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D. A. BUEHLER, EDITOR AND PROPRIETOR.

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SYMPATHY'S TIE

A look, a word in kindness spoken,
Had bound my heart to his;
And never could I find to broken,
While thro' a pulse of mine,
My heart was very sad and lonely,
Pining for sympathy;
And thro' all the world, tho' only—
Did I give it unto thee,
A cup of water to the finding
In a life-remembered thing,
But sympathy unto the parting,
A richer offering,
Thou wert to me almost a stranger,
And many an eye should look
More tenderly on earth's first ranger,
Thou thin, my friend, friend,
My trust friend! Thou little knowest
The bliss thy smile imparts,
Shedding like Heaven, where'er thou goest,
Sunshine on human hearts.
Thou'rt opening early for that heaven,
Child of immortal life—
Thou'rt long since angel steps have given
To tread our fallen earth.
Go on—thy jewels round thee gather,
Bright as the heaven-born stars;
I'll choose thy crown of glory rather,
Than many a wreath worn.
Oh, who would with this earth's shearing
For hearts that break and break,
When one kind smile from dark despairing
No weary a soul might wake?
Poet of the Pleur, Aug. 3, 1848.

AUTUMN.

Translated from the French of M. Lamartine.
Welcome, ye trees, in dym's verdure clad,
Wreathing your golden leaves on all below,
Hail ye autumn days, whose aspect and
Delights my sight and soften all my woe.
With thoughtful step in lonely woodland path
I love to mark the year's retreating form,
When, sombre as the mountain-shades of death,
The sun's red rays scarce tell the approach of morn.
Yes, in those autumn days, when nature dies,
Her glory, all her beauties things I see—
The farewell of a friend, the last low sigh,
That walk from dying lips the last sweet smile
To me.
No ready from the shore of life to spring,
Weeping for summer days of hope long past,
I still look back with every poignant pang,
And view departed joys, which yet no joys can
be.
Earth, sun, water, nature, beautiful and fair,
For you, my death's dark voice, a tear I'll shed,
No lovely in the light, no pure the air,
That shines and breathes around the dying bed.
Yet to the drops this cup of life I'll drain,
This mingled cup of nectar and of gall;
Still in its depth all hidden may remain
One drop of life to convert me to all.
Perchance all I should do in life,
Some bliss, by hope unguessed I may meet;
Perchance some other soul may meet me,
To read my spirit with a kindred eye.
The flower reclaims its perfume to the air,
The fading leaf its sweetness ere it die,
My soul exhales in perfume like the wail
Of some low strain of mortal melody.
Ramage, June 4, 1848.

Firmness of Religious Principle.

Frank Edwards, a young married man,
employed as a machinist in an English
manufactory, was converted to Christ.
His conversion was genuine, affecting both
heart and life.
Very delightful was the first experience
of that young man. A good workman, he
enjoyed constant employment, with wages
sufficient to procure the comforts of life.
He had a thrifty wife, who was led to Je-
sus by his own influence. Their cottage
was the house of prayer. Religion, peace,
health and contentment dwelt with
them; probably there was not another
home in England more pleasant than that
of this young, pious mechanic.
But purity is not an eternal shield to de-
fend from trouble. It is a portion of glory
which supports the sufferer—but his path is
heaven is appointed to lead through "much
tribulation." As in nature, the storm
cloud gathers in the horizon, while the sun
shines, with splendor in the heavens, so in
the kingdom of grace, while the child of
God rejoices in ease and prosperity, he may
rest assured that events are in preparation,
which may hurl him down to the vale of
languor to the place of weeping and lan-
guishment. It was thus with Frank Ed-
wards and his happy family.
In the midst of their prosperity, adversity looked
at their table. Let us trace the cause of
their trouble.
One day the machinery of the mill
broke and its operations were stopped.
All of the hands were set to repairing it
with the utmost haste. The week was
closing, and the work was unfinished.
On Saturday evening the overseer entered,
and said to the men, "You must work
a day to-morrow."
Frank instantly remembered the fourth
commandment. He resolved to keep it,
because he felt that his duty to God re-
quired him, under all circumstances, to re-
frain from labor on the Sabbath day. Of-
fering an inward prayer to God, he re-
solutely addressed the overseer:
"Sir, to-morrow will be Sunday."
"I know it, but our mill must be repair-
ed."
"Will you excuse me, sir, from working
on the Sabbath?"
"No, Frank, I can't excuse any one—
The company will give you double wages
and you must work."
"I am sorry, sir, but I cannot work to-
morrow."
"Why not, Mr. Edwards? You know
our necessities, and we offer you a fair re-
muneration."
"Sir, it will be a sin against God, and
no necessity in strong enough—no price is
high enough, to induce me, to offend my
Maker any more."
"I am not here to argue the morality of
the question, Frank; you must either
work to-morrow or be discharged."
"I cannot, sir, because I will keep my con-
science clear."
"Then, Mr. Edwards, if you step into
the booting room, I will pay you what the
company owes you, and you will then
leave our establishment."
"To say that Frank's heart did not shrink
at this trial, would be to deny his hu-
manity; but his faith came to his help—
Casting his eyes upon God, he gathered up
his tools, and entered the counting room.

The overseer was extremely unwilling
to part with Frank, for he was a superior
workman, and since his conversion, had
been the most trustworthy man in the employ-
ment of the company. He therefore ad-
dressed him very kindly while handing
him his wages: "Mr. Edwards, had you
not better reconsider your resolution?—
Remember, work is scarce, we pay you
high wages, and it is not often we require
you to labor on the Sabbath."
"Sir," replied Frank, "my mind is fixed—
I will not work on Sundays, if I have
to starve to death."
"Very well, sir," was the cool answer
of the overseer, who, not being a Christian,
could not appreciate the noble heroism
of Frank's reply.
On reaching his humble cottage, the me-
chanic could not forbear a sigh, as the
thought flitted across his mind that, possi-
bly, he might soon lose his home comforts.
But that sigh was momentary; he remembered
the promise of God, and grew calm,
peaceful. Entering his house, he said to
his wife, "Mary, I am discharged!"
"Discharged, Frank! What has hap-
pened? O, what will become of us!"
"Tell me why you are discharged?"
"Be calm, Mary, God will provide! I
left the shop because I would not break
the Sabbath. They wanted me to work to-
morrow, and because I refused they dis-
charged me."
Mary was silent. She looked doubtful,
as if not quite sure that her husband was
right. Her faith was not quite so strong
as Frank's nor was her character so fixed.
In her heart she thought, as thousands
of fearful disciples would under simi-
lar circumstances, that her husband had
gone too far; but although she said no-
thing, Frank read her thoughts, and grieved
over her want of faith.
Sweet was the hour of family prayer to
Frank that evening; sweeter still was the
secret devotion of the closet, and he never
closed his eyes with more heavenly calm-
ness of spirit, than when he sunk to sleep
on that eventful evening.
The following week brought Frank's
character to a severe test. All his friends
conferred with him; even some members of
his family thought he had gone beyond the
strict requirements of duty. "I will work,"
they said, "to keep the Sabbath, but then
a man like Frank Edwards out to look at
the wants of his family, and not strain at
a gnat, and perhaps be compelled to go to
the work-house."
This was dastardly language for Chris-
tians, but there are always too many of this
class of irresolute, slight-walking disciples.
Frank met them on all sides, and found
himself without sympathy. A few noble,
enlightened Christians, however, admired
and encouraged him. Frank held to his
purpose with a spirit worthy of a martyr.

The cloud grew darker. Through the
influence of his former employers, who
were vexed because he left them, the other
employers refused to employ him. His
water came up with his front and stairs.
His little store of savings gradually disap-
peared. Poverty stared them in the face.
Frank's watch, Mary's silver spoons,
their best furniture, went to the auction
shop. They had to leave their pleasant
cottage, and one little garret held the afflicted
family, and the slender remains of their
cottage furniture.
Did Frank regret his devotion to God?
No, he rejoiced in it. He had obeyed
God, he said, and God would take care of
him. Light would break out of darkness;
all would yet be well. So spoke his un-
willing faith; his real heart doubted not.
The blacker the cloud, the more piercing
catch the eye of his triumphant faith.
With his Mary the case was different—
Her faith was weak, and pressing her
babes to her bosom, she often wept, and
bent before the sweeping storm.
The winter passed by, and Frank was
still in the fire furnace, rejoicing, how-
ever, amidst the flames. Some friends of-
fered him the means of emigrating to the
United States. Here was a light gleam.
He rejoiced in it, and prepared to quit a
place which refused him bread because he
feared God.
He said him—that martyr mechanic, on
board the emigrant ship. Her white sails
catch the favoring breeze, and with a cool
glow of hope, Frank looked towards this
western world. A short, pleasant passage
brought them to one of our Atlantic cities.
Here he soon found that his faith had not
been misplaced. The first week of his ar-
rival saw him not merely employed, but
filling the station of foreman in the estab-
lishment of some extensive machinists.
Prosperity now smiled on Frank, and
Mary once more rejoiced in the possession
of home comforts. They lived in a style
far better and more comfortable than when
in their English cottage. "Mary," Frank
would often say, pointing to their charming
little parlor, "is it not best to obey God?"
"Mary, only reply to this question
with smiles and tears; for everything
around them said: "Blessed is he that
keeps the Lord his trust, and respects not
the proud; surely, he shall not be mo-
ved forever."
But Frank's trials were not over. A
similar claim for Sabbath labor was made
upon him in his new situation. An en-
gine for a railroad or steamboat was an-
gine, and must be repaired. "You will
keep your men employed through to mor-
row, Mr. Edwards, so that the engine may
be finished on Monday morning," said the
chief overseer.
"I cannot do it, sir. I cannot break the
Lord's day. I will work until midnight
on Saturday, and begin directly after mid-
night on Monday morning. God's holy
time is not to be trampled."
"That won't do, Mr. Edwards, you
must work your men through the Sabbath
or the owners will discharge you."
"Be it as, sir," replied Frank, "I re-
solved the Atlantic because I would not work
on the Sabbath; I will not do it here!"
Monday morn'g the work was unfinish-
ed. Frank expected this discharge.
While at work a gentleman enquired for
him. "I wish you to go with me to-
morrow to take charge of my establishment; will
you go?"
"I don't know," replied Frank. "If
I expect my present employers to dismiss

me, I will go; if they do not, I have no
wish to leave."
"This is settled. They intend to dis-
miss you, and I know the reason. I hon-
or you for it, and wish you to enter my es-
tablishment."
Here again our mechanic saw the hand
of God. His decision had again brought
him into trouble, and God had come to his
aid. The new situation for which he had
just engaged was worth much more than
the one he was to leave. God had kept
his promise.—The Path of Life.

The Christian Sabbath.
It will be recollected that the Supreme Court
of Pennsylvania, some months ago, decided in fa-
vor of the Constitutionality of the laws of Pen-
sylvania, which require a cessation of the ordinary
avocations on Sunday. The case came up through
an appeal by Mr. S. Specht, (a farmer and So-
venth Day Baptist, residing in Franklin county),
from the decision of the Franklin County Court,
behaving been indicted and convicted of a violation
of the Sabbath by attending to his usual farming
duties on that day. Judge Bell delivered the opin-
ion of the Supreme Court, sustaining the deci-
sion of the Court below, being, however, the deci-
sion principally upon the ground that the Sab-
bath was a political institution, and that its ob-
servance was necessary to promote the good of so-
ciety. Judge Coiter coincided with the Court in
the following opinion, which does equal honor to his
head and heart:
I concur cordially in the judgment of
the Court, that the act of Assembly of
1795 and the act of 22d April 1794, (the
first, entitled "An act to restrain people
from labor on the first day of the week,")
are constitutional. The question has been
so often decided, by every Court in the Com-
monwealth, and so repeatedly by this
Court, that I feel astonished at its being
now entertained as a debatable or open
question. I did not hear the opinion of
Judge Bell with sufficient distinctness (be-
ing pronounced from the other end of the
bench) to be quite certain, but it appeared
to me to rest the strength of the argument,
on the mere usefulness of the day as a ces-
sation from worldly labor. I wish it to
be distinctly understood that I believe the
law constitutional, because they guard the
Christian Sabbath from profanation, and
in the language of the act of 1794 prohi-
bit the use of worldly employment on the
Lord's day. We are a Christian people
and State; we are part and parcel of a
great Christian nation. All over the
length and breadth of this great nation,
the Christian Sabbath is recognized, and
guarded by the law as a day of sacred rest.
Our National Congress recognize it. Every
Convention of the people, for the estab-
lishment of State or United States Con-
stitutions, recognized, and regarded it as
a day of sacred rest. All our Courts national
or State so regard it. William Penn,
in the form of Government and laws,
which he brought over to regulate the peo-
ple of the new Colony so regarded it, and
enacted that such it should be observed,
as a day for worshipping the Almighty,
in imitation of the primitive disciples.
The pilgrims in the Mayflower, after being
long tempest-tost, when they reached the
shores of this continent, declined to land
on the Sabbath day. It comes to us as
a holy day from the very dawn of our ex-
istence as a people, and was so regarded,
by the people from whom we sprung since
the days of King Abimelech. It is one of
the primitive institutions of Christianity;
it depends. General Christianity en-
ters into the very frame of our social ex-
istence; it is part of the common law of
the State. Law and order springing from
the same source, the bosom of the Almighty,
lean upon it for support. Our memories
of the past—our hopes of the future, are de-
pendent upon it. Why then should the Su-
preme Court not regard it, or our forefathers
regarded it, and as the State declares
it to be—the Lord's day. In many other
statutes it is so denominated; and in my
humble judgment ought to be so regarded
by this Court, according to precedent, and
for the establishment of conservative au-
thority. I do not recognize the right of
Legislation to make a day of secular ces-
sation from labor—a Christian day, in
Christian Sabbath. It never was attempt-
ed in any Christian country, except in
France, when it formally abolished Chris-
tianity, and set up the Goddess of reason,
and established the tenth day as a day of
rest. But the Goddess, the tenth day and
the government have perished, or faded in-
to the calmer lights of the mild Philosophy
of the Encyclopedists. Like water that
flows, and the air we breathe, the Sabbath
rest—when the bondman and the free,
the master and the apprentice, and all men
meet in equality at the Christian altar—
comes to us secured by the very organiza-
tion of society, and the formation of the
social compact. And it is therefore pro-
hibited and guarded by our laws.

Social Kindness.—How sweet is social
affection! When the world is dark
without we have light within. When
cares disturb the breast—when sorrow
broods around the heart—what joy
gathers in the circle of love! We forget the
world, with all its iniquities, while blest
with social kindness. That man cannot
be unhappy who has a heart that vibrates
in sympathy with his own—who is cheer-
ed by the smiles of affection and the voice
of tenderness. Let the world be dark and
cold—let the hate and animosity of bad
men gather about him in the place of busi-
ness—but when he enters the ark of love—
his own cherished circle—he forgets all
these, and the cloud passes from his brow
and the sorrow from his heart. The warm
sympathies of wife and children dispel
every shadow, and he feels a thrill of joy
in his bosom which words are inadequate
to express. He who is a stranger to the
 joys of social kindness, has not begun to
live.

**Rev. Dr. (Not) computes the number of
drunks in the United States at five hun-
dred thousand!**—What an immense and
what a looking army they would make!
Every one of them wearing in the place
of arms, some device of their profession!

SHE WORKS FOR A LIVING.
Commenting to the girl of whom it
was said, "She works for a living."
In her we are always sure to find the ele-
ments of a true woman—a real lady. True,
we are not prepared to see a mincing step—
a haughty lip—a fashionable dress—to
hear a string of splendid nonsense about
the balls and the next parties—no, no—but
we are prepared to hear sound words of
good sense—language becoming woman—
and to see a neat dress, a mild brow, and
to witness movements that would not dis-
grace an angel.

Ye who are looking for wives and com-
panions, turn from the fashionable, lazy,
haughty girl, and select one from any of
those who work for a living—and never—
our word for it!—will you repeat your
choice. You want a substantial friend and
not a doll, a help-meat and not a help-
a councillor and not a simpleton. You
may not be able to carry a friend into your
house, but you can purchase a spinning
wheel or a set of knitting needles. If you
cannot purchase any new novel, you may
be able to take some valuable paper. If
you cannot buy a ticket to the ball, you
can visit some afflicted neighbor. Be care-
ful then when you look for companions
and whom you choose. We know many
a foolish man, who, instead of choosing
the industrious and prudent woman for a
wife, took one from the fashionable walks,
and is now lamenting his folly in dust and
ashes. He ran into the fire with his
eyes wide open, and who but himself is to
blame.
The time was when ladies who went
visiting, took their work with them. This
is the reason why we have such excellent
mothers. How singular would a gay
woman look, in a fashionable circle, darning
her father's stockings, or carding wool to
spin? And yet such a gay woman would
be a prize for somebody. Blessed is the
man who chooses his wife from among
the despised girls "who work for a living."
—Boston Olive Branch.

THE DEW-DROPS.—A child, one too
wise and good for his world, saw on a
summer's morning that the dew-drops did
not lie and glitter upon the flowers, for the
angry sun came in its might and dried
them up, and they were seen no more.—
Soon a rainbow was seen in the clouds,
and his father told him:—"There are the
dew-drops over which thou didst grieve,
and they now shine in splendor in heaven,
and no foot can crush them; and remem-
ber, my child, if thou vanish soon from
earth, it will be to shine in heaven."

A PRINCIPLE.—I hold," said a West-
ern Editor, with dignified emphasis, "I
hold it as a self-evident principle, that no
man should take a newspaper three con-
secutive years without making at least an
apology to the editor for not paying for it."

I never separate myself from any man
upon the difference of an opinion, or be-
cause he brought over to regulate the peo-
ple of the new Colony so regarded it, and
enacted that such it should be observed,
as a day for worshipping the Almighty,
in imitation of the primitive disciples.
The pilgrims in the Mayflower, after being
long tempest-tost, when they reached the
shores of this continent, declined to land
on the Sabbath day. It comes to us as
a holy day from the very dawn of our ex-
istence as a people, and was so regarded,
by the people from whom we sprung since
the days of King Abimelech. It is one of
the primitive institutions of Christianity;
it depends. General Christianity en-
ters into the very frame of our social ex-
istence; it is part of the common law of
the State. Law and order springing from
the same source, the bosom of the Almighty,
lean upon it for support. Our memories
of the past—our hopes of the future, are de-
pendent upon it. Why then should the Su-
preme Court not regard it, or our forefathers
regarded it, and as the State declares
it to be—the Lord's day. In many other
statutes it is so denominated; and in my
humble judgment ought to be so regarded
by this Court, according to precedent, and
for the establishment of conservative au-
thority. I do not recognize the right of
Legislation to make a day of secular ces-
sation from labor—a Christian day, in
Christian Sabbath. It never was attempt-
ed in any Christian country, except in
France, when it formally abolished Chris-
tianity, and set up the Goddess of reason,
and established the tenth day as a day of
rest. But the Goddess, the tenth day and
the government have perished, or faded in-
to the calmer lights of the mild Philosophy
of the Encyclopedists. Like water that
flows, and the air we breathe, the Sabbath
rest—when the bondman and the free,
the master and the apprentice, and all men
meet in equality at the Christian altar—
comes to us secured by the very organiza-
tion of society, and the formation of the
social compact. And it is therefore pro-
hibited and guarded by our laws.

POLITICAL.

"A LITTLE MORE GRAPE!"

Another "Democratic" Broadside
for Old Zack!

[From the Harrisburg Argus.]
Democratic Taylor Mass Meeting.
At the Democratic Taylor Mass Meeting,
for the State of Pennsylvania, held at
Harrisburg, on the 24th of September, A. D.
1847, in pursuance of the call of the
Democratic Taylor Central Committee,
the Convention was called to order by
Benjamin Parks, Esq., of Dauphin, on
whose motion the following officers were
selected:

- HENRY A. MUEHLBERG, of Berks,**
Vice President.
Jacob F. Kautz, of Lancaster county.
Thomas A. Billington, of Northumberland.
Adam Ebaugh, of York.
John B. Beck, of Yorking.
Gen. Thos. C. Miller, of Cumberland.
James Burdette, of Centre.
James Potts, of Cambria.
Augustus Holmes, of Schuylkill.
Benjamin Tyson, of Berks.
Charles Stoebler, of Dauphin.
Charles Stoebler, of Juniata.
Samuel G. Morrison, of Perry.
William F. Murray, of Dauphin.

On taking his seat, the chairman returned
thanks in a few brief remarks:
On motion of John M. Reed, Esq., of
Philadelphia, a committee of fifteen was
selected to draft resolutions expressive of
the sense of the Convention.
Whereupon the chair appointed the fol-
lowing gentlemen:

- John M. Reed, Philadelphia.
Geo. Smith, Berks.
Paul Hamilton, Columbia.
Chas. M. Hill, Northumberland.
Henry H. Church, Cumberland.
George Prince, Dauphin.
Olinus Walker, of Yorking.
Benjamin Parks, of Dauphin.
Dewitt C. Brooks, "
George V. Ziegler, "
Daniel Snyder, "
Thomas Coleman, of Cumberland.
During the absence of the committee,
on motion, Francis C. Carson, Esq., of
Dauphin, addressed the Convention in an
able and eloquent manner, and was fol-
lowed by Col. James Burdette, of Centre,
whose remarks elicited frequent applause.
The committee now returned, and re-
ported through their chairman, John M.
Reed, the following preamble and resolu-
tions, which were, on motion, unanimously
adopted:

Whereas, The next election for Presi-
dent of the United States is one of great
importance to the country at large, and
vitally interesting to the long and sinewy
of the land, who have voluntarily cast their
eyes upon another military chieftain as
their candidate—who, to consummate skill
as a warrior, adds that thorough and en-
tire honesty of purpose and action, which
was the marked characteristic of those il-
lustrous patriots and statesmen—WASH-
INGTON and JEFFERSON.
And whereas, The late SILAS WRIGHT,
in his modest, but beautiful letter to the
editor of the Citizen, Signal, in the follow-
ing expressive language, portrayed what
should be the feelings of every citizen of the
present day, who has been named for the
Presidency:—"I never," said this pure
patriot, "have been vain enough to aspire
to this high office; and if I had desired it
ever so strongly, I am not so blind as not
to see that the present period presents no
opportunity for such a candidate as I
should be. My acquaintance with it has
long since satisfied me that no stronger hold
exists to it who has not a stronger hold
upon the feelings of the people than I have,
and that it obtained, it will give to such
a man neither pleasure nor honor."
And whereas, Major General ZACHARY
TAYLOR, the hero of Palo Alto, Resaca de
la Palma, Monterey and Buena Vista, has
that strong hold upon the feelings of the
people which will secure his elevation to
that distinguished post—which will give
to him both pleasure and honor; as com-
ing from the unthoughtful suffrages of the
freemen of America; Therefore,
Resolved, That this meeting does here-
by nominate as its candidate, and the candi-
date of the people, for the next Presi-
dency, Major General ZACHARY TAYLOR,
and that each individual member of this
meeting pledges himself to use all honorable
means to effect his triumphant election.
Resolved, That as the only constitu-
tional means of preserving the rights of
their inherent right to vote for the man of
their choice is through the Presidential
election, it is the first determination of the Demo-
cratic friends of Gen. Taylor in Pennsylv-
ania, to nominate an electoral ticket, and
they recommend the same course to be
adopted in every State of the Union.
Resolved, That be a Demo-
cratic Taylor Central Committee, whose
duties it shall be to take the necessary steps
at the proper period, for selecting electors,
to be held by meetings in the several
Congressional districts, or by a Govern-
ment meeting to be held at Harrisburg,
with full power to adopt such measures
as may be proper to secure the final suc-
cess of the cause of the people.
Resolved, That it is, especially recom-
mended that Rough and Ready Associa-
tions be formed in every county, township,
ward, and district in the State, whose pri-
mary province it shall be to promote the
election of the Nation's favorite.
Resolved, That we hail with unmingled
pride and pleasure the first anniversary of
the capitulation of Monterey—a day which
will be ever memorable in the annals of A.

merica, for the conquest of an almost im-
penetrable fortress, our gallant soldiers,
and the surrender of a whole Mexican
army to less than one half its force.
Resolved, That we tender to the gallant
Scott and his valiant soldiers at the gates
of Mexico, our warm and heartfelt thanks
for their glorious deeds.
Resolved, That this meeting has heard
with feelings of the deepest regret, the
death of SILAS WRIGHT, of New York, a
pure patriot, a consistent statesman, and
an honest man, whose modesty was only
equalled by his virtues and his talents.
Resolved, That the action of the late
Democratic State Convention of New Jer-
sey, held at Trenton, in relation to ap-
proving, at that time, the two-third rule,
or the call of a National Convention, meets
the decided approbation of this meeting,
and that a copy of the foregoing
preamble and resolutions be transmitted by
the President to Major General Zachary
Taylor, in Mexico.
The Convention was then addressed by
J. M. Reed, Esq., of Philadelphia, whose
able and eloquent address enchaind the
attention of his auditors. He was fol-
lowed by E. A. Leslie, Esq., and John
Murray, of Dauphin, and John B. Pack-
er, Esq., of Northumberland, whose re-
marks elicited loud applause.
On motion of Benjamin Parks, Esq., it
was Resolved, That the proceedings of this
meeting be published in the Harrisburg
Argus, Democratic Union, and all other
papers of the State, friendly to Gen. Tay-
lor.
There being no further business before
the Convention, on motion, it adjourned
sine die, with three cheers for Rough and
Ready.

The following is the Central Taylor
Committee appointed in pursuance of the
third resolution:
DEMOCRATIC TAYLOR TICKET.
Hon. JOHN C. HITCHCOCK, of Philadelphia.
Hon. JOHN M. REED, of Philadelphia.
Hon. RICHARD VAUGHAN, of Philadelphia.
Robert Allen, Esq., of Philadelphia.
Andrew Miller, of Philadelphia county.
Wm. E. PATTERSON, Esq., of Montgomery.
Franklin Varnet, Esq., of Berks.
Joseph L. Lewis, Esq., of Chester.
Dr. Wm. Gray, of Delaware.
Henry W. Smith, Esq., of Berks.
Hon. HENRY H. CHURCH, of Cumberland.
Charles W. Holmes, Northumberland.
Hon. JOHN BURDETTE, of Centre.
Col. JAMES BURDETTE, of Centre.
ROBERT J. FISHER, Esq., of York.
Olinus Walker, Esq., of Yorking.
Gen. J. K. MOSEBACH, of Yorking.
Col. ISAIAH PAINTER, of Washington.
Thomas J. Porter, Esq., of Berks.
Hon. EDWARD HERRICK, of Bradford.
HONORABLE SIMON CAMERON, of Allegheny.
Francis W. Wright, Esq., of Yorking.
James L. Olinus, Esq., of Yorking.
James Peacock, Esq., of Dauphin.
Hon. WILLIAM DOCK, of Yorking.
Hon. SIMON CAMERON, of Allegheny.
Benjamin Parks, Esq., of Dauphin.
Gen. Christian Selzer, of Yorking.
Philip Dougherty, Esq., of Yorking.
O. Barrett, Esq., of Yorking.
Francis C. Carson, Esq., of Dauphin.
James Brady, Esq., of Yorking.
Edward A. Leslie, Esq., of Yorking.

**Gen. Taylor and the Poor Wa-
rriors.**
There is not perhaps a more noble in the
United States, than the nomination of Gen.
Taylor as a candidate for the Presidency.
It is more acceptable to the true-hearted
Whigs, than here in Mansel, isolated as
we are on this Island of the Sea.
Mansel is a new town, incorporated by
the Legislature of this State, June 3, 1848,
and organized by the choice of town offi-
cers, August 9, 1848—it being that part
of the Island of Mount Desert, which has
been separated from the town of Mount
Desert, and is now a separate town, incor-
porated by the Legislature of this State, June 3, 1848,
and organized by the choice of town offi-
cers, August 9, 1848—it being that part
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