UNION COUNTY STAR AND LEWISBURG CHRONICLE.

BY O. N. WORDEN AND J. R. CORNELIUS.
At $1.50 per Year, always in Advance.
LEWISBURG, UNION CO., PA., FRIDAY, OCTOBER 19, 1860.
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Union County Star & Lewisburg Chronicle
A [illegible] FAMILY JOURNAL
[illegible] at Lewisburg, Union county, Penn'a.
[illegible]
WORDEN & CORNELIUS.

Presidential Election Proclamation.

WHEREAS in and by an Act of the General Assembly of this Commonwealth [illegible] the general elections of [illegible] I, JOHN CROSSGROVE, High Sheriff [illegible] GENERAL ELECTION [illegible] Tuesday of November next [illegible]

[illegible] New Berlin borough.
[illegible] at the house of Thomas Parsel, [illegible]
[illegible] at the house of Theobald Sanders, [illegible]
[illegible] at the house of James Lawson, [illegible]
[illegible] at the house of George Wolfe, [illegible]
[illegible] James M'Creight, [illegible]
[illegible] at the house now occupied by [illegible] in Mifflinburg, for West Buffalo [illegible]
[illegible] at the public school house in [illegible] North Ward in Lewisburg [illegible]
[illegible] South Ward in Lewisburg [illegible]
[illegible] at the house now occupied by [illegible] and for Mifflinburg borough.
[illegible] at the Limestone School House, [illegible] Hartley township.
[illegible] at the house of Peter Wehr, in [illegible] township.
XIII [illegible] at the [illegible] house near [illegible] for Lewis township.
XIV [illegible] at the house of William White, [illegible] borough.

At which time and places there will be elected by ballot—

Twenty-Seven Persons as Electors of President and Vice President of the United States.

NOTICE IS HEREBY GIVEN, [illegible]

And the said Act of Assembly, entitled "An Act relating to elections of this Commonwealth," passed July 2nd, 1839, further provides as follows, to wit:

[illegible]

Agreeably to the provisions of the seventh section of said act every General and Special election shall be opened between the hours of eight and ten in the forenoon, and shall continue without interruption [illegible] until seven o'clock in the evening, when the polls shall be closed."

The Return Judges of the several districts will meet in the Court House at Lewisburg, [illegible]

Given under my hand [illegible] Lewisburg [illegible] 8th day of October, A. D. one thousand eight hundred and sixty.

JOHN CROSSGROVE, Sheriff.
Sheriff's office, Lewisburg, Oct. 8, 1860

DR. O. PHELPS BROWN'S ACACIAN BALSAM FOR THE PERMANENT CURE OF CONSUMPTION, BRONCHITIS, ASTHMA, COUGHS, COLDS, GENERAL DEBILITY, &C.

[illegible]

EVERY PERSON

[illegible]

TO PREVENT SICKNESS,

[illegible]

I ASK THE TRIAL

[illegible]

PRICE $2 PER BOTTLE
PREPARED ONLY BY Dr. O. Phelps Brown, No 21 GRAND ST. JERSEY CITY, N.J.

The above is for sale at 25 cts and $2 per large bottle, by J. Baker & Co. Sole Agents

AN AUTUMN SONG.

The Autumn days are waning,
The winds are cold and drear,
And soon the bleak December
Will come to end the year;
Once more within my bower
I'll sit and weave a song,
Before the blasts of Winter
Howl dismally along.
Once more my heart shall waken
An humble strain to pour,
Then sleep again in silence
May be for evermore!

Bright days of Spring and Summer!
How quickly have ye fled!
How much of what ye brought me
Is withered, lost, and dead!
The woods where I have wandered—
The banks whereon I lay—
The streamlet and the fountain,
No longer are they gay.
The trees have doffed their garments
Like warriors for the fight,
And now defy the winter
In all its stormy might.

I miss a thousand voices
Awakened with the Spring,
A thousand pleasant [illegible]
To which the heart would cling;
The birds that warble sweetly
Within each leafy bower,
And [illegible] the hour with gladness,
Unconscious of their power—
The Summer airs that wandered
Like breath of angels by—
All, all have now departed,
None miss them more than I.

Yet not for these I sorrow,
For Spring will come again,
And [illegible]
[illegible] the pain.
Not for those loving spirits,
Departed with the [illegible],
For they, [illegible] by sorrow,
[illegible];
But for the golden moments,
Vanished for evermore,
That might be spent for better,
Could I but live them o'er.

[illegible] the sad and mournful strain,
No longer on the past;
But teach my heart—o'er all things else
[illegible]—
To grasp the work each moment brings,
And well perform the whole!
For the great plan of it even decrees
Work to each living soul.

The Star and Chronicle.

MONDAY, OCT. 15, 1860.

[Correspondence of the Star & Chronicle.]

To Our Old Editorial Pine Table.

WATERVILLE, Aug. 20, 1860.

On the north line of the township of Sangerfield, is a village of say 1200 inhabitants—called the "Huddle" when it was the rival of "the Centre," which it has far outgrown—once dubbed "Whiskeyville" from the painful prominence of its distilling interest—and known, now, as Waterville. It contains six churches—a good Seminary, under the charge of Rev. L. W. Hayhurst, brother of I. W. Hayhurst, late of Lewisburg—and a number of branches of business facilitated by a fine water-power. Among the citizens, I find settled over the N. S. Presbyterian church, Rev. Mr. Hunt, who was probably the first Protestant preacher in San Francisco, (which he reached via the Sandwich Islands)—now located in this retired, inland village. Maj. Aaron Stafford, who was an officer in the war of 1812, (with Arba Maynard, uncle of Judge Maynard of Williamsport, John P. Schuyler of Muncy, and my father,) was very dangerously wounded in three places in the battle of Queenstown, and there taken prisoner by the British, also resides here, enjoying health and a pension in his old age, and is glad to hear from his former comrades and their friends.

THE TWIN TREES.

A neighboring wood contains quite a curiosity—a large tree, perhaps 15 or 20 feet high at the point where the body commences, formed from two trunk limbs each having a distinct sett of roots. Probably, at some opportune juncture, two trees of the same nature met with a break, or rubbed so hard as to produce a fracture, of the barks, which knit together—grew—and, the top of the weaker original tree, dying, left the upper limbs to grow from the one body...In this village is a similar freak of nature—a perfect union of two smaller maples. A fair friend of mine, years ago, made it a point to pass between these trees, going to or from school—but they have now become by enlargement too closely united to admit of her paying her respects thus—and, besides, the proprietor of the trees has since "wooed and won" her, and they help shade her own dwelling place. The prior joining in one being of the trees from two roots, was only typical of the union of two hearts in a bond of love and interest which death only shall dissolve.

ABOMINABLY CARELESS.

Former years in this region witnessed annual wars upon Canada thistles, which now seem to have complete possession of many farms in Chenango, Onondaga, Madison, and Oneida counties—rooting out the grasses, and filling the grain-fields with "that which is not bread." How honest, thriving, cleanly farmers can admit this waste and ravage (even if cattle eat thistles) seems to me strange. Especially is it wrong to allow to ripen and fill the air as they do with seeds to poison and infest a neighbor's land. The people may sow what they please, but they seemingly can not tell what they will reap, half as much as they who vote for "Fusion" Electors can tell who they are voting for as President.

REAL "COUNTRY" NEWSPAPER.

Some two miles west of this village, I saw the spot where Joseph Tenney, an aged printer commonly known as "everlasting Jo," for many years issued "the news," aided, latterly, by grown-up daughters. He commenced, in 1813, *The Christian's Weekly Monitor & Sabbath Morning Report*, a title abbreviated to *Christian's Monitor*, in 1817, and lengthened out to *Civil & Religious Intelligencer, or the Gleaner and Monitor*, in 1818, and I know not what when he closed, about 1833. One of his first "tramping Jours" was Thurlow Weed, now an Editor (*Albany Evening Journal*) of perhaps as much purely personal influence as any in the world. Tenney's hebdomadal comprised 8 pages of magazine size, at $2 per year. Often, he peddled it, in a curious vehicle, "blowing his own horn" and calling on his customers to come out and get their grist of news! Doubtless, when he wanted an apprentice, he advertised for one "from the *country*," although he had but one or two neighbors in sight, and there now appeared no visible relic of that emphatically "*country* newspaper" office. Waterville, however, sustains a *Times*.

HOPS.

The growing hop vines, in their different stages, are quite a rural feature to the traveler—decidedly a "peculiar institution" in this (Oneida) and the adjoining counties of Otsego and Madison. They are dried in houses which have a kind of cupolas that make them resemble small houses of worship. The end of August and beginning of September is a perfect carnival of hop picking, when big children, hired men and women, mechanics, loafers, etc., love to desert all other callings and meet in the open air where "hops most do congregate." The wages are good, and little hands as well as large are useful in securing the hop at just the right time to be serviceable. Scenes of merriment too often degenerate into dissipation, however, and many regret the culture, especially as the product is mostly used for making beer or ale, which do more harm than good. Thousands of acres in these counties are devoted to hops. But it is a very uncertain crop, prices having ranged from the extremes of 5¼ to 40 cents per pound, and, as it will not "keep over," it has to go at some price. Like tobacco, it requires high feeding—and it is a question whether the same extra cultivation would not in the long run make grain growing more profitable than these. The large and beautiful cedar swamps in the vicinity furnish suitable poles for the vines to climb. The hop is planted, and remains in the ground some years—the poles being annually lowered, stripped, and then stacked until wanted again. Some are wire latticed, upon which the vines are trained.

"FANNY FORRESTER."

At Waterville, I was the guest of a homeopathic physician employed by Mrs. Emily C. Judson in her last weeks as possibly able to relieve her from the grasp of the pale destroyer (consumption) which was bearing her steadily to the grave. Her note of request, in her own beautiful hand writing, is preserved with care, as well as the memory of the heavenly calm and sweetness of her dying hours. She gave the Dr. a collection of all her published works she could command—I should think a dozen volumes—and a choice little library they are. A child of peculiar misfortune, want, and toil—at one time a delicate factory girl, and then an humble school-teacher—yet she developed gifts and graces which make her thoughts and deeds among the most attractive, instructing, and inspiring in the annals of human history. Her Memoirs are soon to be published by Rev. Prof. A. C. Kendrick, D. D., who knew her from her childhood up, and whose reputation justifies the public in looking for a work worthy of its immortal subject. A uniform edition of her life and writings also, is a desideratum.

A CHARMING PICTURE.

Parentage, & Boyhood Life of ABRAHAM LINCOLN.

It is not known at what period the ancestors of Abraham Lincoln came to America. The first account that has been obtained of them, dates back about one hundred and fifty years, at which time they were living in Berks county, Pennsylvania, and were members of the Society of Friends.

About the middle of the last century, the great-grandfather of Abraham Lincoln removed from Berks county, Pennsylvania, to Rockingham county, Virginia. There, Abraham Lincoln, the grandfather, and Thomas Lincoln, the father, of the subject of this sketch, were born. Abraham, the grandfather, had four brothers—Isaac, Jacob, John, Thomas—descendants of whom are now living in Virginia, North Carolina, Kentucky, Tennessee, and Missouri. Abraham removed to Kentucky about the year 1780, and, four years thereafter, while engaged in opening a farm, he was surprised and killed by Indians; leaving a widow, three sons, and two daughters. The eldest son, Mordecai, remained in Kentucky until late in life, when he removed to Hancock county, Illinois, where he shortly afterward died, and where his descendants still live. The second son, Josiah, settled many years ago on Blue river, in Harrison county, Indiana. The eldest daughter, Mary, was married to Ralph Crume, and some of her descendants are now living in Breckinridge county, Kentucky. The second daughter, Nancy, was married to William Brumfield, and her descendants are supposed to be living in Kentucky.

Thomas, the youngest son, and father of the subject of this sketch, by the death of his father, and the very narrow circumstances of his mother, was thrown upon his own resources while yet a child. Traveling from neighborhood to neighborhood, working wherever he could find employment, he grew up, literally, without education. He finally settled in Hardin county, where, in 1806, he was married to Nancy Hanks, whose family had also come from Virginia. The fruits of this union were, a daughter, and two sons. One of the latter died in infancy; the daughter died later in life, having been married, but leaving no issue. THE SOLE SURVIVOR IS THE SUBJECT OF THIS SKETCH.

Abraham Lincoln was born in Hardin county, Kentucky, February 12th, 1809. It would be difficult to conceive of more unpromising circumstances than those under which he was ushered into life. His parents were poor and uneducated. They were under the social ban which the presence of slavery always entails upon poverty. Their very limited means, and the low grade of the neighboring schools, precluded the expectation of conferring upon their children the advantages of even a common English education. The present inhabitants of the Western States can have but a faint idea of the schools, which, fifty years ago, were the only means of education accessible to the poorer classes. The teachers were, for the most part, ignorant, uncultivated men, rough of speech, uncouth in manners, and rarely competent to teach beyond the simplest rudiments of learning, "spelling, reading, writing," and sometimes a very little arithmetic. The books of study, then in vogue, would not now be tolerated in schools of the lowest grade. The school-house, constructed of logs, floorless, windowless, and without inclosure, was in admirable harmony with teacher, text-books, and the mode of imparting instruction.

In his seventh year, Abraham was sent for short periods to two of these schools, and while attending them progressed so far as to learn to write. For this acquirement he manifested a great fondness. It was his custom to form letters, to write words and sentences, wherever he found suitable material. He scrawled them with charcoal, he scored them in the dust, in the sand, in the snow—anywhere and everywhere, that lines could be drawn, there he improved his capacity for writing.

Meanwhile, the worldly condition of the elder Lincoln did not improve. He realized, in his daily experience and observation, how slavery oppresses the poorer classes, making their poverty and social disrepute a permanent condition through the degradation which it affixes to labor. Revolving this matter in his mind, he wisely resolved to remove his young family from its presence. Accordingly, in the autumn of 1816, he emigrated to Spencer county, Indiana—one of the States consecrated for ever to freedom and free labor by the Jeffersonian Ordinance of 1787, and which, with the States now comprising the territory included in that memorable instrument, has afforded an open field and fair play to thousands upon thousands who have, in like manner, been driven from their homes by that great social scourge of the "poor whites" of the South.

Young Lincoln was in his eighth year when the family removed to Indiana. They settled in an unbroken forest, gladly taking upon themselves all the privations and hardships of a pioneer life, in view of what they had left behind them. The erection of a house and the felling of the forest, was the first work to be done. Abraham was young to engage in such labor, but he was large of his age, stalwart, and willing to work. An axe was at once placed in his hands, and, from that time until he attained his twenty-third year, when not employed in labor on the farm, he was almost constantly wielding that most useful implement.

Upon the arrival of the family in Indiana, the friends who were left behind were to be written to. The elder Lincoln could do nothing more in the way of writing than to bunglingly sign his name. The mother, though a ready reader, had not been taught the accomplishment of writing. In this emergency, Abraham's skill as a penman was put into requisition, and with highly satisfactory results. From that time onward, he conducted the family correspondence. This fact soon becoming public, little Abraham was considered a marvel of learning and wisdom by the simple-minded settlers; and ever afterward, so long as he remained in Indiana, he was the letter-writer for the neighbors generally, as well as for his father's family. That he was selected for this purpose was doubtless owing not more to his proficiency in writing, than to his ability to express the wishes and feelings of those for whom he wrote, in clear and forcible language, and to that obliging disposition that has always distinguished him in subsequent life. It can not be doubted that something of Mr. Lincoln's style and facility of composition in later years, both as a writer and speaker, is to be traced back to these earlier efforts as an amanuensis for the neighborhood.

In the autumn of 1818, Abraham, in the loss of his mother, experienced the first great sorrow of his life. Facts in the possession of the writer have impressed him with the belief, that, although of but limited education, she was a woman of great native strength of intellect, and force of character; and he suspects that those admirable qualities of head and heart, which characterize her distinguished son, are inherited mostly from her. She, as well as her husband, was a devout member of the Baptist Church. It was her custom, on the Sabbath, when there was no religious worship in the neighborhood (a thing of frequent occurrence) to employ a portion of the day in reading the Scriptures aloud to her family. After Abraham and his sister had learned to read, they shared by turns in this duty of Sunday reading. This practice continued faithfully through a series of years, could not fail to produce certain effects. Among other things, its tendency was to impart an accurate acquaintance with Bible history and Bible teachings; and it must also have been largely instrumental in developing the religious element in the character of the younger members of the family. The facts correspond with this hypothesis. There are few men in public life so familiar with the Scriptures as Mr. Lincoln; while, to those pious labors of his mother in his early childhood, are doubtless to be attributed much of that purity of life, that elevation of moral character, that exquisite sense of justice, and that sentiment of humanity, which now form distinguishing traits of his character. A year after the death of his mother, his father married Mrs. Sally Johnston, at Elizabethtown, Kentucky, a widow with three children. She proved a good and kind mother to Abraham. She survives her husband, and is now living in Coles county, Illinois.

After the removal of the family to Indiana, Abraham attended school a little, chiefly in the winter, when work was less pressing; but the aggregate of all the time thus spent, both in Kentucky and Indiana, did not amount to ONE YEAR. He is therefore indebted to schools for but a very small part of his education. All men who become in any respect distinguished, are, in one sense at least, self-made; that is to say, the development and discipline of the intellect can only be secured by self-effort. Without this, assistance on the part of teachers, however long and continuously offered, will yield no fruit. With it, assistance is valuable mainly in that it directs and encourages effort. He is said to be a self-made man who attains to distinction without having enjoyed the advantages of teachers and of institutions of learning; and in this sense Abraham Lincoln is peculiarly entitled to the appellation. So far from being indebted to institutions of learning for any of the qualities which characterize him, he was never in a college or an academy as a student, and was never, in fact, inside of a college or academy building until after he had commenced the practice of the law. He studied English grammar, after he was twenty-three years of age; at twenty-five, he mastered enough of geometry, trigonometry, and mensuration, to enable him to take the field as a surveyor; and he studied the six books of Euclid after he had served a term in Congress, and when he was forty years of age, amid the pressure of an extensive legal practice, and of frequent demands upon his time by the public.

Books were another means of education, which young Lincoln did not neglect; but, in a backwoods settlement of Indiana, forty years ago, books were somewhat rarer than now. They had this advantage, however, over a majority of the books of the present time: the few that were to be had possessed solid merit, and well repaid the time and labor given to their study. Abraham's first book (after Dilworth's Spelling-Book) was, as has been stated, the Bible. Next to that came Æsop's Fables, which he read with great zest, and so often as to commit the whole to memory. After that, he obtained a copy of Pilgrim's Progress—a book which, perhaps, has quickened as many dormant intellects, and started into vigorous growth the religious element of as many natures, as any other in the English language. Then came the Life of Franklin, Weems' Washington, and Riley's Narrative. Over the two former, the boy lingered with rapt delight. He followed Washington and brave Ben. Franklin through their early trials and struggles, as well as through their later triumphs; and even then, in the midst of his cramped surroundings, and in the face of the discouragements which beset him on every hand, his soul was lifted upwards, and noble aspirations, which never afterwards forsook him, grew up within, and great thoughts stirred his bosom—thoughts of emancipated nations, of the glorious principles which lie at the foundation of human freedom, and of honorable fame acquired by heroic endeavors to enforce and maintain them. These books constituted the boy's library. When he was fourteen or fifteen years of age, he learned that Mr. Crawford, a distant neighbor, had in his house Ramsey's Life of Washington, a book which, he was told, gave a fuller and better account of Washington, and the Revolution, than the volume he had read with so much pleasure. He at once borrowed the book, and devoured its contents. By some accident, the volume was exposed to a shower, and badly damaged. Young Lincoln had no money, but he knew how to work. He went to Crawford, told him what had happened, and expressed his readiness to work out the full value of the book. Crawford had a field of corn, which had been stripped of the blades as high as the ear, preparatory to cutting off the tops for winter fodder for his cattle. He expressed his willingness to square accounts, if Lincoln would cut the tops from that field of corn. The offer was promptly accepted, and, with three days of hard labor, the book was paid for, and Young Lincoln returned home the proud possessor of another volume. Not long after this incident he was fortunate enough to get possession of a copy of Plutarch's Lives. What fields of thought its perusal opened up to the stripling, what hopes were excited in his youthful breast, what worthy models of probity, of justice, of honor, and of devotion to great principles he resolved to pattern after, can be readily imagined by those who are familiar with his subsequent career, and who have themselves lingered over the same charmed page.

Listening occasionally to the early backwoods preachers, was another means which, more than schools, and, perhaps, quite as much as books, aided in developing and forming the character of young Lincoln. Among the backwoodsmen of Indiana, at that period, sectarianism did not run as high as it probably does in the same section now. The people were glad of an opportunity to hear a sermon, whether delivered by one of their own religious faith or not. Thus it was at least with the father and mother of young Lincoln, who never failed to attend, with their family, upon religious worship, whenever held within reasonable distance. They gladly received the Word, caring less for the doctrinal tenets of the preacher than for the earnestness and zeal with which he enforced practical godliness. No class of men are more deserving of admiration, than those who have been the first to carry the Gospel to our frontier settlements. If ever men have labored in the cause of their Divine Master and for the salvation of their fellow-mortals, impelled by motives entirely free from any dross of selfishness, surely that honor should be awarded to them. Many of these early pioneer preachers were gifted with a rare eloquence. Inspired always with the grandeur of their theme, communing daily with nature while on their long and solitary journeyings from settlement to settlement, they seemed to be favored, beyond human wont, with a very near approach to the source of all inspiration; and coming with this preparation before an audience of simple-minded settlers, preacher and people freed from conventional restraint, these men almost always moved the hearts and wrought upon the imaginations of their hearers as only those gifted with the truest eloquence can. Of course the immediate result of such preaching was to awaken the religious element, rather than to inform the understanding as to doctrines and dogmas—to lead to spiritual exaltation and religious fervor, rather than to a clear knowledge and appreciation of those points of theological controversy which for so many centuries have engaged the attention of disputatious divines. It is not intended to decide which of the two methods is the better calculated to evangelize the world. But as to the great value of the preaching here spoken of, and its singular adaptation to the people to whom it was addressed, there can be but one opinion. That it exerted a marked influence upon the character of young Lincoln—that it thoroughly awakened the religious element within him, and that his subsequent life has been greatly influenced by it—are facts which the writer desires to place upon record for the encouragement of other laborers in the same field, and as a distinct recognition of the farther fact that there can be no true and lasting greatness, unless its foundation be laid in the truths of the Bible.

And thus young Lincoln grew to manhood, constantly engaged in the various kinds of labor incident to the country and the times—felling the forest, clearing the ground of the undergrowth and of logs, splitting rails, pulling the crosscut and the whipsaw, driving the frower, plowing, harrowing, planting, hoeing, harvesting, assisting at house-raisings, log-rollings and corn-huskings; mingling cordially with the simple-minded, honest people with whom his lot was cast, developing a kindly nature, and evincing social qualities which rendered his companionship desirable; remarkable, even then, for a wonderful gift of relating anecdotes, and for a talent of interspersing them with acute and apt reflections; everywhere a favorite; always simple, genial, truthful, and unpretending; and always chosen umpire, on occasions calling for the exercise of sound judgment and inflexible impartiality. It is scarcely necessary to add, that he greatly excelled in all those homely feats of strength, agility, and endurance, practiced by frontier people in his sphere of life. In wrestling, jumping, running, throwing the maul and pitching the crowbar, he always stood first among those of his own age. As in height he loomed above all his associates, so in these customary pastimes he far surpassed his youthful competitors, and even when pitted against those of maturer years, he was almost always victorious. In such daily companionship, he grew up in full sympathy with the people, rejoicing in their simple joys and pleasures, sorrowing in their trials and misfortunes, and united to them all by that bond of brotherhood among the honest poor—a common heritage of labor.