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## The Chronicle.

FRIDAY, JAN. 18, 1856.

### ORIGINAL ESSAYS.

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#### Man a Self-Survivor.

"Know thyself!" was the sage counsel of a heathen philosopher. What subject of study can be more interesting and profitable, than that of man, considered both morally and intellectually? How boundless this field of inquiry! A life-time of investigation and thought would not be sufficient to reveal all that can be known of him. Conjectures are numberless; yet doubt has not given place to absolute certainty. The subject is surrounded by impenetrable mists, into which the most gifted and learned have endeavored to push their inquiries—in vain. All have been obliged to confess, that human knowledge has its imperfections and necessary limits. These questions, What am I? what is life? is the soul immortal? have perplexed even the greatest philosopher. Every principle in natural religion has been canvassed, and reason has exerted her utmost to find the solution of these difficult problems; but the result has been unsatisfactory. From Revelation alone, we learn that man is immortal. How thrilling the fact!

Leaving this general view, we propose to treat our subject in a more limited and restricted aspect. In the history of every one, there are times when the great question naturally occurs to the mind, Shall I survive my death? will the living who may kindly visit my grave hear angel voices saying, She is not here? and as they point to the place where the broken casket lies, will they also point to the skies where the fair jewel still reflects upon earth the lustre and glory of moral results? The fact yet remains, confirmed by the testimony of past ages, that man will survive his death. "Abel being dead yet speaketh."

What constitutes man a self-survivor? Wealth often gives its possessor a place in the annals of fame, or purchases a right to an epitaph or a monumental urn. Croesus obtained a page in history and a line on the cold marble. What else was there in his life calculated to perpetuate his name? Had not great wealth been his, he would long since have been forgotten.

Ambition without just aims may give lasting eclat to an Alexander or a Napoleon; and yet how little in their history deserves the applause, and how much the execrations of man. Avarice has immortalized in sacred writ, Nabal, and Gehazi, the servant of Elisha. Cruelty has rendered infamous and given an enduring name to Nero, Caligula, and Robespierre.

Infidelity perpetuates Julian the apostate, and boasts of Hume, Gibbon and Voltaire, while Thomas Paine, the profligate and drunkard, receives, from hundreds of admirers, yearly orations. These live. They can not die.

Founders of false and perverted systems of religion, are also self-survivors. Mahomed, the prophet of fire and sword, lives in the memory of the millions who daily shout, "There is but one God, and Mahomed is his prophet." Joseph Smith, the founder of Mormonism, may resolutely contest with the false prophet his claim to a perpetual life.

Circumstances (for man is but their creature) often confer an unenviable and lasting notoriety. Indeed, nothing more may be necessary than a few strands of hemp. Earl Dudley of British history, and the gifted but erring Prof. Webster of our own country, are fit illustrations.

If the wealthy Croesus, the ambitious Alexander, the avaricious Nabal, the cruel Nero, still survive, yet it does not destroy the integrity of that inspired declaration, "The memory of the wicked shall rot." Equally true is it that "the name of the righteous shall be had in everlasting remembrance."

The good also survive. The prophets, the apostles, and the martyrs in the cause of truth, though centuries have elapsed since they lived, yet they come down to us still breathing holy influences upon a polluted earth. Their impress is upon all the good. They live again in each of the numberless lives inspired by their deeds and animated by their spirit. Nor can they ever die, for truth and holy principles are eternal.

Confucius, who seems to have approached so near to the purity and simplicity of Christian truth, in his precepts and maxims, still lives embalmed in the memory of a mighty nation. But though he lives, his life is not destined to be universal, like the prophets and apostles, for principles and maxims mingled with error can never supplant the pure and the holy. Only truth can have unlimited life, for it alone suits all the beings God has created. The intrepid Luther, and the gentle Melancthon; the learned Calvin, and the crafty Erasmus; the Bohemian Reformer, John Huss, and Jerome of Prague, each possessed such qualities as gave them imperishable lustre and enduring life. These men possessed the spirit and lived over the lives of the apostles and earlier martyrs. Unchanging fame and lasting honors are due them.

And may we not, without banishing the honor or glory of the apostles and prime movers in the Protestant Reformation, add to their names such men as Carey and Judson, the pioneer missionaries? They live and will live as long as truth conflicts with error. The names of Clarkson, Wilberforce, Howard, and Washington, the patriot, warrior, statesman, and more than all the father of his country, are still perpetuated, tho' they no longer live among men. The first Mrs. Judson and Harriet Newell, fearless and devoted missionaries, will retain their hold on mortal life until the earth is no more. Their praise will be the theme of many a song, carolling thro' eastern plains and wafted joyously to the ends of the earth. They, and such like them, can not perish; their very foot-prints can never be effaced.

We have now seen—and for further proof we need but refer to the history of past generations—that the mere victims of sordid avarice, ambition, and cruelty, do survive; and so do the enthusiast, the fanatic, and the infidel. But no friendly prayers are uttered over their memories; no sweet garlands adorn their brow. They that pass by in coming generations do not sigh over their graves nor mourn that they are departed. Their memories, in all that is good, have passed into oblivion. Only the great, because good, are self-survivors in a far nobler and higher sense. Entailed blessings are the fruits and evidences of their present life. Their goodness, their kindness, their heroism, have given them a right to live to the end of time. Their moral actions have rendered them immortal. Their names are for ever engraven on the tablets of memory, and future generations will breathe the fervent prayer to heaven that they too may be like them.

#### Farmers' Boys.

Having bespoken some chestnut post-logs, a while ago, from a farmer in the mountain, I found them duly delivered on the different spots as directed; but it was not till the last of the eight or ten loads, that I chanced to see the teamster. He was throwing off the heavy sticks and laying them in a neat pile, as I came up, and I stopped to take a second look at the dexterity and ease with which it was done. He was a slight-made handsome little fellow, not quite fifteen years of age; and with that double team and as heavy loads as could well be lade upon a wagon, he had made the trips alone—the four miles distance being mainly a descent down the mountain-side, and by as precipitous and rough a road as could well be called passable. Twice back and forward between sunrise and night, he did what would be called a fair day's work for a hired man at a dollar a day.

Constantly applied to, as editors naturally are, for information as to "places" for boys in the city—and the rage throughout the country seeming to be to plunge all "boys that mean to be anything," into the seething chaldron of city life—I have felt my curiosity, for the year past, turned to such casual observation as I could make of the boy-condition in the country. The above-mentioned instance is one of many that I have noted, as illustrative of the value of boy-labor. With my farming neighbors, and with working men, I have gossiped considerably about the proportion of farm work that requires the main strength of a man, the treatment of boys generally, the cost of their clothing and schooling, and the opportunities given them for reading or relaxation. I have come to the conclusion that the worst treated citizen of our "great and glorious Republic," is the boy on a farm. It seems also very evident to me that there is no occupation, at which while learning the art of it, a boy can so well earn his livelihood and reserve some daily leisure for himself. And it seems to me, too, that considering the healthiness of it, the outdoor variety of its work and the neighborhood of rural liberty and amusements, the ease and simplicity of its requirements as a pursuit, and the certainty and readiness with which its knowledge can be early practiced for himself, it might be, of all apprenticeships the most attractive to a boy.

I wish to write down a few suggestions on this subject—but with no aim to direct any present reform in country-boy condition. The present race of short-sighted and tyrannical farmers, who take boys from the work-houses, and "get all they can out of 'em," must die off first. Public opinion must be so changed, and boys' rights so well understood, as to overrule farm tyranny—and is a work of time. The paper boy will not be decently treated, probably till the next generation. But, meantime, the rush of "all the intelligence" to the cities needs to be checked—farming needs to be rescued from its present stigma of being "only work for the stupid one who can do nothing else"—education and science need to be added to the farmer's business necessities—and (last and perhaps not least) pride in it, as a profession for a manly boy to prefer, is to be carefully contrived for and sustained. With our American shop-keeping getting to be more and more overdone, and our American farming yearly complained of,

as meeting less and less the wants of our country, it is clear that the standard of respectability for this class of our population needs raising. Farm Colleges and Farm Schools are excellent seed-sowers for this. They are principally endowed and started as Public Institutions, however, and as such are cumbersome and slow to get into popular operation—beside the political bias and sectarianism that are among their difficulties. While grafts and seedlings from these nurseries may doubtless be transferred to any soil or distance, and do well, it is safer, we may say, to have the plant first take root where it is to grow. My object, at least, is to show how boys might be made farmers in this neighborhood, and commence the acquirement, here, of a farmer's independence of means. I may treat the subject somewhat locally, perhaps; but the material that I find around me at Idlewild, may be suggestive to others, of more to be found elsewhere, and so give incidental impulse to an inquiry by which every neighborhood may profit.—N. P. Willis' Idlewild Letters.—Home Journal.

#### The Support of Ministers.

[Extract from a speech of Rev. Mr. Guthrie, of the Free Church of Scotland, before a meeting called to consider the subject of the support of ministers:]

Look across the Atlantic to America, and you find that there they are complaining that all the energy, talent, and power of the rising youth of that country are going to other professions and mercantile business instead of the Church. Look across the Irish Sea, and you will find the same thing at Ulster. Look to your own city of Glasgow, in which, I am told, there is a singularly small number of students coming out for the ministry of the Free Church. That is to me a most melancholy fact. But I do not wonder at it; I am at liberty to devote myself to poverty, if I choose; but I don't know that I am at liberty to devote my family to the poverty ministers must lay their account with. I do not want wealth in the Church; I do not want the Free Church to be a rich Church; I do not want the attractiveness of wealth set up; but I want the repulsiveness of poverty removed. People talk of ministers being spiritual men, but I wish to know if they think I can keep up a body of six feet two-and-a-half inches on air. I remember addressing a country congregation, the minister of which is one of the heaviest doctors of divinity in the Church, and who has among his friends one of the most ponderous divines, and asking whether they these friends kept up their corporations on air.

It is very easy to talk about ministers being men of spirituality—I wish we were more so than we are—but I would pray such talkers to remember that we are men of like passions with ourselves, and like infirmities too. My doctrine is,—Lord, lead us not into temptation; and I want every Christian parent to be delivered from the temptation to which I know some have yielded, of turning away the aspirations of their children from the ministry, and directing them to more lucrative occupation. And I want our young men of talent to be delivered from the temptation of seeing their brethren made comfortable in other professions while they are ground down with difficulties. And I don't want our ministers to be doing what I know some of them are doing, maintaining themselves on their private means—on what does not belong to them but to their children. I tell you that I have heard it said in my own ears, in my own house, by two most respectable ministers of our Free Church, that the very last profession on earth to which they would rear a son was that of a Free Church minister. That is a sad and melancholy state of matters, which will be most injurious to our Free Church. And let me tell you that there are Free Church ministers who have not that in their power though they had it in their wish. I once entered a lovely Free Church manse. The minister, a most devout, excellent man, who would be an honor to any Church, was from home, and his lady in conversation told me that she had a son who had been attending Edinburgh College. I said I would be most happy to see him, and presumed, on learning he had not been up last session, that he was in bad health. When I sympathized with her on that understanding, a most painful expression passed over her face, and I, seeing it was a painful subject, dropped it. I thought to myself—now, that son has turned out to be a mother's heart-break; like other sons, he has gone away with a mother's prayers and tears on his cheek, and a father's blessing on his head, and has become the victim of some of the vices of our large towns. But I began to think again—it is possible that that young man may have been kept there at home, and lost the best year of his life because of the difficulty of sending him to college. So, after conducting worship in the inn where I was living, I sid the conversation on to the manse and the minister, and said, By the bye, the minister's son was not at the college last session, do you know the reason why? Upon which, to the credit of the man's kindly feeling and delicacy, he drew his

chair to mine as close as he could, and whispered that they were not able to send him. I don't know a better test than that of whether our ministers are adequately provided for. I know there are some people who do not care what a minister gets.

Some people think, I have no doubt, that when Dr. Candlish or I go to the pulpit, we have nothing to do but open our mouths, and out come the sermons like water out of a pump. Some people think that all other professions may be respectable, but that it is quite reasonable that a minister should be a poor man. I know a small town where a dancing-master, who spends five weeks of the year, carries away, for teaching the children to kick up their heels, more money than two worthy secession ministers of the place get all the year round. Some think a minister is all the better for being kept poor. There was a friend of mine who was assistant to his father, a seceding minister, and got £80 a year, while the father got £100. After his father's death, the question was whether the minister should be kept at his old allowance of £80, or get the £100, like his father. Whereupon an honest man stands up in the congregation, and said, "Moderatur, Aw'm clear for keepin' the lad as the aughty, and my reason is just this, that the Church never had ministers since she was a Church like them she had when they went about in sheep-skins and goats' skins, and lived in holes an' caves of the earth." Well, that is all very well; but I would be glad to know what the Edinburgh people would think of Dr. Candlish and me if we were seen walking in Prince's-street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I met two very narrow-minded, worthy men, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry. Poverty and piety are not identical things. I have high ideas of the office of the ministry. With Paul, I would so magnify my office that I would like to see the finest genius and the noblest talent in the country devoted to that noblest office. Of course, I desiderate piety—that is the first thing; but I am not one of those who think that God generally works by the weakest instrument, though he may do so to show his power. For that cause God called forth the wisdom and statesmanship of Moses, the poetry of David, the imagination of Isaiah, the burning fervor of Ezekiel, the pathos of Jeremiah, the logic and eloquence of the Apostle Paul—for that cause God sent down his own angels from heaven; and more than that, and above that, for that cause God sent down his own blessed Son. I set the pulpit in the highest position which any man can occupy on earth; and I desire, piety being granted, to see the first genius and the noblest talent of our country consecrated to the service of my blessed Master. I do not speak for myself and existing brethren. We will very soon be mouldering in the dust. But I am exceedingly anxious for the fate of the Free Church, that the vexations and annoyances of debt and difficulty be taken out of the way of the rising ministry, and God grant such liberality to you and others that our youth may see no obstruction in the poverty of the ministry in coming to lay their noble talents at the feet of Jesus.

#### THE GARDEN.

No land pays a higher rate of interest than the humble, despised garden. The quantity of vegetables which it can be made to produce, almost exceeds belief; and farmers may well open their eyes, when told that under good management and encouragement to the people of their complete disinvestment from a burden which weighs so heavily upon their industry and energy, and upon all the interests of the Commonwealth.

The prompt collection of the revenues received my early attention, and I feel that I am but doing an act of justice when I state, that so far as securing the payment of the revenues from the public impositions is concerned, the Canal Commissioners gave me most efficient aid and

#### STATE TREASURER'S REPORT.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania.

GENTLEMEN: By the act of the General Assembly of the 16th of March, 1832, it is made the duty of the State Treasurer "to prepare and lay before the General Assembly, at the commencement of every session, a report on the subject of Finance, containing estimates of the public revenue, and public expenditures, and plans for the support of public credit, and for improving or increasing the revenues from time to time, for the purpose of giving information to the General Assembly in adopting modes of raising money requisite to meet the public expenditures." In compliance with the provisions of that act, I have prepared and submit to your consideration the following Report, for the year ending 20th of November, 1855.

The receipts at the Treasury during the last fiscal year amounted to \$5,390,471 11; to this is to be added the sum of \$1,240,928 72, the balance reported to be in the Treasury at the commencement of the fiscal year; making the gross amount, available to the State for this period, \$6,631,400 83.

The expenditures for all purposes during the same period, including the payment of interest on the public debt, the redemption of a portion of the temporary and other loans, to complete the North Branch canal, and to avoid the inclined planes on the Allegheny Portage railroad, and to relay the south track on the Columbia railroad, were \$5,385,705 52, leaving a balance in the Treasury, on the 30th day of November last, of \$1,245,695 31. By a statement of the account, the following result is exhibited:

Receipts during the fiscal year	\$5,390,471 11
Balance reported in Treasury, Nov. 30, '54	1,240,928 72
<b>Amount of Revenue</b>	<b>6,631,400 83</b>
Am't of ordinary or permanent expenditures	\$4,339,512 28
Extraordinary expenditures, viz:	
North Branch Canal	\$1,582 47
Allegheny Portage Railroad	445,192 12
South track Columbia Railroad	123,100 00
Redemption of loans	216,250 00
Interest notes	201,538 05
<b>Total amount of Expenditures</b>	<b>5,385,705 52</b>
Balance in Treasury, Dec. 1, 1855	1,245,695 31
<b>Total</b>	<b>6,631,400 83</b>

It will be observed from these statements that the ordinary revenues of the Commonwealth have exceeded the ordinary expenditures of the year a fraction over a million and a quarter of dollars. By the subjoined statement, collated from former reports of this department, it will appear that there has been a steady increase of the ordinary revenues of the Commonwealth, averaging nearly a quarter of a million of dollars annually since 1849, while the ordinary expenditures in the same period increased but a fraction over ninety thousand dollars per annum, having reached their culminating point in 1854, being \$170,728 64 less in the fiscal year of 1855 than they were in the previous year.

These figures exhibit an annually augmenting revenue without a corresponding increase in the expenditures, and which will doubtless continue to keep pace with the rapidly increasing value of real and personal property throughout the Commonwealth. They also exhibit the gratifying fact, that for the first time in many years, no loan has been negotiated, and that the ordinary sources of revenue supplied all the purposes of the government, and I take pleasure in stating that no such loan will be required, the balance in the Treasury at the close of the fiscal year, being sufficiently large after adding to it the ordinary receipts from that period to the first of February next, so meet the payment of the semi-annual interest on the State debt then due, as also to meet such ordinary demands as may in the meantime be made on the Treasury.

Notwithstanding large extraordinary expenditures were made on the upper North Branch Canal, on the Allegheny Portage Railroad, and on the south track of the Columbia Railroad, and the heavy payment of old debts, due prior to the commencement of the last fiscal year, yet by the amount of the last fiscal year, yet by the State Debt has been reduced within the year \$530,601 02; and that at the termination of the year, the balance in the Treasury is a fraction larger than it was at the close of the previous year. This is a most encouraging and gratifying condition of affairs to all the citizens of this Commonwealth. It demonstrates to them that if the present revenue laws are rigidly enforced, with a judicious and economical management of our Public Works, if no lavish and unnecessary appropriations be made, the Treasury will be able to meet all the ordinary demands of government, pay promptly the interest upon the public debt, and retain annually a large surplus fund to be applied to the final extinguishment of the debt itself, thus affording hope and encouragement to the people of their complete disinvestment from a burden which weighs so heavily upon their industry and energy, and upon all the interests of the Commonwealth.

assistance. The fact that \$1,942,376 71 was received from the Public Works, and that but \$21,000 remained in the hands of the collectors at the close of the year, and a large portion of that being for salaries due them, speaks well for their general promptness and fidelity.

The following named counties paid into the Treasury their respective quotas of taxes for the current year, prior to the first of August, and as authorized by the act of the 29th of April, 1844, they were severally allowed the abatement to which the law entitled them, viz: Adams, Allegheny, Beaver, Berks, Bradford, Bucks, Carbon, Chester, Clarion, Columbia, Crawford, Cumberland, Dauphin, Delaware, Erie, Fayette, Franklin, Greene, Juniata, Lancaster, Lawrence, Lebanon, Luzerne, Lehigh, Mercer, Mifflin, Montgomery, Montour, Northampton, Northumberland, Philadelphia, Somerset, Schuylkill, Union, Washington, Westmoreland and York.

The receipts from taxes on real and personal property exceeded those of last year \$210,711 40. The amount of abatement paid is correspondingly large. It is a question worthy of consideration by the Legislature, whether it would not be proper to change the law, so as to reduce the per centage from five to three per cent, and in all cases allow the abatement direct to the tax payer. In my judgment that amount would prove a sufficient incentive to prompt payment, while it would save a large amount annually to the Treasury.

The increased receipts within the year from the county Treasurers are doubtless attributable in part to the law of the 7th of May, 1855, requiring of County Treasurers monthly reports of daily receipts, and also monthly deposits of the money collected. To secure the advantages of the law, it has been found necessary to multiply the number of public depositories; for by the provisions of this act, the State Treasurer can only enforce monthly deposits from the Treasurers of such counties within which "there is a depository for public moneys." Many of the County Treasurers have been prompt and faithful in complying with the requisitions of this law, while others, after repeated promptings, have continued to treat it as a dead letter. The effect of the law, though as yet only partially obeyed, has had such a salutary influence in securing the prompt and speedy payments of the revenues, that I would suggest, that such penalties should be annexed to its violation, as to insure a general compliance with its provisions.

During the greater part of the year there has been a large balance remaining in the Treasury, and such must continue to be the case in consequence of the gradual receipts of the revenues, and only a semi-annual disbursement of one-half the receipts, being the payment of interest on the Public Debt, payable at stated periods. This payment of the interest usually receives the first and largest share of the Treasurer's attention, and having made one payment, he commences accumulating for the next, thus keeping constantly a large amount of money idle in the Treasury. The Legislature should, if possible, devise some plan by which this money could be made to yield some return to the State. To accomplish this, it has been suggested, that, as funds accumulate beyond the current and ordinary wants of the Treasury, they might be loaned to the Banks, at such rate of interest as might be agreed upon. After much reflection upon the subject, I am clearly of the opinion that both the safety of the public funds, and the interest of trade and business, would be hazarded by such disposition of these revenues. Under such an arrangement, the weaker and more needy of the Banks would most probably secure the loans, by offering a higher rate of interest than the more truly established would be willing to pay, and receiving and returning it in large sums, would be calculated to cause sudden and dangerous inflations and contractions of the currency in the community in which such Banks would be located. A provision of this kind would, in my judgment, to say the least, commit the keeping of the money and credit of the Commonwealth to doubtful hands. Another method proposed is, that there should be three depositories selected, and all moneys coming into the Treasury should at once be paid into one or the other of those depositories; without, however, requiring any remuneration from them for such depositories. I must confess I have been unable to perceive either the justice or propriety of such a proposition. If the Treasury is to receive no advantage from the deposits, and they are advantageous to the Banks, and to a certain degree to the business community in which the Banks are located, then it would seem but just and reasonable that such advantages should be distributed as equally as possible among all the Banks of the State. In accordance with these views, where money was collected and deposited in any locality, I have permitted it to remain, until it was required for some purpose of public expenditure. Where a community has been prompt in the payment of their dues to the Commonwealth, and that money was not needed immediately by the State, I have considered it more in accordance with justice that it should remain in its original depository, for the benefit in some degree of the community that had placed it there, than that it should be immediately transferred to some Banks in Philadelphia, Pittsburg or Harrisburg; especially, as no remuneration was required from such general depositories for the advantage derived from the use of the public funds. What claim can a few individuals in Philadelphia, Pittsburg, or Harrisburg have to the exclusive use, and to all the benefits derived from such use, of the State funds, without equivalent, that may not be set up in equal justice and propriety be set up in favor of any other citizens of the State of equal responsibility? The only feasible plan which has suggested itself to my mind, by which the Treasury might be

benefited by this surplus fund, is by anticipating the payment of the interest on the public debt, and requiring from the loan holders a premium for such payment at the rate of say four per cent. per annum. At the end of each month, the balance remaining in the Treasury, after paying the ordinary current expenses of the month, might then be deposited with the agent selected by the Commonwealth for the payment of the interest, giving notice to the loan-holders of the amount in his hands applicable to that purpose. Four per cent. being so much below the ordinary rate of interest, would induce the public creditors to come forward with alacrity to claim their interest in advance, deducting the premium or discount required. Judging from the large balances that have been, and most probably will continue to be, on hand, as well as the constant demand for moneys, the Commonwealth would, by the plan suggested, gain an amount equal to two per cent. per annum on the whole amount of interest paid by her; and which, with very little additional expense in the payment of the interest, would be a clear saving to the Treasury of at least forty thousand dollars annually.

The revenues from tax on real and personal property, and from bank dividends and corporation stocks, having been almost fully paid within the fiscal year, thus greatly lessening the receipts between the close of the year and the first day of February next, as also the fact, that by the act of the 7th of May, 1855, a large appropriation for the repairs of the canals and railroads is now due, I have thought it policy to withhold the further payment of temporary or other loans, due by the Commonwealth, until after the February interest shall have been paid. By reference to the annexed tables of estimated revenues and expenditures for the present year, you will observe that there will remain a balance in the Treasury sufficiently large, after paying the ordinary expenses of the government, and the interest on the public loans of 1853 and 1854, still outstanding, amounting together to the sum of \$871,000.

In closing this Report, I can not forbear to congratulate the representatives of the people of this Commonwealth upon the healthy and encouraging condition of the finances and credit of the State. We have arrived at the long and anxiously desired period in our financial history, when the permanent sources of revenue are equal to, and even greater, than all the necessary expenditures of the government. With the same frugality and economy in the management of public affairs, that have produced this desirable result, and the continuance of the same efficient system of revenue, its returns annually augmenting with the constant appreciation of property and extension of business, we shall realize, at no distant day, the consummation so devoutly wished for—the gradual, but final extinguishment of our entire public debt. ELI SLIFER, Jan. 2, 1855. State Treasurer.

#### A Sad Picture of the Mormons.

A correspondent of the N. Y. Tribune who recently conversed with an intelligent gentleman from Utah, says that he gave a horrible account of the moral and social condition of the Mormons, with whom he spent some months. He left them wallowing deeper and deeper in the slough of filthy sensuality, and with a certainty of going from bad to worse till the whole fabric of impure is exploded by the miseries it created and diffuses. He says the women are nearly all anxious to fly from the horrible den; especially those who have been "sealed" as the "spiritual wives" of the soundly hypocrites who propagate and uphold this monstrous delusion. Nearly all the leaders have from three woman each, up to Brigham Young's seventy, some of whom make a poor living by washing the clothes of the United States soldiers. Hundreds of these deceived, abused women, secretly attempt to beg the privilege of coming away with the troops and trains passing from time to time thro' or coming from Salt Lake city, but this cannot be allowed. Nearly all would get away if they could. Such pictures of distress and despair as are presented by many of these deceived and abused women, can be found nowhere else than in Utah. Hundreds of them never heard nor dreamed of the "spiritual wife" system until it burst upon their amazed vision on their arrival at Salt Lake. And such a mixture of profanity and blasphemy, nonsense, impudent assumption, and buffoonery, as is contained in their sermons and other religious exercises, cannot be paralleled in the world. A "Gentile" of any account is carefully watched from the hour he ventures among them, and there is little scruple as to the means whereby a troublesome intruder is disposed of.

HIGHER LAW OF THE JESUITS.—The Harrisburg Herald says:—"It is related of Dr. De Barth, the Jesuit priest and Vicar General of Pennsylvania, that when told by a brother he could not take the oath of naturalization to America without violating the oath of ordination to the Roman Pontiff, he pronounced it a mistake, and promptly remarked that any part of the oath of allegiance to this country which may be incompatible with the first and greater allegiance to the Pontiff, is of no obligation." The editor of the Boston Liberator calls upon the ladies of the North to make use of nothing that is produced by slave labor. He need not expect, says the Louisville Journal, that they will not expel so old a friend from their bosoms.