

FROM KANSAS.

Communications.

A Remarkable Meteor.

The Utica Herald has an account of a very singular phenomenon, which was witnessed on Saturday last, and which caused the death of two persons:

"During the afternoon, a funnel-shaped moving body of a nebulous character, appeared at a point over Utica, moving rapidly along with a humming sound. It struck the ground near the dwelling of a Mr. Root, in Deerfield, tearing down a fence or two, and passing on, gradually settling lower and lower. At last, having reached a point some five miles in a north-easterly direction from that city, near the dwelling of Mr. Nathan Bubloug, in Schuyler, it made a descent upon his barn, ripped it up, and scattered it to the winds. Then passing on, tearing up trees, fences outhouses in its terrible course, it finally struck the dwelling of Mr. John Warren, which was lifted from its stone foundation, carried a distance of some fifteen feet through the air, and dashed in splinters upon the ground, leaving a clean plat of grass between the place where it had stood and the pile of rubbish.

"In the house were a family of six—parents and children. Mr. Warren, seeing the terrible object rushing down upon him, leaping up trees and fences in its onward course, and buzzing like a thousand hornets' nests combined, called upon his wife and children instantly to accompany him to the cellar, and, suiting the action to the word, seized two of the children and leaped down the stairway. The wife essayed to follow, but her footsteps were tardy; she was a moment—an instant too late; the engine of destruction tore the building up, carrying herself and child—altogether with a little son who was behind her, with it. The husband had time to see her ascend with the building that tore away from above him, and then he stood exposed to the day, in his open cellar. He went to view the ruin of his home; it was complete. Here lay the dead and nude body of his wife, the destroying power having stripped the clothing from her person; there lay his son covered with blood and senseless; and just beyond, his dwelling lay one such mass of destruction as probably never was beheld before. Broken and splintered bedsteads, cradles, tables, pots, kettles, chairs, boxes, trunks, crockery, tin ware, hats, clothes, stoves, bottles, bricks, plaster, clocks, beams, stones, shingles, and endless et cetera, lay crushed and crumpled in one heap before him.

"Next, in the due southerly line of its course, it uprooted several large trees, scattered the fences, crossed the road and demolished a large barn, belonging to Mr. John M. Bubloug. This building was of recent and very substantial build, and 35 by 50 feet upon its base, yet the destructive element tore it to pieces, scattering large timbers about the fields at a distance of from five to fifteen rods, distributing the roof in various directions, and actually taking up an iron cylinder threshing machine, weighing perhaps four hundred pounds, and deposited it at least eighty feet from the barn. A cow belonging to Mr. B., standing near the barn was killed—without any apparent outward wound. About 80 rods farther on, in a direct line, a smaller barn, belonging to the same gentleman, was demolished; and what is very singular in this instance, but very little of the material of which it was constructed is to be found anywhere. A few shivered boards and timbers alone attest its previous existence. The dwelling of Mr. Bubloug had a narrow escape. A shingle or two torn from one corner of the roof indicate how narrowly it escaped destruction.

"Beyond the premises of Mr. B., for a mile, prostrate trees and fences evidence the track of the destructive messenger. It, however, seemed to have released its hold upon the earth soon after leaving the farm of Mr. B., for it was distinctly seen to rise from its surface and dissolve its conical shape into a general cloudy form. The phenomenon was followed by violent rain and wind. Two men at work in a field, saw the strange apparition approach, and took to their heels, barely escaping its track as it passed on. It seemed to raise from the earth in four or five minutes from the time it was first seen, and the evidences before us of destruction lie in a district not over four or five miles in extent, in a due southerly direction from where its first touch was felt, and in a track about fifteen rods in width. Whatever of material substance presented itself in this track was swept away, and the ruin presented, is certainly fearful to behold."

A SON OF A SLAVE DEFENDING SLAVERY.
Dr. Ross, the great slavery defender in the last New School General Assembly, is biographed by the Rev. Asa Turner, of Iowa, who writes a communication to the Chicago *Congregational Herald*, in these words:
"I will state an incident in the life of Dr. Ross, the great slavery defender in the last New School General Assembly. It was related to me by the late Dr. Nelson:
"The Doctor's mother was his father's slave. But instead of selling his children, as many slaveholders do, he liberated the mother and her children, and gave them his property. There were two brothers. The eldest as he came up to manhood asked him what gave him a position in the society of gentlemen. He pulled out a purse of gold, and holding it up said, 'this gives me admittance.' 'No,' replied the questioner, 'gold cannot give you a right to the society of gentlemen. Your blood is not pure.' This was a deadly blow. He could no longer live under the reproach of a mortified pride. He went out, took a pistol and shot himself.—Frederick, the younger son, made his way into Tennessee, there became hopefully pious, and is now the great Dr. Ross."

A Vermont Editor gives the following advice to ladies: "When you have got a man to the sticking point—that is when he proposes—don't turn away your head, or affect a blush, or refer him to pa, or ask for more time; all those tricks are understood now; just look him right in the face, give him a 'buss,' and tell him to go and order a cradle."

Mr. Gosse, like many of our best authorities, includes the *Sponges* among animals. Of the correctness of this classification, if it includes certain bipedal specimens, there can be but little question.

THE AGITATOR.

M. H. Cobb, Editor.

WELLSBOROUGH, PA.

Thursday Morning, July 2, 1857.

All Business, and other Communications must be addressed to the Editor to insure attention.

Republican Nominations.

For Governor,
DAVID WILMOT,
Of Bradford County.
For Canal Commissioner,
WILLIAM MILLWARD,
Of Philadelphia.
For Supreme Judges,
JAMES VEECH,
Of Fayette County,
JOSEPH J. LEWIS,
Of Chester County.

THE CO-PARTNERSHIP heretofore existing between the subscribers in the publishing business, is this day dissolved by mutual consent, David Sturrock retiring from the firm.
M. H. COBB,
DAVID STURROCK.

June 13, 1857.

The books and accounts are in the hands of M. H. Cobb, by whom the paper will be published until further notice.

In withdrawing our interest in the further publication of the *Agitator*, it might be reasonably expected that while we affirm the good feeling and harmony which has ever existed between Mr. Cobb and ourselves, that we should indulge in mourning in separating from the paper and its patron; a reasonable conclusion, if it were not that the only sorrow felt in the separation being deferred so long. When we entered the business it was not with the expectation of becoming suddenly rich, and we must in truth affirm, that our most sanguine hopes in that direction have been more than realized. Although we have the consciousness that our loss has been for Freedom's gain, it is not pleasant to consider that while we are endeavoring to add interest to a "great principle," rapacious creditors are adding weightier interests to Principals which more tangibly affect us. To those who have been our patrons we would return thanks for many favors; and to those especially who have long been endeared to us by ties of affection, varying in intensity, from a dollar upwards, the fact of their existence will ever be a pleasure to us, and we would assure them that they will hereafter inherit a warm place—in our memory. To our associate for the past two and a half years we would extend our deepest sympathies. In his voluntary martyrdom he can console himself with the reflection, that, as trials and afflictions purify the heart, a few more months experience will fit him for translation to the highest sphere. For ourselves we are satisfied with the experiment. We "went in" and come out with the usual well known results, but with an experience that may be profitable to us hereafter. That the *Agitator* may hereafter meet with that success which it deserves in our sincere hope, and in whatever land our lot may be cast, we shall hold a jubilee at the advent of that utopian day when it begins "to pay." Success to the new regime is the parting wish of the
RETIRED PARTNER.

In severing my business connection with my late partner, I would bear witness to the fact that during the two and a half years' existence of that relation, not a word has been spoken to disturb its harmony. To me, the relation will be the percent of pleasant recollections, notwithstanding the pecuniary sacrifices we have mutually been called to bear. I sincerely wish him greater prosperity in other and less barren fields of labor and accord him my highest respect and esteem. M. H. COBB.

We had the great good fortune to sit down to a delicious breakfast of brook trout at the *UNRATED STAYERS*, the other morning, and were not better pleased with the bounteous fare than with the exceeding good taste and neatness displayed in the arrangement of the table. *DREYFUS' RESTAURANT* is succeeding in establishing a superior village Hotel. His regiment of boarders is always in good humor, and this is the very best of evidence that *CHARLEY* is a kind and attentive host.

Mr. Jas. BEZBE writes us from Nelson, that a severe thunder storm passed over that place on the 22d ult., killing a valuable yoke of oxen upon his farm.

Wellsboro and vicinity have been visited with a series of deluging rains since our last issue. Rain commenced falling about six o'clock Sunday evening, and by seven-and-a-half o'clock the streets were flooded. The rain continued with more or less violence, and with little interruption, until 5 P. M., Monday, when the windows of Heaven seemed to open anew, and the clouds came down in cataclysms. The creek that crosses Pearl street rose rapidly and overflowed the gardens, doing considerable damage. The streets ran rivers. Nobody remembers a season like this.

It is stated that the Alabama Conference of the Methodist Episcopal Church has unanimously voted in favor of expunging from the discipline the general rule forbidding "buying and selling men, women and children, with an intention to enslave them."—*Exchange*.

We think this movement originated with the self-same religionists who conceived and so successfully carried out the plan for deposing Mr. Hosmer and elevating Mr. HIBBARD to the position of editor of the *Northern Christian Advocate*. We hear it claimed for Mr. HIBBARD that he is just as good an anti-slavery man as Mr. Hosmer. Were this true, we think that some adequate cause for the removal of that gentleman should have been shown in the proceedings of the body that removed him; and that any such cause was shown we do not think can be claimed. Nobody so understood from a careful perusal of the proceedings.

The removal of Mr. Hosmer was plainly in defiance to the wishes of the woman-whipping wing of the Methodist Episcopal Church. He is an arch agitator—suffering no great moral wrong to go unwhipped. While he consulted no political interference with the institution in the States where it is recognized, he took the position that the Church should war with it until its final purgation. He took the ground that Slavery and Christianity are, and must ever be, incompatible; and thus the question came to be with him, as it is to every Christian man and woman, a question of the purification of the Church or of its complete subjugation and corruption.

Now Error, like truth, is in its nature and action aggressive. Like truth, it cannot be at rest while there is an enemy to conquer. Error is not like Truth, eternal and unchangeable. Were we called upon to define Error, we should define it as the outward manifestation of the Divine Principle in man, in its subjugation of his intellectual faculties to its only use. We must therefore regard the agitation of all moral questions as developing—what men are pleased to call *present evil*, only that Truth may the sooner triumph.

The removal of Mr. Hosmer was but one in a series of aggressions upon Christianity, contemplated by the slave power, and the action of the Ala-

bama Conference is another. Now Slavery is not so much an element of ecclesiastical as of political power. The Church has no glory to come from congresses in that quarter; but the political power of the South depends essentially upon the propagation of Slavery. Remembering this, it is not difficult to comprehend that Southern politicians view it as a very important matter to gain the Church over to their interest. The great powers of Judah, Greece and Rome unquestionably are in a great degree attributable to the union of the civil and ecclesiastical powers. Judah was a theocracy up to the anointing of Saul. Grecian politicians consulted the oracles, and thus claimed to be directed by the gods. The same with Roman politicians. It was necessary to study the superstitions that those of the people superstitions might be turned to political account.

The South is doing the very same thing. Her politicians are endeavoring to press the ecclesiastical powers into their service—not that Right may prevail, but that Slavery may preserve political ascendancy. The Church South seems determined to enter into the alliance. Already, what she deemed barbarous and inhuman a few years ago, she reinstates as a Christian practice. Hereafter, when we hear clergymen bewail that the race is degenerating into unprecedented wickedness, we shall listen with charity. Infidelity, even, would disdain to adopt such a barbarity into its creed, even by implication.

Southern divines take the bold ground that Slavery is a divine institution—ordained of God. We admit the existence of many gods. Since man has reversed the order of creation, he fashions a god out of clay and breathes into it the breath of his own life. The god of the Southern Church is fashioned in this manner. The breath of his life is Slavery; he therefore breathes nothing but Slavery. He denounces the living God as an arch-rebel and his followers as infidels. Is it not so?

The Church North must ere long see that there can be no compromise with wrong without danger to its vital interests. The Church must either purge itself of Slavery, or Slavery will purge the Church of religion. They cannot dwell together. Christianity is the mortal foe of wrong. Slavery may overthrow every church organization in the land; but the simple teachings of the Nazarene they cannot overthrow. Those teachings will span the heavens of Man's future like a beautiful bow of promise, when the errors that afflict the churches are wrecked and rotted. But God works by means. Man is an instrument, by means of which the designs of the Planner are wrought out. Churches may retard the progress of truth; but they cannot thwart the designs of Creative Wisdom. Sooner or later, as man is true or false to the divine spark within him, truth must triumph over every foe.

The question now is, whether the Church will wait for Slavery to spit it out, or whether it will purge itself of this monster crime of the age. It cannot crush wrong by admitting it to fellowship. It cannot outlaw Slavery by giving it ecclesiastical countenance. While it breaks the bread and drinks the wine of the sacrament with slaveholders and slavery-upholders, we can see no reason why it is not a partaker of the wrong.

Can there be concord between Christ and Belial? DR. MORRIS' LECTURES.—DR. MORRIS, of Clinton, Oneida Co., N. Y., closed on Tuesday evening a course of seven lectures against Modern Spiritualism, before our citizens. The lectures were extremely well attended, and listened to with pleasure and profit by believers and disbelievers.

Dr. MORRIS assumes that the phenomena known as Spirit Manifestations, and accepted by Spiritualists as proofs of the communion of departed spirits with spirits in the flesh, are unmitigated humbug. That is, tables are not moved, instruments are not played upon, raps are not made, apart from the physical powers of the embodied spirits present. If men see tables or other objects move, under circumstances which forbid the agency of mundane powers, they are deluded. He assumes that such things do not occur; that of the three millions of persons in this country who believe in the Spiritual origin of these Manifestations, three-fourths, probably, honestly believe that their eyes and ears serve them truly. The Doctor, however, rules out the evidence of the senses in regard to occurrences which cannot be accounted for within the ordinary operations of natural law. Hume, Voltaire, Paine and others, though of a different religious school, use essentially the same assumption to disprove the miracles of the Bible.

The Doctor devoted his opening lecture to the exposition of the 28th chapter of 1st Samuel, in which the raising of Samuel by the woman of Endor is narrated. He assumed the infallibility of the Bible, and addressed himself to the task of proving that Saul was deluded—that Saul did not hear Samuel say: "Why hast thou despised me to bring me up?" &c. This exposition of the plain and unmistakable narration of the Scripture did not to us seem warranted by the text. He subsequently explained upon being interjected, that he simply intended to give his own opinion of the nature of the occurrence, drawn from his understanding of the text, and that it was submitted for what it might be worth. He did not think God worked a miracle in that instance. Nor do we. But we feel bound to believe that Samuel was produced to appear by the woman of Endor, or to reject the entire narration, as we do not believe that the record of events in revelation can be justly subject to the canons of human interpretation; but only those passages whose language is plainly figurative.

The Doctor extended a cordial invitation to any who might wish to enter the field as a disputant, or as an interrogator.

In his subsequent lectures, up to Sunday evening, he considered, first, the character of the Manifestations, and secondly, Man's relation to the physical universe and his connection with the Divine Mind. He ridiculed the triviality of the events, the means used in inducing spirit visitations, the various modes of communication employed by spirits. To this it was returned, that God fed Elijah by means of that universally acknowledged unclean bird, the raven; that Christ mixed clay and spit and put it upon the eyes of the blind man. To this the Doctor rejoined that God works by means, which is very true; but, we apprehend, not to all pertinent to the matter in hand; for if Dr. MORRIS objects to alleged Spiritual phenomena, that they are produced by trivial means, that the mediums are sometimes unclean, then who shall abuse the honest skeptic who objects to the feeding of Elijah, that God would not descend to employ an unclean bird to feed His prophet when legions of angels wait forever at his right hand to minister unto whomever He will have ministered unto. Or, if the Doctor objects that the means employed by the spirits of dead men, are trivial and unbecoming the dignity of such, why denounce the skeptic who objects, to the miraculous restoration of the blind man to sight, that the means used were trivial and unbecoming the majesty and power of a God!

He laid great stress upon the fact that the most wonderful manifestations of Spiritualism occur in the dark, and not in sight of the people under the blaze of noonday. To this it was returned that the anger of the Lord came to open the prison doors of Peter and John in the night; that Jesus put all the people, saving a select few, from the room where he attempted to raise the daughter of Jairus from the dead; that he took the man with an impediment in his speech aside from the throng ere he healed him. To this the Doctor rejoined that other and greater wonders were wrought in broad day, as for example, the awful convulsion of nature at the Crucifixion. The Doctor's attention was then called to the fact that this last great miracle was wrought under the cover of thick darkness, as the record bears witness.

The lecture upon Man—his relation to the physical universe, and with the Parent spirit, was most admirable. And while some of his conclusions did not follow sequentially down the line of deduction, as viewed from our stand point, and while his inferences in part did not seem legitimate, we must award to it as a whole, much more than ordinary wit, learning, humor and ability. In fact, we regretted it to us exceeding brevity, though it consumed two hours in delivery, nearly. We must admit that our senses deceived us that once, and if the admission favors the Doctor's theory as to the unreliability of sensuous evidence, we can't help it.

His lecture on Sunday evening upon "The goodness of God to Man, and the Harmony of Nature with Revelation," was one of the finest efforts of Mind to which we ever listened. Systematic in its induction, grand and startling in its estimate of the boundlessness of the Almighty Plan, rigorous in thought, glowing in rhetoric, reasonable in inference, opposite in quotation and happy in allusion, we do not call to mind any discourse upon Science and its Progress, more beautiful, as a whole, than this. (This is taking it for granted that our ears did not deceive us.)

His lectures on Monday and Tuesday evenings were devoted to Andrew Jackson Davis and his published works. As we have not heard them at the time of this writing, in full, we cannot speak understandingly of them. We have neither time nor space to speak of the preceding ones as they describe. He certainly failed to convince Spiritualists that *dicta* are better evidence to intelligent minds than the senses. His philosophy, carried into theology, would pluck the foundation from under the Christian religion, and dissolve the miracles into thin air. If we are asked to disbelieve the evidence of our own senses, it is just as easy to believe that the witnesses of the miracles of antiquity were also deceived as to the testimony of their senses. We prefer to credit our own senses and those of the Evangelists as well.

Dr. MORRIS is a gentleman of superior scientific attainments, an impressive speaker, possessing an inexhaustible fund of anecdote, is highly courteous and honorable in dealing with opponents, and altogether, a very agreeable personage. But we predict that his arguments against Spiritualism will, ere many years, be laid away upon the same shelf with the famous "Knee-Joint Report" of the Buffalo Doctors, and that men and women will continue to believe their eyes and ears, and thank the good God that He has so beneficently constructed their senses that delusion is the exception, and not the rule.

More Particulars of the Freshet.
The water in the Chemung has fallen several feet during the last twenty-four hours, but is still at a respectable height. We hear that a number of cattle and several horses have been drowned in the river, during the flood.

The *Gazette* states that no less than ten mill-dams have been swept away on Catharine Creek, between the Summit and Havana, and scarcely a bridge remains on the highway between these points. The road is impassable.

On the Canandaigua and Elmira Railroad, between the Summit and Havana, serious accidents have occurred, and near Millport a portion of the track has been swept away. It is expected, however, that the road will be in running order by Monday at the farthest. We hear that the passengers who left here Friday morning succeeded in passing the break, and found a train on the other side to convey them to Canandaigua.

The Chemung Canal has suffered even more seriously than was reported yesterday. It is literally obliterated for a portion of the distance between the Summit and Havana, and will require a large force at least two months to put it in navigable order. The interruption of navigation will be seriously felt by our lumber shippers, forwarders and business men generally.

The total destruction of property in the Co., the *Gazette* estimates at about \$250,000—and it is likely to be much greater when fully ascertained.

We are glad to learn that the river bridges on the Erie Road, at and near Corning, have not been carried away, as reported yesterday. The bridge carried away at Corning, was that across "Monkey Run," in the village, which has been made passable for trains most probably, ere this. We learn that the track between Corning and Hornsville, is completely blocked by sand and floodwood, which it will require two or three days to clear away. Passengers from the West take the B. & N. Y. Road at Corning for Rochester, and are therefore subject to very little delay. The Steamboat Express, for New York, which was made up at Corning, passed through here on time yesterday afternoon.

Corning was completely inundated on Wednesday and Thursday. The principal bridges and walks were torn away, and the destruction of property is immense. The working classes have suffered severely, a large number of their houses having been washed away. Communication between the upper and lower parts of the village has been entirely cut off. The cellars of the business portion of the village are filled with water, and masses of timber fill the streets.

One of our leading business men, who has been all along the line of the Chemung Canal, between this place and Havana, informed us last evening that he had an interview with the Resident Engineer yesterday (and was informed by him that he would have the Canal in good repair in about a month. He has already commenced operations between the Summit and Radsville, and hopes to be able to put four or five hundred men at work along the entire line of the Canal by the beginning of next week. The break at Radsville is about one hundred and fifty rods in length, and is the most serious one on the Canal.—*Elmira Advertiser*.

Some people talk a great deal about ministers, and the cost of keeping them; paying their rent, table expenses, and other items of salary. Did such croakers ever think that it cost thirty-five millions of dollars to pay the salaries of American lawyers; that twelve millions of dollars are paid annually to keep our criminals, and ten millions annually to keep the dogs in the midst of us alive; while only six millions of dollars are spent annually to keep nine thousand ministers in the United States.

FROM KANSAS.

Bogus Election Day.

Correspondence of the N. Y. Tribune.

LECOMPTON, K. T., June 15, 1857.

There is a busy stir in this whisky-drinking capital on this eventful election day. Clusters of unsteady looking men have congregated around each grocery, and many a yellow-headed whisky-barrel is slowly bleeding to death to further the great work. There is not an army here at the polls, but still it is a safe thing to say that at least two hundred men are here who could not be constructed into voters, by anything short of a bogus Judge.

There is a "Union Democratic ticket," but that is under a cloud. The ultra fire-eating ticket, with Surveyor-General Calhoun at its head, is going to clear the field with a vengeance. "National Democracy" and "Union Democracy" have locked horns, and "Union Democracy" is so completely annihilated that its ghost will scarcely be able to walk the earth.

Gov. Walker keeps close. I think he is trying a preservation of *spirits*. The relations between the Law-and-Order "National Democracy" and his Excellency are not of the most amiable cast. But he has obeyed their mandate so far. His stumping operations have either subsided or enjoy temporary repose. Gen. Calhoun, I was told, volunteered to "raise a force of men, and collect the taxes in Lawrence, if His Excellency would legalize the proceeding;" but His Excellency declined such volunteer assistance, and is reported to have wished him to an unmentionable place to which he has, likely, a free pass.

What a miserable drunken set of loafers are congregated here. What an array of the power that is to crush the people of Kansas. What an insignificant, despicable set of worthies. Some 200 of the disciples of the Border Blue Lodge are hereabouts to-day, and will, of course, vote. They "come from the country." Well, there is no necessity for any such invasion. The people of Kansas are in the fields. They are quietly at work. The sound of the hammer and active tread of industry has never been arrested. The people turn a deaf ear to the cry "Vote," "Vote," and I predict that the vote to-day will be a small one, unless more efficient means are adopted elsewhere than here.

From the Leavenworth Times.

Gov. Walker's Duplicity.

When Gov. Walker spoke at Topeka during the session of the Free-State Legislature, he was all suavity and sweetness toward the Free-State men. Every one should be allowed the privilege of voting; impartial justice was to be administered, and all men protected in their rights and liberties. He had nothing in his speech of a denunciatory character, and his pledges and promises were of an exceedingly sensible character. Not a word did his Excellency have to say about the Legislature, and not a word to which any exception could be taken.

But Walker is one of those singular individuals who have the enviable faculty of adapting their views, principles and sentiments to the very next day there was a great meeting at Big Springs; all Lecompton and Tecumseh, the only Pro-Slavery towns in the Territory, turned out, and the Governor supposed that a large majority of his auditory were Pro-Slavery men as a matter of course. Hence he led off in a bitter speech against the Free-State party, and even went so far as to say that although the Missouri invasion was unjustifiable, it was not comparable, in villainy, to the meeting of the Free-State Legislature under the Topeka Constitution.

The "General" got an opportunity at last, and pitched into the bowels of Walker's policy with a lusty and good will. He was received with great enthusiasm; and Walker learned to his sorrow that the Free-State men comprised nearly four-fifths of the audience. It would be pretty difficult to get up an audience in any part of the Territory where this duplicity of Gov. Walker, expressing himself so differently at different points, meets the censure and condemnation of every honest man, let his political views be what they may. If the Governor thought the Free-State Legislature guilty of such moral turpitude, he should have so stated at Topeka, and not waited until he could address what was generally expected to be a Pro-Slavery audience.

We hardly think Mr. Walker has as much shrewdness as his friends concede him, and his ability is pretty accurately typified in his physique.

NEVER TAKE A GUN BY THE MUZZLE.—A most lamentable accident occurred on the 16th ultimo, at Watertown, Ohio, the wife of Mr. G. J. Woodruff killing herself instantly. Soon after breakfast she took a broom and went into the room occupied by Elias Woodruff, her father in law, to sweep. Soon after she went into said room the family were startled by the discharge of a gun. They, as soon as possible, rushed into the room, and found her lying against the wall, the gun lying on the floor with the muzzle close to her breast. The ball entering her left breast and she never spoke after she received the wound. The gun stood between the bed and a writing desk. She, no doubt, took the gun by the muzzle, and in the act of bringing it from its position the hammer struck against the foot of the desk and produced the fatal result.

THE APPOINTMENT BILL.—We lay before our readers a correct copy of the bill directing the State into Senatorial and Representative districts. The bill was signed some days ago by the Governor, and is therefore the law of the land for the next seven years. It is not of such a character as the American Republicans had a right to demand, when we consider that the vote was so nearly equally divided last year; but the session was bound to close, consequently our friends yielded too much to them. We hope, therefore, that our friends will arouse and speak at the ballot box in condemnation of the bill. Where they have apparently been gerrymandered they can make the doubtful districts certain to us if they will but go to work.—*Harrisburg Telegraph*.

Communications.

Freedom, Then and Now.

We have had a national existence but an hour in comparison with other nations, still a radical change has come over those that have the control of our governmental affairs. A mighty alteration has taken place in regard to the political opinions of those that have the command of the chief places of this nation. A more complete revolution has occurred than that of '76 and although theorists claim that man is a progressive being, yet in this case it must be admitted that the change is from better to worse. Human Right in the early days of this Republic was the controlling element. It had entwined itself around every phase of society, it had penetrated every vein and artery of the country. The people held Liberty dearer to them than all else besides, and by their own acts proved to the world that they would resist to the bitter end, every innovation upon their conceded rights. The principle of Human Equality filled the hearts of the fathers, and they chose rather to die than live slaves. The sentiments of the illustrious American triumvirate are plain upon the point, and the road to them was perfectly clear. Washington said, "It was among his first wishes to see a plan adopted for the abolition of slavery, and that for this his suffrage should not be wanting." Jefferson who spent a large portion of his life endeavoring to purge his country of this curse, said, "that the abolition of domestic slavery is the greatest object of desire in those colonies where it was unhappily introduced in their infant state." Franklin, who was president of the first Abolition Society did not scruple to compare African with Algerian slavery; and his last public act was to implore Congress "to step to the very verge of its power to discourage every species of traffic in the persons of our fellow men." And they were not alone. The great body of American people looked upon slavery with feelings of abhorrence.—No man could then be found to stand up and justify it. Every statesman spoke decidedly against it.

But things have changed, and the national triumvirate of "to-day" hold sentiments that are in a beautiful contrast with those that preceded them. Chief Justice Taney declares that those that are a shade darker complexion than himself, are as much property under the constitution as horses; that a man may be changed from a citizen to a brute beast by merely stepping from one State to another.—Mr. Toombs once said, "if Fremont is elected, the Union will and ought to be dissolved," thus virtually declaring that this Republic would break in pieces if the people saw fit to elect one that would not bow to the behest of the Slave Power. Arnold Douglass, after procuring the repeal of the line of 1820, vauntingly boasts in the Senate that "we will subdue the free state party in Kansas."—Neither are they alone in their new belief, but are sustained by Buchanan and his army of office holders. Not a government official from the Cabinet down to the country Post Master, dare "now" speak above his breath against their favorite system. "Thea" the slave trade was pronounced to be piracy. "Now" we have propositions coming from southern members for re-opening it. "Then" every foot of national domain was dedicated to freedom by positive law. "Now" every foot is open to the slave driver, and the people cannot prevent its existence among them previous to a State organization. "Then" it was truthfully proclaimed "that all men are created equal." "Now" this is denounced as "a self evident lie." "Then" it was declared that no person should be deprived of life, liberty or property without due process of law." "Now" four millions of Native Americans are withheld these without any process at all. "Then" it was held that Congress could lawfully restrict slavery and prevent its introduction into Territories. "Now" the Superior Court contend that Congress has no such power; therefore, any such legislation is void and of no force. "Then" these men only a half million of slaves. "Now" there are eight times as many. "Then" the test of office was: "is he honest?" "Is he capable?" "Now" these are dropped and if he is only faithful to Slavery he is considered all right, and nothing farther is deemed necessary. "Then" freedom was national and slavery sectional, but "now" the thing is exactly the reverse, and if one would partake of governmental favor, he must bow his head in the dust and proclaim to the world that he cannot discern anything very bad about slavery. In fine, Slavery acts upon the political of to-day, as the rock acted upon the ill-fated vessel that approached it. It began by attracting the bolts that bound it together—they became loosened and she became a perfect wreck. So with our politicians of to-day. Slavery has taken his sentiments from him, one by one, until he becomes finally its completest tool.

Although every branch of our nation is "now" under the control of those that believe slavery to be right—that believe Union and Slavery to be indissolubly connected, yet the cause of Humanity is not yet hopeless. The honest freemen of the North are fast being aroused upon this subject. They now begin to practically realize the growth and magnitude of the Slave Power, and are taking hold of the reform in earnest. But a new era is dawning, and now a million and a half of voters are found rallying around the banner of Justice and Humanity. The cause of human freedom, has much room for hope, although wrong to day accomplished everything. No great reform was ever brought about without much labor. Granville Sharp was denounced as injuring Duke of Clarence "as either a hypocrite or fanatic," but their great and holy mission is accomplished, and their opposers have sunk into a well merited disgrace. Shall the United States be rescued from the complete domination of the Slaveocrats, and thus, be brought back to their original purity? Shall our nation be a vessel of honor or dishonor? Shall Slavery triumph, or shall the bright sun of Human Right once more illumine our country, thus still remaining a beacon light to cheer the strugglers with oppression everywhere?

Men of Tioga. Shall our government maintain the same relation to freedom that it did "then" or shall it forever continue as it is "now." FRANK.