

THE GLOBE.

Circulation—the largest in the county.

HUNTINGDON, PA.

Wednesday, December 24, 1856.

POETRY.—“The Lost Traveller,” has been received, and will appear next week.

Carrier's Address.

The Carrier of THE GLOBE, Master Hildebrand, desires us to state to the numerous patrons of the THE GLOBE, and all others in Huntingdon, that he will deliver at their doors, on Thursday of next week, his first Annual Address, and requests, as a particular favor, that none of the doors be accidentally locked on that morning,—that the latch-strings be hung out, and his reception warm and cordial.

“He'll grind you off his yearly lay,
A song made up for New Year's day;
A touch he'll give of dog's and verse,
To the tune of a lively air.”

P. S.—Small favors thankfully received, and larger ones in proportion.

A man from the Broad Top region, named Patrick Smith, was brought to town on Monday last, and committed to jail on a charge of having killed his child, five months old, with an iron poker. He came home intoxicated, quarrelled with his wife, struck at her with the poker, but hit the child, which was in her arms, fracturing its skull and killing it instantly.

Hon. John L. Dawson.

The Democracy of Greene county met at Waynesburg, on Monday, the 15th inst., and appointed James Lindsey delegate to the 2d of March Convention, and unanimously instructed him to support the Hon. John L. Dawson, of Fayette county, as the next Democratic candidate for Governor.

A NEW TERRITORY.—THE REPRESENTATIVE at WASHINGTON.—This is a great country! New Territories spring up in the night time, and delegates appear on the floor of Congress first to tell the news! Mr. A. P. Cook has arrived at Washington from Arizona, the new Territory formed out of the Gadsden purchase from Mexico. He brings his credentials, and will claim a seat in the House as delegate from that Territory. He reports the population of Arizona at from ten to fifteen thousand persons, and that the Territory will make a State as large as Pennsylvania. It lays south of 36.30.

MURDER IN INDIANA COUNTY.—Three men named J. Grant, Henry Palmer and J. Bridge, neighbors, left Blairsville on Saturday evening last, in a wagon. On the road they quarrelled about politics, and a fight ensued, in which Palmer cut Grant in the abdomen, the intestines protruding. After he was stabbed, they took him in the wagon, and hauled him some distance, when they threw him out in a fence corner, where he was found by Capt. Adams, and medical aid procured. He died on Sunday last. Palmer has been committed to the Indiana jail for murder.

THE MUSICAL REVIEW.—We have received the Prospectus of this Musical publication for 1857. With the first number of January it commences its eighth year. It is devoted to music, reviews, criticisms, and general musical intelligence. It is published the second week of each month, at \$1 per annum, by Mason Brothers, 108 and 110 Duane street, New York.

FOR CHRISTMAS AND NEW YEARS.—The Mammoth Pictorial Double Brother Jonathan is already in the field, and is filled, as usual, with large and spirited pictures for the Christmas Holidays. Published by B. H. Day, 48 Beekman street, New York. Send 12 cents (postage stamps or money) and you will get this elegant picture sheet free of postage.—Nine are sent (post paid) for One Dollar; or Eleven, if not postpaid.

LIEN. GEN. SCOTT'S annual report to the War Department as General in chief of the army is published. It is dated at the headquarters in New York, Nov. 18, and is very short, as the general state of the army is reported by the Adjutant General. He renews the suggestions for the provision for the retirement of supernumerary officers; insists upon the increased compensation to commissioned officers; presents again his plan of relief to officers by a service ration for every three years, instead of every five; and proposes an amendment of the pension law, so as to place the army on as good a footing as the navy.

COUNTERFEITS on the Bank of Harrisburg, the Columbia Bank and the Girard Bank, have made their appearance. Those on the Harrisburg Bank are 10's, and are executed with sufficient skill to deceive persons who are not familiar with the genuine notes.

STICK A PIN HERE!—Fillmore lost his own State, New York; Donelson lost Tennessee, and now, (as Gen. Walker elegantly expressed it,) the “amber of Gen. Jackson's greatness” alone preserves him from oblivion. Dayton lost New Jersey, and Fremont has lost California. On the other hand, Buchanan recovered Pennsylvania for the Democracy; and Breckinridge redeemed Kentucky from Know-Nothingism. These comparisons tell more and stronger in favor of the Democratic candidates, than pages of eulogy.

A merry, merry Christmas! to all our patrons and friends.

CHRISTMAS.

The annual festival of all Christendom is approaching; and throughout the world there will be merry making and festivity among every Christian people. In the United States the mode of observing Christmas varies somewhat from the modes of the old world, and varies also in different sections of the Union. In New England, for instance, it is scarcely observed, except by the religious services of the Roman Catholic and Protestant Episcopal churches. The old Puritan antipathy to such observances has not yet entirely died out, and Thanksgiving Day is more of a festival and holiday than Christmas. In New York the day is more generally observed, but it is less of a holiday than New Year's Day.

In Pennsylvania, where the English and German sentiments both survive, there is probably a more marked and universal regard for Christmas than in any State of the Union. Here there is scarcely a house that has not its Christmas tree; scarcely a family where the children's stockings are not hung up; scarcely a household that does not collect its scattered members around the Christmas dinner table, where roast turkeys, mince pie, plum-pudding, and other traditional dainties are served up. In the counties where the German population prevails there are still kept up some of the quaint old customs, such as the Christmas eve visit of Kriss-Kingle (a corruption of *Christ-Kind*) with gifts to scatter among the juveniles. But these visits are often only boisterous frolics, in which men and boys, in masks and fantastic dresses, and carrying bells and horns, terrify rather than delight the hearts of young folk. The custom of interchanging gifts on Christmas Day is almost universal in Pennsylvania, and it prevails more or less in Ohio and other States which have been largely settled by Pennsylvanians. In the North Western States, whose inhabitants of American birth are chiefly from New England and New York, Christmas is regarded with no more general respect than it is in the States from which they were settled.

In Virginia and the Carolinas, and indeed throughout the South, there is a very generous and hearty observance of the Christmas holidays. The negroes are indulged much more liberally than at any other period of the year, and their merry-makings constitute one of the pleasantest features of the season. At the same time, their masters' houses are scenes of festivity, and among the wealthier planters there are displays of that lordly hospitality that is recorded of the old English barons, whose habits and mode of life are thought by some modern English writers to have somewhat resembled those of the Southern planters.

An English writer has entered with some learning and care into the history or traditions of Christmas and its observances. He says that December, which was named by the Romans because it was the tenth month from March, with which their year began, was called by our Anglo-Saxon forefathers *Christmonad*—because in this month Christ was born—*Wintermonth*, or *Midwintermonth*, or *Giul Evra*, meaning the first or former Giul. It was the feast of Thor, and was celebrated in the *Mother-night*, that is to say, at the winter solstice.

In the primitive church Christmas Day was always observed as a Sabbath, and hence like other Lord's Days it was preceded by an eve or vigil as an occasion of preparing for the day following. No festival of the church was attended by more popular superstitions and observances, the ceremonies of the Saturnalia from which it was derived being improved upon by Christian and Druidical additions. The day of this vigil was passed in the ordinary manner, but with the evening the sports began; about seven or eight o'clock hot cakes were drawn from the oven; ale, cider, and spirits went freely round; and the carol-singing commenced, which was continued through the greater part of the night.

The connexion of the festival with the Roman Saturnalia has never been disputed by those competent to form a judgment, and in some existing observances in Franconia the traces of it are undeniable. In the nights of the three Thursdays preceding the Nativity, the young of either sex go about beating at the doors of the houses, singing the near birth of our Saviour, and wishing the inhabitants a happy new year, for which in return they are presented with pears, apples, nuts, and money. With what joy in the churches not only the priests, but the people also, receive the birth-day of Christ, may be inferred from this—that the image of a new-born child being placed upon the altar, they dance and chant as they circle round it, while the elders sing.

In addition to what has been here advanced, we have the unquestionable authority of Bede for asserting that it had been observed in England long before by the heathen Saxons. They called it, he says, the *Mother-Night*, or *Night of Mothers*, and probably on account of the ceremonies used by them during their vigil. But in fact, though particular portions of this festival may be traced to the Romans or to the ancient Saxons, the root of the whole affair lies much deeper, and is to be sought in far remoter periods. It was clearly in its origin an astronomical observance, to celebrate the winter solstice and the consequently approaching prolongation of the days, as is demonstrated by the emblematic Christmas candles and Yule-logs, the symbols of increasing light and heat. These Christmas candles, though now out of date, were at one

time of an immense size, and not a few in number, the houses being very generally illuminated with them. The Church, too, adopted the same custom, but gave especial reasons of its own for such observance; the apostles, as they explained it, were the light of the world, and as our Saviour also was frequently called the *light*, so his coming was typified by these emblems. In the buttery of St. John's College, Oxford, there is yet to be seen an “ancient candle-socket of stone, ornamented with the figure of the *Holy Lamb*. It was formerly used to burn the Christmas candle in, on the high table, during the twelve nights of that festival.”

For similar reasons they lighted the *Yule-log*, or *Yule-log*, for the words are synonymous. On these occasions the log was usually as large as the hearth would admit of, or the means of the rejoicers could supply, and in some of the northern counties of England, so long as the log lasted, the servants were entitled to ale at their meals. At one time custom prescribed that it should be lighted with a brand of last year's block, which had been carefully put by and preserved for that purpose, as we find it pleasantly recorded by Herrick:

Come bring with a noise
My merry, merry boys,
The Christmas log to the fire;
While my good dame, she
Bids ye all be free
And drink to your heart's desiring.
With the last year's brand
Light the new block, and
For good success in his spending,
On your psalteries play
That sweet luck may
Come while the log is teeming (kindling).

It is also requisite that the maidens, who blow a Christmas fire, should come to the task with clean hands.

Wash your hands, or else the fire
Will not tend to your desire;
Unwash'd hands, ye maidens know,
Dead the fire though ye blow.

A custom no less general is the dressing up of houses, particularly in the halls and kitchens, with branches of holly, ivy, bays, and rosemary, the two last mentioned being, however, in much less frequent use than the former. Nor must the mistletoe be forgotten in this record of Christmas festivities; for, whatever it may do in these refined days, it used to play a conspicuous part in England less than a century ago, when it was regularly suspended both in hall and kitchen, that the young folks, of whatever rank, might duly kiss and be kissed beneath its mystic branches.

In Yorkshire many of the old customs belonging to this day existed a few years ago, and are still to be found in some of the remoter parts. One never-failing remnant of the olden time was the *cheese*, which had been especially made and preserved for the occasion. This was produced with much ceremony by every rustic dame, who, before she allowed it to be tasted, took a sharp knife and scored upon it rude resemblances to the cross. To this were added the mighty vassal-bowl brimming with *lambenool*, and firmly made of barley-meal, which last was also an essential of the breakfast-table. At Ripon, in the same county, the singing boys used on this day to “come into the church with baskets of red apples, with a sprig of rosemary stuck in each, which they present to all the congregation, and generally have a return made them of 2d., 4d., or 6d., according to the quality of the lady or gentleman.”

There is much doubt as to the origin of Christmas Day. The earliest churchman who makes any mention of it is Theophilus, bishop of Antioch, about the year 170, in his paschal letter, and for the first four centuries it was far from being universally celebrated. It is even a matter of great uncertainty when it should be kept, and Cassian tells us that the Egyptians observed the Epiphany, the Nativity, and Baptism of Christ on the same day, while modern chronologists, at the head of whom is Scaliger, agree that Christ was born at the end of September or the beginning of October, about the time of the Jewish Feast of the Tabernacles. The doubt about the date of the Saviour's birth has been assigned as a reason for opposing the observance of Christmas Day. But it is as well to observe the 25th of December as any other day, and at all events, the custom is so general, that it will probably never be disturbed.

In the earlier ages this day was called in the Eastern Church the *Epiphany*, or *Manifestation of the Light*, a name which was subsequently given to *Twelfth Night*, as we have already mentioned. On this occasion it was used allusively to the birth of Christ, and hence also came the custom, which prevailed in the ancient church, of lighting up candles at the reading of the Gospels even at mid-day, partly to testify the general joy, and partly to symbolize the new light that was shining on mankind. Among the Anglo-Saxons this day was the beginning of the year; and in the shows of a later, but still remote, time, Christmas was personified in his pageant by an “old man hung round with savory dainties.” No sooner had midnight passed, and the Day of the Nativity commenced, than the people hastened to welcome it with carols, and these were generally sung with some others from the Nativity to the Twelfth Day, the continuance of Christmas. In the present day the place of the carols is supplied by tunes played just before midnight by the so-called Waits, whilst the carols themselves are annually published in the humblest form and with the coarsest wood-cuts for the amusement of the people. On the Christmas Day these carols used at one time to take the place of psalms in the churches, and more

particularly at the afternoon service, the whole congregation joining in them. At the end of the carol the clerk would declare in a loud voice his wishes for a merry Christmas and a happy new year to all the parishioners.

Most of these old customs have become extinct in these modern matter-of-fact times; but Christmas has still its pleasant and refreshing festivities, and there is still a shade of poetry and religion in its gayeties that we should strive to cherish and cultivate by every means in our power.

Lancaster Bank.

The stockholders of the Lancaster Bank held a third meeting on Saturday 13th, inst. The following proposition was adopted by a unanimous vote:

A capital of \$400,000 to be subscribed in shares of \$50 each, to be paid in on the 1st of April, 1857, in the circulation of the Bank, checks of depositors at par, or old shares at the rate of \$5 each.

The old stock not given in payment of new, to get its proportional share of the old assets, after payment of the debts, under an account kept by the Bank.

Depositors to accept certificates at three years, with interest, payable annually. The present holders of circulation are desired to take certificates of deposit, payable in equal instalments, in one, two and three years, with interest—the circulation held by them to be deposited with a trustee, (some other bank) as collateral.

Bank to open as soon as its liabilities are absorbed or postponed under this arrangement.

It was stated that there was now but little over \$400,000 actual circulation; and the opinion prevailed that a re-organization of the institution, if it could be done legally, was the only course by which the depositors, as well as the note-holders, could be saved from loss. The books were at once opened, under the proposition adopted, and up to three o'clock, three thousand one hundred shares of the new stock had been subscribed; and a committee of twenty-five was appointed to obtain subscriptions in the city and county.

THE TRUTH TOLD AT LAST.—The other day the following found its way into the columns of the New York Herald:

“Our honest and amiable cotemporary of the *Tribune* seems to think that the entire assets of the Republican party, which recently failed in business, belongs exclusively to them.”

The following is the response of the *Tribune*:
“By no means! As the principles of the *Herald* are among those ‘assets,’ we entreat whoever may have them in charge to dispose of them elsewhere than in this quarter. They don't ‘belong to us,’ ‘exclusively’ nor ‘inclusively.’”

This is a “good lick,” and well deserved by the *Herald*. No one knows better than Greely what the principles of Bennett are, and what he received to join the Fremont movement.

The New York Mirror, in reference to this matter says:—“There are symptoms of a rupture of the *entente cordiale* between the recently formed triangular alliance of the *Herald*, *Tribune* and *Times*. The great political battle being over, the ‘united powers’ begin to resolve into their original antagonisms. The *Tribune* repudiates the *Herald's* interests in the ‘assets’ of the Republican party, and the *Herald* accuses the *Times* of being ‘a stock-jobbing organ.’ By and by, we fear the patched up ‘treaty of amity’ between these jealous ‘sides of the triangle’ of New York journalism will be among the pleasant things that were; and the parties to the late amnesty will be pitching into each other ‘like sixty.’”

THE TESTIMONY OF A POLITICAL OPPONENT.—The Albany Evening Journal, one of the leading organs of the Black Republican party, thus speaks of the retiring administration:

“It is but simple justice to say that, so far as the financial interests of the country are concerned, they have been managed with ability and integrity. Though over-ruled frequently in matters of appointment, the President has stood by Governor Marcy in his enlightened and fearless discharge of the responsible duties of the State Department.”

Contrasted with the administration of Tyler and Fillmore, in all that concerns personal self-respect, and in all that belongs to the proprieties of high station that of Gen. Pierce presents a clear record. Nothing of the nepotism of those eras disgraces the present. Gen. Pierce has not followed the bad example of hunting up and pensioning all sorts of relatives, partners and dependants. The Post Office Department has not been, as when in the hands of Fillmore, Hall, and Haven, a convenience for political lazaroni. Nor has there been during General Pierce's administration either a ‘back-stair’ entrance to the White House, or a ‘kitchen cabinet.’”

ALMOST UNANIMOUS.—A great “fuss” is made by the Republican presses because a few dunces in the South talk about re-opening the slave trade.

The Southern Commercial Convention is in session at Savannah. Nearly six hundred delegates were appointed to it. A member introduced a resolution in favor of re-opening the slave trade.

It was laid on the table by an “almost unanimous” vote.

Is not that a “settler” for the South Carolina Governor?

What folly next?

A New York correspondent writes:—“One of our rich merchants—a man of the fortune of a million and a half—a resident on the Fifth Avenue—connected with one of the first houses in New York, was carried yesterday to the Insane Hospital. He is another illustration of what our city shows in many lamentable cases of the danger of over attention to business.”

Stock Gamblers.

The New York Times gives the following rather bold, but doubtless truthful account of the stock gambling business in New York city. It will be seen that it gives the *Herald* anything but a good name in connection with the business. Jacob Little, too, is made out pretty much of a rogue; and stock gamblers generally come in for a pretty severe drubbing. We may learn from it, too, whence come most of the alarms and financial panics that so frequently trouble the country. But here is the article from the *Times*:

“Jacob Little was a gambler in stocks. He generally selected the leading Railroad stocks of the country to bet upon, and he always bet that, in spite of all appearances to the contrary, they were substantially worthless. The way he got at it was to agree, at the end of twenty, thirty, sixty or ninety days, to deliver them at a price far below their apparent value. Having made his bet, his next endeavor was to win it. He must manage in some way to break down the public impression that the stocks had any value at all. To bring this about he must first seem to believe it himself, and show that belief by betting still more largely, just as a gambler in politics makes a large bet to look small one. So he would go on day after day, offering stock upon stock at the lowest prices, and the natural effect would be to lead outsiders to believe that the stock was worthless, else it would not be sold so low.

But other tricks must aid the game.—Panics in the money market are always of service, and a newspaper is always useful in manufacturing a panic. Mr. Little, and the class of Brokers who gambled in his wake, accordingly secured the *Herald*, which, as it lives upon panics, had a taste for the service and was easily retained. Its money column was always open to these men—indeed was often filled with matter written at their dictation. When he happened to be betting, especially high, the columns of the *Herald* would contain a flaming announcement that the whole country was upon the brink of ruin—that awful explosions were at hand—that railroad dividends were all made from borrowed money—and that the whole country was on the eve of a universal crash. Sometimes the failure of a bank, or the scoundrelism of a railroad officer or a bank cashier, would afford the occasion for these horrid outcries, and give them a kind of plausibility to the public ear. Often they were sheer fabrications—falsehoods manufactured out of whole cloth, like the *Herald's* announcement of immense defalcations in several of the City Banks a year or two ago, for which there was not a shadow of foundation, and which were put forth for the sole and exclusive purpose of creating a panic, alarming all *bona fide* buyers of stock, depressing their price, and thus enabling Jacob Little and his tribe to win their bets. Precisely this game has been played over again. Men of sense see through it, but, unfortunately, neither the stock market nor the *Herald*, rely upon men of sense; there are plenty of fools to be duped by the knaves who operate in both—and so the end is accomplished. Prices are knocked down for a day or two—Jacob wins his bets—pockets the profits, and prepares a new scheme of operations for the next day.

So he has gone on for months and years—until his bets amounted to millions, embracing all the leading Railroad Stocks of the country. Of course his system of operations, his bold betting, his circulation of false rumors, his creation of panics, his incessant accusations through the *Herald* of fraud and rottenness, backed by suppression or falsification of official facts and figures, for a long time accomplished his objects, kept the prices of all these stocks far below their real value, harassed and impoverished the widows and orphans who owned them, and put the large profits of the unprincipled game into his own pocket.

But fraud and delusion, however bold, cannot last always. The public mind has its periodical fits of sanity. A pressure of this sort, kept up for a year or two, is uniformly followed by a reaction. Facts and figures become too strong even for the most gigantic exclamation points, and the panics of the *Herald* are seen through. Prices won't go down at Jacob's bidding. Stocks stand obstinately at something nearer their real value than suits his purposes. He can't buy them as he has agreed to sell them. Consequently, the profits promise to go out of his pocket, instead of coming in. Whereupon he walks coolly into the Board amongst the men he has been betting with, and tells them he can't fulfill his stipulations. As the law ignores such contracts and refuses to enforce them, he has everything in his own hand. Those who have been betting with him must accept whatever terms he sees fit to offer. So he has no difficulty in making an arrangement with his creditors; backs out of all his bets, and proceeds forthwith to organize the programme of a new campaign.

“This is the plain English of Jacob Little's ‘failure.’ It is the failure of a stock gambler—a man who bet on the prices of other people's property—who pockets whatever he makes and repudiates what he loses, when his losses become heavy enough to make it an object. We have nothing to say about the morality of the business. Men eminent in morals and religion generally succeed best in it—for their ostensible virtue is so much capital for a business which needs it. We can recall the names of half a dozen of the leading operators in precisely this kind of business, who are the pillars of large and fashionable churches—who would not open a business letter on Sunday, nor put their feet into a theatre, sooner than they would walk into the fire. It is pleasant to see so doubtful a calling redeemed and dignified by so much sanctity. Whether the sanctity profits equally by the partnership, it is not for us to judge.”

POPULAR VOTE FOR PRESIDENT.—The New York Journal of Commerce has a table, which contains, in effect, the whole vote of the United States for President, except a few counties, townships, plantations, &c., which were excluded on account of informality, or were returned too late to be counted, or not returned at all. Omitting these, the total vote

For Buchanan, is	1,850,766
For Fremont,	1,336,815
Buchanan over Fremont,	322,971
Buchanan & Fillmore over Fremont,	1,393,097
Fremont & Fillmore over Buchanan,	347,195
Fillmore's vote is	870,146
Total number of votes returned in season to be counted,	4,066,727
Exclusive of a few hundred votes for Gerrit Smith,	
Buchanan's vote is larger by a quarter of a million than was ever before given for a Presidential candidate.	

FROM UTAH.

Judicial Charge Against Polygamy.—The United States Laws to be Enforced Against It.

At the July Term of The First Judicial District Court for Utah Territory, held at Genoa, in Carson county, Judge Drummond charged the Grand Jury very forcibly and earnestly upon the following among other sections of the Criminal Code:

“And now, gentlemen of the Grand Jury, it becomes my duty to call your special attention with strict care, to the following section, viz: Sec. 33, found on page 187 of the revised statutes of the United States, for A. D. 1855, which reads as follows:

“If any man or woman, not being married to each other, lewdly and lasciviously associate and cohabit together, or, if any man or woman, married or unmarried, is guilty of open and gross lewdness, and designedly make any open and indecent exposure of his or her person—every such person so offending shall be punished by imprisonment, not exceeding ten years and not less than six months, and a fine of not more than a thousand dollars, or both, at the discretion of the Court.” You will now remember that you have each taken a solemn oath before God and those witnesses, that you would “true presentment make of all such matters and things as should be given you in charge, or otherwise come to your knowledge touching the present service.”

This section, therefore, I give you in charge, with an ardent desire that you will cast off all priestly yokes of oppression, and studiously and honestly do your duty, without fear, favor or affection, wholly unbiased. As there is no statute law in the Territory regulating marriage, or touching the subject directly or indirectly, it only remains for me to say that all these ceremonies by the people of this Territory called “sealing,” are anything other in the law than a legal marriage ceremony. In the foregoing section the Legislature has thought proper to pass a stringent law of a criminal character for the punishment of open lewdness; this, indeed, was wise and humane on the part of those legislators, and to us it seems that the Legislature thereby intended to provide a remedy for the correction of that crying and most loathsome, barbarous, cruel, black and degrading evil, which seems to be one of the cardinal doctrines of the church prominent in power in this Territory, Polygamy; or, at least, if they did not intend it, they have virtually done, what should have been done many years since. The law is found in the book; and you as well as I are solemnly bound to give it force and utility.

It is wholly useless and noontide madness for the Legislature to pass laws, and for the Federal Government to send judges and attorneys here to execute those laws, if the mandate of one man, clothed with a priestly power, and wholly unlearned in the science of the law, is to be permitted to thwart not only the action of the Legislature of the Territory, but boldly and openly bid open defiance and sportive rebellion against the federal authority of the United States, and dictate to Grand Jurors when to find bills of indictment, and when not. These things cannot be endured in a Republican Government. All these men, therefore, who have a multiplicity of women residing with them, at the same house, or at the same harem, are subjects for your investigation. I have already instructed you, that there is no law in this Territory authorizing the issuing of marriage license, or authorizing any one to perform marriage ceremonies, either in or out of the Church; and much as you may regret to do so, it is nevertheless your duty to respect the law of the land, and prefer bills of indictment against all such as have been illegally married in some other country, and particularly when two or more women are cohabiting with the same man. These instances are too often seen and too much encouraged by the Church here, to insure respect from the civilized world, either at home or abroad; and even barbarous minds in your own country revolt at the sickening and truly heart-rending spectacle of the masses of this Territory. Duty follows you, gentlemen, in all the walks of life, at home and abroad, in the family circle, at the ballot-box, at your daily Christian devotions, and prominently here, where the interest of the crushed and down-trodden appeal, in thunder tones, for relief at the hands of law.”

A Withering Rebuke.

To the charge of the *Cleveland Herald*, that Mr. Buchanan owes his election in part to “a drove of abject slaves to the priestly dictation” of the Roman Catholic Church, the *Cleveland Plaindealer* replies:

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

STATE FINANCES.—We learn from a public statement of the State Treasurer, that the receipts in the State Treasury from the first days of December, 1855, to the 30th day of November, 1856, from all sources, were:

\$5,378,240 33	
Balance of available funds in Treasury, Dec. 1, 1855,	\$1,243,697 31
The expenditures during the same period amounted to	\$6,621,937 64
Leaving an available balance in the Treasury, on the 30th November, 1856, of	\$5,377,143 22
	\$1,344,795 42

Vice stings even in our pleasures; but virtue consoles even in our pains.

Superstitions would soon die, if so many old women did not act as nurses to keep them alive.

Keep your temper in disputes. The cool hammer fashions the red-hot iron into any shape needed.