

# The Waynesburg Messenger.

A Family Paper---Devoted to Politics, Agriculture, Literature, Science, Art, Foreign, Domestic and General Intelligence, &c.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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Waynesburg, June 11, 1862--1y.

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**DR. A. G. CROSS,**  
Would respectfully tender his services as a Physician and Surgeon, to the people of Waynesburg and vicinity. He hopes by a due appreciation of human life and health, and strict attention to business, to merit a share of public patronage.  
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RESPECTFULLY offers his services to the citizens of Waynesburg and vicinity, as a Physician and Surgeon. Office in the Court House Building, opposite the Court House, Jan. 1, 1861.

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Office in the Old Roberts' Building, opposite Day's Book Store.  
Waynesburg, Jan. 1, 1861.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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Sept. 11, 1861--1y.

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**J. D. COSGRAY,**  
Boot and shoe maker, Blachley's Bank, early opposite the Court House. Every style of Boots and Shoes constantly on hand or made to order.  
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Sept. 11, 1861--1y.

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**LEWIS DAY,**  
Bookseller, Blachley's Bank, early opposite the Court House. Paper on One Door East of Porter's store, Main street.  
Sept. 11, 1861--1y.

## Select Poetry.

**RESIGNATION.**  
(In these sad days of war, when so many homes are filled with mourning, because of loved ones fallen in battle, it may be consoling to those who are bereaved to read again the familiar lines of Longfellow on Resignation. The poet's heart seems to be mourning over a beloved daughter, but the lesson applies to any touching domestic bereavement. It is always the same sorrow, and always needs the same consolation.)

There is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fireside, howsoever defended,  
But has one vacant chair!

The air is full of farewells to the dying,  
And mournings for the dead;  
The heart of Rachel for her children crying,  
Will not be comforted!

Let us be patient! these severe afflictions,  
Not from the ground arise,  
But oftentimes celestial benedictions  
Assume this dark disguise.

We see but dimly through the mists and vapors,  
Amid these earthly damps--  
What seem to us but dim funereal tapers,  
May be heaven's distant lamps.

There is no Death! what seems so is transition--  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portals we call death.

She is not dead--the child of our affection--  
But gone unto that school  
Where she no longer needs our poor protection,  
And Christ himself doth rule.

In that great Cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptations, safe from sin's pollution,  
She lives, whom we call dead.

Day after day we think what she is doing  
In those bright realms of air,  
Year after year her tender steps pursuing,  
Behold her grown more fair.

Thus do we walk with her, and keep unbroken  
The bond which Nature gives,  
Thinking that our remembrance, though unspoken,  
May reach her where she lives.

Not as a child shall we again behold her,  
For when with raptures wild  
In our embraces we again unfold her,  
She will not be a child--

But a fair maiden, in her Father's mansion  
Clothed with celestial grace,  
And beautiful with all the soul's expansion,  
Shall we behold her face.

And though at times impetuous with emotion,  
And gushings long suppressed,  
The swelling heart heaves, moaning like the ocean  
That cannot be at rest,

We will be patient! and assuage the feeling  
We cannot wholly stay;  
By silence sanctifying, not concealing  
The grief that must have way.

## Miscellaneous.

### THE JAPANESE AT HOME.

Japan is a feudal empire, governed by a military aristocracy. There are nine classes of Japanese; with very rare exceptions, no one can rise above the class in which he was born. Every attempt of the kind is unfavorably regarded, and is adverse to public opinion. The absence of ambition and of luxury is the probable cause of the quiet air, the complete satisfaction, the expansive gaiety, which mark the Japanese character. Nowhere else do you meet with people who are so contented, and so devoid of anxious thought.

The princes of daimio, the nobles, the priests, and the military, constitute the four first classes of the nation, and enjoy the privilege of wearing two sabres. The subaltern officials and the medical men form the fifth class and may wear one sabre. The merchants and wholesale dealers, the retail dealers and artisans, the peasants and the coolies, the tanners and the leather curriers, make the four last classes of the population, and may not, in any case, wear any sabre. All who deal in skins are reckoned impure; they are not allowed to reside in towns; but dwell in villages especially allotted to them in the open country. They supply the state with executioners, who do not lead an idle life; for the penal laws of Japan are exceedingly rigorous, and inflict the punishment of death for very trifling offences. Whoever causes his neighbor's death through imprudence, or conceals a criminal, is immediately beheaded. It is to be hoped that further intercourse with Europe may temper the severity of Japanese legislation.

The only sciences cultivated in the empire are medicine and astronomy. There are two observatories in the Island of Nippon; one at Jeddo, the other at Meako. The great comet, of October, 1858, did not cause the slightest signs of astonishment or uneasiness in the natives' countenances. At Shanghai, during an eclipse of the moon, very different manifestations were made. The military mandarins shot their arrows, to kill the dragon who was devouring the moon; from every junk and every pagoda there resounded a deafening din of gongs, intended to frighten the monster away. The Japanese physicians read Dutch medical books and seriously studied their art. Two of them assiduously frequented the embassy for the sake of consulting the navy surgeons respecting the cholera.

In religious matters the Japanese are tolerant, or rather very indifferent. In the Archipelago, for ages past, several worships have co-existed in peace; Buddhism and the religion of Confucius, foreign importations, share the public favor with the State, or worship of the Kamis, the primitive religion of the country. Thanks to this tolerance, the Spanish and Portuguese missionaries had not been many years in Japan before two hundred thousand natives of the highest classes had received baptism and become Christian converts. Such a religious movement was unexampled. But times are changed. For the last two hundred years there has not been a single Christian in Japan. They were all exterminated by the Emperors Taiko and Yeyas.

There is no standing army in Japan. All the two-sabred gentry, who form the suite of the governors in time of peace, act as soldiers in time of war. Individually, they are very brave; but their swords and spears will hardly enable them to resist European tactics. It is asserted, however, that, conscious of their weakness, they carefully read strategic works. Japan feels that Europe has made the first breach in her exclusiveness, and is tormented just now by a touch of anxious uncertainty respecting the future. She understands fully that with bows and arrows, she can make no head against Minnie rifles, and she endeavors to acquire a knowledge of the actual state of naval science and military art. To have soldiers worthy of the name, she must at once renounce sandals, puffy trousers, and long robes trailing behind; but she is ready to make the sacrifice. The Japanese have not, like the Chinese, the stupid prejudice to believe and to boast themselves superior to every other people. They set themselves above the Chinese and the Corsicans, but they estimate the Western powers at their real value. All the Year Round.

### BURNS AND THE MOUSE.

About forty years ago, while traveling from Dumfries to Glasgow, seated beside the coachman, I got into conversation with him when we arrived at Mauchline on the character and writings of Burns. I asked him if he had any personal knowledge of the poet. He promptly replied: "Well, I knew him, many a day on the farm of Mossiel." This farm lies on the left side of the public road from Mauch, lin to Kilmarlock. As we approached Mossiel he began to relate some anecdotes of Burns, one of which struck me as not a little interesting. "You will have read," he said, "the poem of 'The Mouse.' I answered that I had. Then, pointing with his whip to a spot about six yards from the roadside, "that," said he, "is the very rig where the mouse was turned up. Burns was holding the plow, and I was driving, the horses when it sprung out. I attempted to kill it. 'Let it alone,' cried Burns, 'what harm has it done you?' He then got into a musing mood, and I did not get a word from him the whole afternoon. About nine o'clock in the evening, when I was littering the horses, and giving them a little oats and hay, Burns came into the stable and read to me the poem of the mouse, and then said, 'What do you think of the mouse now?' 'Very much indeed,' I replied; 'I am glad I did not kill it.' On leaving the stable he said, 'Never do a cruel thing to the meaneast of God's creatures.'"

**How to Get Repose in Old Age.**  
I strongly recommend you to follow the refreshment of the body in seeking the refreshment of the mind. Everybody knows that both man and horse are very much relieved and rested if, instead of lying down and falling asleep, or endeavoring to fall asleep, he changes the muscles he puts in operation; if, instead of level ground, he goes up and down hill, it is a rest both to the man walking, and the horse which he rides--a different set of muscles is called into operation. So, I say, call into action a different class of faculties, apply your minds to other objects of wholesome food to yourselves as well as of good to others, and, depend upon it, that is the true mode of getting re-

### THE DEATH OF WORDS.

When a word has fairly ceased from whatever cause, to perform its proper functions, it would seem to be nearly as impossible to recall it to a really living or working condition as it is to raise the dead in any other case. Pope, indeed, has spoken of commanding "old words that have long slept to wake;" and, of course, any writer or speaker may employ antiquated terms to any extent that he pleases. Certain it is, at any rate, that very little genuine revivification has ever been accomplished in human speech; you will sooner introduce into a language a hundred or a thousand new words than you will re-establish in the general acceptance ten old ones that have been for some time thrown aside. It would almost seem as if words, as well as we who use them, were doomed to wither and decay with age, and all at one date or another to lie down and fall asleep in death. -- *Craig's History of English Literature and Language.*

### PARAGRAPHS FROM LORD BACON.

The following clippings from Bacon's Essays are full of wisdom. It seems a wonder that a man who could write thus, should have yielded to temptation as he did at one period of his life: "I cannot call riches better than the baggage of virtue, the Roman word is better, 'impedimenta'; for as the baggage is to an army, so are riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory: of great riches there is no real use, except it be in the distribution; the rest is but conceit."

"It will be acknowledged even by those that practice it not, that clear and round dealing is the honor of man's nature, and that mixture of falsehood is like alloy in coin of gold and silver which may make the metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the serpent; which goeth basely upon the belly, and not upon the feet. There is no vice that doth so cover a man with shame as to be found false and perfidious."

"Men in great places are thrice servants--servants of the sovereign or state, servants of fame, and servants of business; so as they have no freedom, neither in their persons nor in their actions, nor in their times. It is a strange desire to seek power and lose liberty; or to seek power above others, and to lose power over a man's self. The rising unto place is laborious, and by pains men come to greater pains, and it is sometimes base, and by indignities, that men come to dignities. The standing is slippery, and the regress is either a downfall, or at least an eclipse, which is a melancholy thing."

### ANOTHER AMERICAN MISSIONARY MURDERED.

The Levant Herald, of July 9th, published at Constantinople, says: "Hardly have we reported the capture of the murderers of the Rev. J. Coffing, before the telegraph brings news of the equally brutal assassination of another member of the same excellent brotherhood. The Rev. W. Meriam, an agent of the American Board of Missions, stationed at Philippopolis, who had been lately accompanied to Constantinople by his wife, left in the beginning of last week on his return to his station, and after a short halt at Adrianople, had arrived within three hours (nine miles) of Philippopolis, when the little party was attacked by brigands, and Mr. Meriam brutally murdered. Till yesterday the intelligence had only reached the capital in brief telegraphic form and we are therefore unable to do more than report that the widow of the unhappy gentleman finally succeeded in reaching her desolate home, and the authors of the crime are as yet at large."

Rev. W. M. Meriam, referred to in this sad intelligence from Turkey, was a young man, from Cambridgeport, Mass. He was a graduate from Harvard College and of Andover Theological Seminary. Mrs. M. was from Boston. He sailed from Boston, January 17th, 1859, and has just acquired the Turkish language sufficiently to be able to preach. Philippopolis where he was murdered, is in European Turkey, about 90 miles northwest from Adrianople. He was returning from the annual meeting of the Mission at Constantinople, when he was murdered.

**WOUNDED OFFICERS.**--The Washington Star of Monday says:--During last night's train arrived from Culpepper bringing a number of officers wounded in the late battle and skirmishes in that vicinity. They are mostly wounded in the arms and legs, although one or two were more seriously injured in other parts of the body--one of them having received no less than four bullets in his hips. They report a terrific loss of life in the late battle near Culpepper, many regiments having lost all their officers.

### WIPING OUT THE CAUSE OF THE WAR.

The following is a pretty good "take off" on the plea that slavery is the cause of the war, and therefore slavery must be "wiped out" before the war can end: "Sambo sensibly argues that if slavery is am de cause of de war, and ought to be wiped out, den de nigga am de cause of slav'ry, and ought to be wiped out too; kase that would be no war widout slav'ry, and thar would be no slav'ry widout de nigga. Take kar dat yer don't wipe out too much."

### ADDRESS

OF THE

**Democratic State Central Committee**  
To the Democrats and all the other Friends of the Constitution and Union in Pennsylvania.

The Democratic State Central Committee address you upon subjects of the gravest moment. The life of our beloved country is in danger. The nation writes under the throes of wide-spread civil war. All our wide-spread patriotism; all our wealth; all our physical powers; all of whatever virtue exists in the Republic is invoked, and should be promptly afforded to save the National Constitution and the Union of the States from utter overthrow.

Is there a Pennsylvanian who values the title of American citizen--who reveres the memory of the men of the revolution--who values civil and religious liberty--who abhors anarchy or despotism--or who claims to possess a manly, patriotic heart, that is not prepared to pledge life, fortune and sacred honor for his country, in this, her hour of greatest need and peril? None can withhold such assurances of a just estimate of the importance of preserving the existence of our republican institutions. We approach you with the full conviction that the hearts of the great body of the people of Pennsylvania are with their country in this great crisis of her destiny; that all that is needed is to be satisfied of a feasible mode of relief and extrication, and of the most effective organization to combine all the forces that can be applied to speedily and effectually yield the happy fruits of returned peace and prosperity.

To clearly indicate the mode of relief, it would appear to be proper to first determine the cause or causes of our present difficulties. Understanding the causes, it would seem to be in the order of nature that restoration should follow upon their removal. It is not compatible with the practical efficiency of an address, such as this, to engage in any elaborate exposition or historical account of the gradual process of antecedent causes, that have at last culminated in the dreadful result we now behold. We shall, therefore, necessarily be brief, and best discharge our purpose by a statement of facts, which you will all recognize as correct, and by the assertion of propositions and conclusions which we maintain cannot be successfully controverted. The troubles that are now upon us are those that the fathers of this country foresaw might arise upon the decay of patriotism, and against which they undertook to guard by the Constitution of the United States, and the establishment thereby of what was deemed by them--and has, until recently, proved to be the harmonious action of the States and the Federal Government--in their defined and just relations to each other. Washington, in his farewell address, pointed out these dangers; and, above all, indicated, as the evidence of a waning attachment for the Union, and as the precursor of its fall, the creation of sectional parties. It was in view of probable efforts in this direction that he appealed to his countrymen to "indignantly frown upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which link together the various parts." Had the countrymen of Washington sufficiently appreciated his patriotic warning, the wide-spread civil war that now afflicts us would cover have existed; but, on the contrary, we should, at this time, under the support which a most bountiful Providence is extending to us, be in the enjoyment of a degree of prosperity and happiness (we venture to assert) unequalled in the history of nations. Most unfortunately sectional parties have grown up, begetting sectional bitterness, and already the title of American citizen begins to pale before the invasive progress of such titles as Northerner and Southerner.

Years ago, men in the North, then a very insignificant combination, began to assail our Constitution and our Union. This faction, basing its opposition upon a misguided sentimentality to swallow up all true feelings of patriotism, and all duty as citizens, boldly proclaimed their hostility to the Constitution and Union, which they rightly claimed recognized and was pledged not to invade the control of the States respectively over

the institution of domestic slavery. Disloyal declarations, such as "better no Union at all than a Union with slaveholders," became the axiomatic dicta of this faction, then and now (in its formidable proportions) best known as Abolitionists. Without dwelling upon the progress and growth of this faction, it is, too, lamentably true and well known that, proclaiming through its leaders their chief object to be "the ultimate extinction of slavery," it attained to such consequence that the people of the slaveholding States became alarmed, and began to form counter-combinations to resist the threatened overthrow of what they claimed to be rights that were intended to be sacredly guarded by the Constitution of the United States. At the same time there had existed an insignificant, and of themselves powerless, band of disunionists in one or two of the slave-holding States, who seized upon the opportunity thus afforded by the aggressive action of the Abolitionists to stimulate these counter-movements. These efforts were too successful; and materials too, for such efforts were being continually supplied by the successes of the Abolitionists. Abuse and obloquy against the slave-holder steamed out from some pulpits in the North, where the virus of Abolitionism had been infused. Retaliatory epithets were indulged in by pulpits in the South against the Abolitionists. Church organizations in the Union were split up into organizations North and South. Nominations for the Presidency were made upon issues, in fainter or bolder terms, involving the questions of the existence or limitation of the area of domestic slavery. The decisions of the Supreme Court of the United States were resisted, its integrity assailed, and its remodeling avowed. These were followed by outbreaks, as illustrated by the raid of John Brown into Virginia. Meantime the retaliatory and disunion movements in the South, crystallized and proclaimed the monstrous heresy that the Union was but an alliance of sovereign States, and that any one of its members might, in the exercise of an unlimited sovereignty, which was claimed for it, withdraw from such union. This heresy was designated, and as we all know, is familiarly called Secessionism, and, under its banner, a great and formidable party in the slave States was rallied.

Thus were confronted two great sectional parties--the Abolitionists North and the Secessionists South--the very antipodes of each other in their sentiments; they met on the common platform of Disunion. Each alike tended to overthrow the Constitution and the Union. Each alike are the enemies of the Republic. The Secessionists claiming to act from the apprehension that the threat for "the ultimate extinction of slavery" would be put in execution, succeeded by bare majorities in some cases, and by the more efficient organization of probable minorities in others, in procuring the adoption of ordinances of Secession, or for the withdrawal of such States from the American Union as are now band under the designation of the Confederate States. Obtaining thus the formal organization of a government, they set at defiance the Constitution and the laws of the United States, and undertook to resist their execution within the pretended jurisdiction of this revolutionary government. The Government of the United States, in strict accordance with its powers, undertook to enforce these laws and to demand obedience to them; armed resistance was at once inaugurated on the part of the Secessionists, and thus began a rebellion and civil war that has become one of gigantic proportions, and for many of its characteristics one of the most formidable that ever existed among a civilized people. At its outset, the appeal was made to the loyal men of the North to fly to arms, in order to uphold the Constitution and laws, and to maintain the Union. With the rapidity of magic this appeal was responded to with unbounded enthusiasm, an armed force of over 700,000 men stood ready to meet the foes of the Union. President Lincoln, in his inaugural address, had said:

"I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so."

The Congress of the United States, immediately after the battle of Bull Run, in July, 1861--

"Resolved, that the present deplorable civil war has been forced upon the country by the Disunionists of the Southern States, now in arms against the Constitutional Government, and in arms around the capital; that in this national emergency, Congress, banishing all feeling of mere passion or resentment, will recollect only its duty to the whole country; that this war is not waged on their part in any spirit of oppression, or for any purpose of conquest or subjugation, or purpose of overthrowing or interfering with the rights or established institutions of these States; but to maintain the supremacy of the