

# THE BRADFORD REPORTER.

ONE DOLLAR PER ANNUM INVARIABLY IN ADVANCE.

"REGARDLESS OF DENUNCIATION FROM ANY QUARTER."

VOL. XVIII.—NO. 36.

PUBLISHED EVERY THURSDAY AT TOWANDA, BRADFORD COUNTY, PA., BY E. O'MEARA GOODRICH.

## TOWANDA:

Thursday Morning, February 11, 1858.

### Selected Poetry.

#### COURTING IN CONNECTICUT.

Was Sunday night in Podunk valley,  
In clear, cold, wintry weather,  
Josh Perkins and his Sally  
Sat by the fire together.

Was no new-fashioned iron case,  
With fancy work adorning,  
But a real old-fashioned fire-place,  
On purpose made for warming.

The cracking wood in cheerful blaze  
Around the room was throwing  
Its heat and light in ruddy rays,  
And on their faces glowing.

The apples by the chimney rug  
Were slowly getting warmer,  
The cider in the potting mug  
Was bubbling in the corner.

A wooden settee firm and good  
Their loving forms supporting;  
Was made of seasoned white pine-wood;  
And just the thing for courting.

At one end Sally stuck like pitch,  
While Josiah seemed to far her;  
But after a while he gave a hitch,  
And got a little nearer.

She cast her eyes down—looked quite tame,  
Though very sweetly blushing;  
While all the blood in Josiah's frame  
Seemed to his face agushing.

He hitched again and got quite near—  
He could not then resist her;  
He called her his own Sally dear,  
Then bashfully he kissed her.

"Good gracious!" she gave a start from him,  
Her anger did not smother—  
She said "if you do that again,  
Now, Josiah, I'll tell my mother."

They soon made up, and she came back,  
And calmed her agitation;  
When last I saw them through the crack  
They were kissing like tarantula.

### Miscellaneous.

#### History of Tobacco.

Ages before the discovery of America, the natives in some parts of this continent had learned to seek sensual gratification in chewing and smoking tobacco; and the evidence of the employment of this narcotic, furnished by specimens of pipe-making found among the Mayan tribes, to a period long anterior to that of the first arrival at Cuba, Columbus being for the first time the strange phenomenon of a man drawing tobacco smoke into his mouth through a burning cigar. Hernandez de Toledo soon after introduced the plant into Spain and Portugal. John Nicot, after whom the plant has been named, sent the seeds to France about the year 1560. Sir Francis Drake, on returning to England with the Virginia colonists in 1586, introduced there the use of the article and about the year 1589, the Cardinal Santa Croce conveyed "the weed" from France to Italy. From these points it spread rapidly over almost the whole of the inhabited portions of the globe.

The plant is now cultivated and used throughout the whole extent of the United States, Canada, New Brunswick, Mexico, the Western Coast, the Spanish Main, Cuba, St. Domingo, Trinidad, Turkey, Persia, India, China, Austria, the Philippine Islands, Japan, Egypt, Algeria, the Canary Islands, and the Cape of Good Hope.

It was first opposed, then tolerated, then embraced, and finally eulogized. Dr. Paris remarks: "It has been successfully opposed and commended by physicians; condemned and eulogized by priests and kings; and presented and protected by government." King James the first of England, and his successor Charles prohibited its use under severe penalties. Queen Elizabeth published an edict against its use. In 1593, Shah Abbas prohibited its use in Persia, by penal statutes. In 1642, Urban VIII. excommunicated snuff-takers who defiled St. Peter's Church by taking a pinch within its walls. In 1653, a severe prohibition was decreed against all who smoke tobacco in the canton of Appenzel. In Russia, about the same time, the penalty of death was proclaimed against the offense of tobacco chewing, while those who smoked were condemned to have their noses cut off. In 1690, Pope Innocent XII. renewed the bull of Pope Urban; but in 1724, Benedict XIV., having become a snuff-taker himself, repealed the edict. In Constantinople, about the same time, 1690, every Turk caught in the indecent act of smoking was conducted in ridicule through the streets, seated on an ass, his face directed towards the animal's tail, and a pipe transfixed through his nose.

In some countries, men, women, and even children are addicted to smoking. In Cambrachy, we are told, it is common for children two or three years of age to smoke cigars. Knapton tells us that the Sandwich Islands children often smoke before they learn to walk; and that the adults frequently fall down senseless from the excessive indulgence in this habit. In India, all classes and both sexes smoke. In Hindostan, boys of fourteen use tobacco excessively. In the Burman Empire, both males and females smoke incessantly, even nursing infants have the lighted pipe put in their mouths occasionally by their smoking mothers. In China young girls wear, as an indispensable appendage to their daily dress, a ribbon pocket to carry a pipe and tobacco. In South America, both sexes use tobacco. In Lima, women are daily seen pulling cigars in the street; and in Paraguay the "fair sex" puff their germs every day by chewing.

The Germans smoke a large portion of their tobacco. The French and Spanish smoke to great excess. The English consume immense quantities of tobacco and take the lead in snuffing. And, lastly, in the United States more to-

## Western Eloquence.

"Gentlemen of the jury," said a western lawyer, "it is with feelings of no ordinary emotion that I rise to defend my injured client from the attacks which have been made on his heretofore unapproachable character. I feel, gentlemen, that though a great deal smarter than any of you, even the Judge himself, yet I am utterly incompetent to present this case in that magnificent and heart-rending light which its importance demands; and I trust, gentlemen, that whatever I lack in presenting the subject, will be immediately made up by your good sense and discernment, if you have got any."

His last leap was taken November 13, 1829. This singular and preposterous being has indeed made his "last jump." Friday (13th inst.) at the hour appointed, in handbills which had been previously circulated, headed, "Sam's Last Jump," the banks of the river on each side below the falls, for nearly half a mile were crowded with spectators. Sam appeared amid the shouts and hurrahs of the expectant assemblage. A stage had been erected twenty feet higher than the brink of the precipice, making the height about 120 feet, from which he was to leap. He had before jumped from the precipice without injury, and now determined to prove by experiment, (in his own language,) that some things can be done as well as others, ascended the stage and was again greeted by the cheers of spectators. Sam addressed those immediately below for a few moments in a language that seemed to say he half anticipated the result of his rashness. After adjusting his dress, he bowed to the vast assemblage on either side of the miserable station, then on the other, and deliberately leaped off, was for a moment in mid-air, and then engulfed in the abyss beneath. We stood near where he struck, and for a moment after he left the stage, heard not a word. Every heart beat with a dread suspense, and every eye was strained to behold his rising; but they saw him not, for the water still engulfed his victim. At length when not a wave or sign gave further cue to hope, the half-formed shout of joy died into breathing murmurs of "He's dead!" "He's gone!" and in a moment the vast crowd knew full well its truth, and turned half aside to conceal the horror that they felt. Thus has Sam Patch, who had rashly, but till now uninjured, sported with the law of nature, given us an example that vain and mortal man may not trifle with bounds prescribed by an omnipotent God.—The body has not yet been found.—Gen.

**LIFE.**—Life bears on us like a stream or mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little grassy borders. The trees shed their blossoms over our young heads; we are happy in hope, and we grasp eagerly at the beautiful around us, but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, and amid objects more striking and magnificent. We are animated at the moving pictures and the enjoyment and industry passing us; we are excited at some short lived disappointment.—The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed—whether rough or smooth, the river hastens to its home till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessons from our eyes, and we take our leave of earth, and its inhabitants, until of further voyage there is no witness save the Infinite and the Eternal.—Hebr.

**SETTING THE ACTION TO THE WORD.**—The latest anecdote we have seen is the following, illustrative of the manner in which the celebrated preacher, Spurgeon, in London, attracts attention. Upon the occasion, he told the assembled multitude that the "way to hell was smooth and easy, like this," and straightway opened the pulpit door, put his foot over the banister, and slid down, as you have seen little boys do. He then stopped for a moment, and said, "but the way to heaven is hard, like this," and pulled himself up again, which was rather difficult; but the congregation received this practical illustration with great applause.

**J. Q. ADAMS AND HIS BIBLE.**—In a letter to his son in 1811, he says: I have for many years made it a practice to read through the Bible once every year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what-somever light we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.

**MAN WITHOUT RELIGION.**—Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a useless atom in the universe, its proper attraction all gone, its destiny thwarted, and its future nothing but darkness, desolation and death.

Sheridan was once taken ill in consequence of a fortnight's continued dining out and dissipation. He sent for Dr. Heberden, who prescribed rigid abstinence; and, calling again soon afterwards, asked his patient if he was attending to that advice. The answer being affirmative—"Right," said the doctor, "this is the only way to secure you length of days." "I do not doubt it," said Sheridan, "for these last three days since I began have been the longest to me in my life."

**OWNED TO LAK ONTARY.**—Green thy waters, green as bottle glass, behold 'em stretched that; fine Muskalonges and Oswego bass, is chiefly ketcher that. Wantst the red Indians that took their delights, fished, fit and bled; now most of the inhabitants is whites, with many red.

## KANSAS AFFAIRS.

EXTRACTS FROM A SPEECH BY MR. HICKMAN, OF PENN'A.

In the House, January 25, 1858.

Mr. HICKMAN. I should not have sought the floor at this time, but for the fact that silence would leave my views liable to an unpleasant mis-construction. I was an early, earnest, and sincere advocate of Mr. Buchanan's election to the Presidency of the United States, believing that his elevation would largely promote the present peace and lasting welfare of my country. His life had been a public one, and his character was that of an educated statesman and a just man. I esteemed him as eminently worthy of the largest confidence and warmest regard of the American people, as I could not doubt his Administration would alike reflect his wisdom, experience, and nice appreciation of justice; and that under the rights of the people, of all the people, would be scrupulously regarded. I did not expect infallibility in his management of public affairs, and do not now expect it; and when I shall meet with what I may regard as error, I trust to be pardoned for the frankness with which I shall always proclaim my opinions.

Until I heard the annual message read, I had expected to be able to yield to its doctrines an honest and decided support; but from his Kansas policy I must strongly dissent. I am unable to give it my support. I regret exceedingly the tendency of the Executive recommendation, which, to my mind, is to place the President in a position of antagonism to the majority in Kansas. It leads to an issue between power on the one hand, and the people on the other. In such a case, I never can hesitate in determining whose cause I shall espouse, or what verdict I ought to render. I am not unmindful of the fact that the former is quite as likely to triumph with the wrong as the latter with the right; and that the ambitious may well hesitate when resolves on success are to decide for whom to do battle. The great influence of executive patronage; the full extent of executive power in this country is but feebly comprehended. We are apt to underrate it vastly. If unscrupulously exercised, it becomes a crushing despotism, as indefensible as that controlled by the greatest of tyrants—combinations can seldom resist it, individuals never. But these considerations, clearly as they have presented themselves to my mind, can never induce me to espouse a political heresy.

I think I may, with great truth, say that the enactment of the law organizing the Territories of Kansas and Nebraska, including the repeal of the Missouri compromise, was not, originally, a popular movement at the North. It was regarded with suspicion, and believed to be impolitic if not unjust. Mr. Buchanan himself, by expressing the wish, in his Reading letter, that that line should be extended to the Pacific ocean, gave to the compromise a sanctity of popularity additional to that derived from thirty-four years' acquiescence; and when its contemplated destruction was announced, it was received with great astonishment and deep regret. It was honestly believed, by very many, to be a movement to advance the peculiar interests of the South at the expense of those for whose benefit the territory north of the line had been dedicated to freedom.—The doctrine of popular sovereignty by which it was accompanied, made it at first but tolerable, though, eventually, palatable. Could the future history of Kansas have then been read, as it has since transpired to this moment; the repeated frauds and usurpations practiced and imposed upon her people; her agonizing and fruitless cries for justice; the cruel and crushing sympathy of high Federal officers with her oppressors; her appeal for free institutions derided by ruffians, and slavery fastened upon her in bold defiance of her rights; could all this have been foreseen, the northern advocate of that legislation could not have braced for a single moment the withering torments such wrongs would have raised against him. These unjust consequences, not naturally flowing from the legislation spoken of, have now resulted; and if they would not have been tolerated then, why should they be now? Have we an overplus of political power which should induce us to carry so exhausting a burden with patience? Once taken up by the party they would cling to it like the Man of the Mountain to the back of the sailor, choking it and sinking it to the earth. It is too soon for us to forget what overpowering strength we brought to the polls in 1852, and the means—yes, sir, the means—by which it was recklessly frittered away before 1856.

Mr. Chairman, I am upon a point I feel deeply, and if I shall express myself with warmth and decision I must be pardoned. As long as I am capable of appreciating truth, I can never lend myself to the attempt now being made, with high sanctions, to undermine the foundation upon which the modern territorial legislation rests, and to falsify pledges upon the faith of which the last presidential election was accomplished. The vital principle, the soul of the Nebraska-Kansas bill, is to be blasted. The majority are not necessary to rule. If I can read recent events at all, I learn so much from them. Let the people understand this; teach them the whole truth, and then hear their response. Think you the mighty millions of the North, the East, and the West will be quieted as children by babblers? Will they allow legislation to be construed one way to-day, and enforced a different way to-morrow? In short, will they submit always to stake upon a game where they never can win? If they are so miserably made up, so destitute of real manhood, they are truly only fit to be the "white slaves" of whom we have occasionally heard, and from my soul I pity them. The name of freeman fits them not, but hangs upon them, like a giant's robe upon a dwarfish thief.

My course is my own; others are not answerable for it; and I would not implicate them in my action if I could. But I will resist every attempt, no matter from what quarter.

**RESPECT FOR WOMAN.**—Nothing sets so wide a mark between a vulgar and a noble soul, as the respect and reverential love of woman kind. A man who is always sneering at a woman, is generally a coarse profligate, or a coarse bigot.

Dr. Johnson said of female preaching: "People flock to hear a woman preach; not because she preaches well, but because she preaches any how. Just as they go to see a dog walk on his hind legs, though he does not walk on them near so well as a man."

An honest man is believed without an oath, for his reputation swears for him.

The true love of God cannot exist without making us lovers of men.

## Western Eloquence.

"Gentlemen of the jury," said a western lawyer, "it is with feelings of no ordinary emotion that I rise to defend my injured client from the attacks which have been made on his heretofore unapproachable character. I feel, gentlemen, that though a great deal smarter than any of you, even the Judge himself, yet I am utterly incompetent to present this case in that magnificent and heart-rending light which its importance demands; and I trust, gentlemen, that whatever I lack in presenting the subject, will be immediately made up by your good sense and discernment, if you have got any."

The counsel for the prosecution, gentlemen, will undoubtedly heave dust in your eyes. He will tell you that his client is pre-eminent—a man of function—that he is a man of undoubted and implacable voracity—that he would scorn to fetch an action against another merely to gratify his own corporosity; but, gentlemen, let me caution you how to rely upon such specious reasoning like this. I myself, apprehend that this suit has been wilfully and maliciously fought, gentlemen, for the sole and only purpose of browbeating my client here, and in an eminent manner grinding the face of the poor; and I apprehend, also, if you could but look into that man's heart, and read there the motives that have impelled him to fetch this suit, such a picture of moral turpitude and heartfelt gratitude would be brought to light as has never before been exhibited since the Falls of Niagara.

Now, gentlemen, I want to make a brilliant appeal to the kind sympathies of your nature, and see if I can't warp your judgment a little in favor of my unfortunate client here, and then I shall fetch my argument to a close.

Here, gentlemen, is a poor man with a numerous wife and child, depending upon him for their daily bread and butter, wantonly fettered up here and arranged before an intellectual jury on the charge of ignominiously hooking—yes, hooking, six quarts of new cider. You, gentlemen, have been placed in the same situation, and I humbly calculate that you will not permit the gushings of your sympathizing hearts to be squelched in the bud by the surraptious and snoring arguments of my ignorant opponent on the other side.

The law expressly declares, gentlemen, in the beautiful words of Shakspeare, that where no doubt exists of the guilt of the prisoner, it is your duty to lean upon the side of justice and fetch him in innocent. If you keep this fact in view in the case of my client, gentlemen, you will have the honor of making a friend of him and all his relations, and you can allers look upon this occasion and reflect with pleasure that you did as you would have been done by; but if, on the other hand, you disregard this great principle of law, and set at naught my eloquent remarks, and fetch him in guilty, the silent twitches of conscience will follow you over every fair cornfield, I reckon, and my injured and down-trodden client will be prey apt to light on you some of these nights, as my cat lights on a sarcer of new milk."

**THE AGE OF OUR RACE.**—The surface of the earth, to the depth of some ten miles is composed of rocks. These rocks are full of the remains of animals and plants. Thirty thousand species of them, which differ from any living species, have been disinterred, yet no human remains were found among them until the loose soil—alluvium—is reached, which soil is universally acknowledged to be of recent origin. The remains of other animals are found several thousand feet below the surface, while the fossil remains of man have never been found so low as one hundred feet below the surface. But if man had been in existence when these other animals lived, whose remains are found at such depths, his remains would have also been found there; for his bones are of the same structure as theirs, and consequently no less likely to resist destruction.

**CHANG AND ENG.**—The Siamese twins were taken down to Louisville the other day to be shown there. The showman who had charge of them gave the conductor but one ticket for the two. The conductor demanded two tickets, as they were two persons. He replied that they never yet had bought more than one. Conductor must have another. Said the showman, "I bought the ticket for Eng. Chang can take care of himself; you can put him off the cars." A Chang could not go off without Eng, whose ticket was paid for, the conductor submitted with as good grace as he could.—Cincinnati Gazette.

**MISTRESS.**—Not going to remain in a situation any longer! Why, you foolish thing, what are you going to do then? Eliza.—Why, ma'am, you see our fortune teller says that two young noblemen is a going to marry us, so there's no call to remain in no situations no more!

**RESPECT FOR WOMAN.**—Nothing sets so wide a mark between a vulgar and a noble soul, as the respect and reverential love of woman kind. A man who is always sneering at a woman, is generally a coarse profligate, or a coarse bigot.

Dr. Johnson said of female preaching: "People flock to hear a woman preach; not because she preaches well, but because she preaches any how. Just as they go to see a dog walk on his hind legs, though he does not walk on them near so well as a man."

An honest man is believed without an oath, for his reputation swears for him.

The true love of God cannot exist without making us lovers of men.

it may come to inflict a despotism upon the people of Kansas, when the law guarantees them liberty, or to impinge upon the promises the Democracy took upon themselves to make in the last presidential campaign.

The recommendation in the message goes out as "a forlorn hope" against what has heretofore been supposed to be the strongly entrenched doctrine of popular sovereignty.—Will it defend the country do, is the question.—Will it defend this great principle in the hour of its severe trial? Or will it allow the right of self-government to be successfully assaulted? Has it already become an obsolete, a worn-out thing? But two years ago I expressed the opinion that those most prominently instrumental in causing the Democratic party to be pledged to maintain the doctrine of popular sovereignty, in the organization of our Territories, would deeply regret it, I never doubted that it would operate against the growth of the South. On the 19th of March, 1856, when insisting upon an investigation into alleged election frauds in Kansas, I had occasion to use these words:

"Sir, the supporters of that bill (the Nebraska-Kansas bill) have proclaimed to the nation that the Territories of the United States are to constitute 'a fair field,' and that there is to be 'a free fight' there, between the North and the South; to decide whether slavery or freedom shall rule them. If, in energy, the enterprise, the active modes of life, the available capital, and the numbers of the North, shall not be able to compete successfully with their opposites in the South, and secure freedom to the Territories, then I will admit that there is a vitality and a power in slavery which we of the North have never dreamed of. In my opinion, the Representatives of the South in the Thirty-Third Congress have sown the fire, and they will gather fire into their own garner."

The prediction is fulfilled; for now, like Pyrene, the Iberian princess, they fly in fear from their own child; it is a serpent, and pursues them much sooner than I anticipated.—Instead of decades, it has required but brief months to inculcate the lesson which should never be forgotten, that weakness cannot long triumph over strength, nor minorities in this free land, trample down majorities. If what we have esteemed the great truths of republican government are not a sheer lie, then squatter sovereignty, adequately protected, will give the virgin lands of our Confederacy to the free white man, and not the negro slave. This is now seen, and sovereignty is not to be protected; it is to be crushed out; by unwarrantable, illegal interference it is to be crushed out; and the hitherto pliant North is expected to acquiesce. If it submits, be it so. I will, never! no, never!

Is it not too plain that popular sovereignty so much extolled in the Thirty-Third Congress, and so highly recommended in the last presidential contest, as the sound principle upon which our Territories were henceforth to be organized and governed—which was declared as giving all power into the hands of the people—is to be sweated down to the very moderate dimensions of a privilege to say whether they will hold a negro in bonds or not? No opinion can be expressed as to the organization of the legislative, executive, or judicial branches of the government; none of the constitutional safeguards afforded to life and liberty are of any importance to the citizen. He may not speak as to them; his whole voice is to be kept for his yes or nay on negro slavery.—This is Tom Thumb sovereignty, or sovereignty in a nut-shell.

The case is even worse than I have exhibited. Nothing has been submitted for popular determination. Slavery should not be voted down by voting the "constitution with no slavery," when the instrument expressly declares that under such vote, "the right of property in slaves now in the Territory shall in no manner be interfered with." "That right of property carries with it the increase of those slaves as completely as if born in South Carolina; and if that right 'shall not be interfered with,' slavery must continue. I have never before been taught that that is a free State in which the negro and his issue are to be holden as slaves, and where the property in slaves 'shall not be interfered with.' The right of the people 'to form and regulate their domestic institutions in their own way,' now means simply, 'to form and regulate' slavery, provided they 'form' it in a State, and do not 'regulate' it out. This I would designate as sovereignty invisible.

I deeply regret that those who support the Lecompton constitution have not rested it upon a principle, but upon expediency. As I read the message of the President, he scanted it in order that the country may get rid of the excitement which has so long prevailed upon the subject. What excitement, pray? That which has been caused by repeated acts of violence, smothering the popular will, and gagging the popular voice. Its language is:

"When one admitted to the Union, whether with or without slavery, the settlement beyond her own limits will speedily pass away, she will then, for the first time, be left, as she ought to have been long since, to manage her own affairs in her own way. If her constitution on the subject of slavery, or on any other subject, be displeasing to a majority of the people, no human power can prevent them from changing it within a brief period."

In my judgment a principle should never be sacrificed to expediency. But I deny the expediency of the course recommended, and the argument to sustain it is, to my mind, unfortunate. The President says: "if her constitution on the subject of slavery, or any other subject, be displeasing to a majority of the people, no human power can prevent them from changing it within a brief period." The organic act promises the people that they may "form and regulate their domestic institutions in their own way," now they are told they should take a fundamental law, in making of which they had no part, and of which they totally disapprove, because "no human power can prevent them from changing it within a brief period." Now, at the time they seek admission into the Union, oppression forces institutions upon them; but when admitted, that hand will be withdrawn and they will regain their rights. This is sovereignty with suspended animation.

I here leave the discussion. I am unwilling to repeat points raised in the earlier portion of my remarks, to assist this branch of my argument, and I do not think it necessary to do so. I can only use this expression, that, in my

opinion, the course now recommended to us by the President in his message is unjust to, because inconsistent with, himself, and would, if carried out, rob the Nebraska-Kansas act of its vital principle, and stand as an accusing record against the good faith of the Democratic party, crippling it for years to come, if not destroying it for the future. In such an event, where is that strong hand which is to lay hold of the rudder and still direct the ship of State freighted with the hopes of mankind, in her course of material greatness and increasing glory? What, in that day, will constitute the breakwater against which fanaticism shall dash in its wild fury, as the hurricane may bear it from the North or the South? How will then fare the Union, with which we are everything, without which we are nothing?

Do you believe you can satisfy the country of the propriety of planting slavery on that soil, from which the Missouri compromise excluded it, upon the severest doctrine that it should be left to the laws of nature and production alone, and that neither of these will exclude it? That popular sovereignty, applied by the legislation of 1854 to the rule of the Territories of the United States, may be trampled under foot upon the pretense that forms of law have been duly observed in establishing it? That popular elections may be carried under solemn guarantees to the voter, and all pledges be broken the moment they have performed their work? That the principal may instruct the agent, and agent, by faithfully obeying the instructions given, shall render himself abnoxious to the just indignation of his superior? That that Territory is self-governed whose highest law is made and riveted upon it by a convention in whose composition one-half the Territory was unrepresented and disfranchised, which was ordained by a Legislature never acknowledged because never elected? In short, that all is well, and that principle and faith are inviolably kept in Kansas, when they know that nine-tenths of her citizens, acting together, are unable to prevent the adoption of institutions which they never can acknowledge without disgrace?

Do you believe you can satisfy the country of all this? I tell you here to-day plainly that the northern Democracy never will be able to satisfy northern men of these things. Unlike the ancient knight, those who support this strange policy will be known, although they may change the color of their armor at every change they make hereafter. The time has come; at last, and not too soon, when a new requisition will be made northern constancies—an earnest and manly defense of northern honor and of northern rights, whilst giving the utmost demands of justice to their brethren of the South. If unpardonable to insist upon so much equality, then we have reached the end of national platforms, and the beginning of sectional Presidents—to my mind the last calamity to be survived; for then will begin those acts of aggressive interference which, leading to protracted and desolating wars, must end in establishing among children of the same blood the relation of conquerer and captive.

**THE MIND AND THE NERVE.**—The mind in the brain employs the nervous system as so many instruments of communication with the outer world. The eye is necessary to sight, but it does see; for it the nerve which forms a communication between it and the brain be divided, the vision will be destroyed; and so with all the organs of sense. Some have believed that the heart is the seat of the mind, and it is common to consider it the source of affections. It is perfectly easy, however, to trace all the passions and mental phenomena to their great lodging place in the brain.—Vision has been destroyed in some persons and yet by pressure on the optic nerve they saw objects which did not exist. After a person's leg or arm is amputated, he feels for a long time afterwards, as if his fingers or toes still belonged to him.

The spinal cord generates nervous energy for muscular actions, the secretion regulates motions of the heart and maintains the action of the different organs in harmony to perform their several functions, but it has no relation whatever to the faculties of preception and thought. It is composed of same material as the brain, but its fibers and vesicles are a constant repetition of the same structure, while in the brain there is endless variety in their arrangements; this is the reason why the brain is considered to be a congeries of organs. A large extravasation of blood within the head by the pressure which it causes on the brain, produces total insensibility to external impression, and suspends volition. The effect of similar injury to the spinal cord is very different. The parts below the injury are deprived of their sensibility, at the same time those parts of the body maintain their sensibility and power of motion unimpaired. A person who has received a mortal injury of the spinal cord in the neck may live for five or six days, nothing living but the head. A case of this kind occurred in the city of Brooklyn during the past summer. A young man in the very prime of manhood, injured the spinal cord in his neck by striking the bottom of the river when diving; and while the body below the head is said to have been dead from the period of the accident, the head lived for several days afterwards, and the mind during part of that period, retained its consciousness.

An Irishman writing from Philadelphia, to his friend in the old country, concluded a letter thus: "If ever it's no forlorn to live till I dy—and God pose whether it is or no—I'll visit old Ireland afore I live Philadelphia."

If no Sin were punished here, no providence would be believed; if every sin were punished here, no judgment would be expected.

**THE RIGHT VIEW.**—To an indigent person who was perpetually boasting of his ancestry, a successful tradesman of humble origin observed: "You, my friend, are proud of your descent; I am proud of my ascent."