

Lehigh



Register.

A FAMILY NEWSPAPER.

FOR FARMER AND MECHANIC.

Devoted to Politics, News, Literature, Poetry, Mechanics, Agriculture, the Diffusion of Useful Information, General Intelligence, Amusement, Markets, &c.

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THE LEHIGH REGISTER

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Office in Hamilton Street, one door East of the German Reformed Church, nearly opposite the "Friedensbote" Office.

PROCLAMATION.

WHEREAS, the Hon. Washington McCarty, President of the several Courts of common pleas of the Third Judicial District, composed of the counties of Northampton and Lehigh, State of Pennsylvania, and Justice, of the several Courts of Oyer and Terminer and general Jail delivery, and Peter Haas, and Jacob Dillinger, Esqrs., Judges of the Courts of Oyer and Terminer and generally Jail delivery, for the trial of all capital offenders in the said county of Lehigh. By their precepts to me directed, have ordered the court of Oyer and Terminer and General Jail Delivery, to be held at Allentown, county of Lehigh, on the

First Monday in December, 1853, which is the 5th day of said month, and will continue two weeks.

Notice is therefore hereby, given to the Justices of the Peace and Constables of the county of Lehigh, that they are by the said precepts commanded to be there at 10 o'clock in the forenoon, of said day, with their rolls, records, inquisitions, examinations, and all other remembrances, to do those things which to their offices appertain to be done, and all those who are bound by recognizances to prosecute against the prisoners that are or then shall be in the jail of said county of Lehigh, are to be there, and there, to prosecute them as shall be just.

Given under my hand in Allentown, the 9th day of November in the year of our Lord, one thousand eight hundred and fifty three. God save the Commonwealth.

NATHAN WEILER, Sheriff.

Sheriff's Office Allentown, }
Nov. 12, 1853. } T-1c

TRIAL LIST,

For December Term, 1853.

- 1 William Fry vs Solomon Gangwer.
- 2 H. & D. Peter vs John Treichler.
- 3 Jesse Weaver vs William Kuntzman.
- 4 Charles Loeser vs William Frazz.
- 5 D. & C. Peter vs Daniel Boer.
- 6 J. J. Turner vs Charles Loeser.
- 7 William J. Kaul vs Solomon Fogel.
- 8 Waterman & Young vs Solomon Fogel.
- 9 Waterman & Young vs Jacob Erdman.
- 10 Henry Haberacker vs Nathan Whitley.
- 11 William Mink vs Reuben Mink.
- 12 Reuben Mink vs Nicholas & W. Mink.
- 13 Henry Raup vs Jonathan Dewald.
- 14 The Administrators of Durs Rudy, dec'd, vs Jonas Peter.
- 15 Samuel Steel vs School Directors of Hanover.
- 16 John Backensto vs Benjamin Fogel.
- 17 Christian Pretz and others vs William Fry.
- 18 Carolina Deibert vs Jesse Hallman.
- 19 Daniel J. Smith vs Ephraim Bigony.
- 20 Peter Stauffer vs John Kern.
- 21 Daniel Kohler vs Michael Kelchner.
- 22 Solomon Apple vs Nathan Leich.
- 23 David Heinbach vs David Heil.
- 24 David Heil vs David Heinbach.
- 25 John H. Rice vs Luckenbach and Jacoby.
- 26 Henry Dillinger vs Kemerer & Garis.
- 27 Executors of Peter Cooper deceased vs Israel Rudy.
- 28 Jonas Heil vs Henry Schmidt.
- 29 Reuben Luckenbach vs Geo. Wenner.
- 30 Jonathan Wenner vs George Wenner.
- 31 William Wenner vs George Wenner.
- 32 Abraham Rohn vs David A. Tomblor.
- 33 Yohe & Schwartz vs John Wagner.
- 34 David Erney vs William Kramerer.

FRANK E. SAMUELS, Proth.

Allentown, Nov. 9. } T-1c

A chance to go into Business.

The subscriber would respectfully inform the public, that he intends to relinquish his business in Allentown, and therefore offers his entire stock of Store Goods on the most reasonable terms to any person or persons wishing to go into a good and safe business.

J. W. GRUBB.

September 23. } T-6w

New Supply of Coal!

Farmers & Limeburners

LOOK HERE.

The undersigned have just received, and constantly keep on hand, a large supply of all kinds of Coal, suitable for Farmers and Limeburners, and the coal consuming public in general, which they will dispose of at the following reduced prices:

- Chestnut Coal at \$2.25
- Extra Nut Coal, \$2.37
- Egg, Stove and Lump at \$3.37

EDLHEIM, HANSE & Co.

April 20, 1853. } T-6m

Poetical Department.

The Blind Boy.

It was a blessed summer's day;
That flowers bloomed, and air was mild,
The little birds poured forth their lay,
And every thing in nature smiled.

In pleasant thought I wandered on
Beneath the deep wood's simple shade
Till, suddenly, I came upon
Two children who had thither strayed.

Just at an aged beech tree's foot
A little boy and girl reclined;
His hand in hers she gently put—
And then I saw the boy was blind.

The children knew not I was near—
A tree concealed me from their view—
But all they said I well could hear,
And I could see all they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
So do you see him in his joy,
And is he pretty as his song?"

"Yes Edward, yes," replied the maid,
"I see the bird on yonder tree."
The poor boy sighed and gently said:
"Sister, I wish that I could see!"

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there;
How beautiful for one who sees!"

"Yet I the fragrant flowers can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.

"Oh sister, God to me is kind,
Though sight, alas! He has not given;
But tell me, are there any blind
Among the children up in Heaven?"

"No dearest Edward, there all see;
But why ask me a thing so odd?"
"Oh Mary, He's so good to me,
I thought I'd like to look at God!"

Ere long disease his hand had laid
On that dear boy so meek and mild,
His widowed mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said, "Oh, never weep for me;
I'm going to a bright, bright place,
Where Mary says I God shall see.

"And you'll come there, dear Mary, too;
But mother, dear, when you come there,
Tell Edward, mother, that 'tis you—
You know I never saw you here!"

He spoke no more, but sweetly smiled,
Until the final blow was given;
When God took up that poor blind child,
And opened first his eyes—in Heaven.

Miscellaneous Selections.

Success in Life.

Success is generally regarded, in the opinion of the public, as the best test of a man; and there is some foundation for the opinion. But impressions greatly vary as to what constitutes true success. With the greater number it means success in business, and making money. Of one we hear it said; "There goes a successful man; he has made thirty thousand pounds within the last twelve months." Of another: "There you see a man who commenced life as a navvie; but by dint of industry, perseverance, and energy, he has amassed a large fortune, bought a landed estate, and lives the life of a country gentleman, though he can hardly yet write his own name; that's what I call success." Or of another; "That is Mr. —, the great astronomer, who was originally the son of a small farmer, and by diligent study and application he has now reached the first rank among scientific men; yet they say he is very poor, and can barely make the ends meet." We suspect that most people would rather exchange places with the navvie than with the astronomer, so readily are we to estimate success and worldly position according to the money standard.

The idea instilled into the minds of most boys, from early life, is that of "getting on." The parents test themselves by their own success in this respect; and they impart the same notion to their children. "Mak siller, Jock," said a Scotch laird to his son, "mak siller—honestly if you can, but mak it." The same counsel, if not in the same words, is that which is imparted, at least by example, if not in express language, to most boys. They have set before them the glory of making their fortunes. That is their "mission," and many perform it diligently, heeding little else but money-making throughout life. Public opinion justifies them in their course—public opinion approving above all things the man who has "made his fortune." But public opinion is not always correct; and sometimes, as in this case, it is obnoxious to the sarcastic query of the French wit who once asked—

"And, pray, how many fools does it take to make a public?"

Yet worldly success, considered in the money aspect, is by no means a thing to be undervalued. It is a very proper object of desire, and ought to be pursued—honestly. A man's success in the accumulation of wealth, indicates that he is possessed of at least some virtue: it is true they are of the lower sort—still they are estimable. It is not necessary that a man shall be largely gifted with intelligence, or that he shall have a benevolent disposition, to enable him to accumulate money. Let him scrape long and diligently, and he will grow rich in time. Diligence and perseverance are virtues enough for the mere money-maker. But it is possible that the gold, when made, may lie very heavy indeed upon all the virtues, and crush both mind and heart under their load.

Worldly success may, however, be pursued and achieved with the help of intelligence; and it may be used, as it always ought to be used, as the means of self-improvement and of enlarged benevolence. It is as noble an aim to be a great merchant or manufacturer, as to be a great statesman or philosopher—provided that the end is attained by noble means. A merchant or manufacturer can help on humanity as well as other men—can benefit others while he is enriching himself, and set before the world a valuable example of intelligent industry and enterprise. He can exhibit honesty in high places—for in these days we need examples of honesty very much; indeed, a wit has observed, that in the arithmetic of the counter, two and two do not make four. And to test that remark, you have only to gauge a modern pint bottle.

But many successful merchants have declared, that in the end "Honesty is always the best policy." The honest man may not get rich so fast as the dishonest one, but the success will be of a truer kind, earned without fraud, injustice or crime. "He cozened not to me, but his own conscience," said old Bishop Latimer of a cutler who had made him pay twopence for a knife not worth a penny. Even though honesty should bring ill-success, a man must be honest. Better lose all and save honor—"Mak siller" by all means, but make it honestly; otherwise, as the Scriptures express it, in such terrible words—"it will eat your flesh as it were fire."

Success in life is also attained through the practice of economy—another excellent virtue. But money is often esteemed as a means of enabling us to take to the front seats in society, to live in better style, and to produce a glare in the faces of other people, that even many of those persons who have achieved apparent "success in life," are not particularly observant of this homely virtue. We are fonder of living up to the means, and even of living beyond the means, than of living within them. But the end comes at last; and what may have seemed success, often proves a bubble.

Fortunes are made by perseverance; though many try to achieve them as generals do to a victory—at a blow. They make a dash at success—speculate largely, and are ready to venture everything upon a cast. They regard the share and stock market as another Aladdin's Lamp—only give it a rub, and lo! the genii are expected to come with gold at their bidding. But unhappily the speculator as often rubs the wrong as the right way, and then, instead of a gain there is a loss. And even when there is a gain in that manner, it does a man but little good; for, "what is got over the —'s back?" you know the familiar proverb well enough, we dare say. These eager-to-be-rich people miss the mark because of their very eagerness. They have not the patience to wait; and De Maistre, the wise Frenchman, says, that "no know how to wait is the great means of success."

Success in life requires the daily practice of other familiar virtues; as, for instance, punctuality, prudence, foresight, caution—and yet, also, decision and enterprise. Let a man practise these virtues faithfully, and he will almost infallibly succeed in life—that is, he will succeed in accumulating money and rising in social position.

But what avails it all unless the possession of the money makes the man better, wiser, and happier? Is not the life that has ended merely in the accumulation of a huge pile of gold to all intents and purposes a failure, unless the man has been thereby somewhat elevated in the dignity of a thinking being—made more fitted to enjoy life himself, and to communicate blessings to others?

And here let us say, that the success in life which is merely tested by the money standard is an altogether false one. So far as the virtues go which are necessary to be practiced by a successful man of business, they are very well, and the money accumulated is also very good; but in itself it is only so much dross, unless it is used as a means of enjoyment and usefulness. Thousands of men are now making their fortunes by gold-gathering at the Australian diggings.—By late advices from Melbourne, there is one laboring man who, after six months digging, had accumulated £21,000 in the bank. There was success! But what did it amount

to? The man had accumulated as much metal as would sell in the world's market for the sum above mentioned. There are thousands of other men scraping and digging in the mud and dirt round about Mount Alexander and Ballarat, who are also accumulating gold with like rapidity, and with extraordinary success. And the men return with their gold, richer—able to command the luxuries of life—with more abundant means of entering upon a career of dissipation; but no better men, no more deserving of admiration, no more worthy of esteem or applause—often indeed, worse men, hardened in heart and corrupted in nature, because of their very wealth.

We must set up some other test than gold, then, for true success in life. What shall it be? In this country the possession of acres gives a man a great weight in society; and generally it gives him a high standing. A long rent-roll and as long a pedigree—these are the standards of success come down to us from the feudal times.—But the gold-gatherers are coming in upon these men and buying them out. We have successful navvies, successful merchants, successful bankers, and successful manufacturers, becoming large landed proprietors, and rapidly taking the place of the old squires and landed aristocracy of the country. But this is only the power of gold in another form; and we must have another test besides either breadth of acres or length of purse. As for birth, we can all boast of that. The pedigree of the meanest is as long as that of the greatest. Many of us have lost count, but we all look back to Adam. We do not know that Lord Frankfort himself can get beyond that.

The truest test of success in life is Character. Has a man built up, not a fortune, but a well-disciplined, well-regulated character? Has he acquired, not mere gold or acres, but virtue, benevolence, and wisdom? Is he distinguished, not for his riches, but for his philanthropy? That is the only true test of a man.

Gold is every day becoming of less consideration in society. There are so many rich men already, and likely to be so many more richer still, that the possession of mere wealth will entitle a man to no consideration of itself, unless accompanied by some other more rational claims to distinction and respect. The rulers of opinion—the men of mark in society in this day, are most of them self-raised men. They may be rich men—that is very well so far; but they are also men of moral power—of scientific skill—of enlightened judgment—and of large public spirit. It is not the mere power of the till which these men wield, but the power which works in their moral character and disciplined experience. These are the strong men in Parliament now—one of whom was a weaver-boy, another a commercial traveller, and the third a pit-man's boy. Yet these individuals exercise a greater power in society than the roll of dukes or the bench of bishops. One has distinguished himself by his pen, another by his legislative power, and the third by his works—unrivaled in any age. These men are embodiments of success in the truest and highest sense.

It is personal qualities, not the accident of birth or the accumulation of gold or acres, which tell upon society at large. Money is power, it is true; but so are intelligence, public spirit, and moral virtue, powers too, and far nobler powers. The making of a fortune may enable many to enter the list of the fashionable and the genteel classes, but it does no more. To be esteemed there, they must possess qualities of mind, manners, or heart, else they are mere rich people—nothing more. There are men in the city almost as rich as Croesus, who have no consideration extended to them—who elicit no respect—for why? They are but money-bags. Compare them, for instance, with the pamphleteer who gave us the penny postage, and how infinitely less respectable are they! It is the same throughout society. The men of weight—the successful and the useful men—are not necessarily rich men. They are men of sterling character—men of probity and moral excellence. Even the poor man, though he possess but little of this world's goods, may, in the self-consciousness of a well-cultivated nature—of opportunities used, and not abused—of a life spent and improved to the best of his ability—look down, without the slightest feeling of envy, upon the mere man of worldly success—the man of money-bags and acres.—(Edna Cook's Journal.)

Quiz was dining at Lovejoy's, when everybody called for pens, pens, until they were all gone. Quiz felt uneasy, and throwing himself into an attitude like Patrick Henry, cried—Gentleman ma peas, peas, but there is no peas?

A French Canadian posts his wife in St. John in the following words: "Mat dany, dats Peter Rowville—ma wife he leave ma hous and shant ox me—any man day trus him on ma nam, dats loss for you."

Fishermen, it is said, possess extraordinary medical powers, for they never attempt to cure a fish until it is dead.

Intelligence in Bees.

M. FENIX DUJARDIN, who a few years ago, published some interesting observations on the brain of insects, in which the existence of such an organ is, as he believes, an established fact, has since pursued his investigations into the same subject, and has found many not worthy proofs of intelligence which confirm his former views. He set up a few bee-hives in his garden, to have the means of following up the inquiry immediately at hand; and with these he noticed a repetition of the well-known fact, that the bees which had been brought from a distance took the usual means to ascertain themselves with the entrance to their new habitations and their site, hovering for some minutes round the opening, with their heads towards it, and gradually extending their explorations further and further from the spot.

One of the hives having become short of food in October, he placed near it a plate filled with lumps of sugar coated with honey and slightly moistened. The bees—attracted, no doubt, by the scent of the honey—came out in swarms, and in less than two hours devoured the whole, thus shewing that they were perfectly well aware of its presence. As M. Dujardin relates in the "Annales des Sciences Naturelles":

"They soon accustomed themselves so well to associate the idea of my person and dress with the idea of this too speedily exhausted daily provender, that if I walked in the garden at thirty or forty yards from the hive, eight or ten of them would come and hover around me, settle on my clothes and hands, and crawl over them in remarkable excitement." The bees of the neighborly hive, however, made the discovery also, and fierce were the combats that rose between the two parties, and numerous the slain, and the war could only be prevented by putting the food out of sight of the hive for which it was not intended, and withholding the honey, so as to get rid of the attractive scent.

One day, while on the watch, M. Dujardin saw an ant-hill at a considerable distance from the hive. After eating a small portion, the creature flew away to the hive, and returned a few minutes later, accompanied by a number of other bees, when the whole troop began to devour the sugar. This remarkable fact led M. Dujardin to try what he believes to be a conclusive experiment as to the reasoning faculty in bees.

In a wall about twenty yards from the hives a small opening had been left, which was concealed by a trellis and numerous climbing-plants. A saucer containing slightly moistened sugar was placed in this opening one day in November, and a bee from one of the hives having been allured by presenting honey to it on a small stick, was carried to the sugar. It began to eat, and continued for five or six minutes; then, having buzzed for some time in the opening, and on the outside with its head towards the entrance, as though to reconnoitre, it flew away.

A quarter of an hour passed; after which bees came from the hive, to the number of thirty, exploring the locality, the situation of which must have been indicated to them as there was no scent of honey to attract or guide them. These, in turn, verified the marks by which they would be enabled again to find the much-prized spot, or to point it out to others; and from this time, day after day, bees continued to travel from the hive to the sugar, the latter being renewed as fast as consumed. Not a single bee, however, came from the other hive; the occupants of this flew hither and thither as usual, while the bees which had first been made acquainted with the presence of the sugar in the wall, flew directly from the hive to the opening. This fact was fully established.

If the sugar became dry by the evaporation of the moisture or syrup, the bees treated it with perfect indifference, as though it were no more to them than lumps of earth. Now and then, one of the number would visit the spot, apparently to examine the state of the sugar. If still dry, it was left untouched; but if it had been moistened in the interval, the explorer hastened at once to the hive, and quickly returned followed by the other bees.

The experiment which had thus succeeded so well with the first hive, was little better than a failure with the second, owing to its being well stocked with honey—the bees did not want food, and but a few visited the sugar.

"Nevertheless," as M. Dujardin says, "the complete success in the first instance, an experiment so easily repeated, leaves no doubt as to the faculty which bees possess of transmitting very complex indications by corresponding signs."

Another interesting fact brought out by these experiments, exemplifies the use of a reasoning power.

Bees, as it is well known, make much use of propolis, or bee-bread, in their household economy. Of this substance, the agglutinative quality is the only one essential to it; and if we find bees making use of another substance of similar qualities, we shall know that they take no account of scent or savour

—that is, in so far as the propolis is concerned—and we are led to recognize a reasoning principle.

The propolis is used to stop joints and crevices on the inside of the hive, and is the viscous substance generally taken from the buds of plants.

"But one day," says M. Dujardin, "I saw the bees collecting small particles of white paint from a hive which had been newly painted and left to dry. I had been surprised for some days to see the creatures going home laden with a white substance between their thighs, and at length discovered them detaching small fragments from the paint, with which, after filling their receptacles, they flew to the hive. The operation was so slowly performed as to be easily seen and perfectly understood; and it is clear that the bees, finding a viscous substance within reach, used it irrespectively of its other properties."

When bees return laden with pollen they are extremely eager to rush into the hive; but M. Dujardin has stopped one so burdened at the entrance, and the creature, after appearing to be puzzled for a short time, flew away to a second entrance at the side of the hive, thus evidently exchanging one idea for another. He states, too, that a stolon hive which had been put away in a loft of the court of Justice at Rennes, was found to be in full activity some months afterwards when wanted for purposes of evidence; and the bees made their way in and out by a small opening in the roof, which they had learned to distinguish from a thousand others; an additional instance of their susceptibility of individual impressions.

This marvelous memory of localities is observed also in mammals and migratory birds. Savages too, possess it; but the faculty grows weaker in man in proportion as he devotes himself to study.

In the words of M. Dujardin: "This is simply an individual impression an image of the locality preserved in the brain of the bee; the impression, indeed exists; but at the same time that it serves to it the motive of indications to be transmitted by signs or otherwise, which could not be the case if we do not accord to the creature a faculty of abstraction; for the indications are sufficient to awaken in the bees to which they are transmitted the same impressions that the actual sight of sugar or other objects has excited in the first discoverers."

Besides bee-hives, M. Dujardin has artificial ant-hills in different parts of his house and garden, in which he keeps nine species of ants under continual observation. He finds them not less apt than the bees to communicate impressions either of unexpected booty or sudden difficulties.

A Farmer I Once Knew.

I have known in my life a good many farmers of enlarged means, whose sons, after receiving what is commonly called a liberal education, invariably deserted the farm, and betook themselves to some other occupation, where they were furnished with constant exercise for the mental faculties.—It was not always—not often, perhaps—ambitious views, or even the expectation of larger gains that induced them to desert the farm, but what it was may, perhaps, be best illustrated by drawing a picture of another farmer I once knew.

This man lived upon a small farm in the State of New York, by the industrious working of which he managed not only to earn a support, but also to lay aside a little as well for an unfortunate day, as to supply his family with intellectual enjoyment. His two sons had received some benefit from schools, but as a college education was expensive, the father resolved to do what he could towards educating them in another mode. As his desire was that they should follow the same occupation with himself, it struck him as of primary importance that he should first interest them in that employment, and then fit them for it. Though it might be very well for them to spend years in acquiring a knowledge of the dead languages, he thought it still more important that they should become intimately acquainted with the various soils, and with the conditions necessary to the healthy growth of trees and crops; and as life is limited, and knowledge infinite, he thought it good policy that they should first devote their time to that which was of the greatest practical value.

It would have done you good to witness the interest which his two boys took in the various phenomena of nature to which he directed their attention. No professional student was ever so much delighted with his books, and for the sufficient reason that no other volume ever presented such intellectual feasts as the great book of Nature unfolds. The unchangeable laws of animals and vegetable life upon which every operation in agriculture is based, were daily exhibiting to them new and beautiful illustrations; and whether it was seed-time or harvest, summer or winter, any labor to which their time was devoted, had for them its peculiar interest.

To their surprise they found many things in an occupation six thousand years old which were still the subject of experiment. The best time for planting trees, the soil,