

WOOD AGAIN!

Our call for wood has brought us a little more than a few days, for which we are duly thankful; but our wood pile still makes a poor show for the winter weather that is approaching. We hope those who intend to pay us in wood, are not waiting for the trees to grow.

PASSMORE WILLIAMSON RELEASED!

In another column we give a report of the proceedings of the United States District Court, by which it will be seen that justice, although in this case remarkably tardy, has at length been done to an injured man, and Passmore Williamson released on the order of the same Judge at whose command he was imprisoned. In reviewing the action of the Court, the Tribune says:

"If the incarceration of this innocent man, against all law and every shadow of justice, proves that even under a democratic system the private citizen is not secure against arbitrary power and violent malice on the part of magistrates, his release equally demonstrates that under such a system the force of public opinion is sure at last to right the utmost wrong, and to humble the most bold and reckless contemner of justice and official duty."

"On the 19th of July Passmore Williamson was brought before Judge Kane by virtue of a writ of habeas corpus, commanding him to produce the bodies of Jane Johnson and her two sons, alleged slaves of John H. Wheeler, freed by the act of their master, and taken from the latter's keeping by the will of Jane herself, who left him as soon as she was informed by Mr. Williamson that she had a legal right to do so. To this writ Mr. Williamson made return that the persons required were not in his custody, and that accordingly he could not produce them. For making this return, Mr. Williamson was shut up in Moyamensing prison on the 27th of July, on the ground that it was a false return, and as such contemptuous toward the court."

"Since that time Mr. Williamson and his friends have been incessantly engaged in endeavors to extricate him from this unjust and illegal confinement. As a matter of course, they first applied to the courts of Pennsylvania, whose manifest and primary duty it is to protect the liberty of her citizens against arbitrary and tyrannous violence, from whatsoever quarter. The chief justice pusillanimously refused to interfere, and then with great expense and delay they resorted to the full bench of justices, who again, after long waiting, gave their notorious decision in favor of Judge Kane and his right to shut up men in jail without either law or right."

"Meanwhile the universal indignation of the country, expressed through every conceivable channel, had not only branded this unjust Judge with a stamp from which his reputation can never recover, but had been felt by him as a burden too great to be borne. Private suggestions were given that any reasonable pretext would be adopted for the release of Mr. Williamson; and accordingly Jane Johnson's petition was presented, but true as all its statements palpably were, and just as were all its demands, it was rather too strong to be allowed. At the same time, however, the court took occasion to open the door for a different arrangement. Other proceedings were had, till finally Judge Kane proposed that Mr. Williamson himself should appear and take immediate steps for his liberation. Hereupon, willing to adopt every means that should not compromise the truth or surrender a principle, Mr. Williamson petitioned for leave to appear before the court and purge himself of that contempt because of which he was imprisoned."

"When this petition was presented, the district attorney contended that the word 'legally' should be inserted, so as to make Mr. Williamson admit that he was legally incarcerated, which he never would have done. But so desirous was Judge Kane of extricating himself from the detestable position in which he stood, that he overruled the proposal and allowed the petition to pass as it was. Then Mr. Williamson was to answer why he had not produced the bodies of Jane Johnson and her children as required by the original writ. To this interrogatory his reply now was simply, 'Because it was impossible.' Here again the district attorney sought to go further and compel him to answer whether he would have produced them had it been possible, but this the judge excluded, and upon this answer released the prisoner."

"The case then stands thus: Mr. Williamson was adjudged guilty of contempt of court and was declared by the judge to be guilty of perjury, because he had made oath that Jane Johnson and her sons were not in his custody, wherefore he could not produce them."

"After being held in prison for such contempt for the period of three months and one week, he is at last allowed to amend his former answer by making oath simply that he did not produce those persons 'because it was impossible to do so.'"

"With regard to the essential identity between these two answers, comment is needless."

"Had the eclatant act of repentance and submission been sooner made, Judge Kane might have founded upon it some hope of regaining some portion of those relics of public esteem which possibly have remained to him after his conduct in the Christiana affair; but now it comes too late, and is too evidently enforced by that supreme power of public opinion to which even the most obstinate and audacious offender must sooner or later bow. But the ill effect of this matter is not confined to Judge Kane alone. It has deeply shocked the public conscience in the administration of justice in general, and in the efficacy of our laws to secure the most sacred rights. To be a judge was once a title of respect, but at this rate it must soon become the contrary. People talk sometimes of radicals and destructives who sap the founda-

tions of society and undermine the basis of public morals; but a judge like Kane does more at a single blow to shake the social fabric and retard the progress of a people than the vices of private criminals in half a century."

"In any other northern city than Philadelphia such an outrage as that which, for more than a quarter of a year, Mr. Williamson has been the victim, would have provoked public disturbance. Certainly there was never an occasion in which a revolutionary remedy would have seemed more truly justifiable. But the result, as it now stands, puts those in the right who hold that violence should never be employed even for a right end. Passmore Williamson comes from his prison at the peaceful fact of public opinion—released by the justice of his cause and by the voluntary submission of the tyrant who imprisoned him."

MISSIONARY CONVENTION.

To the Editors of the Republican.—The delightful exercises of the Missionary Convention held in our village on Wednesday and Thursday last week, deserve a passing notice in your newspaper.

At 10 o'clock on Wednesday morning, under a clear sky and the most auspicious circumstances, the opening exercises began at the Presbyterian Church. Many distinguished strangers had gathered from abroad, and ten different Presbyteries and Associations were represented by clergymen from the most respectable churches of the State.

The presence of the Rev. Dr. Cox from Oswego; Rev. Geo. W. Wood, Secy of the A. B. C. F. M., formerly a Missionary to Constantinople; and Rev. Joel Parker D. D., from New York City; Rev. Samuel Bonney, a missionary of the Board recently returned from China, with several distinguished clergymen from New York State and many from our own immediate vicinity, promised to the assembly a rich intellectual treat, while the manifest presence of the Holy Spirit and the ministry of angels gave an assurance of the blessing that was waiting the assembling of souls.

Rev. Mr. Riley, Pastor of the Presbyterian Church, opened the meeting by reading the 60th chapter of Isaiah, which was followed by an Anthem by the Choir. The devotions were led by Rev. Mr. Norton of Ararat.—Rev. Mr. Wood made introductory remarks concerning the objects of the meeting. These he declared to be of stirring interest to every member of the universe. Could the door be opened into heaven and we be permitted to behold the glories of the upper sanctuary, we should see the bright inhabitants of its halls, bending with deep and affectionate anxiety over such an assembly, while they would fawn on the most splendid displays of human and earthly grandeur. One object in waiting in the sanctuary of the Lord, was similar to that which kept the twelve disciples tarrying at Jerusalem until they were endowed with "power from on high." That power will be vouchsafed, and the assembled people, by united prayer, may move the hand that moves the world.

It is related of the Rev. Mr. Spaulding, a Missionary at Cayton, that for several nights his accustomed rest was broken in upon by calls from the young ladies of the Seminary of which he had the charge, who were inquiring "what they should do to be saved." Many were converted—and it was subsequently ascertained that a company of humble christians in America were praying for that particular School at the identical time, it being day in America when it was night in Cayton. All who know the Lord, Jesus Christ in sincerity, can be the means of effecting good to the heathen although they do not personally go to speak to them of Christ. The very reverend Elder Dimock of Montrose then led in prayer, and Mr. Wood continued his remarks. He said he had resided for eight years in Constantinople, performing missionary labor, and expressed his personal interest in the work. He then gave a very fine description of Constantinople and vicinity—the of the three classes of inhabitants—the Priests, Beggars and Soldiers—the more there were of the first, the more there would be of the others—the of the costumes and appearances—the of the character and peculiarities of the Greek Church—the of the cemeteries and Soldiers—the of the scriptures of the Romish Church—the of the Turkish Navy—the of the Sultans and Pasha's Palace; and concluded by clearly showing the christianity of the East to be nothing more than paganism.

The venerable Dr. Cox then spoke of his own feelings and emotions in regard to the object of the Convention, concluding with some remarks upon 1st John, 5th chapter, 18th and 19th verses—saying the religion of the East to be the religion of that evil one—i. e. the devil. The meeting was then closed with prayer by the Rev. Mr. Ward of Carbondale.

At 2 o'clock P. M., the exercises were opened by singing by the Choir, and prayer by Rev. Mr. Lockwood of Binghamton.—The Rev. Mr. Wood continued his remarks. He alluded to his stay in Singapore and to China as the seat of Satan's Kingdom. He closed by introducing Rev. Mr. Bonney, who made many most interesting statements concerning China—the extent of its population, of its political divisions and geographical peculiarities. He spoke of the Language and Literature of the country—of the history of its ancient Kings—of the manufactures and products of it. Mr. Bonney was followed by Mr. Wood, who spoke to greater length of the advantages of China as a missionary field. We think this country a large part of the world, but the human race is in China and India. The population of China is 383,000,000, all in darkness. Dr. Bridgman remarked, "the longer I live in China, the more I am appalled at its wickedness." Our historical and geographical knowledge comes mostly from missionaries, from such men as Morrison, Gutzlaff and Williams. The language is a master-piece of Satan, a mighty obstacle to christian effort, and a poor medium for thought. It is a proverb that "in China it is more easy to find a god than a man." They have a religious nature and will have a religion. Shall we give them the words of eternal life?

Mr. Wood then alluded to the American Indians of the Southwest, and mentioned what he considered as a remarkable and striking resemblance between the Choctaw nation and the Chinese! The christianized Indians are as much civilized as their white neighbors.—Mr. Wood attended a "big meeting" among them, when seven hundred were present, and saw (what is not often seen, and never has been seen except under the influence of the gospel,) an Indian shedding tears. Some of them go seven miles in stormy weather to attend a weekly prayer meeting.

On Wednesday eve, Mr. Bonney continued his remarks on China. He alluded to the form of religion, Buddhism, the priesthood living in convents, the vain repetition of prayers, the processions with incense, the prayers for the dead, forcibly reminding one of the paganism of the Romish Church,—the opium-eating habits of the priests and people—the restrictions upon foreigners,—the singular mode of burying the dead,—their ancestral halls, and heathenish superstitions.

Mr. Bonney regards China as the great missionary field. Some must go and tell them of Christ, ere they perish. In reply to questions by Dr. Cox, Mr. Bonney stated that the opium trade is increasing—and that is most humiliating to us as a nation, American ships are engaged in carrying opium from India to China, to ruin that interesting people. There are 40,000 Chinese in California.

Rev. Mr. Wood then gave some account of the Revolution. In the North it has a religious character, and the rebels are iconoclasts. Everywhere there is dissatisfaction and a longing for a new order of things.—Now is the time to send in the gospel—God goes before us and prepares the way. A powerful revival has occurred during the past year in Arroy, and sixty have found Christ. In God is our help.

On the morning of Thursday, a meeting of the Montrose Presbytery was held, and the examination of Henry Harris Jessup as a candidate for the ministry was concluded preliminary to the ordination service of the afternoon. The more public exercises were resumed at 10 A. M. by Rev. Mr. Wood expressing his interest in the services of the day and his affectionate regard for the young brethren who in addition to the ordinary arduous duties and labors of the pastorate, had voluntarily removed the aids which an American pastor enjoys, and was soon to leave a circle of devoted friends and labor among a people, unchristian and benighted. He would start from the port of Boston, and sail across the Atlantic to the Straits of Gibraltar, and through them to the Island of Malta in the Mediterranean Sea, from there to Smyrna, on the coast of Asia Minor. From thence to Beirut, in Syria, the scene of his future labors. He would be greeted by men of learning and wisdom and holiness. The Rev. Eli Smith and Mr. Whiting and Mr. Lyons, are residing there, and the two former have long labored among the Arabian population. The mission there was established in 1820 and has not been a failure. It is planted among a population of 12,000,000, heterogeneous in its origin, being composed of Druses, Maronites, Arabs, and Musselmans. But most speak the Arabic language. The Maronites however use the Syriac in their religious service. There are multitudes of Mohammedans in that region, and the Druse population numbers about 180,000. Many parts of this country are entirely destitute of religious instruction of any kind. The region round about Antioch is peculiarly desolate. There are about 10,000 who have never heard the word of life from any one. Oh! Can there not more young men be found who will supply the pressing need of the perishing.

The corrupt condition of the Greek Church demands the labors and the care of the mission. This mission is bounded on the north by the Armenian mission, the seat of whose operations is at Constantinople, its extent limited to the ancient division of Asia Minor. Four millions of human souls are here under the christian influence. The character of the inhabitants is marked with distrust and a want of affection for each other. The people congregate for mutual protection and safety. There are no farm houses among the hills and valleys of that delightful climate. There are no cottage hamlets or retired pleasant homes—all cluster about the cities where protection can be afforded in numbers from the nomad companies which infest the open country.

The popular assertion that "it does not matter what a man believes if he only is sincere," is false. The effect of man's faith is visible on the surface of the country which he inhabits. The government of a country manifests it—and thus sufferings and endurance are in consequence thereof. Mr. Wood then spoke at length, and most entertainingly of the Greek Church, and the feature of the Armenian mission, of the effect of the gospel upon it, and the influences which aided and retarded its progress. He referred to the strenuous efforts of the Church of Rome—its sophistries and delusions and priestly cunning. He said the great result of the war would be the abrogation of the death penalty by the Sultan, and the opening of the Mahomedans to Christianity. The war has not interfered with missionary efforts yet, but has, in some respect, been an advantage. 71 Missionaries are wanted immediately to fill vacant places. Syria and Assyria demand each six or eight.

The prospect for missionary candidates never was brighter. Nineteen are under appointment, and thirteen go this fall. About one third of the expense of the Board is in Eastern Asia. He concluded by exhorting all christians to imitate Christ the great missionary and the devotion of the holy apostles.

At 2 o'clock on the P. M. of Thursday, the Church was filled to overflowing, as it was known that the ordination was to take place. The service opened by the singing of the beautiful chant—"Christin tell us of thy God," and here I may be allowed to speak in terms of the highest satisfaction and delight of the music afforded by the Presbyterian Choir of this place. The interest of the audience seemed deepened by the soul stirring anthems and hymn so beautifully performed by our musical friends. Many thanks for the pleasure they afforded and their melodi-

ous aids to our devotion. Dr. Cox then read and expounded the 15th chapter of Romans, declared it to be the primitive spirit of missions. The Apostle to the Gentiles, by his almost superhuman exertions and toils, stands next to the Saviour among the missionaries to lost men.

Rev. Mr. Goodrich then led in prayer.—The Sermon of Dr. Cox, which succeeded this was an opening of the revealed prophecies of St. John in reference to the coming of Christ's Kingdom, and his continued reign upon the earth. He showed the fulfillment of many of them, and the rapid approach of the time when the glory of the Lord shall cover the whole earth as the waters cover the sea.—His text was in Rev. 11th, 15th. He gave "the Scripture doctrine of the Millennium, to be a superlatively grand and necessary encouragement to the cause of missions; to the friends, and the patrons of missions; and especially to the men and women at home and abroad, who heroically and in faith devote themselves and theirs to the service of Christ in the propagation of the only true religion in all the world, and to every living creature."

Who is willing to have no interest in the glorious triumph which awaits the armies of the living God? Those who go to heathen lands to carry the aggressive commands of their Lord, "Go ye into all the world," must be supported and sustained by the sympathy and contributions and prayers of those who do not go. Nor will a negative influence avail—ought. You can hinder the cause of Christ by doing nothing. In the martyr-age we might have been required to die for Christ, as he gave himself for us. But are we living for him? This he requires. After the close of the sermon the constitutional questions of the Presbyterian Church were propounded to Mr. Jessup by Rev. Mr. Riley. These being satisfactorily responded to, the ordaining prayer was offered by Mr. Riley and the newly ordained minister arose to receive the solemn and beautiful charge delivered by Rev. Dr. Parker, of N. Y. City.

He said: This is a solemn hour; a crisis in your eternal, as well as in your present career. Your kindred, your friends, the Church at large, saints who have finished their course with joy, elect angels, and God himself, are all witnesses of the position which you now occupy. I am to give you a solemn charge that you be not wanting to yourself in the sacred vocation to which you are now set apart.

1st. Remember who you are,—all your gifts and endowments are a sacred trust—talents that must not be hid in a napkin.

2d. Remember the office to which you are this day set apart.

3d. Devote yourself earnestly to the blessed work of winning souls.

4th. Direct your endeavors towards the most hopeful first.

5th. Pay particular attention to children and youth.

6th. Take heed to your own personal improvement.

7th. Take heed to yourself. The old proverb, "better wear out than rust out" is false. It is better to do neither. "Wisdom is better than strength."

8th. Above all take care of your spiritual health. In spiritual ailments we have a perfect physician and perfectly adapted remedies. He health all our diseases. There is a balm in Gilead.

9th. Improve the discipline of your Heavenly Father.

10th. Seek continual communion with God. Be strong in faith, patient in tribulations, instant in prayer, and God shall enable you to finish your course with joy, and go down to the chambers of death like a shock of corn fully ripe.

We wish the charge might be published entire. Those who heard it, alone can testify to its completeness and eminent practicality. The congregation then united in singing the following hymn, written for the occasion by an eminent Clergyman present.

To where Apostles worshipped,
To where the Saviour bled,
Where Christians first assembled,
The Gospel first was spread,
To ancient Syria's regions,
To Galilee's lone strand,
To poor Samaria's cities,
And old Judea's land—

We send the blessed Gospel
Their glory to restore,
We send the living preacher
With life forevermore,
Think less of home and country,
Of friends beloved and dear;
To soldiers of the Saviour,
Your service is not here.

O proper, Lord, their mission,
With grace and power divine,
And show to darkened Asia
The great and good design,
From Islam's cruel darkness,
From Romish fraud and guile,
From Satan's fierce devices,
From all that can divide;

Protect, O Lord, thy servants,
Instruct them in thy way,
To bear thy mercy's message
To sinners far astray,
Let every Christian effort,
To propagate thy word,
Be honored with thy favor,
A hundred fold, O Lord!

Till every erring nation
Shall learn thy truth and grace,
Till earth's uncounted millions
Shall run the Christian race,
Till Satan is confounded,
And all mankind as brothers,
Shall Jesus Christ adore.

The services closed by a benediction from Rev. H. H. Jessup, and were resumed at 7 o'clock by prayer from Rev. Mr. Lockwood of Binghamton.

Dr. Cox read and expounded the 4th chapter of Revelations.

The assembly then listened to an address from Dr. Parker. He spoke of the present condition of affairs as strongly manifesting the principles of the utility of missions. He said when the sons of Israel went down into Egypt and brought the news of his sons existence to their aged father, he disregarded their testimony until he beheld the wagons which Joseph had sent, and the presents with which he had loaded his brethren. There are many manifestations of the readiness of the King of Kings to assert the power and take his throne.

Geographical discovery is completed. No

new world awaits the discoverer. No new languages are being coined, but many are going into disuse as the people mingle with each other. This world is yet to be the mistress of but one tongue. Educated people are by their knowledge of other languages are rapidly promoting unity and sympathy among men. There are no undiscovered nations who may rise and bear away the present marks of civilization from the face of the earth. No nomad hordes who shall over run and root out the great nations of the earth. The extremes of society are meeting in an extensive middle class where we find the bone and sinew of the land; above all this God is planting his Gospel everywhere, and rays of the blessed light are bringing healing to the nations. Soon, the stations will send forth auxiliary Stations. We can plainly see that the tendencies of God's providence are toward the reign of Christ.

With all these in view, how may the lone Missionary exult in the confidence of success. It is sure as the word of the Eternal One. The time will come when twenty men will be demanded from Montrose, and they will be ready to go, and support themselves too. The time will come when thousands shall be offered to aid in this work. Then shall nations be born to Christ in a day, and speedily shall his blessed reign be established upon the earth. Nor are these enthusiastic views of the subject. Things look large, because they are different from the present mode of doing. Who will refuse to aid in the great work.—Who shall go to the heathen now.

Rev. Henry H. Jessup then remarked. In the unfortunate, erroneous opinions, indulged by many of the Church on the subject of missions, they seem to regard it as the work of a few. It is a comparatively the sphere of Christian effort and duty, and when the command is given to "Go" and spread the glad tidings of a Saviour, shall they not ask, "Can I go?"

Every disciple of Christ, is willing to be a Missionary. If he be not willing, we surely may draw the inference that he is not in living sympathy with, and has not surrendered his will to the Master of the work. Would the venerable father or the devoted mother (Mr. and Mrs. Jere Lyons) who last year bid adieu to a loving son, for this work, recall him? No! They bid him God speed.

Suppose our Heavenly Father had in his years for the happiness and power of his Son called Christ back from his work of atoning love. Where would have been the souls who now are, rejoicing in that love? But many men are needed to aid in this work, and will not the Pastors of Churches who are present, speak of it to young men in the Church that they give themselves to the glorious work of saving the lost. But the aid of those at home is quite as needful as the foreign messenger. The devoted Andrew Fuller, as he was leaving this country was asked if he had found a gold mine in India and was going to enter it. He said: "Yes, and I am going down but you must hold the ropes." Ah! who will hold the ropes? You can aid by your praying. The very same influence must convert the Arabs which opened your eyes and brought light to your soul.—We may expect great things from God, and ask him for infinite blessing. A touching appeal was here made to the young men who care not for Christ or his work.

Dr. Cox succeeded Mr. J., by remarks on the interest connected with the Syrian Mission. He traced most beautifully the lineage of the nations whom the mission was designed to benefit and bless. We are sending one messenger to them bearing the bread of eternal life. Many such Conventions he held to attend the departure of Missionaries from the Church in Montrose. But what shall besaid of the impatient ones who have passed through the meetings unconcerned and unafflicted. Shall their privileges be plunged them into a deeper hell?

Those who have heard Dr. Cox will readily understand the difficulty of reporting correctly or more fully what he says.

Judge Jessup then came forward and spoke of his intense interest in the exercises of the day. He had doubted whether his emotions would permit him to speak on a subject which so deeply affected his sensibilities, but he must bear testimony to the value of the missionary work. Years ago, ere the God of Missions had revealed to him the glory of his love, a little tract fell into his hands and drew from him an attentive perusal. He was convinced that the missionary enterprise was a grand enterprise; and now that a beloved son was called to participate in its trials and to endure its self-denial, he felt it to be a grand enterprise, and thanked God for the privilege of giving him up to labor among the heathen; and when he stood before the altar of his God, years before, and consecrated all his children to God, he did not wish to keep back part of the price, nor did he now wish to take night back of what was then freely given. He said that a year ago, when Dea. Lyons so cheerfully gave up a son to this work, he endeavored to renew the dedication of all his children to the Lord, and now cheerfully and with joy would commend the dearly beloved son to the great work of preaching the everlasting gospel to the perishing.

The apostolic benediction was pronounced by Dr. Cox. A prayer meeting was appointed for Friday morning at the residence of Judge Jessup which was attended with most interesting and profit. May the prophetic words of Dr. Cox be speedily realized, and many such missionary Conventions attend the departure of our youthful citizens for the foreign field.

Many thanks are due to those of the different denominations who opened their houses for the accommodation of friends from abroad, even though some were disappointed by not receiving company.

Dr. John W. Smith, the newly elected Representative from Wyoming, published a list of members of the Pennsylvania Legislature, in which, he informs us that "Democracy are in Roman, and know Nothing, or opposition of all sorts, in Italica." We observe that in this list he puts John W. Smith in Italica. The Doctor ought to know. Exchanges will please correct accordingly.

For the Republican.

More About the Fair.

Messrs. Editors.—Being one of the parties particularly referred to in your issues of October 25th and November 1st, if may not be considered unfitting for me to say a few words, not only to prevent a misapprehension of my own position in the matter, but to correct any erroneous impressions which may have been entertained in regard to my brother artist, Mr. Hollis, whose name is associated with my own.

I am sorry that two such commendable virtues as "Justice" and "Truth" should be thus openly arrayed against each other; and I regret still more that "Truth" after calling upon "Justice" to give his real name, should have entirely forgotten (or intentionally neglected) to mention his own. That, Mr. Truth, came with a decidedly bad grace, and was hardly in keeping with the character you had assumed.

As to the main point and principle embodied in the remarks of "Justice," I do not consider myself as directly interested as the officers of the Society, or as those who have received or expect to receive premiums at our County Fairs. Perhaps I am not enough interested to justify me in giving utterance to any opinion—but I will say that I am unable to discover the "absurdity" spoken of by Mr. N., although "Justice" may have erred somewhat in judgment. The practice of which he speaks is not denied, so that the error, if error there be, lies in the last part of the proposition, viz: the failure to deal fairly with "articles of home production, equally entitled to credit and encouragement." What "Justice" wishes to condemn, so far as may be judged from the nature of his article, is the encouragement given to articles purchased elsewhere, tending to the discouragement of those produced within our own borders. Certainly he does not, as I am sure, he would not deny the general advantages growing out of the introduction into our county of superior breeds of cattle, improved farm implements, &c.; but chooses to question the propriety of rewarding them with premiums, the same as if produced within the bounds which the Society professes to embrace. It would seem quite sufficient, and more in keeping with the "encouragement of home production," to let the awards fall to the results thence arising, rather than to the imported article itself; for the person presenting it, aside from the good to the community which he might contemplate, (but more especially his own good, for a love of public weal rarely predominates over self-interest,) he would be worthy of no other credit, save that of being so fortunate as to have money enough to buy it.

To prove his statement that "home manufactures" are not properly encouraged, "Justice" chooses Daguerreotypes as an illustration. Whether the productions of the noble art, of which I here have the honor of being the representative, are "equally entitled to credit" with the "patent cider-mill" which he saw fit to place in the opposite side of his scales, is for others, and not for me to decide. I have never asked for a premium; indeed, I have never expected one, although from the certificates given to needle-work, worsted-work, and flowers; it would seem quite reasonable to suppose that Daguerreotypes were entitled to a like favor.

For myself, I make no complaint; on the contrary, I wish to express whole volumes of thanks to the ladies composing that committee, for the compliment of such a mention (provided it was an honest conviction, and no flattery in it) as that contained in their published report. And, as I am assured that an effort was made by them (at least one of them) to secure a premium or certificate, I will add to the above a great sense of obligation for a good intention.

But I am disposed to think that Mr. Hollis was not treated as he should have been. A few days before the Fair, he came to me and stated the substance of what "Justice" has set forth in regard to his visit to a member of the Executive Committee, and the assurance given him. Up to that time I had no intention of placing any pictures in the exhibition, but at his solicitation I consented to do so. He further stated that this member of the Executive Committee had promised to let him know, before the day of the Fair, more definitely the arrangements relating to Daguerreotypes. As he has since assured me, no word was said him, and that is the reason why he was so late on the ground.—Only by urgent request was he induced to show his specimens at all—feeling, as he did, that he had not been in a gentlemanly manner. But the "unkindest cut" was the neglect of the committee to notice his work in any way, and he left the place with the impression that it was a very unfortunate thing for a man to live "out of Montrose."

I will do him the justice to say that his pictures were highly creditable, and I regret that they failed to get the "honorable mention" which was due them. Had an award been rendered, and his work pronounced superior to my own, I hope I should have manfully yielded him the honor, however much I might have desired the advantage of such distinction. As the case now stands, selfishness does not dispose me to exult at the seeming preference given me. Such a course would neither tend to my advancement nor that of the Art which I rejoice to see appropriately honored and encouraged wherever it is represented by worthy and skillful operators.

In reply to a query instituted by "Truth" I would say that the rule which he refers to would not have excluded the articles presented by Mr. H., for they were not only produced by himself, but within the county. But, if his name attached as the exhibitor were alone necessary, and the fact not in any way material by whom they were produced, (as I gather from the remarks of "Truth,") or where they were produced, (as is naturally inferred from the remarks of N.), then certainly the test of any such rule would not apply.

In showing the evil tendency of the principle which "Justice" so earnestly condemns, why was not the case which he cites (of Mrs. G. Mrs. C. and the woolen cloth) entirely in point. Suppose that at our next Fair a premium should be offered for the best Daguerreotype, and the fact that several articles tended to exhibit, should beget in me a notion that my advantages for executing the most finished and pleasing pictures were not such as to make me quite sure of a victory, or that my skill (which is not impossible) was not sufficient to warrant an absolute dependence upon it—should I be justified in purchasing specimens from those eminent artists, Hessler or Root, for the purpose of securing the award? By "Truth's" rule that question need not be the actual raiser, producer or manufacturer, where would be the objection? I might be entitled to commendation for placing myself in possession of something valuable and attractive, and for granting an exhibition, but my honest title to a premium would be very questionable.

Mr. N. tells us that "the Society was instituted to promote fine arts, not to furnish premiums offered for articles that are merely ornamental." It is no business of mine to question the Society's plan of action, or to say what it shall or shall not promote; but to the implication in the latter part of the above quotation, I beg leave, with all due respect, to tender my earnest protest. Are Daguerreotypes merely ornamental? Does the mother, as she gazes with tearful eyes on the picture-image of her cherub babe—in the shadow caught by the artist just before the treasure because it is ornamental? Is that son, as he looks upon the likeness of his venerable parent, now a dweller in this senseless vale only as an ornament? Does that young lady open her locket almost daily, and contemplate the "manly features" of her absent lover, in which she reads affection, fidelity, and all that because there is no ornament about it? Does that husband and father, who journeys in some far country, carry with him the faithful copies of his "dear ones at home"—almost as faithful as the copies he carries in his heart—only that they are chiefly or merely ornamental? I am sure not; to which thousands will add their emphatic testimony. Shall I be asked for being sensitive on this point, or for objecting to any implied degradation of the Art, the discovery of which should take us to that of the Magnetic Telegraph, or the mighty agency of steam. I love the Daguerreotype Art; I have chosen it as my profession, and I love to watch its wonderful workings and developments. I possess pride and pleasure the undivided satisfaction with which many a patron bears the likeness of a cherished friend—not an ornament, but as a choice treasure. I wish to see the profession elevated, rather than degraded to an indifferent or materializing level, and in this connection I must be allowed to say that "Justice" paid no very high compliment to the Art, or its productions, in classing them as he did.

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In conclusion, I must beg pardon of the editors, for taking up so much of your space; of "Justice" for attempting to persuade what he can, and no doubt will answer much better for himself; and of "Truth" and Mr. N. for being obliged somewhat differently.

W. B. Dana.

For the Independent Republican.

The Fair, No. 2.

Our first article, it seems, has aroused a slumbering lion. If we had anything to do with the "slumbering" corpus, we might fear to be bit, as if we had no friends. We had a great interest in the awarding of the premiums; exhibited nothing on "Fair day" but a face. Hence the charge of "disappointments and spleen" is pointless. By the committee's answer to ours we find that we are miserably ignorant of the design of the Susquehanna County Agricultural Society. We are told that productions from other parts may be exhibited under certain restrictions copied no doubt, from our Nanticoke "head of Domestic Manufactures." These "domestic" in that connection means goods, but a certain class of goods; it does not us where they are manufactured; Mr. Dana need not assert that all the goods, under hand, were manufactured in this county.

We certainly do not wish to heap upon the Society, or give trouble to any particular Committee, but we do contend for the right of stating our opinions in the public prints. We choose this manner, rather than to stand humbly, with hat in one hand and petition in the other, "in the business meetings of the Society." There we might be "overlooked;" we may not be by the ears of the Republican, or not, is not "Truth's" business. He shows an itching, pertinent curiosity in making inquiries concerning the matter. But for one thing, we thank are due him. He informs us that one of the by-laws of the Society, "Premiums shall be confined to the productions of the County or to such animals &c. kept in the County for permanent service, at least six months before such premiums are awarded." Now Mr. Breed's Durham bull had not been in the county six days before he took the premium. The Society may break one of their by-laws to accommodate a wealthy, influential and deeply interested member, but Mr. Hollis comes to the surely circumstances after cases! Can Mr. N. in this case also shift the responsibility on the shoulders of the Society, to the particular Committee? Herein has our charge of injustice and partiality been set out by

Justice.

The Richmond Enquirer says without the aid of the Democratic party slavery could not exist. The Enquirer tends this as a compliment to the Democracy.