citizens of the United States are to be totally divested of the property they now hold in four or five millions of slaves, of the aggregate value of many hundred millions of dollars, and that the habits and domestic condition of the people—their commercial relations, and their political rights, in so far as these interests are connected with the institution of slavery, are to undergo a revolution.

Nor was this prediction, the voice of an obscure and unheeded prophet, but of a citizen whom the people of the free States have just distinguished, in a signal manner, by conferring on him the highest office they had to give. In so far as their votes are to be considered as responsive to his announcement, they are a loud amen—a solemn answer, so let it be.

Whilst it is not to be doubted that multitudes voted for the President elect with other views, and did not intend a distinct endorsement of his favorite proposition, yet, as the record is made up, the prophecy and the prophet stand approved by a majority of the people of the free States. The inexorable exclusion of slave property from the common territories, which the Government holds in trust for the people of all the

States, is a natural and direct step towards the grand result of extinguishing slave property altogether, and one of the record issues of the late election. This policy must be considered as approved also. Not that every man who voted for the successful nominee meant to affirm, that a trustee for several co-equal parties has a right, in law or reason, to exclude the property of some and admit that of others, of the parties for whom he holds—but so is the record. And whilst it is not to be taken as expressing the universal sense of the voters, it does, undoubtedly, imply that vast masses of Northern people do heartily approve, both of the proposition to make all the States free, and of beginning by excluding slavery from the territories.

The South seems inclined so to accept the judgment. She holds the property that is to be shut out of the territories, that is to be restricted, cribbed, and confined, more and more, until it is finally extinguished. Everywhere in the South the people are beginning to look out for the means of self-defence. Could it be expected that they would be indifferent to such events as have occurred? That they would stand idle and see measures concerted and carried forward for the annihilation, sooner or later, of her property in slaves? Such expectations, if indulged, were not reasonable. The law of self-defence includes right of property as well as of person; and it appears to me, that there must be a time, in the progress of this conflict, if it be indeed irrepressible, when slaveholders may lawfully fall back on their natural rights, and employ, in defence of their property, whatever means of protection they possess or can command. I do not agree with them that the time has arrived yet; but it would be well for those who push on this conflict, in whatever form, to consider that they are hastening on that time, and that they have convinced one or more Southern States that it has already come.

Several States propose to retire from the Confederacy, and that justly alarms us. We come together to consider what may be done to prevent it, and we are bound, in fidelity to ourselves and others, to take the measure of the whole magnitude of the danger.

The irrepressible conflict has grown out of the Anglo-Saxon love of freedom. What that passion is, and how it was offended by the introduction of negro slaves, may be read in the chronicles of the American Province, and especially in the earnest, the eloquent, and repeated remonstrances addressed by the Colony at Virginia to the Crown and Parliament of Great Britain against their introduction.

But if the Anglo-Saxon loves liberty above all other men, he is not indifferent to gain and thrift, and is remarkable for his capacity of adaptation, whereby he takes advantage of any circumstances in which he finds himself placed. And, accordingly, by the time the Colonies were prepared to throw off the British yoke, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, it had been discovered that the unwelcome workers, against whose introduction such earnest protests had been made, could be turned to profitable account in the Southern States—that the African constitution was well adapted to labor in latitudes which alone could produce some of the great staples of life—and that the North, which could not employ them profitably, would be benefited by such employment as the South could afford. Considerations of humanity, also, as well as the rights of private property, entered into the discussions of that day. What was best for an inferior race thrust unwillingly upon a superior? That both should be free, or that the inferior should serve the superior, and the superior be bound by the law of the relation to protect the inferior?

If best for both races that the existing slavery should continue, then what was to be its relation to the General Government? How should it be represented in the Councils of the Nation? How far protected or discouraged by the power of the new Government? Should jurisdiction to abolish it be granted to the Government, or reserved to the States and the people of the States? These were great questions, and, like all the questions of that day, were wisely settled.

The Northern States abolished their slavery, and so gratified their innate love of freedom—but they did it gradually, and so did not wound, their love of gain. They sold out slavery to the South, and they received a full equivalent, not only in the price paid down, but in the manufacturing and commercial prosperity which grew up from the production of slave labor.

When the Constitution came to be formed, some of the Northern States still held slaves, but several had abolished the institution, and it must have been apparent that natural causes would force it ultimately altogether upon the South. The love of liberty was as intense as ever, and as strong at the South as at the North, and the love of gain was common also to both sections. Here were two master passions to be adjusted under circumstances of the greatest delicacy. They were adjusted and the great questions of the time were settled, in the only manner possible. Concession and compromise—consideration for each other's feelings and interests, sacrifices of prejudice, forbearance and moderation—these were the means by which the more perfect Union was formed.

And what a work it was! If the Union had never brought us a single blessing, the Constitution of the United States would still have been a magnificent monument to the unselfish patriotism of its founders. Not an alliance merely, but a close and perfect union between peoples equally ambitious, equally devoted to freedom, equally bent on bettering their condition; but separated by State lines, and jealous of State rights—one section seeking its prosperity under institutions which were to make every man a free man—the other under institutions which tolerated negro slavery.

Had the Constitution failed to work out the beneficent results intended, there was an instance of human effort to do good—an effort to restrain and regulate two natural passions, and to compel them to co-operate in blessing mankind—which would have challenged the admiration of all good and thoughtful men. But it did not fail, thank God; it has made us a great and prosperous nation and the admiration of the world; for the motives of the founders is swallowed in wonder at the success of their work.

But all this the "irrepressible conflict" ignores. The passion for liberty, spurning the restraints imposed, has burned out all memories of the compromise and the compact in those Northern communities, which under the false name of Liberty Bells, obstruct the execution of the bargain. What part of the purposes of the founders are the underground railroad intended to promote? Whence comes those excessive sensitivities that cannot bear a few slaves in a remote territory until the white people establish a Constitution? What does that editor or preacher know of the Union, and of the men who made it, who habitually reviles and misrepresents the Southern people, and excites the ignorant and thoughtless in our midst to hate and persecute them? What has become of our glad and willing obedience to the Supreme Court as the final expositor of the compact?

Be not deceived. Let me not prophesy smooth things, and cry peace when there is no peace. Let the truth be spoken; be heard, be pondered, if we mean to save the Union. The conflict boasts that it is irrepressible. It allies itself with equal readiness to religion or infidelity, to our passions, good and bad. It makes common cause with the champions of freedom the world over, and with the promoters of insurrection, riot and discord at home. With freedom inscribed on the banner it bears, it tramples under foot the guarantee of freedom contained in the Constitution and laws.

How is it to be suppressed? Governmental administration cannot subdue it. That has been tried for several successive periods, and the conflict has waxed hotter and hotter. Will the next administration be more successful? Hoping for the best it can do, what right have you or I to anticipate that the honest man who has been elected will prove recreant to the maxims that made him President? Can trade and commerce subdue it? Look at the votes of Boston, Philadelphia, and Pittsburgh. The manufacturers and merchants are the governing classes in these cities. They are intelligent and quick to discover their interests. They have weighed and measured the Southern trade, and then have voted against the Southern people. But what if they had not—that, like the city of New York, they had voted against the conflict, only to be overruled by the country counties? Commercial cities cannot represent the conflict, if the people of the interior lend it their sympathies. No, no, there is reason in the boast that the States shall all become free. There is good ground to apprehend the extinction of property in slaves. All New-England has decreed it. The great States of New York and Ohio have repeated again and again the decree. Pennsylvania seems to have sanctioned it. The North-western States stand for the preface committed to it.

What hope is left for the Union? Is there a man in this assembly who deems that this conflict can go on and the Union last? If there be, that man is beside himself, he has lost his wits. I will reason with no man. But though few may believe that the Union can long endure the shock of the conflict, yet many people think that freedom—absolute, unconditional, universal freedom—is so great a boon, and negro slavery so great a reproach and evil, that the whole influence of a good man's life and conduct should be directed to promote the one and suppress the other—even though as a consequence, the slave States should be driven out of the Union. This is the prevalent distemper of the public mind.

"Who can minister to a mind diseased?" Fellow-citizens, I profess no ability in this regard, but my mouth is open, and I will utter some of the thoughts that press up from the heart to the lips. When, under the articles of confederation, which carried us through our Revolutionary war, States had grown jealous, unfriendly, disobedient; and the General Government had proved itself too weak to suppress conflicts that were arising, the people took the remedy into their own hands, called a Convention, and formed a stronger government. The call of the Convention, the election of deputies, the State Conventions which followed, all served to engage the public mind, and to direct it to the common danger, and

the possible remedy. Thus the popular mind prepared itself to receive with approbation the Constitution that was formed, and impending dangers were averted.

History is said to be philosophy teaching by example. Let us be instructed by this example. As we Pennsylvanians were the first to abolish slavery, let us be the first to move for the salvation of the Union. Under the amendatory clause for the Constitution, Congress is bound to call a general convention on the application of the Legislatures of two-thirds of the States. Our Legislature will assemble next month. Let us petition them to demand the convention. Good examples, like bad ones, are contagious. Perhaps one and another of the Northern and Southern States may do the like until the requisite number have concurred and then we will have a national Convention to consider the evils and dangers of the day, and to devise remedies which, it may be hoped, shall prove as salutary as those of 1787. And now, as then, the progress of these measures will awaken inquiry and thoughtfulness in the masses, will call out their minds from the petty politics of the day, and from the mischievous agitation of slavery questions, to the grand problem of how we can render this glorious Union perpetual.

In what form and to what extent the power of the General Government should be increased is not for me to indicate, but with the confessions of President Buchanan and Attorney General Black before us, that the Government as now constituted, is unable to prevent or punish secession, or to suppress the proud conflict that disturbs our peace, and boasts itself irrepressible, have I not right to assume that the Government needs to be strengthened? Have I not a right to say that a Government which was all sufficient for the country fifty years ago, when soil and climate, and State sovereignty could be trusted to regulate the spread of slavery, is insufficient to-day, when every upstart politician can stir the people to mutiny against the domestic institutions of our Southern neighbors—the rebel—just of sedition editors, like Greeley and Beecher can sway Legislatures and popular votes against the hand-work of Washington and Madison, when the scurrilous libels of such a book as Helder's become a favorite campaign document, and are accepted by thousands as law and Gospel both—when jealousy and hate have killed out all our fraternal feelings for those who were born our brethren, and who have done us no harm? The traditions of the elders lingered in the generations which immediately succeeded the adoption of the Constitution, and their passion for freedom, just as strong as ours, was chastened into loyalty to the Union, and veneration for the rights of the States. The Constitution, which was strong enough to govern such men, is too weak to restrain men who have outgrown the grave and moderate wisdom that excited no irrepressible conflict between brethren, but taught them to dwell together in unity. I would make it strong enough, to restrain the madness of our day.

And let the people consider the motives for preserving the Union. They would be brought directly to these by the debates of the Convention, and by the antecedent and subsequent debates. I can suggest only some of them. First, our name, and place, and power, as one of the nations of the earth. Are not these worth preserving? In eighty years we have matched the greatness that Rome and England were centuries, in attaining. What may be done in the next eighty?

I heard a sagacious statesman say, about three years ago, that in twenty years from that time, if we kept together, we would drive England from all the markets of the world as a first class trader. They were words of cheer, but there was the inevitable "if." In what markets we should rival England, or even the pettiest kingdom of the earth, after dissolution of the Union, that statesman and no other has ventured to predict.

See what prosperity would come to us of the North in the process of the grand rivalry predicted by that Statesman. Manufactures and navigation have built up the greatness of England, and they would do the same for us as a nation, and for our spot of the nation. Manufacturing has already made us great. If no one respect are the rise and progress of our country so remarkably as in its manufactures. The narrow-minded English statesman, who would not have us manufacture even a "bob-nail," could be carried alive through the factories of Philadelphia, Pittsburgh or Lowell, would be consistent with himself, could the false gods who had inspired his unreasonable wish, and hasten to die again. We shall never need to depend again on any foreign nation for a fabric that can be made of cotton, iron or wool. Thus far at least, we have come.

And what cities, and towns, and railroads, and canals have we built up in our progress? How much personal wealth and social happiness have we created—what additions to our population—what secretions in the value of our farms and minerals—what industry have we stimulated and rewarded—what commerce have we won? Think of these things, fellow-countrymen—can they ever, by one—dissect and analyze each fact, trace its connections and consequences; and then, when you combine them all in one

glowing picture of national prosperity, remember that cotton, the product of slave labor, has been one of the indispensable elements of all this prosperity. More, it must be an indispensable element of all our future prosperity. I say it must be. The world will not and cannot live without cotton; there is not a marion in all the Union that can clothe her family or herself without it. Nor can England do without our cotton. Her mills and ours would rot, and her operatives and ours would starve, if the negro did not raise cotton. Manumit them and they will never raise another crop. They need the authority of a master and the eye of an overseer to compel and direct them to the duties to the cotton plant which must be rendered at the right season precisely, or the crop is lost.

And thus it happens that the Providence of that Good Being who has watched over us from the beginning, and saved us from external foes, has so ordered our internal relations as to make negro slavery an incalculable blessing to us and to the people of Great Britain. I say to us: for I do not enter into the question whether the institution be an evil to the people of the Southern States. That is their concern not ours. We have nothing to do with it. And to oblige our opinions upon the people of sovereign States concerning their domestic institutions, would be sheer impotence. But do you not see and feel how good it was for us that they have employed them in raising a staple for our manufacturers—how wise it was to so adjust the Compromise the Constitution that we could live in union with them and reap the signal advantages to which I have adverted? To consign them to no heathen thrall, but to Christian men, professing the same faith with us—speaking the same language—reading the golden rule in no one-sided and distorted shape, but as it is recorded, a rule to slaves as well as masters.

This allusion to the golden rule reminds me of an objection which will be urged to much that I have advanced. It will be said that slavery is a sin against God, and, therefore, that all reasons drawn from our material interests, for favoring or abetting it must go for nothing.

If it be said, I agree there is an end to my argument, but what rights has the Abolitionist to pronounce it a sin? I say Abolitionist, because the pastor of the first Presbyterian Church of Brooklyn, in a sermon preached within a week, defined an Abolitionist to be one who holds that slavery is a sin. I accept the definition, and according to it many of our best Christian people must be accounted Abolitionists; for it is astonishing how extensively the religious mind of the North has admitted into itself the suspicion, not to say conviction, that slaveholding is a sin. If a sin, then it is a violation of Divine law, for sin is the transgression of the law.

Now, I deny that any such law has ever been revealed. The burden of showing it is on him who alleges, and when it is shown I agree it shall rule out all that has been said or can be said for a Union founded on slavery. I bind myself never to raise my voice again in behalf of such a Union. Be so far from any such law being found plainly written for our instruction, whoever will study the Patriarchal and Levitical institutions, will see the principle of human bondage, and of property in man; divinely ordained; and in all the sayings of our Saviour, we hear no injunction for the suppression of a slavery which existed under his eyes, while he delivered many maxims and principles, which like the golden rule enter right into and regulate the relation. So do the writings of Paul abound with regulation of the relation, but not with injunctions for its suppression. If we go to the most accredited commentators, or consult divines really wise and good in our midst; or what is better, study and search the Scriptures for ourselves, we shall fail to find a law which fairly interpreted and applied, justifies any man in asserting, in our out of the pulpit, that the negro slavery of the United States is sinful. What right, then I ask again, has the Abolitionist to shut tender consciences into hostility to an institution on which our Union is founded in part? Good people say we do not wish to disturb slavery where it exists by local law, but believing it to be sinful and inexpedient, we will not submit to its extension, nor assist to restore the fugitive to his master. Such people soon come to conceive that the more unfriendly they can feel towards slavery the more harsh speeches they make about slaveholders, the more they help on the irrepressible conflict, the better will they recommend themselves to God. In some churches anti-slavery sentiments have become essential to good standing. According to some ecclesiastical councils, it would seem that the great duty of the American Christian is to war with his neighbor's property, and if opportunity presents, to help steal and hide it.

Alas! alas! for the times upon which we have fallen. We must arouse ourselves and re-assess the rights of the slaveholder, and add such guarantees to our Constitution as will protect his property from the spoliation of religious bigotry and persecution, or else we must give up our Constitution and Union. Events are placing the alternative plainly before us—Constitutional Union, or the extinction of slave property, negro freedom, dissolution of the Union, and anarchy and confusion.

Can any man even though his mind has been poisoned by the sophisms of infidels and abolitionists, seriously contemplate the alternative with composure and indifference? We hear it said let South Carolina go out of the Union peacefully. I say let her go peacefully, if she go out at all, but why should South Carolina be driven out of the Union by an irrepressible conflict about slavery? Other States will be sure to follow sooner or later. The work of disintegration, once fairly established, will not end with South Carolina, nor even with all the slave States. Already we see it announced on the floor of Congress, that the city of New York, tired of her connections with Puritan New England, and fanatical interior of her own State, will improve the opportunity to set up for herself, and throw open her magnificent port to the unrestricted commerce of the world.

Let us be wise in time. Our resolutions are soothing and encouraging in their tone and this vast assemblage is symptomatic of returning health in the public mind, but popular meetings, and fair-spoken resolutions are not going to save the Union from destruction. The people must act, and act promptly and efficiently. Let them show the South, that the heart of the great State of Pennsylvania is sound still. It is said that the late elections do not count! Pennsylvania, unalterably, to the mischievous conflict. I am willing to believe it. I hope it is so. I hope the events of the winter and our future elections will prove it. Then let Pennsylvania appeal to the South to stand by us a little longer, till we have proved not by fair words, but by deeds, that we will arrest the irrepressible conflict; that we are not ready to give up constitutional liberty for fictitious liberty that we will not sacrifice all the memories of the past, and all the hopes of the future, for negro freedom; no, not for negro freedom, even for though we fear down this fair fabric we make no negro freedom. That is the poor, the abhorred the absurd the wicked purpose for which we are expected to sacrifice our sacred inheritance. God forbid it.

Here on this concentrated spot of earth, where the foundations were laid of the best Government the world ever saw, let us renew our vows to the Union and send salutations to our brethren. Talk not of secession—go not rashly out of the Union—dim no star of our glorious flag—give us time to state ourselves right in respect to your "peculiar institution," and to roll back the cloud that now obscures, for the moment, our devotion to the Union as it is. Speak thus to the Southern States, and follow our words by fitting deeds, and Pennsylvania can stop secession or cure it if it occurs. We can win back any State that may stray off, if only we can prove our own loyalty to the Constitution and Union as our fathers formed them.

And would it not be a proud page in the history of Pennsylvania, that should record the rescue of the American Union from impending ruin by prompt, generous, united action of the people of Pennsylvania? That great glory may be ours. Let us grasp it ere it be forever too late.

### The President's Reply to the Vallandigham Committee.

We published, some time ago, the correspondence between the President and the Vallandigham Committee; but cannot refrain from directing the attention of our readers to the glowing force of the law of 3d March, 1863, but creates it under the auspices of that Vallandigham committee, no offence for which he could have been regularly indicted and punished by the ordinary tribunals of justice. "Had committed an offence indictable and punishable," accuses Mr. Lincoln. "It would have been my duty to hand him over for trial by the civil authorities; but because I was aware he had committed no offence under the laws of the land, therefore I landed him over to the military tribunals, and had him tried by a drum head court martial." It is well to remember these things, as there is no citizen in any State of the Union who may not, though guilty of any offence against the law, be thus tried convicted and punished. It is on the guilty who enjoy the privilege being regularly tried for treason, the innocent are to be court-martialed.

For the Watchman.  
Editor of WATCHMAN.—As the time is now approaching for the selection of candidates to fill the county offices, it is eminently proper that we should announce persons from which the party may make a selection.

In casting around for such, I know of few men in the county whose nomination for the office of Register and Recorder would give more general satisfaction, or add greater strength to the ticket, than Jesse L. Test, of Rush township. Mr. Test has already filled this office for one term, and his courtesy and competency gained him many admirers.

In 1860, when the opposition swept the county, he was a candidate for reelection, and while most of our candidates were beaten by majorities ranging from one hundred to two hundred and fifty, the majority against Mr. Test was merely 21 votes. With such standard bearers, our success would be certain.

### A VOICE FROM PORTER TOWNSHIP.

Major General Sigel has command of the Militia and Volunteer forces at Bellefonte.

### FROM THE MILITIA.

For the Democratic Watchman.

MINEOLA, PA., July 9th 1863.

Drawn Editor:—Perchance it would not be amiss to explain the reason of the appealation given to this locality. Here, there is found, of the finest quality, iron ore, coal, bituminous coal, and other minerals of value, with countless millions of timber. Hence the name, "Mineral Point." At present we are guarding Skiff's bridge, (which is 520 feet long, and about 12 feet wide,) over Castleman river. This beautiful crystal stream rises in Maryland, and empties its waters into the Youghiogheny, Pa. Our picket is stationed during the night, one and a half miles beyond Camp, for the purpose of guarding two township roads, one leading to Petersburg and the other to Salisbury. The former intersects the great National Pike, at Petersburg. As yet we have met with no surprise from the rebels; though, this morning about two o'clock, quite an excitement existed here. The pickets were heard discharging their pieces of musketry, and as a warning the camp guard fired theirs; then came our ears the long, year prolonged roll of the drum, apprising us that the enemy were fast approaching, and that our reputations and our lives depended greatly upon the immediate position of our respective places in rank, to meet the adversary face to face, and put him to flight. Scarcely ten minutes had elapsed, oblivion's grave, from the time the first signal, until the entire company was ready for immediate action, and no sooner was this the case, than the command of "double quick march," was given. Off we started, the distance of one half a mile, was then halted, and brought into a line of battle at the verge of a medium report. The order to load was given, then fire, and instantaneously, as it were, the command seemed to be executed. The great concussion caused by the discharge of our musketry, aroused the whole vicinity from their peaceful slumbers, and for a while they ejected from their minds the affection for merely cherishing their mother Morphyus, and became the prey of excitement. Indeed it startled and amazed some, that they fled from their homes with their little ones, for rescue. The scare was complete, and the alarm was false. The invaders were none other than our own picket, commanded by Capt. Snyder. The design was undoubtedly to try the nerve of the company, and to ascertain in what manner it would appear in case of surprise. I doubt not that our conduct on the occasion was second to none, making due allowance for the period we have been in service. The love of our country, the enjoyment of life blessed liberties, the privilege to worship God according to the dictates of our own conscience, the right of trial by jury, the right of sovereignty, the right of property independent of aristocracy, the right of a free education, the right of conforming to etiquette, as we wish, regardless of a monarch's, the right of enjoying many specific blessings, independent of a kingdom or empire, the right of free speech, without the fear of being proscribed by our fellow man, the right of enjoying "the land of the free, and the home of the brave," is sufficient to make us act prudently on such an occasion. As a company, we have been, for our fine appearance, and good behavior, enlisted, not only by the people verbally, but by the press publicly. As yet we are without uniforms, and you may rest assured that we are truly the ragged militia, for our habits are as just about worn out. Hard-tack, coffee and fat meat, are our chief diet, though occasionally we receive bean soup as a desert. The citizens of this county, (Somerset,) are generally Germans. They are engaged, principally in raising stock, farming but little. Their staple products are cherries, which are worth two cents a quart. The company is still in good spirits, enjoying life hugely. Well, I must forget though not forgetting to inform you that our one-bore General, General is now at home. Just this minute we have received marching orders, to report at Huntingdon on Saturday eve. Excuse haste.

### MINUTES.

CONVINCING PROOF.—Joe Rowe, who is an incorrigible dog was listening to a wonderful story told by old Bevan in which his daughter Mary bore a conspicuous part. Joe looked wise and doubtful.

"If you don't believe it, you may go to the house and ask Mary, and take it from her own lips."

Joe took him at his word: the old man followed on to see the result, and found Joe kissing Mary very sweetly.

"What on earth are you about?"

"Oh, taking that awful tall story from her own lips—but I'm satisfied now."

And so was Mary.

"Will you walk into my parlor," said the Spider to the Fly.

"Will you come into the Union," said the Abolitionist to the Democrat.

Once in a while the dog, at a moment, and the Abolitionist "catches it," and the Jerry they call these things. (Criticisms on the Abolitionist.)

"The State of Rhode Island has ordered dollars bounty for each man, woman, and child who has been freed from slavery within three years."