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"REGARDLESS OF DENUNCIATION FROM ANY QUARTER."

VOL. XXI.—NO. 33

PUBLISHED EVERY THURSDAY AT TOWANDA, BRADFORD COUNTY, PA., BY R. W. STURROCK.

## TOWANDA:

Thursday Morning, January 17, 1861.

### Selected Poetry.

[PUBLISHED BY REQUEST.]

#### WE DON'T FORGET THEE, MOTHER.

We don't forget thee, Mother,  
Thy many days have past  
Since we gazed upon thy marble brow,—  
We knew it was the last;  
But Oh, we well remember  
That solemn hour of prayer,  
And how we wept so softly,  
For we felt that death was there.

We can't forget the hour  
When thy Savior called thee home,  
And angels bright from glory,  
Were hovering in thy room;  
There aching, so sweetly awful,  
To tell, we scarcely dare,  
But Oh! that hour, how sacred,  
For we felt that God was there.

We don't forget thee, mother,  
Thy time has swiftly flown,  
And all upon thy silent grave  
The flowers and grass have grown;  
The whitened marble rises there,  
Thy memory to save,  
And oft it speaks in accents deep,  
"This is thy mother's grave."

We don't forget thee, mother,  
How vacant is thy chair,  
We come around the table,  
Oh, yes, we miss thee there;  
Thy room, thy bed, thy Bible,  
Yea, all, that once was thine,  
To our 'fret heart, thy absence  
In saddened notes doth chime.

We don't forget thee, mother,  
Thy miniature we see,  
That loved memento is most dear  
Because it speaks of thee;  
By night, in dreams, thou oft art near,  
Again, thou art our own,  
Again, that well known voice we hear,  
We wake—but thou art gone.

We don't forget thee, mother,  
Thy care and love expressed,  
Nor how our heart was smitten  
When first of thee we heard,  
Yet we would not recall thee,  
Back to this earth again,  
With pain and sin enthrall thee,  
Thou' ours should be the gain.

We don't forget thee, mother,  
But oft in glory bright,  
By faith we do behold thee,  
Among the saints in light;  
Released from earth and sorrow,  
Crowned with immortal bloom,  
With angels thou art bowing  
Before the eternal throne.

Oh, we don't forget thee,  
So in that happy land,  
A crown of light is on thy brow,  
A harp, within thy hand,  
Hark—hark—those notes celestial,  
They chant his blessed name,  
"All glory, hallelujah,  
To God and to the Lamb!"

### DISCOURSE,

Delivered in the First Presbyterian Church of Towanda, Pa., Jan. 4th, 1861, the day of the National Fast, by the Pastor.

[CORRESPONDENCE.]

TOWANDA, January 4th, 1861.

Rev. JULIUS FOSTER: Dear Sir: Having listened with pleasure to your discourse upon the present crisis of our National affairs, and believing a further acquaintance with the views therein expressed would be productive of general good, we are induced to solicit a copy for publication.

G. D. MONTAGNE,  
H. B. MCKEAN,  
E. D. PAYNE,  
F. G. COBURN,  
W. K. MARSHALL,  
F. E. JAYNE.

TOWANDA, January 7, 1861.

To Messrs. G. D. MONTAGNE Esq., H. B. MCKEAN Esq., E. D. PAYNE, and others:

Gentlemen: Your kind note of the 5th is received.—I am sorry for the delay in the publication of the discourse delivered by you in the Presbyterian Church of this place. It is well known that for the twenty-three years that I have been pastor of this church I have taken no part in political strife, and have from time to time agitated the country. I feel under the moral obligation at such a time as this, and under such a call as you have made, to speak, if I shall contribute to enlighten any mind, or to abate any prejudice, or allay any unfriendly feeling, so as to promote the settlement of the unhappy differences that afflict us as a nation, I shall feel amply repaid.

Although the discourse bears the marks of the haste with which it was written, the sentiments it expresses have long been entertained.

Respectfully Yours and our Country's,  
Pastor of First Presbyterian Church, Towanda.

Jan. 5, 14. "Let us enter into the defended cities, and let us be silent there; for the Lord our God hath put us to silence!"

My brethren; we never before were at such a loss what to say. How has God put to shame all our confident boasting of our greatness, our strength and our union! How is he visiting us in his displeasure! What shall we say? The occasion may unseat our lips. The President of these States has appointed this day for fasting and prayer. The Governors of many of the States have recommended its observance to their several constituencies—the Moderator of the General Assembly of the Presbyterian Church of the U. S. has recommended the observance of the day—and the Bishop of this diocese of the Episcopal Church has done the same. Here is encouragement.

Our help must be in God.

To doubt that God reigns over nations is to doubt whether there be any God. To disregard his authority and his law in national affairs is the sure way to bring ruin upon any nation—especially upon a Republic where law is the only recognized power.

The history of the Jews is a memorable example of the divine regard to the conduct of men. From the call of Abraham to the return to Egypt, the care of God over them was conspicuous. Amidst the trials to which they were exposed in that land of bondage, in their deliverance and settlement in the promised land, his care was not less conspicuous; and indeed, every page of their subsequent history, whether under judges, or kings, or in

captivity in Babylon, or when restored again to Judea and conducted through an eventful career to the coming of Christ, or in their final overthrow and dispersion, the same is true. To this very day the Jewish history plainly exhibits the dealings of God with a nation—a much favored—a stiff-necked—a sorely punished nation.

But the Jews were an exception. Their experience is no criterion for other nations.

The Jews were an exception, for they were singled out for a particular purpose; a special dispensation was revealed for their benefit, and a special result was arrived at. But is there any proof that other nations are not equally under the divine government? Is there any proof that other nations are not held to as strict an account for their advantages as the Jews were for theirs? There is no proof of any such freedom from divine authority or control. The dreams of Pharaoh which led to Joseph's exaltation were as much from God as were his own which led his brethren to sell him into bondage. In their deliverance from Egypt there was as much control exercised over the affairs of their enemy and oppressors as over theirs. In their settlement in the promised land, Israel was no more under the divine government than were the seven nations of Canaan whom they supplanted. The chief difference is that God did more for Israel,—that they sinned more, and are punished more.—And the fact that the descendants of Abraham are at this moment scattered and yet a distinct people—fulfilling the divine decree concerning them, is a standing admonition to other nations that there is a God that ruleth over nations, and holds them accountable for their national as well as individual character and conduct.

God has done much for us as a nation. His favor marked the origin of our national existence, and his government over us has marked our progress. The present crisis in our affairs is the legitimate result of former conduct—the proper fruit, of our own doings. This it is folly to deny.

Different individuals would no doubt point out different items in an attempted catalogue of our crimes. We propose to refer to a few which we suppose no clear head and true heart can reject, as among those which justly call for rebuke from God.

The mere circumstance that our country is so extremely diversified in climate, soil, productions and interests, we do not consider any cause whatever of the present difficulty. These diversities are what adapt the different parts of the body to each other—each producing what the other needs. What then is the cause? It is our failure to acknowledge God, and to make his will our rule of action. In too many instances we elect men to responsible positions without regard to their religious sentiments or moral character. Political villany is openly advocated as no dereliction of moral duty.—It is a fearful experiment to trust the destinies of a nation in the hands of those who fear not God, and regard not their own word. How can we pretend to trust in his protection as individuals when in our collective capacity we disown him? We desire to give offence to no man. We are speaking of principles which it is useless to dispute. Principles work out their own results in spite of us. A man that does not fear God, and seek his direction and aid should shrink from a responsible office in the State as earnestly as Moses shrunk from the duty of conducting the Israelites out of Egypt, and much more. It is a bold step to cast off reliance upon divine aid and trust to our own understanding.

But this is often done by those who profess to fear God. What shall we say of those who profess love to God while they are violating most solemn obligations? The apostle speaks of those who having not the law are a law unto themselves; but in our day men are not wanting who have "the law," but cast it aside and choose to be "a law unto themselves." They adopt some hobby and every man and every thing that does not fall in with that hobby must be trampled under foot. If the Bible cannot be made to uphold the hobby the Bible is repudiated as recklessly as the opinions of any frail man. Their own views are supreme, and whatever does not harmonize with them is denounced as discordant with the harmony of the universe.

Something like this is the propensity to meddle with the mote in our brother's eye while a beam is unremoved in our own. Charity begins at home. Thou hypocrite! First cast the beam out of thine own eye! It was a matter of lamentation with one: "They made me keeper of the vineyards, but mine own vineyard have I not kept!" (Cant. 1. 6.) If the zeal and nervous influence that have been expended by different parts of our country against each other had been employed in correcting evils among themselves, the evils which now distract our country had been avoided.—"Study to be quiet, and to do your own business," is a divine admonition.

Among the sins of Israel which provoked the Lord to anger was that of covenant-breaking. And when we consider what a solemnity attaches to the whole subject of covenants, we shall not be surprised that it is so solemnly guarded in the word of God. What else holds society together? What else gives security or happiness anywhere? What else than the inviolability of the covenant—"the better covenant"—can give any assurance to men of the blessedness of heaven! Faithfulness to engagements is indispensable to safety. A breach of covenant is treason!

Now it is well known that the several States of this Union agreed to let each manage its own concerns except in such matters as by the constitution were given up to the general government. Any interference of one State with the institutions of another, is an offence against this engagement. In this matter there has been much and grievous sin committed. The different parts of our country have acted too much as if each considered the other as out-laws! These things ought not so to be. This cannot fail to weaken the tie that binds us together.

We think our neighbor in error. We tell

him so. He seems not to heed it. We admonish him again and again. He tells us—"I have considered this matter. My mind is made up. Let us talk of something else." We press the subject of disagreement. He says: "I have heard enough; say no more!" We continue our admonitions. As a man of peace he goes away, and leaves us to ourselves. Now it is neither polite, nor honorable, nor right to continue to worry him about that matter. But suppose you and your neighbor are so connected in business, or by some other ties, that he cannot get out of your way; if he did it would be with great loss or injury to himself and family; it would be inhuman to treat him so that he could not do otherwise. But suppose if he leaves he involves not only himself but you also, and your family, and an unknown amount of evil and unhappiness would be the result of the separation,—it would be little better than madness thus to keep agitating the forbidden subject.

The several States of this union entered into a league, offensive and defensive. They agreed to act as one body in some respects, and in other respects as independent. Each State agreed to respect all the claims of the other as specified in the bond of union. What that bond promised each state had a right to demand. Now any interference in the matter, whether by individuals or societies, by way of denunciation, or attempted insurrection with force and arms, or by the Federal Executive in approving an unconstitutional measure, or in attempting to carry out that measure by employing the Federal troops, is a violation of this compact, and just ground of complaint.

But here we are met by the plea of a "higher law" than the Constitution. There is a great fallacy in this plea which many men seem not to see. That higher law! What is it? We are told it is Nature's law; or it is God's law! But who thus puts himself in God's stead to announce a law for Him which he has not seen fit to promulgate? Who is that thus "sitteth in the temple of God, showing himself that he is God?" (2 Thess. 2: 4.)

God, no doubt has a higher law than any he has given man to execute upon his fellow-man, for his law extends to every thought. But he has not authorized man to publish or enforce any law that overbears the written word; that law which He has given us in the sacred scriptures, as exemplified in the Old and New Testaments, we are bound to regard and obey. Whatever evils may escape legislation under that law—and evils will escape all human legislation—whatever evils may be beyond the reach of such legislation, we may safely trust to Him who will rejudge all human judgments, and has indeed, reserved no small part of legislation entirely to himself.

As to our political obligations, the constitution of our country is the standard of orthodoxy. We are bound by that instrument to the full extent to which its provisions reach.

As to the right or the wrong of adopting such a constitution, and engaging to uphold it, it is not competent in this connection to inquire. A solemn promise has been given by all parties, in the constitution of our country, and no part of that promise can be violated without offending against the union and harmony of the States.

The Gibeonites were a doomed race! Israel had as positive orders to make no peace with them, have no communion with them; to utterly destroy them as they had thus to treat the rest of the seven nations of Canaan, all whose crimes were so enormous that the land itself was ready to spue them out! By an ingenious artifice they obtained the promise of peace with Israel. The princes of Israel pledged the nations in a solemn engagement, to these ambassadors of Gibeon. That engagement was binding, even against the express command that had gone before! Thus the people themselves regarded it. Thus the matter was regarded by all parties until the time of Saul. In his zeal for Israel, he attempted to treat them now as the nation had been commanded to treat them at the first.—But how did God regard the national engagement to spare those whom he had decreed to utter destruction? A heavy judgment from David rebuked this sin of covenant breaking, and vindicated the authority of a national engagement.

But the sins of one section of our land against another by no means constitute the whole of our delinquency. To say nothing of the prevailing vice and unbelief, in all parts of our country, and among all classes of our inhabitants, there is the perversion of legal authority—the abuse of delegated power that have been carried to most alarming lengths. There is the sympathy for crime, and the favor that is shown to criminals, making the name of justice almost a mockery, weakening all sense of security and inspiring all reverence for the laws. The proscription, by the party in power, of all who differ from them, trampling in the dust every consideration but that of self! The absence of patriotism in those who are entrusted with the interests of the country. The shamelessness with which legislation itself is bought and sold!

Who can look upon all this without indignation? But do not expend all your indignation upon your unfaithful and mercenary officers. The people are the responsible party. It is with us and our officers of all grades as it was with Israel and their religious teachers: "And it shall be like people, like priest!" (Hos. 4.) As long as the people walk in such perversity—uphold those who practice it—stoop to share the spoils, they make office an occasion and a temptation to official unfaithfulness, and the sure aim of unprincipled men. As matters have seemed to be going for some years past, we could not reasonably expect to remain long a prosperous or a united people; even if no such question of dispute between the north and south, as now agitates us, had existed. The great evil among us is a disregard of law. If we do not submit to law—make it supreme—we must submit to anarchy, or to some other power that is beyond control. "Don't unchain the Tiger!" If we choose to set the example of trampling upon our laws, refusing to be subject to the powers that be, God may give us our fill of insubordination, and a second reign of terror is by no means impossible under his righteous administration.

We must not expect to be free from the operation of principles that govern all the world beside. The Jews were, in one respect, an exception among the nations of the earth, but no such exception as allowed them to disregard their obligations to God, or man.—We regard our country as an exception among the nations of the present day. But there is no exception that frees us from obligations which God has laid upon all; none that authorizes us to make to ourselves higher laws, to contravene the common law he has given us.

If a man in one part of the country may plead a higher law for violating one provision of the constitution, who shall deny another the right to plead a higher law for violating another? This resembles the rationalistic interpretation that has been given to the Bible itself, in which human reason is placed above Bible authority—and thus that authority is wholly set aside! Who is ready to nullify the Constitution of these States? We must be kept by the divine power, or we shall not be kept. We must be blessed of God or we look in vain for a blessing, to any quarter of the universe. If we would be blessed of Him we must have a regard for the principles of right he has given us in his word. What he has in store for us we do not know, but certain it is that if it be any thing good, it will come in answer to the prayers of his people. Even when he had foretold by the prophet what blessings he would bestow upon the children of Abraham, he added—"Yet will I be inquired of by the house of Israel to do these things for them."

It has been thought inconsistent in the President to appoint a day of fasting for a particular object which he neglects to use the means put into his hands to attain it. But he does not pretend that the idea originated with him. It was at the suggestion of good men in different parts of the country. And even if it had, and he had been ten-fold—we were going to say more unfaithful—if his administration had been ten-fold more unsatisfactory than it has, that would be no reason why a christian people should not hold such a fast, and pray most earnestly, to God, for his merciful interposition.

Our present Chief Magistrate does seem sadly to have disappointed the expectations of those whose votes elevated him to that office. It is very probable he is in great straits and knows not what to do. Then it is every way suitable that wisdom be sought for him from above,—both the head and the heart of man are in the hands of the Lord. If he is willfully unfaithful, so much the more need of calling upon God to interpose and save us from threatening evils.

His advisers too, need divine direction in their responsible duties. It is much easier to see that something must be done, than to tell what and how to do it.

Our members of Congress need the wisdom which is from above, which is first pure.—Where is the patriotism that can make our country our great object? We need more of the spirit that says: "I had rather be right than be President!"

First pure then peaceable. Let not your good be evil spoken of. There is such a thing as striving unlawfully for a lawful end. There is such a thing as counteracting, by our manner, the very effort we make to do good. At such a time as this we have special need of a peaceable spirit. We cannot expect it without the influence that is from above. We can think of no persons, under any circumstances, that more need special aid from God than our legislators, and men in responsible stations in the general Government, at this time.

We need to pray for our citizens—all. We are prone to use harsh words when mild ones would do better. Every hard speech we utter only provokes the like in return. Every unkind feeling we indulge is a hindrance to the restoration of peace—an obstacle in our own bosoms, to the enjoyment of peace. When David was driven from his throne, and reviled with all most opprobrious and provoking language, the feelings of his friend were outraged, and he asked permission to silence the offender by taking off his head. But David looked upon it all as from the hand of God, on account of his sins. "So let him curse, for the Lord hath bidden him!" "It may be God will requite me good for his cursing this day!" Could we witness a similar spirit in our citizens; a similar sense of sin, a similar trust in God,—there would be hope.

We must submit to have many things very different in this life from what we would desire. We should beware of making such opposition to what we regard as evil, that will not only fail of removing, but tend to aggravate the evil. There is a sense in which we must obey the injunction—"be still, and know that I am God!" While there is a sense in which we should hide our inefficiency by the startling inquiry—"Why do we sit still?"

As our present difficulties have arisen from disregard of the requirements of the Constitution, they must be removed by a return to our duty in this matter. Let every State and every citizen rally around the Constitution with a calm, a heaven supported resolve to abide by its provisions, and to maintain its authority. The whole thing is included in the dying words of the patriotic President—"I wish you to understand the principles of the Constitution! I wish them carried out! I ask no more!"

THE PLANNING OF CITIES.—The London Builder says that a spider's web furnishes a better plan for the laying out of new cities than any which has been devised by surveyors and engineers. Any one that can find a distinct and complete web unbroken, will see how beautifully regular it is, and how perfectly adapted for the quickest passage from any one point to another. The concentric rings are not circles, but polygons, the radiating exquisitely regular and straight.

### Music in the Mammoth Cave.

"Were you ever in the Mammoth Cave? It is, with all its wonders, the most God forsaken, dreary, gloomy spot mortal ever entered. Yet there is some strange mystic power in the place to transfigure the weakest, most wretched music into harmony fit for the celestial spheres.

"After poking about in the bowels of the earth for three or four hours, visitors to the cave arrive at Echo river, where they embark on a disgustingly muddy scow, or if the party is large enough two or three wretched boats are brought into requisition. The women are all dressed in fancifully colored bloomer dresses and with the uplifted lanterns, present a strange and weird appearance as the boat is pushed from the shore, and floats down into the black gloom, the lights reflecting themselves on the surface of the deadly still water, and lighting up with strange effect the arch of rock overhead. When they are fairly out of sight we enter the other boat, and ourselves push out into the dark stream. Dark, awfully dark, it is. The dark river of death finds on earth no more vivid parallel than this. You know, in the first picture of Cole's Voyage of Life, the gloomy river of the past from which floats out into life and light the little boat of a baby voyager. The stream issues from a dark, rocky cavern, mysterious and unknown. Such a stream is this on which we are embarked.—Silent and gloomy, dark and mysterious, it serves as a type of the past and the future; of the past mystery whence all life evolves, of the inscrutable future whither all life tends.

"The feeling of security is not very great.—The boats sink down almost to the water's edge, and the perpendicular slippery rock on either side offers no ledge on which a shipwrecked voyager might find a temporary footing. Above, sometimes so low that you must crouch to avoid it, and again so high as to be scarcely visible, rises the rock-roof, while the water in which you glide is thirty feet in depth and as cold as the brow of a corpse. There is no sound but the rippling made by the boat; not a cricket along the shoreless stream, not a fish to plunge up and flash a moment in the air before returning to its watery home—no symptom of life—no sound, no motion, save that made by ourselves.

"Hark! there is a sound! Far off a delicate shade of music, so faint as to seem the ghost of some wandering echo. But by degrees it increases. It becomes clear and defined. Rich harmony, trembling with strange sensuous wildness, fluttering around the rocky projections, swelling in waves of harmony to the arched-roof above. Now it appears to come from one direction, now from another. Anon a higher note or strain is heard, like some clear voice rising above a mighty chorus. Never did syren sing more magic songs to listening travelers—never did the mysterious maiden of Lurleiburg chant more entrancing melody to the unwary boatman who floats along the moonlit Rhine.

"Suddenly a turn of the boat brings you opposite a break in the perpendicular rocky shore; and, perched upon a mass of broken rock, you see a party of four negroes playing upon violins and a cornet. There are the syrens, these the Lurleiburgs of Echo river. Out on the earth's surface their music would be merely quaint and odd; but here, in the Mammoth Cave, it is weird and unearthly.

"Floating away, out of sight of the above minstrels—who are, in fact, the barber, boot-black, or waiter from the hotel at the mouth of the cave—their music resumes its supernatural tones and effect, and so, until we land at the opposite shore of the dark river, it haunts the ear with its peculiar harmony, while ever after it forms the most vivid reminiscence of a visit to the Mammoth Cave."

THE GAME OF ECCHRE AND LIFE.—There is a genuine humor in the idea that an Arkansas man finds the most natural expression, even of parting advice to his son, in the language of the card table, and the manner in which the terms of the game of "ecchre" are there fitted in the game of life is very ingenious:

"Bob, you are about leaving home for strange parts. You're going to throw me out of the game, and go it alone. The odds is against you, Bob, but remember also, that industry and perseverance are the winning cards; they are the 'bowers' Book learning and all that sort of thing will do to fill up with, like small trumps, but you must have the bowers to back 'em, else they ain't worth shucks. If luck runs agin you pretty strong, don't cave in and look like a sick chicken on a rainy day, but hold your head up and make 'em believe you're flush of trumps; they won't play so hard agin you.

"I've lived and traveled around some, Bob, and I have found out that as soon as folks thought you held a weak hand, they'd buck agin you strong. So when you're sorter weak, keep on a bold front, but play cautious, be satisfied with a pint.—Many's the hand I've seen enuchred 'cause they played for too much, keep your eyes well skinned, Bob; don't let 'em nig' on you; recollect the game lays as much with the head as with the hands. Be temperate never get drunk, for then no matter how good your hand, you won't know how to play it; both bowers and the ace won't save you, for there's certain to be a 'miss-deal' or something wrong.

"And another thing, Bob, (this was spoken in a low tone) don't go to much on the women; queens is kinder poor cards; the more you have of them the worse for you; you might have three and nary trump. I don't say discard 'em all; if you get hold of one that's trump, its all good, and that's certain to be one out of four. And above all Bob, be honest; never take a man's trick wot don't belong to you; nor 'slip, cards, nor 'nig,' for then you can't look your man in the face, and when that's the case there's no fun in the game; it's a regular cut-throat.—So now, Bob, farewell, remember wot I tell you and you'll be sure to win, and if you don't saves you right if you got 'skunked!'"

## Educational Department.

### The Election of School Directors.

In a few weeks, the voters of this county will be called upon, in their respective districts, to cast their votes for two or more School Directors, who, in conjunction with their associates already members of the board, are to manage the educational interests of their respective townships for the ensuing year. This being the case we deem it a proper time to say something upon that subject, and here let us heartily recommend an article upon this question that appeared a few weeks since in one of our village papers, excepting the closing paragraph which was so highly complimentary to one of the editors of this Educational column. We hope the readers of that paper will give good heed to the advice then given.

Directors are, we believe, the only officers in the township that are required to labor without pay, but they are not, therefore required to perform duties that are of little or no importance to themselves and their fellow citizens, far otherwise. Their acts are of more consequence and have more to do with the best interests of society than most other town officers. Why then they are expected to labor for the welfare of their neighbors and the advancement of education without pay, it is not easy for us to discover, but such is the law.—This being the case it is frequently difficult to find the best, most suitable men who are willing to serve as School Directors,—perhaps it would still be the case if they were paid, but, be this as it may, it not unfrequently happens, that the most unsuitable men in the whole township are elected to that office,—whereas, in our judgment we should have the very best men that the township affords.—Their duties are responsible, and often require the exercise of the best judgment—the wisest discretion and the soundest wisdom. Their acts bear upon the well being of the children of the country, those who have no legal power to complain, if not justly dealt by, who cannot, by law, call those to account who defraud them of their rights. The duties of Directors are manifold and many times difficult of performance,—they are frequently brought by the faithful discharge of these duties in collision with their neighbors, who feel that every cent paid for education of the youth is so much money thrown away,—who deem all money paid for building comfortable School Houses, as so much extorted from them by the school law and its officers. Directors should therefore be men who are willing and determined to do their duties, to labor for the best interest of the cause of education; men who will not be driven from their right convictions, because some complain or find fault, men who will administer the law faithfully but judiciously, who esteem the well being of the youth of more consequence than mere money.

One important duty that Directors are called upon to perform, is the location of School Houses. This many times requires more nerve than all our citizens possess. In many of our districts, where new houses are to be erected, there are more schools than can well be supported, and more than are needed. Now the country is cleared and the roads are good, to locate a house so that one or more old schools shall be discontinued, and some inhabitants who have always lived near the school, half or three fourths of a mile from it, frequently introduce as a bone of contention into the neighborhood and calls forth denunciations against Directors, which they are not willing to incur, even if they feel that right requires the thing to be done.

The selection and adoption of a series of text books for the schools is a delicate task, and one from which many directors shrink, or rather one which they utterly refuse or heedlessly neglect to perform, but a duty, enjoined by the law as positively as the employment of teachers, and one which is of great importance to the advancement of the schools.—These and other duties devolving upon school directors, require our most intelligent, judicious, prompt and independent men for their faithful performance.

The practice of electing men as directors who have no direct interest in the schools is a very bad one, as it seems to us, candidates are sometimes selected because they are large tax payers, and will consequently oppose raising any more money than just enough to keep the schools open four months, sometimes because they are opposed to the building tax, sometimes young men are elected who have no families, merely to bring them before the public in some official capacity. Any one can see that such school officers, as a general thing, will injure the system. They have no desire to improve the schools.

Men should not be selected merely because they are heavy tax payers, still there should be those on the board who will be called upon to pay large taxes; they have a pecuniary interest in the matter at heart, and if good men in other respects, a portion of the board should belong to that class. The poor man has as much interest in our common schools as the rich, and perhaps more; he too should be represented on the school board. No man should be elected because he is rich or because he is a poor man, but because he is a good man for the post, and will perform his duties as director faithfully and fearlessly.

Let the electors see to this matter in season, and bring forward their good men for this important, but payless, position. Let all classes who have direct interest in the schools be represented, so that all shall feel that their interests and their rights will be protected, and the schools of the district be improved; select men who will provide well for the schools in every department, by levying tax judiciously, and expending it profitably, but with proper regard to economy; who will locate school houses properly and build them substantially and with reference to comfort and convenience—men who will see that we have good schools.

PRENTICE says he has heard of but one old woman who kissed her cow, but he knows of many thousand young ones who have kissed very great calves.