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## FORGIVE AND FORGET.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY."  
When streams of unkindness as bitter as gall,  
Bubble up from the heart to the tongue,  
And meanness rising in ferment and thrall,  
By the hand of Ingratitude wrong—  
In the heart of injustice, unwept and unfair,  
While the anguish is festering yet,  
None, none but an angel of God can declare  
"I can forgive and forget."  
But if the bad spirit is chased from the heart,  
And the lips are in penitence steeped,  
With the wrong so repented the wrath will depart,  
Though scorn on injustice were heaped;  
For the best compensation is paid for all ill,  
When the cheek with contrition is wet,  
And every one feels it is probable still,  
At once to forgive and forget.  
To forget? It is hard for a man with a mind,  
However his heart may forgive,  
To blot out all perils and dangers behind,  
And but for the future to live;  
Then how shall it be? For at every turn  
Recollection the spirit will fret,  
And the ashes of injury smoulder and burn.  
Though we strive to forgive and forget.  
Oh! hark! my tongue shall the riddle unravel,  
And mind shall be partner with heart,  
While these to thyself I bid conscience reveal,  
And show thee how evil thou art;  
Remember thy follies, thy sins and thy crimes—  
How vast is that infinite debt?  
Yet Mercy hath sworn by seventy times  
Been swift to forgive and forget.  
Bread not on insults or injuries sold,  
For them are injuries too—  
Count not the sum till the total is told,  
For that art unkind and untrue;  
And if thy haecens are forgotten, forgiven,  
Now mercy with justice is met;  
O, who would't gladly take lessons of Heaven—  
Nur learn to forgive and forget?  
Yes, yes, let a man when his enemy weeps,  
Be quick to receive him as friend;  
For thus on his head in kindness he heaps  
Hot coals—to refine and amend;  
And hearts that are Christian more eagerly yearn  
Over lips that, once bitter, to tenderness turn,  
And whisper "forgive and forget!"

## THE SLIGHTED SCHOLAR.

Cases like the one I am about to relate are much too frequent in our country, and they are such, too, as should be guarded against by all who have an interest in education. The incident was brought to mind by hearing a complaint made by the parent of a poor boy, who had been grossly neglected by the teacher of the village school, neglected simply because he was poor and friendless!  
Many years ago, when I was a small boy, I attended a school in the town of —. Among the scholars there was a boy named George Henry. His father was a poor drinking man, and the unfortunate boy had to suffer in consequence. George came to school habited in ragged garments—but they were the best he had; he was rough and uncouth in his manners for he had been brought up in that manner; he was very ignorant, for he had never had an opportunity for education.  
Season after season, poor Geo. Henry occupied the same seat in the school room—it was a back corner seat, away from the other scholars—and there he thumbed his tattered primer. The ragged condition of his garb gave a homely cast to his whole appearance, and what of intelligence there might have been in his countenance, was belocqued by the "outer covering" of the boy. He seldom played with the other children, for they seemed to shun him; but when he did, for a while, join with them in their sports, he was so rough that he was soon shoved off out of the way.  
The teacher passed the poor boy coldly in the street, while other boys, in better garbs, were kindly noticed. In the school young Henry was coldly treated. The teacher coldly neglected him, and then called him an "idle blockhead," because he did not learn. The boy received no incentive to study, and consequently he was most of the time idle, and idleness beget a disposition to while away the time in mischief. For this he was whipped, and the more idle and careless he became, and the more he was neglected by the teacher, and simply because he was poor and ragged, and with a sort of sullen indifference, sharpened at times by feelings of bitterness, he plodded on his dark thankless way.  
Thus matters went on for several years. Most of the scholars of George Henry's age had passed on to the higher branches of study, while he, poor fellow, still spelled out words of one or two syllables, and still kept his distant seat in the corner.—His father had sunk lower in the pit of inebriation, and the unfortunate boy was more wretched than ever.  
The look of clownish indifference which had marked his countenance, was now giving way to a shade of unhappy thought and feelings, and it was evident that the great turning point in his life was at hand. He stood now upon the step in life from which the fate of after years must take its cast.  
At this time a man by the name of Kelly, took charge of the school. He was an old teacher, a careful observer of human nature, and a really good man.—Long years of guardianship over wild youths had given him a bluff authoritative way, and in his discipline he was strict and unwavering.  
The first day he passed in the teacher's desk of our school was mostly devoted to watching the movements of the scholars, and studying the dispositions with which he had to deal. Upon George Henry his eyes rested with a keen, searching glance but evidently made little of him during

the first day; but on the second day he did more.  
It was during the afternoon of the second day that Mr. Kelly observed young Henry in impaling flies on the point of a large pin. He went to the boy's seat, and after reprimanding him for his idleness, he took up the dirty, tattered primer from his desk.  
"Have you never learned more than is in this book?" asked the teacher.  
"No, sir," drawled George.  
"How long have you attended school?"  
"I don't know sir. It's ever since I can remember."  
"Then you must be an idle, reckless boy," said the teacher, with much severity. "Do you realize how many years you have thrown away? Do you know how much you have lost? What sort of man do you think of making in this way? One of these days you will be old to go to school, and then while your companions are seeking some honorable employment, you will be good for nothing. Have you parents?"  
"Yes, sir," answered the boy, in a hoarse subdued voice.  
"And do they wish you to grow up to be an ignorant worthless man?"  
The boy hung down his head and was silent; but Mr. Kelly saw two great tears roll down his cheeks. In an instant, the teacher saw that he had something besides an idle, stubborn mind to deal with in the ragged scholar before him. He laid his hand on the boy's head, and in a kind tone he said,  
"I wish you to stop after school is dismissed. Do not be afraid, for I wish to assist you if I can."  
George looked wonderingly into the master's face, for there was something in the tone of the voice which fell upon his ear that sounded strangely to him, and he thought, too, as he looked around, that the rest of the scholars regarded him with kinder countenances than usual. A dim thought broke in on his mind that, from some cause, he was going to be happier than before.  
After the school was dismissed, George Henry remained in his seat till the teacher called him to his desk.  
"Now," said Mr. Kelly, "I wish to know why it is that you have never learned any more. You look bright, and you look as though you might make a smart man.—Why is it that I find you are so ignorant?"  
"Because nobody ever helps me," replied the boy. Nobody ever cares for me, sir, for I am poor.  
By degrees the kind-hearted teacher got the poor boy's whole history, and while generous tears bedewed his own eyes, he said:  
"You have been wrongly treated, Geo.—very wrongly; but there is yet time for redemption. If I will try to teach you will you try to learn?"  
"Yes—O yes," quickly uttered the boy in earnest tones. "Yes—I should love to learn. I don't want to be a bad boy," he thrillingly added, while his countenance glowed with unwonted animation.  
Mr. Kelly promised to purchase books for the boy as he could learn to read them, and when George Henry left the school-room his face was wet with tears. We scholars, who had remained in the entry, saw him come out, and our hearts were warmed towards him. We spoke kindly to him, and walked with him to his house, and his heart was too full for utterance.  
On the next day, George Henry commenced studying in good earnest, and the teacher helped him faithfully. Never did I see a change so radiant and sudden as that which took place in the habits of the poor boy.  
As soon as the teacher treated him with kindness and respect, the scholars followed the example, and the result was, that they found in the unfortunate youth one of the most noble-hearted, generous, accommodating, and truthful playmates in the world.  
Long years have passed since those school-boy days. George Henry has become a man of middle age, and in all the country there is not a man more beloved and respected than he is. And all is the result of one teacher having done his duty.  
You who are school teachers, remember the responsibility that devolves upon you. In this country of free schools, there should be no distinction between classes. All are alike entitled to your care and counsel, and the more weak the child, the more earnest should be your endeavor to lift him up and aid him.

①—The Indiana State Sentinel advises the holders of the Notes of the Northern Bank of Indiana, at Logansport, and the Bank of Connersville, lately suspended, not to sacrifice them, as the securities on file in the Auditors of State's office are amply able to protect the bill holders.  
②—It is stated by the Louisiana Missionary, that the late Missouri conference of the Methodist E. Church, South, extended its jurisdiction over Kansas Territory, and appointed Rev. Andrew Monroe, Elder for the Territory, with a full complement of ministers.

## THE TEMPTER.

BY H. M. KIRK.  
Temptation! O, a withering blight,  
Fall on thy base dishonored head!  
Accuse! enchainment, from my sight,  
Thy hands with crime are fully red,  
As those the culture to its prey,  
That rust on our bleeding hearts;  
Despair and pain mark thy way,  
And aching peace from the departs.  
Thou seemest harmless as the dove—  
Thou smilest as the angels smile;  
And yet thy lips that talk of love,  
And hope, and innocence, beguile;  
Thy soul is sin's detested thrall;  
Where he an iron scepter wags;  
Thou lovest joy's last, feeble gleam,  
And sinking hope's expiring rays.  
Thou walkest forth amid the pure  
With saintly looks, in garments white,  
To lead the feet that walk secure  
In virtue's way, where all is night;  
Where infancy and vice stand up,  
While stern pleasure sweetly calls.  
There is a contagion in thy breath,  
Which kind promises behind thee stand;  
The key that opens the gates of death,  
Is etched upon in thy right hand,  
The olive branch that seeks thy head,  
Is o'er the hidden eyespess wound;  
Thy footsteps fall above the dead,  
And still fresh victims spread around.  
The young, the innocent, the fair,  
Swiftly to thy embraces fly,  
As birds haste to the flower's snare,  
Or flutter to the serpent's eye;  
Thou changest hopes to dreadful fears,  
From late and sweet joy to weep,  
Health to disease, and sweetest tears  
O'er pale and wasted cheeks to flow.  
Thou leadest us to poisoned springs,  
In rocky places thy serpent wings;  
Thou hast a deadly, joy to weep,  
Health to disease, and sweetest tears  
O'er pale and wasted cheeks to flow.  
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From the Front Royal (Va.) Zion's Advocate.

## THE CATHOLIC QUESTION.

The public mind is much agitated at the present crisis upon the subject of Catholic supremacy in the United States; and so formidable has "Holy Mother" become in the "land of the free, and the home of the brave," in the estimation of many of our citizens, that the ordinary mode of warfare—argument and free discussion—is considered entirely too inefficient to arrest the progress of the *old lady*, and hence secret societies have been formed to operate against her.  
With this subject, *politically*, we have nothing to do in the Advocate, but in its bearings upon the church, and as incidentally embraced in its history, we have something to say; and viewing it in all its length and breadth, according to the strength of our vision, we frankly confess that we see nothing to warrant the cry of alarm and awful foreboding of the "Au To Da Fe," and *inquisition*, that seem to be coming up from every quarter. We do not appear as the advocate, nor even the apologist, of the Catholics. As *religionists* they appear in history, and judging of the future by the past, and with their plea of *infallibility*, we feel perfectly safe in assuming that they seek, and *must always seek*, to obtain the reins of government, and that whenever and wherever they succeed they will persecute all dissenters; but in this they do nothing more than *Protestants* have always done when similarly situated; for we submit this as a truism, sustained in all faithful ecclesiastical history, THAT ANY DENOMINATION THAT WOULD SEEK FOR OR AGREE TO A UNION WITH THE STATE WOULD PERSECUTE ALL NON-CONFORMISTS, IF THEY HAD THE POWER. The very fact that they are willing to form such an incestuous connection shows the prevalence of the same spirit that was in her who rode upon the scarlet-colored beast, and within whose borders was found the blood of the saints, though it may be under the imposing name of *Protestants*.  
The "Established Church of England" persecuted dissenters in this country, when the colonies were under the Crown, even to stripes, imprisonment, and death, which is but the legitimate fruit of the Union of Church and State, no matter when or by what name it is formed; and the spirit is as cleverly and as distinctly developed without such establishment, as under it when one order is found systematically persecuting another on account of their religious sentiments; and this is now being done alike by Catholics and Protestants, if we may credit the current newspaper reports of the day; and therefore there is little to choose between them as *Papish Catholics* or *Papish Protestants*; they are of kindred spirit, though of different names, and hostile to each other.—The church of Christ, however, has never persecuted any for dissenting from her views, and never will; and any spirit that would persecute even a Catholic, or an avowed infidel, and deny to him his just rights and privileges as a citizen in this country, is anti-Christian.  
No religious test shall be raised against any man under the constitution of the United States; and the Catholics, therefore, have the same rights here as the most favored, and none have any right to interfere with them on account of their religion. The plea of retaliation will not avail the *Protestant*, for, as he condemns the *Catholic* for persecuting dissenters, he has no right to allow in himself what he condemns in others; and no necessity can ever arise

in this country of wholesome laws to justify him in taking these matters in his own hands. If the Catholics commit overt acts by interfering with the civil or religious liberties of others, or otherwise violate the laws, let them be punished as *citizens*, according to law; but nothing can justify their opponents in assailing them on account of their religious sentiments, or to attempt by force of arms to prevent them from building houses of worship, and from assembling peaceably to worship in their own way. Protestants that do or allow these things, disarm themselves of the most effectual weapon they have against Popery; for what force will be found in their arguments, pointing to the history of the Catholic Church, that she has uniformly persecuted Protestants, if the Protestants do the same thing in return whenever they possess the power? At best it will be but an affair in which the litigants may mutually balance accounts. If the Catholics shall, by fair and lawful means, eventually obtain the majority in this country over all other denominations, why, then, according to the fundamental law of the land, it will be their right to govern, and to change that law, too, so far as to remove every impediment in the way of carrying out their cherished views.  
But this government must be subverted and the whole face and organization of society, before such a result can take place and by a glance at the statistics of the churches in the United States, which we compile from the report of the seventh census, it will be seen at once how utterly absurd and chimerical is the idea that such a result is probable, or even possible, upon the principles of human reason. "All things are possible with God," and should He give up our nation to judicial blindness and suffer them to work their own destruction, then the worst apprehensions might be realized. But we hope better things than that, as wicked as our people are, and that there are still enough of the righteous seed left among us to preserve the nation from such a dread calamity.  
There are in the United States, including the District of Columbia and the Territories, thirty-six thousand two hundred and twenty-one churches, by which we are to understand *houses of worship*, and thirteen million nine hundred and sixty-seven thousand four hundred and forty-seven under the head of "aggregate accommodations," by which is meant the total number of seats for individuals, or the congregations in the aggregate, including the members of the churches proper and all that attend worship, or that can be accommodated with seats. In this estimate there are one thousand two hundred and sixty-nine Roman Catholic churches, and seven hundred and fifty thousand nine hundred and eighty-three seats, leaving for all the other sects, which may properly come under the head of *Protestant*, thirty-four thousand nine hundred and fifty-two churches, and thirteen million two hundred and sixty-one thousand four hundred and sixty-four average accommodations. These embrace about twenty denominations, among which the Baptists, Congregational, Episcopal, Lutheran, Methodist, and Presbyterians, are the largest.  
Compared with the Catholics the Baptists outnumber them in churches about seven fold, and in their congregations four fold; the Methodists, in their churches, about nine fold, and in their congregations six fold; and the Presbyterians, in their churches, four fold, and in their congregations about three fold. The Congregationalists exceed them in the number of their churches upwards of four hundred, and about nine thousand in their congregations; and the Episcopalians exceed them about two hundred in their churches, and nearly equal them in their aggregate accommodations. It must be borne in mind that by the acquisition of New Mexico Territory there was an accession made to the numerical strength of the Roman Catholics of one hundred and forty-six churches and seventy-six thousand one hundred members, which is embraced in the estimate given; and as they now stand, all the other denominations combined (and though they differ among themselves, yet they make common cause against the Catholics) exceed the Catholics in their churches twenty-seven and a half per cent., and in their congregations eighteen and three-fourths; and with these data before us, how can any sane or reasonable man harbor the thought that we are in danger from Catholic ascendancy? Rather we should judge that those who have raised the hue and cry against the Catholics, under existing circumstances, have a squinting towards an alliance with the State, and would do the very thing they affirm is the design of the Catholics. At all events, we think it advisable—as perpetual vigilance is the price of liberty—to watch them as narrowly as we do the Catholics; for if we are to have a *State Religion*, we would as soon be under the *holy mother* as any of her daughters.  
①—Five ocean steamers have been lost during the present year, the melancholy list being as follows: The City of Glasgow, the Franklin, the Humboldt, the City of Philadelphia and the Arctic.

## SPEECH OF GOV. BIGLER.

We publish below the speech of Gov. Bigler, delivered in Washington city, on the evening of the 23d ult., at a complimentary serenade given to him. The sentiments of the speech are such as might be expected from the man. We recommend it to our readers, and feel proud that while Governor Bigler has been struck down by an unscrupulous enemy, he has the courage to raise his voice, in eloquent tones, in behalf of correct principles, and in defence of the constitution.  
Gov. Bigler said, that unprepared as he was for the occasion, he should feel himself unworthy of the personal respect of his friends were he to fail to acknowledge as best he could, a compliment so flattering and gratifying. It speaks (said he) a language more eloquent than words can express, and had excited the strongest emotions of his heart. Offerings of this kind to successful contestants for power and place are not uncommon; but such greetings to those about to retire from public life—to defeated candidates and prostrate principles—are less usual; for even in our day of disinterested friendship, the rising sun is more attractive to some than the setting. But Mr. B. said, he preferred to believe that the demonstration before him was more than a personal compliment to himself. He regarded it as intended to evince the attachment of the people present to the great principles which he had the honor to represent in the late gubernatorial canvass of Pennsylvania—as manifesting their confidence in the motto inscribed on the democratic flag now prostrate in the Old Keystone. Such sentiment and sympathy he could reciprocate most heartily. It is, said Mr. B., matter of congratulation that whilst the candidates of our party in that contest have fallen, not one word had been erased from the motto on the flag under which they contended—not one sentiment of Democratic truth had been abandoned—not one concession made to the enemy in the fight nor the slightest forbearance asked at their hands.  
Mr. B. described the contest in his State as one of an extraordinary character—one that in many of its phases stood without a parallel in the partisan struggles of the country. For the first time in our history secret and oath-bound societies, organized for the avowed purpose of controlling the political affairs, had entered the political arena. For the first time, too, we have witnessed the potent and mischievous workings of an institution against which the wise and sagacious Washington had warned the American people. He alluded to the mysterious operations of this organization, and said that, enveloped in mystery and dignified with the solemnity of oaths, its approaches were most insidious and seductive. He regarded it as well calculated to mislead, for the moment, the unwary and the weak. But he had an abiding confidence that mature reflection on the part of its members would work its dissolution. An institution whose tenets of faith are inimical to the laws of the land, and in derogation of the rights and dignity of a large class of American citizens, cannot long endure the scrutiny of an intelligent and just people.  
Against this, and all similar organizations, said Mr. B., the Democracy of Pennsylvania have taken most positive ground. They are against all secret societies to accomplish political ends, no matter by whom formed. The evil tenets of such organizations are too manifest said he, to long command the confidence of the people. They are moral as well as political. For an apt and eloquent description of the latter, he would refer his hearers to Washington's farewell Address. He looked upon this organization as a truly great machine, through the operations of which a few designing and skillful men could rule the masses with a rod of iron. Amongst the moral evils may be counted the opportunity, if not the necessity, which it presents for the practice of duplicity—its tendency to destroy that mutual confidence which should ever exist between members of this community—to corrupt and make bitter the channels of social intercourse—to stultify that free declaration of opinion and purpose, so essential to the promotion of intelligence, mutual confidence, and manly bearing—its restrictions upon the free and independent exercise of the elective franchise. Governor B. declared himself opposed to all societies of this kind; that he deprecated them as prejudicial to the dignity and welfare of the people, to the advancement of Christianity and republicanism—as inconsistent with the genius of our institutions and the American character. In a country where the people enjoy to such an eminent degree the freedom of speech and the liberty of discussion, there can exist no necessities for secret societies. If there be, said he, moral or political evils amongst us which demand correction, let the work be an open and a daylight business. Let it be applied in a manner consistent with the laws of the land and the character of the people. Let every man declare his opinions and intentions frankly and freely and endeavor, by fact and reason, to constrain his neighbors to the right. But let them shun an institution that teaches its members to say one thing and do another.  
Mr. B. said it was a painful reflection that the Democracy of Pennsylvania, go-

ing into the contest the advocates of the doctrine of self-government for the people of our Territories, with an avowal of their determination to sustain the constitutional rights of all classes and denominations of American citizens and each member of our national confederacy, and to see equal and exact justice meted out to all, should have been defeated. But that glorious party—the party of progress and the party of the Constitution—said he, are not vanquished or disbanded. There is still a solid phalanx of some 165,000 who have not yielded to the power of the new party, besides many men who were misled by the wily schemes of the enemy, and who will swell our ranks joined by many high-minded and independent whigs, who will prefer the Democratic to the new party; these united can redeem the Old Keystone from the rule of an unscrupulous man. He made no pretensions to prophecy, nor did he assume to penetrate further into the mysteries of the future than any other man, but he would venture to predict that the day was not remote when the principles which have just been prostrated in Pennsylvania will be vindicated and endorsed by the people—when the Democratic party will again be in the ascendency; and also that the policy of the Democracy in the contest of 1854 will constitute one of the brightest pages in the history of our party. It was not the first time that the Democracy have been defeated while contending for just principles and a wise public policy. This late contest, said Gov. B., will be recorded as another instance in which that party have contended for the right, regardless of the consequence, have preferred principles to unworthy success.  
Since the election, Mr. B. said, he had noticed with much interest, and in some instances with astonishment, the efforts of certain of the opposition press to save their party from the consequences of this fusion triumph. Conscious that some of the false issues which they had raised are likely to cost them dearly in the future, they are attempting to attribute the origin of these to the action of the Democracy. Dreading the ultimate effects of the intolerant doctrines that have just triumphed in Pennsylvania, and the frightful error of arraying one class of American citizens and one denomination of professing Christians against another, they are vainly attempting to escape a just responsibility. By what facts or process of reasoning this work is to be accomplished Mr. B. said he was at a loss to imagine. As yet he had seen no argument on this subject that could mislead the most dull of comprehension.—The Democracy did not in the late contest nor in any other, nor will they in the future, attempt to mingle matters of religion with politics. They have distinctly denounced all such attempts. As a member of that party, he had done so, and should continue to do so on all proper occasions; nor had he ever sought to conciliate any sect or class of people by tampering with their feelings or yielding to their prejudices.  
How these new questions arose in Pennsylvania can be readily discovered. The Whig Mayor of Philadelphia, in his inaugural address, had distinctly avowed the doctrine that a citizen born out of the country should not be trusted with civil office, and that he should make this principle a rule of action in the distribution of the patronage of his office. The Democratic party deny the justice of this doctrine, and insist that the guarantees of the Constitution must be scrupulously observed; that no administrative officer should lay down rules inconsistent with a just administration of the laws; that each American citizen, wherever born, should be permitted to enjoy all his rights and opportunities under the Constitution. Our opponents, who had thus commenced an aggression upon adopted citizens immediately raise the cry of "foreign influence," and charge that the Democracy are the special friends and apologists of our foreign population, and address themselves to the national prejudices of our people. We deny this allegation that we are the special guardians of any class of citizens. The Democratic party seek only to defend the Constitution, and to maintain that each citizen shall be permitted to enjoy the rights, privileges and opportunities which it guarantees to him. Were the encroachment made upon any other class of people the position of the Democratic party would not be changed. They would still insist upon a just administration of the Constitution. They would then be called the partisans of native-born citizens.  
Secret and oath-bound societies have been formed for the known purpose of abridging the constitutional rights of American citizens because of the place of their birth, and the rights of a certain religious denomination of people, whether born in America or elsewhere. The Democratic party again insist that the constitutional guarantees must be observed; that no citizen shall be proscribed from civil place because of his religious belief; and again a false charge is raised, to the effect that we are the apologists of the Catholic religion. We deny this allegation, said Mr. B. The Democratic party are the guar-