

LEWISBURG CHRONICLE.

H. C. HICKOK, EDITOR.
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LEWISBURG CHRONICLE

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[The following narrative of the Emperor Napoleon's disastrous campaign at the battle of Waterloo, which has been frequently and fairly quoted, we believe was made by the late General Slocum.]

The Harch to Moscow.

The Emperor Napoleon would set off on a summer campaign to Moscow. The fields were green, and the sky was blue. A pleasant excursion to Moscow! Four hundred thousand men and more were to go with him to Moscow. There were British, Prussian, Austrian, and Dutch in the ranks. They were to go to Moscow, and to stay there. They were to go to Moscow, and to stay there. They were to go to Moscow, and to stay there.

General Buonaparte was to go to Moscow. He was to go to Moscow, and to stay there. He was to go to Moscow, and to stay there. He was to go to Moscow, and to stay there. He was to go to Moscow, and to stay there. He was to go to Moscow, and to stay there.

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County Railroad Subscription.

The inquiry is sometimes made, by honest and well-meaning men—
"If the Susquehanna Railroad would be good for us, why will not our monied men and capitalists take it all?"
Permit me to reply to this inquiry—
1st. We have not \$300,000 of loose capital in this county that can be invested in this work without detriment to other interests. There is use already for all our money, and with a Railroad along our north-eastern boundary, we should not have more than enough money to make the necessary improvements.

2d. If we can get city capitalists—men who have money on hand purposely for permanent investments—to spend \$2 or \$300,000 for improving our county, it is virtually an addition of that sum to our property, in the Road itself, and also raising the value of lots and farms double that sum.

3d. If a few rich men should combine and own the Road, and make handsome profits, you would then grumble and growl about "monopoly" and "speculators," and that "poor men and common farmers never have a chance in public works," &c.

It is the best policy, then, to get our county improved by foreign capital. To spend all our money in building the Road, would be like those we often see who take all their capital to build a fine store-room and have nothing left to stock it with goods.

"Well," says the objector, "we all want the Road, but it can be built by private subscriptions, all of us taking a little; or else the money might be borrowed without the Boroughs or Counties going security."

No, sir—the subscription books have been opened for months, and by public invitations and committees all the farmers, &c., were urged to take each a little stock; but not one of our sort of talkers—Clas H. Shriver excepted—took one share, and I am informed! Now, when would the Railroad be built by such "friends" as you, who will neither sign a dollar yourselves nor permit the County to endorse for those who will loan? The real "friends of the Road" signed \$25,000 or \$30,000, which they will withdraw from private pursuits and put to the public use.

People abroad will loan money on best new railway stock security *alone*. Your richest men can not draw money from a Bank without an *endorse*; nor will monied men send their capital away hundreds of miles on 20 or 25 years' time with simply individuals or private companies for security. Who can *know* what man or what company will be solvent 20 years hence? No one—but uninvolved Borough or County corporations are *always* solvent. There is no danger of losing money on such security. When a man puts his money into a Railroad thus secured, he has first the Road, and then the municipal corporations for his surety, and he feels safe in the outlay.

But may it not come upon the County for payment, some time or other?
It is possible, but very improbable. There is danger in everything. "Nothing venture, nothing have." If you buy a house or a barn, it may burn down. If you loan or sell, you may lose your debt. If you sow wheat or plant corn, you may lose your seed and labor. If you eat or drink, you may choke or be strangled. If you marry, your wife may prove a vixen, and your children your sorrow. If you trust in a friend he may deceive you. If you go out of sight of others, you may be murdered. If you buy a lot or a farm the title may turn out bad. If you cast a vote, you may lose it. If you retire to bed, you may die there. If you hoard up money, your bank may break, or thieves may steal your gold. Your horses and cattle may die. All these things are not only possible, but quite as probable as paying a tax on the Railroad Bonds.

And if you selfishly think that you are to see the Railroad built, and to enjoy all its benefits, while you stand coldly by and refuse to give a dollar or to incur the remotest probability of responsibility in its erection, you may have to bitterly regret the entire loss of the road.
"But I think the people should have something to say about such matters. We didn't know it."
Then, sir, it is your own fault if you did not know it. Any man that want know what is going on when he can get a newspaper for three cents a week, has none but himself to thank for his want of knowledge. Six weeks the bill lay before the Legislature, and not one remonstrance came up against it. All the newspapers of the county—directly, or by their silence—approved it. The Legislature passed it, and Gov. Bigler signed it. The leading men who now falsely tell you it is a direct tax, knew all about the law, but did not object to it. When it passed, one of them personally urged the Com-

missioners to sign the bonds, and another took stock under the law. A large majority of the people consulted, of both parties, and several public meetings, urged the Commissioners to embrace the pressing and favorable opportunity, and make the contract. They made the contract—which can not be broken without the consent of both parties—in good faith. If they erred in judgment, it will not help the matter to raise the standard of rebellion; nor is it of so great amount as to need to terrify all the women in the county for "the King will come and take all our butter and chickens!" The consequences of this hasty and angry will be, to introduce fear, alarm, prejudice, and distrust—to hinder the earliest completion of the road—to injure the credit of Union county—and to impair the pecuniary standing and stain the reputation of her citizens.

"Bat can we not repudiate?"
Never! The sovereign State of Mississippi has not yet recovered from her world-wide infamy in vainly trying to play Republican, many years since. It was alleged that her agents had defrauded her in a transaction—that she was swindled out of the whole amount—but it was a total loss of a large sum; but it was the act of her own agents, and she had to stand it at last. We trust there is too much sterling good sense and German honesty in rich, good old Union, for her to sacrifice her honor and reputation in the vain hope of avoiding the mere possibility of a small indebtedness which would result in four-fold advantages.

"It is not right to subject us to the possibility of such a danger."
My dear sir, you are paying taxes every day for public improvements of some kind or other, and in constant danger of having your money disbursed by dishonest or partial men. Why don't you rebel against them all?
As to this work, there is a difference of opinion. Many if not a large majority of our best informed men think it is right and expedient, and greatly for the public good, and that a county subscription is absolutely necessary to secure it. Others think differently. Now, who shall *decide*? Why, (we all say) the law-makers, and those who carry out the law. And when a law is made by our own chosen agents, how we the right to resist or to frustrate it? For instance, 1200 or 1500 majority of the people of Union county think that the repeal of the Tariff of 1842 was got by *fraud*, and that the Tariff of 1846 has injured the wealth and the prosperity of this county \$200,000 or \$300,000. Now suppose that majority—believing the law had one—should rise and try to break down that law—would not you all laugh at the man who would say a law must be broken because *we think* it had one? What law or government could we have, if the decisions of our Judicial and Legislative authorities are not regarded?

"But won't this open the way for others?"
Not if you choose to renounce against and oppose the passage of other similar acts. This is limited to this emergency, and to a small sum. It is carefully guarded, and the amount to be raised is all to be expended in your own borders. Your own citizens will have a joint control of it. In five years, you will wonder you had ever opposed the measure. But if you do not approve of any more such subscriptions, you can prevent them in the Legislature—not after they have passed, and a binding contract is signed and delivered. A TAX-PAYER.

Col. Benton on Office-Seeking and Office-Holding.
[Col. Benton, in his speech, after his election, in St. Louis, makes some caustic allusions to the common practices of office-seekers (and which may be seen exemplified now, any day of the week—Sundays not excepted—among the candidates for public favor in Philadelphia), bargaining with voters in the streets, treating conferees at the tavern, huckstering for aid in grocery-shops, and doing a thousand other dirty and mean things, which no man of decency, or having the least particle of self-respect, would ever descend to. Col. B. was opposed by a regular nominee, but the Democratic party of St. Louis, disgusted with the corruptions practiced in conventions, went en masse for Benton, who took the field as a Volunteer, and the "regular" was left floundering in defeat. The spirit of independence, which is breathed in the following language, contrasts nobly with the truckling, time-serving, and cajoling practices of demagogues, who seek office merely for personal gain, and not that they may be useful in the public service. Hear him.]
"I have been through a contest to which I had no heart, and into which I have been forced sorely against my will. I have not conducted it like other men. Who, since it began, has seen me walk the streets of the city in which I live?

Temporal Gains of Godliness.

It is customary, in Papal and also in heathen countries, when men are converted to Christianity, and receive not merely the name but the spirit of true discipleship to Jesus Christ, to hear them charged with changing their religion for gain; with being bribed by the missionaries to profess conversion. This arises from the fact that they are found, soon after their conversion, in the enjoyment of a much larger measure of the comforts of this life than they had ever before possessed. Hence, those who do not understand the nature or the workings of the Christian religion upon the lives of its possessors, conclude that these comforts have been bestowed by the religionists with whom they have identified themselves. Christians know full well the falsity of such charges. They know that the missionaries have not the means, if they had the disposition, to buy converts; and that, should they undertake such a work, they would be so far overbid by Romish and heathen priests, that they would fail to secure a single convert. But they understand, at the same time, the reason of this increased comfort. They have read the inspired declaration, "Godliness with contentment is great gain;" and they have seen the practical development of this truth within their own observation. They therefore always look for such results; and if conversion is professed by those around them who are in indigence and ignorance, and no such change in temporal circumstances occurs, they conclude that there is something wrong in the experience of these professed converts.

There is good and sufficient reason why this should be so in the principles inculcated by the Christian religion. They who become truly the disciples of Jesus, take the Bible as their guide and counselor, and endeavor to frame their lives in accordance with its precepts. These require sobriety, industry, and economy; and prohibit intemperance in all its forms, indolence, and extravagance. The world of its votaries, and false religions of their worshippers, reverse these requirements and prohibitions, and not only tolerate, but enforce such a course of living as is inconsistent with true comfort, and as hinders that providing for one's own house which no Christian dares to neglect. Take, from the ranks of the laboring class of society, a man whose wages ought to furnish a moderate but sufficient amount of temporal comfort for himself and family, but whose habits are intemperate and extravagant, and there will be wretchedness all about him. Let him be thoroughly converted to God and imbued with the spirit of Christ, and he at once abandons the haunts of dissipation he had been accustomed to frequent; the earnings which he had squandered in riotous living are now employed in providing food, clothing, and education for his family; and he very soon assumes a different position among his fellow men. He learns, experimentally, the truth of the declaration, "Godliness has the promise of the life that now is, and of that which is to come." He realizes its fulfillment in the change in his present circumstances; and he expects, with strong confidence, its fulfillment in his future blessedness. Or, let a man be converted from Popery or paganism, and instead of suffering his family to want the necessaries of life, that he may decorate the altars of idols or obtain an impotent priesthood, he now approaches directly the mercy-seat of Him who makes no charge for confessions and absolution, but who gives liberally and upbraids not, and who invites all to come and take of the water of life freely. That which had been worse than wasted in his former course, because its very expenditure tended to increase his ignorance and bind him more strongly in the bondage of an unmeaning superstition, is now devoted to the comfort of those who, in the providence of God, have been made dependent upon his industry. Sources of enjoyment are thus opened before him and them to which they had been utter strangers. Where there had been famine, there is now plenty; where there was nakedness and cold, there is now raiment and fuel; and where all had been enveloped in darkness, the light shines, rendering the mind peaceful and the heart cheerful, and proving that godliness with contentment is indeed great gain.—[N.Y. Recorder.]

A Western reporter gives the following description of a conflagration. Probably he was slightly suiged:
"The devastating element, unsatisfied with floods of water, belched forth its crimson tints, and spread the fiery flag of destruction over entire squares unchecked by the superhuman exertions of the firemen, who seemed like lost spirits in the halls of pandemonium as they flocked around the terrific spectacle."
—Glad the author survived!

A Shining Church.

A church may be what the world calls a strong church, in point of number and influence. A church may be made up of men of wealth, men of intellect, men of power, high-born men, and men of rank and fashion; and being so composed, may be in the worldly sense, a "very strong church." There are many things that such a church can do. It can launch ships, and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an imposing array of forms and religious activities. It can build splendid temples, can rear a magnificent pile and adorn its front with sculpture, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministrations at the altar shall keep any poor man from ever entering the portal. But, brethren, I will tell you one thing it can not do—it can not *shine*. It may glitter and blaze, like an iceberg in the sun, but without inward holiness it can not shine. Of all that is formal and material in Christianity, it may make a splendid manifestation, but it can not shine. It may turn almost everything into gold at its touch; but it can not touch the heart. It may lift up its marble front, and pile tower upon tower, and maintain upon mountain; but it can not touch the mountains, and they shall smoke; it can not conquer souls for Christ; it can not awaken the sympathies of faith and love; it can not do Christ's work in man's conversion. It is dark in itself, and can not diffuse light. It is cold at heart, and has no overflowing and subduing influence to pour out upon the lost. And with all its strength, that church is weak, and for Christ's peculiar work worthless. And with all its glitter of gorgeous array, it is a *dark church*—it can not shine.

On the contrary, show me a church, poor, illiterate, obscure, unknown, but composed of praying people; they shall be men of neither power, nor wealth, nor influence; they shall be families that no one knew where they were to get their bread for the next; but with them is the hiding of God's power, and their influence is felt for eternity, and their light shines and is watched, and wherever they go there is a fountain of light, and Christ in them is glorified, and his kingdom advanced. They are his chosen vessels of salvation, and his luminaries to reflect his light.—
Dr. Olin's Sermons.

AN INCIDENT.—A passenger who was on board the ill-fated steamer Henry Clay, relates the following incident connected with that sad disaster:
"He had been on the bow of the vessel, and was one of the first to escape. Upon reaching the shore, he counted twenty-three persons who sunk to rise no more. He sickened at the sight and was just turning to leave the spot, when he saw a little boy only seven years of age emerge from the smoke and flame on the other part of the promenade deck, kneel down and clasp his hands as if in prayer. He remained in this attitude but a moment, and then leaped into the water. Our informant watched the little fellow as he went under the water, expecting not to see him again. Presently the young hero rose to the surface, brushed aside his auburn ringlets, and struck out manfully for the shore, which he reached in a short time. Upon landing, he sank down upon the bank, exclaiming—'Oh, these poor people! I wish I could save them!' and then burst into a flood of tears, at the awful scene of suffering and death before him. What a noble heart was in that boy, who, so young, could not only ask deliverance of his heavenly Father, but feel for the sufferings of others. Does it not also speak volumes in the praise of the mother of that boy?"

COL. BENTON ON THE COMPROMISE.—In a previous speech at St. Louis, "Old Bullion" scouted the Compromise and the doctrine of "finality" in the following terms:
"We want no guardians to save the Union with patch-work compromises. I scouted the whole idea. I saw the Compromise of 1850—heard it lashed as much as this one of 1850, and saw it buried, like an abated bastard, at the foot of the garden, without mourners or witnesses, when it failed to make anybody President. I saw the attempt at the Compromise bill in 1850—saw it the contrivance of politicians in a game for the Presidency—saw it fail, and its champions quit the field, while those who despised the juggle, stood and passed the measures separately; then saw the measures claimed as the work of those who had obstructed their passage for six months—then saw them heralded as the Compromise which had broken down and was lost—and shall as readily see them abandoned to a bastard's grave, as was its boasted predecessor of 1850, as soon as, like it, it fails to make anybody President. It is my prerogative to see through all such jugglings, and to despise them. Jefferson is right. This is the thing. Strong government is on earth, resting on the unchangeable affections of the people."
The election of such a man to Congress in a slaveholding State is a cheering sign of the times.

The Farmer.

VALUE OF BARNYARD MANURE.—It is now pretty generally admitted, the chief analytical kind of the relative value of different kinds of manure, is the amount of ammonia they contain. From several analyses by Messrs. Lawes & Gilbert, it appears that a ton of rich box manure, or manure produced by fattening animals with rich food in boxes, contained 14 1/2 cwt. of water and 5 1/2 cwt. dry substance, the latter containing a large sum of mineral matter, and nitrogen equal to 20 lbs. ammonia, while manure made by eating, treading, and wetting straw, and rotted to the same degree, contained the same sum of water with less than one-half the important minerals, and nitrogen equal to only 5 lbs. ammonia. Farmers are apt to imagine that "a ton of manure is a ton of manure," irrespective of its origin, and think if they are about the same to the eye they will be the same to the plant. But is it so? A ton of manure made by sheep eating clover hay, would be worth three tons of that made by eating straw, and a ton from the consumption of peas or oil-cake would be worth as much as eight tons of the straw-fodder manure—the value of the manure depending, other things being equal, on the amount of nitrogen in the food consumed, and not so much as is sometimes supposed on the kind of animals producing it.—
[Glenesee Farmer.]

ANOTHER REMEDY FOR WEEVIL.—In looking over the July No. of the Farm Journal, I noticed an inquiry by A. Owen, of Huntington Co., Pa., in regard to the destruction of the wheat weevil.
My barn for a number of years had been infested with weevils. I tried different remedies, but without effect. I concluded to starve them, as a dernier resort. Two years ago I stacked all my wheat and rye out, put nothing into the barn but hay and oats, and the cure was effectual; for since that time there is not a weevil found. Before putting anything in the barn, it should be swept clean, in order to disturb the weevils as much as possible.

There are other remedies recommended by different writers, such as strewing of partly branches between the layers while mowing the grain, and white-washing the inside of barns, or mixing lime and salt in threshed grain, &c.; but my experience is there is nothing like starving them.
Yours, &c. SAMUEL MUMMA.
Locust Grove Farm, Dauphin Co.

PLOWING IN CLOVER FOR WHEAT.—In the summer of 1849, I had a small field of 4 1/2 acres in clover, which I pastured a while, and then let the clover grow until it was fit to cut for seed. With a large plow and three strong horses, I plowed it, then harrowed it effectually, and let it lie until 28th of September, when I seeded it. In the harvest of 1850, I cut 135 dozen of wheat, which yielded 165 bushels, or 36 1/2 bushels per acre. It did not require to be seeded with clover, the next season. I plowed it down last season again, and the wheat was fine, although a part was winter killed. It is proper to add, that the crop of wheat that was on it before the clover was plowed down, did not exceed TEN bushels per acre. (A Millin County correspondent of the Farm Journal.)

ORDER—is "Nature's first law." No business requires more attention to order, than farming. A good farmer plans his future work. He makes up his mind in the evening in regard to his next day's business, and he tells his workmen how to commence in the morning. Thus they can be busy when he is absent or confined by sickness. They need not stand yawning until breakfast time, and then have no ambition to do a good day's work on account of having commenced so late in the day. Order saves time, labor, money.

ECONOMY.—It costs no more to raise a hundred bushels of Baldwin, than a hundred bushels of hard, cider apples; or ten barrels of Vergaloes or Bartlets, than the same quantity of choke pears.

An axe costing two dollars, with which a laborer may cut fifty cords a month, is a cheaper tool than an axe costing but one dollar, and with which he can cut only forty cords.

BAKED HAM.—An exchange says that ham is better if baked right, than if boiled. Soak it for an hour in clean water, wipe dry, then spread it all over with a thin batter, lay it in a deep dish with sticks under to keep it out of the gravy—when fully done, take off the skin and batter crustured upon the flesh side. When cool, you will find it very delicious, but too rich for dyspeptics.

A small piece of paper or linen, moistened with spirits of turpentine, put into wardrobes and drawers for a single day two or three times a year, is said to be a sufficient preservative against moths.