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TOWANDA :

Thursday Morning, April 12, 1860.

Original Poetry.

[For the Reporter.]

MUMMIES FOR FUEL!

[This is an act of improvement. Mummies are used for fuel on the Rail Roads in Egypt, of which there are now three hundred miles. They are said to make a very hot fire, and burn rapidly, owing to the resinous substances in which they are enclosed.]

Shades of the ancients! Where are ye now?
Ghosts of old Egypt, appear!
From the pyramids, fazing below,
Witness what horrors are there!
You iron ribbed steels, with a driver more cruel,
Go, thundering by, with your bodies for fuel.
Glorious destiny! thus to be jammed
In catcombs dark to be dried,
Then in a furnace, hot, to be crammed,
And fried, and roasted and fried!
May be the bulk of some haughty Pharaoh
Is smoking along the city of Cairo.
Fire-wood is costly and mummies are cheap,
And plenty enough to be had,
Down to the sepulchres dreary and deep,
Out with the slumbering dead!
Never ye mind, though they once were a nation,
Pile them along by the railway station.

Pile up your ancestors! I sell by the cord.
Thoroughly cured for use;
Heat up the engine, with prophet and bard,
Nor linger to talk of abuse.
Who cares for dead people, all turned to leather?
Pitch them all into the furnace together.
The good old rule must never be broke,
"Lo! ashes to ashes, and dust to dust."
Splay the orders that float in their smoke.
Though the savor of virtue is lost.
Back to the dust! long enough you've delayed it,
The rule must be kept, tho' you sought to evade it.
Foolish Egyptians! you did not discern
That the longer you're dried the better you burn.
Now halt at the stopping-place, just to take on
A cord or so of the dead—
Old human rigging of muscle and bone—
Nothing like that for speed.
Hark! how the dry bones rattle and grate,
Sung by the spirits at dead of night,
Breaking the stillness with sounds of fright.
Once it may chance these were fair forms and faces,
Now heretofore their beauty and graces;
Majestic features, so rigid and callous,
Moved long ago in the air of a palace;
Lived, and were worshipped, and went to the dead,
To sleep their last sleep in a casket bed.
Dried forever is the fountain of tears
From the eyes that wept in the long gone years;
The cheeks dried away, clinging fast to the bone;
The lips clap the teeth, and their color is gone,
Methinks the wandering soul would disdain
To dwell in its old habitation again.
No longer lie, as is with the rest,
And soon a new arrival will fire your breast.
No matter what trade you were wont to pursue!
We'll now make an engine-driver of you!
And if you're a king, and the station is humble,
Why then you must grumble, mumble, and jumble,
And rumble and tumble, with the speed of the gale;
Over the land of the Nile we sail!
Shades of the ancients and ghosts of the dead!
Gather for vengeance around!
Send the huge blocks from your pyramids head,
Hurting them down to the ground.
Crash ponder black fiery Ghoul, that in thunder
Rushes away o'er the plain with his plunder.
Seize on the fiver, howling demon of spoil,
And drag him away to his doom;
Quench his fiery breath in the Nile,
Ere he desolates even the tomb.
That never the sound of a fool's robbars tread,
May echo again in the halls of the dead.

C. C. T.

Report from the Committee on Vice and Immorality.

Mr. LONDON, chairman of the Committee on Vice and Immorality, made a report on the subject of the Sunday laws, which was ordered to be printed in the *Legislative Record*, as follows:

The Committee on Vice and Immorality, to which were referred certain petitions asking for such a modification of the Sunday laws as will allow passenger railway cars and other conveyances to run on Sunday, beg leave to report:

That they have given to this subject the careful attention due to its recognized importance. The first consideration suggested by the papers in the hands of the Committee, is that they propose a radical change in the uniform and settled policy of this Commonwealth. From a period long anterior to the Declaration of Independence until now, our "Sunday Laws" have received the sanction, express or implied, of the legislative authorities of the State. Repeated attempts to abrogate or seriously to modify them, have met with a stern repulse at the bar of successive Legislatures. Numerous decisions of our Supreme and local Courts, in affirming the constitutionality of these statutes have incidentally but cordially commended their wisdom. And the people of our Commonwealth have, as a body, acquiesced in the policy thus established, without complaint; they have, in fact, left us no room to doubt that it has their hearty approval.

With these familiar facts before us, we feel warranted in making a somewhat imperative demand of any party or parties who seek through our agency, to annul or emasculate these ancient and honored laws. We are constrained to say to them:—"The presumption is against you. You must be able, in first place, to produce convincing reasons in support of the change you would effect in the hereditary policy of the State. And, in the second place, you must show that this change is demanded by the public voice." With the highest respect for the petitioners who present these memorials, we are obliged to say that they have met neither of these requisitions.

The Legislature is asked to legalize the running of passenger railway cars and other public conveyances on Sunday. The popular arguments chiefly relied upon for enforcing the application, are these two, viz:—that the existing Sunday laws are a usurpation upon the

personal rights of the citizen; and that it is especially oppressive to the working classes, to deprive them of the use of these conveyances on their only day of leisure. These objections, it will be observed, take a wide range. They make it necessary that the Committee should re-state certain elementary principles which underlie our political fabric and pervade our whole body of jurisprudence.

The founders of our government wisely excluded from their plans an ecclesiastical establishment. But in doing this, they were not so obtuse as to imagine that a State could flourish without the aid of religion and morality.—They not only secured to every citizen and every sect, liberty of opinion and of worship, but they recognized Christianity as the religion of the country. In our laws relating to oaths, to blasphemy, and to the Lord's day; in the appointment of chaplains, and in these observations of days of fasting and thanksgiving; we have paid National homage to the God of the Bible. It is the recorded opinion of the Supreme Court of this State, that "Christianity, general Christianity, has always been a part of the common law of Pennsylvania." This imports that we are a Christian people, and not a Mohammedan, a Pagan, or Atheistic people. It neither supposes nor involves an organic union between the civil and ecclesiastical powers, much less the concession of special privileges to any religious sect. But it proceeds upon the acknowledged fact, that Christianity, has, from the beginning been the religion of the great mass of our people; that as such they claim the protection of the laws in the exercise of their religious rights; and that to deny them this protection, would be of the essence of tyranny on the part of the government.—especially of a government which, like our own, recognizes the will of the majority as its fundamental law.

This is one of the grounds upon which our legislation on this subject rests. Another is, that the State needs the sustaining influence of that morality which derives its code, its sanctions and its efficiency from the Bible. Republican institutions have never survived the general decay of public virtue. It is as essential to their healthful action as the atmosphere is to animal and vegetable life. The instinct of self-preservation, therefore, admonishes the State to abstain from all acts which may weaken the restraints of morality. And such is the obvious tendency of enactments designed to secularize the first day of the week. For, in respect, certainly, to communities and nations, true morality is the offspring of Christianity; and Christianity cannot reach the masses of the people without its Sunday. Whatever consequences might ensue to religion by obliterating from our statute book the modera and reasonable laws pointed at in the petitions, the State cannot afford to repeat them. If these laws are repealed or essentially modified, no reflecting person can suppose the so called reform will stop until the other laws which recognize Christianity and its institutions have been abrogated. And this accomplished, the floodgates of vice and immorality will be thrown wide open in every part of the Commonwealth. It would be suicidal in the State to sanction this policy.

The allegation that the "Sunday Laws" are a usurpation upon the personal rights of the citizen, is a sheer assumption. That they may be regarded as burthensome by individuals or sects which do not accept the Christian system, is very true. But this is an incident which pertains to all legislation. In our country at least, laws must reflect the will of the majority of the people. If the working of a law is attended with inconvenience, it is better that the few should suffer than the many.—But in the present case there is very little, if any, room even for this plea. For the laws in question are merely negative. They establish no church, they impose no creed, they exact no service, they leave every man free to adopt what religious dogmas he chooses, or to discard all faiths. They require no one to attend a place of worship, or to contribute to the support of religious ordinances. They institute no inquiry into the mode in which people spend the Sabbath. They simply ordain that Sunday shall be a day of rest; that those who choose shall have the opportunity of worshipping God without molestation, and that all secular avocations which would conflict with these ends shall be suspended. Is there any real hardship in this? The hardship would be all on the other side. Let the "Sunday Laws" be repealed at the bidding of a small minority of our population, and the residue, comprising the great mass of the people in every part of the Commonwealth, might with reason complain that the State, in depriving them of their peaceful Sabbath, had virtually robbed them of their right to worship God. He would be a positive invasion of the rights conscience.—We are not able to perceive that these rights are infringed by enactments which simply inhibit certain worldly employments on Sunday.

This general view of the subject comprehends numerous subordinate questions; and among the rest, the particular question presented in the petitions. The Legislature is asked so to modify the "Sunday Laws" as to "allow passenger railway cars and other public conveyances to run on Sunday." And the application comes before us in the guise of an appeal for the rights and the comfort of the working classes.

The "working classes" constitute, in every land, the mass of the population. The wise and faithful care of their interests, is one of the most sacred and responsible functions of civil government. It must be said, to the honor of our National and State governments, that they have not been unmindful of this trust. Nowhere on the face of the globe are the relations of capital and labor adjusted with so generous an aspect towards the latter, as they are here. In no other country are the multitudes of all sexes, ages and conditions, who live by the sweat of the brow, so well paid, so well clothed and fed, and so certain, by honest industry, to improve their circumstances. No other nation devotes to the working man so much legislation, allows him so much political power, nor makes the same

ample provision for him when overtaken by age or misfortune.—This policy is equally enlightened as regards the prosperity of the State and as beneficent towards its objects.—We may refer with confidence to the Legislative records of this Commonwealth to show that Pennsylvania has always regarded and treated the sons of toil within her borders, comprising in this designation mechanics, operatives and laborers of every kind, as a mother treats her children. And it is because this sentiment throbs with such power in her breast she has refused to do anything which might derogate from the just authority of the Christian Sabbath.

For this day of rest, important as it is to all classes of society, is indispensable to the working man. It is the only day of the seven he can spend with his family. It recruits his exhausted frame; it places within his reach invaluable opportunities for self culture and improvement; it supplies him with means and incentives to frugality, industry and integrity; it opens to him the only sources of comfort and hope which are really adequate and permanent.

These are no trivial advantages, but there are others which must not be overlooked in this connection. Sunday is the great barrier which protects the laboring classes against the wiles of ambition and the encroachments of merciless cupidity. Neither king-craft nor priest-craft can long delude a people who make a true use of their Sundays. And no intelligent operative can be so blind as not to see that if the apacious money-making spirit of the age could have its way it would compel him to work seven days instead of six. What, in fact, is the very proposal now before us? Should the prayer of these petitioners be granted, it would be with cruel severity upon the persons employed by the passenger railway and omnibus companies. In the capacity of conductors, drivers, hostlers, ticket agents, switch tenders and the like, they and their families must already number several thousand individuals in this Commonwealth, and this aggregate is constantly increasing. Those who are familiar with the service these men perform, are accustomed to think that it is already sufficiently rigorous. What would it become if they were compelled to spend Sunday also in the same way? Is it for the State, instead of throwing her parental arms over this great company of her children, to break down the last dyke which protects them against the pitiless surges of avarice, and surrender them to its fatal embrace? It is acting the part of a parent for her to say to them, you must relinquish to your employers even that day of rest, which the slaves on every southern plantation are allowed to call their own? We cannot think so.—We believe the State has no moral right to become the oppressor of her own citizens. She certainly may not connive at the oppression of the weak by the strong; least of all, may she use, for these illegitimate ends, a day which is not her's to give away.

These considerations are too weighty to be disregarded, except upon grounds more conclusive than any thus far presented to the Committee. We can easily understand, that numerous instances might occur in which the running of these public vehicles on Sunday would be a convenience to individuals and families. We can imagine circumstances in which the want of these would be felt as a hardship.—But the wisdom and equity of a law must be tested, not by isolated cases, but by its general tendencies and fruits. And looking at the proposed enactment in this view—estimating the consequences which would be likely to follow, should a broad license be given to all the existing and future railway and omnibus companies of the State, to prosecute their customary business on Sunday—we cannot doubt that the effect would be most injurious to the public morals. It would entice many from their homes into the haunts of dissipation. It would do much to assimilate our Sunday law to that of continental Europe—a change which no patriotic citizen could fail to regard as a great calamity. It would contribute to destroy that reverence for the Lord's Day, which is not only one of the strong buttresses of the public morals, but as already intimated one of the chief defenses the poor man's health and freedom against the insatiable greed of avarice.

We have no idea that all these results would follow immediately. Enough that the tendency would be in this direction. The present is no time for sapping the foundations of morality amongst us. The decay of public virtue and the increase of the spirit of faction are the two great plague-spots upon the fair visage of the Republic, which fill every loyal heart with anxiety. To counter-work these evils, is an object towards which education, religion and legislation may well direct their most vigorous efforts. It may at least be required at our hands, that if we do nothing to strengthen the cause of truth and virtue, we shall abstain from removing a single one of the pillars upon which it rests, and this we are virtually asked to do by the petitions before us.

In concluding their report, the Committee beg to repeat, that the views herein presented are in accordance with the ancient and hereditary legislation of Pennsylvania. If there be any innovators amongst them, they are not the friends of our "Sunday Laws." We stand where the immortal founder of our Commonwealth stood and we may be excused for resisting any change in a policy which has borne the test of nearly two hundred years.

In the "GREAT LAW," passed in the Assembly at Chester soon after his first landing, Dec. 12, 1682, WILLIAM PENN has recorded his estimation of the Sabbath as one of the main safeguards of civil and religious liberty. In the first article of this code, the design of which is declared to be, "that God may have his due, Caesar his due, and the people their due, so that the best and firmest foundation may be laid for the present and future happiness of both the government and people of this Province," he thus ordains:—"To the end that looseness, irreligion, and atheism may not creep in upon the pretence of conscience in this Province, be it further enacted by the authority aforesaid, that according to the good example of the primitive Christians, and for the sake of the honor and

every first day of the week, called the Lord's Day, people shall abstain from their common toil and labor, that whether masters, parents, children, or servants, they may the better dispose themselves to read the scriptures of truth at home, or to frequent such meetings of religious worship abroad, as may best suit their respective persuasions." (Hazard's Annals, 1609, 1682.)

Since the abrogation of the Sunday laws would be absolutely oppressive to a large mass of laboring people, who tend directly to the increase of vice, would be contrary to the known convictions of the patriot worthies of the past and in contravention of all previous legislation, would be repugnant to the moral sensibilities of the great mass of the best citizens throughout the State, and directly in conflict with the statutes of Revelation, therefore we submit that the prayer of the petitioners should not be granted, and accordingly be it

Resolved, That the abrogation of the existing Sunday laws would be unwise in itself, and vicious in its results, and the Committee are hereby discharged from the further consideration of the subject.

GEO. LONDON,
JEREMIAH SCHINDEL,
KENNEDY L. BLOOD.

Report of Select Committee.

The Committee to whom was referred sundry petitions, asking a law to prohibit the immigration of free negroes into this Commonwealth, or in lieu thereof a slave code, make the following report:

The petitioners ask that laws be enacted by this Legislature prohibiting forever the immigration of free negroes into this State; but if that request cannot be granted, that they pray for a law by which they may be reduced to a condition of slaves. Believing that the requests are necessarily commingled, and that the former is but auxiliary to the latter, your Committee propose to examine them connectedly, at this time.

The history of Pennsylvania shows her to have early adopted a policy of the widest liberty and philanthropy to all classes of persons. Her treatment of the Indians and Negroes has given her a name which has become a household word among the lovers of liberty and humanity. And to grant the request of the petitioners would imply a compromise with all we have ever known of her history, and would be a foul blot on her fair fame and character.

In the year 1780, finding herself in common with most of the States of the confederacy, cursed with slavery, and foreseeing that the institution would work almost irreparable injury to the black race, that it was degrading and demoralizing the whites, and corrupting and blighting all the moral, social and industrial interests of the Commonwealth, set the example to the world of extinguishing every vestige of slavery within her borders. In setting forth the reasons which governed them, and the feelings which prompted so humane an act they used the following language:

"Impressed with these ideas we conceive that it is our duty, and we rejoice that it is in our power to extend a portion of that freedom to others which hath been extended to us, and release from that state of bondage to which we were tyrannically doomed, and from which we have now every prospect of being delivered."

In 1819, when the people of the State were unanimously protesting against a proposed wrong on the part of the general government, their representatives again said—

"Nor can such a protest be entered by any State with greater propriety than by Pennsylvania. This Commonwealth has as sacredly respected the rights of other States as has been careful of its own; it has been the universal aim of the people of Pennsylvania to extend to the universe by her example, the unadulterated blessings of civil and religious freedom, and it is their pride that they have been at all times the practical advocates of those improvements and charities among men which are so well calculated to enable them to answer the purpose of their Creator; and above all they may boast that they were foremost in removing the pollution of slavery from among them."

Again, in 1847, the people of Pennsylvania, through their Legislature, protested against the purchase of any territory by the general government unless those principles of universal freedom were guaranteed as a condition precedent to such purchase.

Thus through a period of more than three quarters of a century did the people of this Commonwealth in the most solemn and significant manner, reiterate their hostility to everything tending to degrade, brutalize and enslave any portion of the human race; and during that time no man dare raise his voice in opposition to them and the doctrines so significantly expressed. But in these latter days of political degeneracy, when a great monied aristocracy has taken possession of the National Government and many of the State Governments, and when that power prescribes the condition on which its political patrimony is to be distributed and enjoyed, men can be found even in Pennsylvania to repudiate the doctrines of their fathers and pay the price of its political favors.

This Southern aristocracy has for years been preparing the way for reducing to slavery the few free blacks among them. They find everything which is free dangerous to the tenure by which they hold their slave property; and, besides, they have long coveted the great amount of money they see in those men, which, according to their own moderate estimate, amounts to one hundred millions of dollars.—Public sentiment has heretofore to a great extent restrained them, and the process of enslavement has been slow but sure, and steady in the accomplishment of its work.—They have repeatedly and publicly declared that slavery is the natural condition of the black

race—that they have no rights which a white man is bound to respect, and that at the proper coincidence of circumstances their enslavement will be accomplished. They want but a pretext to disregard the public sentiment and carry out their theories to their logical conclusions. Granting the prayers of the petitioners before us we would give them that pretext. They, no doubt, are driving their free blacks upon us by their slow process of enslavement, hoping thereby to provoke us to imitate them, and not only refuse them admission into our State, but also to drive out those already here.—Such an act on our part would, in their opinion, justify their contemplated action, on the plea of protecting their peculiar institution from the dangerous surroundings of the free blacks.

It thus becomes a serious question with us, Shall we stultify ourselves, and give the lie to those doctrines of our fathers, by becoming instrumental, to any extent whatever, in driving into slavery those unfortunate beings?—It cannot be disguised, that refusing them freedom in the free States is to drive them into hopeless servitude in the slave States. Forbidding them egress within our borders, is a step in carrying out the great slavery programme long since laid down for us by the Calhoun politicians of the country.

A careful and patient examination of that programme and the necessary steps of its progress, commencing, as Mr. Calhoun himself indicated, many years back of the annexation of Texas, down through all its movements to the present day, even including the subject before us; cannot fail to show that it has all tended to these definite ends, viz: The enslavement of the entire black race, and the subjugation of the Federal Government to the absolute dominion and control of the slave power.

We will now briefly examine some of the details of the petitions before us. We are informed by them that "fugitive slaves are many times retaken at the expense of mobs and the peace and dignity of the Commonwealth."—We cannot see how the prohibition of free blacks from the State, can remedy that evil. Nothing but the slave code asked for, which would obviate the necessity of returning them, or a Personal Liberty Law, which shall prohibit hunting and taking them upon our soil, would accomplish the object. The excitement and sometimes mob attendant upon the rendition of fugitive slaves, but proves that Pennsylvanians today are not unlike the Pennsylvanians of 1780, when they rejoiced that they were foremost in removing the pollution of slavery from among them. Hence they recoil at returning a human being to slavery.

They further say that "old broken down negroes, set free by their masters on account of their worthlessness, seek our shores only to become a public charge, or prey upon individual charity."—If the institution of slavery has so degraded and unchristianized her white people, that after wringing toil from their slaves until they become worthless, they will drive them abroad in a state of helplessness and destitution, shall we, the descendants of those men who said they rejoiced that they were enabled "to remove as much as possible the sorrows of those who had suffered in undesired bondage," spurn them from our doors and thereby do them as great a wrong as those of whom we complain?

Again, they say that "others still more objectionable commit crimes, occupy the time of our courts and fill up our jails and penitentiaries, and thus in various ways increase the already numerous burthens of our tax payers." Statistics do not show that blacks who have been born and reared under the influences of our own institutions, with ordinary educational advantages, are criminal beyond many other classes of men. If their condition of servitude has driven them to vice, then are we not doing a great wrong to drive them back into such unfavorable and vice-fostering condition. Shall all that is regarded as valuable in humanity be sacrificed upon the altar of dollars and cents? While we would be glad to relieve them from the burthens of taxation, and of a vicious population, we are not willing to absolve them from the Christian duty of being just and even merciful to the poorest of humanity. Neither are we willing to disregard the obligation we are under, of treating the people of each State in the Confederacy as having rights and privileges in all. To commence the work of isolation proposed, is to begin fretting asunder the threads which bind the States together.

Lastly, they say, if these beings cannot be forbidden our soil, they ask for a slave code. In replying to this request we call attention to the effect of granting it, by a brief comparison of two contiguous States.

When Pennsylvania abolished slavery she was inferior to the State of Virginia in everything which constitutes a great, prosperous and happy people. The territory of Virginia was one third larger than that of Pennsylvania, and she more than doubled her in population and wealth. Now their conditions are more than reversed in everything which is regarded as valuable in a State. In 1850, the city of Philadelphia alone almost equaled in wealth the entire State of Virginia, slave property included. At this day she no doubt fully equals her. This remarkable change has not grown out of any natural advantages we possess over her—on the contrary, Virginia, in her climate and the natural productiveness of her soil, is superior to Pennsylvania; and she boasts of coal and iron enough beneath her surface to supply the whole world. Yet, with that boast, in 1850 the total products of her manufactures, mining and mechanic arts were but \$29,000,000, while that of Pennsylvania was \$155,000,000. This remarkable change is attributable only to the institutions of the respective States. The system of slavery in Virginia is calculated only to impoverish her soil, dry up every fountain of industry and enterprise, and degrade and brutalize her people; while the system of free labor in Pennsylvania tends to elevate, dignify and enlighten the laboring classes, stimulate industry and enterprise, and develop all her natural resources to their fullest extent.

With these facts before them, can any considerable number of our citizens ask for anything calculated to bring their own State down to the deplorable condition of slave-ridden Virginia, or to even augment those evils in that State?

That the influx of blacks into Pennsylvania may be to a certain extent an evil to ourselves we are not prepared to deny; but that to apply the remedy proposed would be just or humane to those unfortunate people, that it would be honorable or creditable to ourselves and in keeping with the precepts of our fathers, or that it would eventuate in anything but evil, we cannot believe. A way may be opened in time to render a system of colonization available. The great wilderness regions of Central America may at some day not far distant become the homes of the blacks of this nation. The climate and soil are peculiarly adapted to such a people, and they would undoubtedly be willing to emigrate thither when the propitious time arrives. But that day will be when those who hold them in bondage shall do them justice, and assist in preparing the way for their exodus. The great work must necessarily devolve on the South, and upon the general government. It is impossible for the North to act, except by a moral influence to that end. Had the slave States spent one half the life and treasure in preparing such a home for that people that they have spent in enslaving and brutalizing them, the work would long since have been accomplished, and every State in the South would to-day have been far richer in all the elements of greatness, happiness and power.

Thus believing, your Committee respectfully offer the following resolution:

Resolved, That to grant the prayers of your petitioners would be inexpedient, impolitic and unjust.

O. H. P. KINNEY,
LEWIS MANN,
L. P. WILLISTON.

March 26, 1860. On motion, Said resolution was twice read, considered and adopted.

INGENUITY OF BIRDS.—Turshes feed very much on snails, looking for them in mossy banks. Having frequently observed some broken snail-shells near two projecting pebbles on a gravel walk, which had a hollow between them, I endeavored to discover the occasion of their being brought to that situation. At least I saw a thrush fly to the spot with a snail-shell in his mouth, which he placed between the two stones and hammered at it with his beak till he had broken it, and was then able to feed on its contents. The bird must have discovered that he could not apply his beak sufficient force to break the shell when it was rolling about, and he, therefore, found out and made use of a spot which would keep the shell in one position. When the lawping wants to procure food, it seeks for a worm's nest, and stamps the ground by the side of it with its feet somewhat in the same manner as I have often done when a boy, in order to procure worms for fishing. After doing this for a short time, the bird waits for this issue of the worm from its hole, who alarmed at the shaking of the ground, endeavors to make his escape, when it is immediately seized, and becomes the prey of the ingenious bird. The lawping also frequents the haunts of moles. These animals, when in pursuit of worms on which the feed, frighten them, and the worm, in attempting to escape, comes to the surface of the ground, where it is seized by the lawping. The same mode of alarming his prey has been related of the gull.

DR. CUMMING ON THE "SIGNS OF THE TIMES"

Dr. Cumming has been stating his opinion at Leeds respecting the great events which according to his interpretation of the Book of Daniel and the Apocalypse, are looming in future. He said the year 1867 seemed to end 6,000 years of the world's history, and from the earliest periods onward it had been the almost universal belief that the six days of creation were typical of those 6,000 years, and that the seventh day of creation, or the Sabbath, was typical of the millennial rest of 1,000 years. But they would say that, supposing this were so, they were at this moment over 140 years short of the 6,000 years. It was a remarkable fact however, that the ablest chronologist, irrespective of all prophetic theories, had shown that a mistake of upwards of 100 years had been made in calculating the chronology of the world, and that the year 1800 of the Christian era began not from the year 4004 of the world's history, but in the year 4138, and that the year of Christ's birth was five years before that, or in 5132. If his premises were just, then they were at that moment within seven years of the exhaustion of the 6,000 years; so that if 1867 was to be the termination of this economy, they had arrived at the Saturday evening of the world's long and dreary week. If this were so, it was a magnificent thought that there were some in that assembly who would never die. They were just plunging into days such as they had never before seen; an European war was looming more dreadful than that through which they had recently passed, and when these things happened it would be seen that the sentiments he had uttered were not the dreams of fanaticism, but the words of soberness and truth.

A GOOD LAW.—The bill, requiring Overseers of the Poor and Supervisors of Roads to give security, passed both branches of the Legislature, received the sanction of the Governor, and is now a law. It was introduced by Mr. Wagonseller, to whose earnest and persevering efforts the people are mainly indebted for its passage. Under the old system thousands of dollars were annually lost to the public, by the election of incompetent, irresponsible and dishonest men for Overseers and Supervisors of the poor. Under the new law, these officers are required to give security in a sum not less than double the probable amount of tax which may come into their hands.