

Democrat and Sentinel.

THE BLESSINGS OF GOVERNMENT, LIKE THE DEWS OF HEAVEN, SHOULD BE DISTRIBUTED ALIKE UPON THE HIGH AND THE LOW, THE RICH AND THE POOR.

NEW SERIES.

EBENSBURG, SEPTEMBER 28, 1854.

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TERMS:

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Select Poetry.

COLUMBIA.

BY WILLIE EDGAR PARSONS.

"Lives there a man with soul so dead
Who never to himself hath said,
This is my own—my native land?"

My country! 'tis of thee I sing;
I pray my harp—thy strings I strum;
And give to thee, O Motherland,
A voice that shall be heard afar.
I love thee—land of Liberty,
My country—nation of the free;
When tyrant's law and freedom's name
Alike we spurn—alike we claim.

Oh! never shall I cease to pay
My tribute to her glorious name;
And if in other lands I roam,
I never will forget my home—
Where WARREN blood and PETERMAN fought,
The home of Patriot hearts' blood bought,
Where Patriots' blood the fiery fire,
Monstrous bade it tread the electric wire.

The classic scenes of other times,
Or sea-girt isles in tropic climes,
ITALIA'S land—the SWITZER'S plain,
And GREECE, with her immortal strain,
Or ALBANY—each may far and near
Hold o'er my heart impassioned power,
But like the heart to the pole,
My thoughts will back to country roll.

Aye, may my lips be ever mute—
Remember, the scenes now acute,
I ever I forget the law for an hour,
By freedom's sacred breezes fanned,
Not tender wake, my harp, thy strain
More glorious be thy glad refrain—
In honor of my native land,
In memory of her patriot band.

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Political.

Principles of Know-Nothingism.

A GLANCE BEHIND THE CURTAIN.

Oaths and Obligations taken by James Pollock, and other members of the Order.

The following expose of the principles of the Know-Nothings, will be read with interest. The pass words, signs, etc., are of no special moment. They may be changed any day, and are changed. A new pass word was given out but a few days since. That which the public are most interested in, will be found below:

Abstract of the oaths and principles of the order.

The candidate is first proposed by a member of the order to the council, without his knowledge. Three negative votes shut him out. If elected, he is secretly requested to present himself in the ante-room of the council, when an officer appears from within, and administers to him the following oath:

"I, _____, do solemnly swear upon this sacred volume (or cross) before Almighty God and these witnesses that I will not divulge any question proposed to me here, whether I become a member of this order or not; and that I will never under any circumstances divulge the name of any person I may see present during any of the meetings, or that I know of any such order being in existence, and that I will a true answer make to any questions asked of me, so help me God."

Which being seriously taken by the candidate, the officer proceeds to propound the following interrogations, before reporting to the council his fitness for initiation:

1. What is your name? 2. What is your age? 3. Where is your residence? 4. In your religious belief are you a Roman Catholic? 5. Where were you born? 6. Where were your parents born? 7. Did either of your ancestors take part in the American revolution? 8. Are you willing to use all the influence you possess in favor of native-born American citizens for all offices of honor, trust, or profit in the gift of the people; and do you promise to vote for them to the exclusion of all aliens and foreigners, and Roman Catholics in particular, for all local, State, or government offices? 9. Who invited you to be present on this occasion?

If the candidate's answers are satisfactory to these questions, he is taken into the council by two officers, led up to the President of the council, who administers the following oath in the first degree:

"I, _____, voluntarily and freely do solemnly promise and swear, before Almighty God and these witnesses around me assembled, that I will not, under any circumstances whatever, divulge or make known to any person or persons, either directly or indirectly, or to any human being other than those I shall know to be good and true members of this order, the name, secrets, mysteries, or objects of the same; or cause or allow the same to be done by others if within my power to prevent the same; binding myself under no less penalty than that of being excommunicated from the order, and having my name posted and circulated throughout the different councils of the order as a traitor and perjurer to both my God and country, and being unworthy to be employed, trusted, countenanced, or supported in any business transactions whatsoever, and as a person totally unworthy of the confidence of all good men, and one at whom the finger of scorn shall ever be pointed. I further more promise that, if I should hereafter be expelled from or voluntarily leave this order, I will consider this obligation as binding out of it as in it. All of which foregoing I voluntarily and freely subscribe to, so help me God."

The candidate is then led to an officer called the Judge Advocate, who harangues him after this manner: (There are generally half a dozen or more initiated together.)

"My Brother:—The order which has now received you as a member with all propriety be considered a secret organization. It is so secret in fact, that if you were placed before a legal tribunal, and there sworn to tell the truth, the whole truth, and nothing but the truth, you could not for your life reveal the name of that band of brothers among whom your name now stands enrolled; and further than this, when you retire from this meeting, you will return to your families and friends as ignorant as when you came, as far as the name of this order is concerned."

"In common with ourselves, you 'know-nothing,' and let it be your stern resolve through life to 'know nothing' that will at all conflict with the high and exalted duties you owe to your God, your country, and yourselves, so far as regards the preservation of American liberty, which can alone be secured to ourselves and our children by the entire and absolute exclusion of all foreign influence in those matters which appertain to our government policy."

After the delivery of this patriotic address, the candidates are referred to the instructor, who teaches him the signs, and grips, and in what manner to obtain entrance into the council. He is then master of the first degree and signs his name to the register. If he behaves well two weeks, and it is conceded that he will do to become a full-blooded know-nothing—abstains from all blab outside the council—his friends propose him for the second degree. After election to that degree, he and others are brought in, and take the following oath:

"I, _____, do solemnly promise and swear before Almighty God and these witnesses, that I will not, under any circumstances, divulge or make known the name of this order, or its objects, to any person or persons in the world, unless to those whom I may know to belong to this order, in good and regular standing."

"And I furthermore promise and swear that I will neither write, print, cut, carve, engrave, emboss, stamp, stain, or mark any secrets of this order on anything moveable or immovable on the earth or sea, whereby said secrets, or any part thereof, the name of the order, its operations, the names of its officers, or the names of its members, or its place of meeting, may become known to those who have not received the first and second degrees of this order in due form; nor will I cause or permit the same to be done if within my power to prevent the same."

"And I furthermore promise and swear that I will always conform to the will of the majority of the members of this order in the selection of a candidate to fill every office of honor, profit, or trust, within the gift of the people, provided such candidates shall have been born of American parents, on American soil, and shall have been educated in American institutions; and that I will use all the influence I may possess to elect all such candidates whom I may know to be opposed to all foreign influence, Popery, Jesuitism and Catholicism, without any hesitation on my part whatever. And I furthermore promise and swear that I will strictly conform to and abide by the oath I have now taken, and that I will strict obedience pay to the constitution, laws, ritual, and edicts of the honorable grand council of this order, of the State of _____, and to the by-laws of _____ council, No. _____, to which I now belong, or to those of any other grand or subordinate council from which I may hereafter hail, binding myself under the no less penalties than are attached to belong to those who violate the oath or the first degree of this order. All the foregoing I voluntarily and freely subscribe to of my own free will and accord, so help me God."

This candidate is also led off to the judge advocate, and afterward to the instructor; but their speeches and lectures are not inserted here for want of space.

Obligation Third Degree.

"I, _____, kneeling before God, my Maker, my left hand upraised towards Heaven, my right hand grasping the flag of my native land, of my own free will and accord, do solemnly and sincerely promise, declare, and swear, that I will never communicate any of the secrets of this degree to any person or persons in the world, except within the body of a legally organized council of this order, or to a known brother of this degree, and not unto them until I am well assured that they are just and upright brethren, who are legally entitled to receive the same. I also promise and swear that I will due obedience pay to the constitution, laws, and edicts of the honorable grand council of the State of _____, and to the laws which govern council No. _____, so far as they may come to my knowledge."

"I also promise and swear that whenever I may vote, at any election, that vote shall in all cases, be given for native-born American citizens only, and that I will ever seek the political advancement of those men who are good and true members of this order."

"I also promise and swear that this and all other obligations which I have previously taken in this order shall be kept through life sacred and inviolate. I also promise and swear that whenever I may hear the signal or see the sign of distress given by any brother of this order, I will hasten at once to his immediate relief at the peril of my own life."

"I also promise and swear that I will ever contribute my means, in such sums as I can spare without personal inconvenience, to the advancement of our views and to the extension of American principles through the medium of the grand council of the State of _____."

"I also promise and swear that I will never permit a spurious or clandestine member of this order to participate in any of the benefits or the advantages thereof, and that I will never encourage, countenance, uphold, recognize, or support a spurious or clandestine council of this order."

"To all these and those I do most sincerely promise, declare, and swear, binding myself under no less a penalty than that of having my grave trampled on by foreigners, and to have my memory cursed by my children and my children's children as a traitor to their welfare, to my country, and to my God. So help me God, and witness my obligation."

The judge advocate addresses the new initiated brethren in this degree as follows:

"My Brothers:—The different obligations you have taken in this degree, through its different degrees, must have convinced you that all who claim to be American citizens have certain important duties to perform towards themselves and to society at large, which duties can in no instance be set aside or annulled without a palpable violation of the dearest rights and privileges which as an admirer of republican freedom each and every member of our organization would wish to enjoy."

"The peculiar formation of our order is such and its designs to accord with the wishes of its members, that by a system of concerted action on the part of our brotherhood, we can bring about a series of practical results in our governmental policy that would in any other light be deemed wholly impracticable. Simply and alone, it is in vain to contend against the hydra-headed monsters of Jesuitism and Catholicism; but united in one common cause, determined to secure the liberties of our native land at all hazards, or perish in the attempt, we cannot fail of success. Our cause is a righteous one, the motives which actuate us are of no ordinary character, and we trust that no brother among us will ever be found absent from his post in the hour of danger."

The candidate is then again taken to the instructor, who gives him signs, pass-words, and grips of this degree.

He pays a dime to the secretary at the initiation of each degree, and fifty cents on first entering the ante-room for examination. After the third degree has been thus administered,

ed, the secretary gives him a traveling card like this:

John Smith is a member in good standing of Molly Stark Council, No. 40, of the State of _____.

JOHN STILES, Secretary.

Molly Stark Council, No. 40, []

This card is carried in the pocket-book and admits a member into any council in the State.

Mon. J. S. Black.

The policy of having our judiciary elective was long ago met by many of our wisest and best citizens. It was feared by some that the judicial term would be stained by being dragged through the political battlefield, and would be torn in excited and angry conflicts. But the result of the first election banished these fears, and vindicated the character of the people for intelligence and sound judgment. Men were chosen for the Supreme Bench who were an honor to the Commonwealth and to the judiciary. As a general thing, all through the State, sound lawyers and honest men, were selected, and we know of no instance in which those thus elevated have stooped from their position to dabble in the pool of politics, save only the Honorable DAVIS WILSON.

This Fall, the people are again called upon to select a Judge for the Supreme Bench, and it is with State and professional pride that we point to Hon. J. S. Black as the man eminently worthy of the suffrages of all. What he has done to offend them we know not, but we have heard it hinted that a certain blind and bigoted faction will attempt to defeat him. But they cannot do it! The people of Pennsylvania know and appreciate Judge Black; they know him to have one of the most grasping intellects, to be one of the most erudite and affable gentlemen, one of the most profound and reliable of jurists, and withal, one of the purest men in the Union. He has reflected honor on the position he occupies, and the people will honor him. No man in the Commonwealth can give a sound reason for voting against him, and believing in his exalted ability and his untainted purity, we know that the people will re-elect him. They will not discard a man they know to be peculiarly fitted for the post for the sake of experimenting with one who have not tried Harrisburg Patriot.

Should all Oaths be kept?

All oaths, which have been properly made concerning things lawful, true, certain, weighty and possible, should be kept—for the violation thereof would be perjury. But the case is different where oath is made unlawfully, through error, infirmity, or against conscience, or when rash and unnecessary. These should be retracted and annulled by repentance, and by not persisting in an evil purpose, and so adding sin to sin. He who keeps an unlawful oath twice—firstly, by making an oath wickedly, rashly and unnecessarily; and secondly, by keeping that which was done unlawfully, rashly and unnecessarily, for that which is sworn to unlawfully, is worse than kept. (See Psalm 15: 4.) "He that swears to his own hurt and changeth not." What God forbids us to promise, that he more strongly forbids us to fulfill, whether sworn to or not, for we do wrong by promising, by oath or otherwise, to do an unlawful or wicked act. And don't we do wrong again, when we go and do that wicked act which we promised unlawfully to do? Most certainly. We sin twice, when otherwise we would have sinned but once. We say, then, that we have Holy Writ to bear us out, when we say that an extra-judicial oath, such as above referred to, should not be kept. Those, then, who have erred in this matter should, like David of old, not keep the rash oath which they have taken. 1 Sam. 25: 23: "lest they be, like Herod and Jephthah, doubly guilty. Your country and your friends require it at your hands, if you and that what you did was wrong, that you retract and heal the wound, by exposing the monster infirmity."

To those who have never joined the Order, and whom Know Nothings have made believe that all these revelations come from perjured men, we say believe them not, they lie. The revelations of the evil doings of the Order emanate from good men who had been misled, and finding the error of their way, retracted, lest they too should sin twice by keeping an unlawful oath. They are not perjured men for telling the truth, because they had wonderfully promised not to do so; for any man may at all times tell the truth fearlessly, and any order that would put men in a position and induce them to pervert it, is a monster evil and the Devil is at the head of it. All promises to do an unlawful act are void, and no man bound to perform them.—Somerset Democrat.

The Hon. George Kremer died in Union county, Pa., on the 11th instant, in the 80th year of his age. As a politician, Mr. Kremer was well known throughout the Union. He represented the Union county (Pa.) district during John Quincy Adams administration, and was reputed to be the author of the charge of bargain and sale against Mr. Clay. He was a man of strong native intellect, but somewhat eccentric at times.

Gen. Webb in a letter from England to the New York Courier and Enquirer, writes, "that the wheat crop, now being rapidly secured without the slightest injury from the occasional showers which have fallen in certain districts and slightly retarded the work, is not only the greatest in extent, but the most productive per acre that has ever been produced in the United Kingdom."

The woman who undertook to scour the woods, has abandoned the job, on account of the price of soap suds.

The worst feature's in a man's face is his nose—when stuck into other people's business.

Inconsistencies of Modern Whiggery

It is amusing to retrace the various and conflicting expedients which our opponents resort to, says the *Democratic Examiner* for the purpose of destroying Democratic ascendancy, and the retrospect is at the same time useful to exemplify and expose the hollow-hearted insincerity by which their movements are regulated, and to prove that in their desperate struggle for power as an end, the character of the means used is entirely disregarded.

In 1840, a favorite song of our opponents was—

"Cold water may do for the Locos,
Or a little vinegar stew;
We'll have hard cider and whiskey,
And vote for Old Tippecanoe."

So that while in that year we are deluged beneath the waves of a "hard cider" and "whiskey" ocean, and reproached for our adherence to "cold water," in 1854 the attempt is made to set up this late "hard cider" and "whiskey" party as the embodiment of all the virtues of Temperance, and to denounce as "Locos" as the "run" party.

In 1835, JOSEPH RITZER was elected Governor of Pennsylvania, on the Anti-Masonic platform of deadly hostility to all secret societies, no matter what was the character of their objects. In 1854, James Pollock is put forward as the Know-Nothing candidate for Governor, and as the representative of the worst feature of a secret society, because it is a political one.

In 1852, Gen Pierce was bitterly denounced because the Constitution of New Hampshire contained a clause authorizing a religious test for office. In 1854, Mr. Pollock is zealously supported by his Know-Nothing associates, because he is said to have been sworn to do all in his power to aid in establishing such a test in Pennsylvania.

When the Missouri Compromise was established, the men who voted for it from the northern States were hung in effigy and bitterly denounced as traitors of the vilest stamp.

In 1854, when that Compromise was repealed, Greeley asserted that it would be better to have the National Capitol with all its inmates blown up, than that such repeal should be effected.

In 1852, the Whig National Convention warmly endorsed the Compromise measures of 1850, the fugitive law included. In 1854, the Whig State Central Committee of Pennsylvania have issued an address, containing a clause intended to convey the impression that the Whig party of this State is in favor of a repeal of the law.

In 1852, Gen Scott, the Whig Presidential candidate, was very eloquent in his praise of "the sweet Irish brogue" and the "rich German accent." In 1854, Mr. Pollock is said to have sworn in a Know-Nothing Lodge, to practically proscribable all foreigners.

Under Ritzer's administration, and in 1848 under Johnston's administration, on the only two recent occasions when our opponents possessed full control of the executive and Legislative branches of our State Government, they passed laws authorizing a sectarian division of the Common School Fund, which was last winter repealed under a Democratic administration. Yet in 1854 we are gravely told by the Whig State Central Committee, that the Common School Fund is menaced with a danger which nobody but the Whigs can avert.

From the Pittsburgh Union.

Great effects from little causes.

A resident physician of this city was called upon the other day, to go in haste to visit a lady who supposed herself seriously ill with an attack of the cholera. He went to the house and to the sick room. The lady was in bed, her husband and other members of the family were in the room; some looking very sad, others bathed in tears.

The M. D. examined the pulse, prescribed a dose of sugar-coated pills of pin head dimensions—and then, leaning back upon his chair said to the husband—"You are man of decidedly good taste." The man, somewhat surprised at such a remark, replied—"What do you mean Doctor?"

After a short pause—eyes fixed on the man—the doctor adds—"You certainly are a man of good judgment, and I believe it, because I know you so well." Another pause ensued. By this time the curiosity of all in the room was very much excited, to know what the Doctor meant.

The question was again asked, "What do you mean Doctor?" The Doctor still retaining his gravity—after another short pause—replied—"This lady, when you married her must have been one of the prettiest girls in town."

It had its desired effect. The husband, and all in the room, and the sick lady, too, in spite of herself, were forced into a hearty laugh; and the result was—a sudden change, and the speedy recovery of the lady.

No doubt the laugh did the patient more good than the medicine. It produced a sudden transition from gloom and sadness—to cheerfulness. This illustrates our oft repeated admonitions, that to escape the cholera—is to be cheerful, and to dispel all fear from the mind.

An old maxim, says, that cheerful spirits contribute to health.

KEEP OUT OF THE SANCTUM.—The Editor of the Boston Bee says that it is a violation of good manners to go into an editorial room and overhaul papers that have not been looked at by the editor. "It is as offensive as it would be to overhaul an editor's pocket." Worse than that, for an editor seldom has anything in his pocket to overhaul.

The following is from a down east paper: "Oh, there is not in the world a pleasure so sweet, as to sit near the window and tilt up your feet! Pull away at the Cuba, whose flavor just suits, And gaze at the world 'twixt the toes of your boots!"

The Secret Society of Traitors During the Late War.

There was a secret political organization in this country before that which now arouses the earnest solitude of the patriot. It was started to dissolve the Union. It grew out of hostility to the late war with England, and was fostered and encouraged in that very quarter of the Union from which the fire brands of abolition are scattered, over all the country at the present moment. We allude to the infamous Hartford Convention.—The first resolution of these early traitors was, that their meetings should be opened with prayer; the next, intensely calistolic, that the most inviolable secrecy should be observed by each member of the convention, including the secretary, as to all propositions, debates and proceedings, and the third, that not even the doorkeeper, messenger, or assistant should be made acquainted with the proceedings. Even Harrison Gray Otis, who attempted in vain to screen this Convention from the odium that attached, and still attaches to it, was compelled to declare, in one of his twelve letters "that heretofore similar associations for political purposes will be ineffectual, unwise and impolitic. Public opinion (he added) has become consolidated in disapprobation of such conventions for political objects."

When we see the intemperance of the present day declaring their peculiar patriotism, and at the same time uniting with the abolitionists of the North against the democratic party, the only party that has ever been steadily true to the country, in peace and in war, we are reminded of the objects of the men who attempted to divide the Union forty years ago, and professed to be Americans and Christians all the while. The parallel will be completed when the new party of intolerance becomes as infamous as the old party of treason. And this will be the inevitable sequel!

Woman's Love.

There is many a life scene more touching—more worthy of immortality than the deeds of conquerors or heroes of history. The following from the St. Louis Republican, is one:

We saw, says the editor, last evening, an apt illustration of the affection of woman for her husband. His conduct in the street and after he was placed in the cell, was of such a violent character that it became necessary to handcuff him. The demon run had possession of his soul, and he gave vent to his ravings in curses so profane as to shock the ears of his fellow-prisoners, once seated in the same cell, at his own self-inflicted pain, was placed in a separate apartment. A woman appeared at the grating, and in her hands she had a rude tray, upon which were placed some slices of bread, fresh from the bread-stone, and other little delicacies for her erring husband. She stood at the grating, gazing intently into the thick gloom, where her manacled companion wildly raved. Her voice was low and soft, and, as she called his name, its utterance was as plaintive as the melody of a fawn and crumpled spirit.

The tears streamed from her eyes, and there in the dark-house, the shade of the most wretched and depraved, the tones of her voice found their way into that wicked man's heart, and he knelt in sorrow and in silence before his young and injured wife, whilst his heart, and his eyes, and his tears, only as a man can weep. Touch the iron steel behind his wrist, he placed his hands, with their heavy insignia of degradation, confidently and affectionately upon the brow of his fair companion, and exclaimed: "Katy, I will try and be a better man." There, upon a rude seat, she had spread the meal, which she had prepared with her own hands, and after he had finished she rose to depart, bidding him to be calm and resigned for her sake, with the assurance that she would bring a friend to go on his trial, and that she would return and take him home. And she left him, a strong man, with his head drooping upon his breast, a very coward, humiliated before the weak and tender being whose presence and affection had stilled the angry passions of his soul. True to the instincts of her love and prudence, she returned with one who went to his trial for his support, and who, with his hands clasped in that of the lovely wife, she led him away a penitent, and we trust, a better man.—There were those who laughed, at that pale, meek woman, bereft of her erring husband, but she heeded them not, and herself searching heart knew or cared for nothing in his folly and unbecomingly instincts, but to preserve and protect him whom she loved with the devotion of a wife and a woman.

The Boy for the Times.

We like an active boy, one who has the impulse of the age—the steam engine in him. A lazy, plodding, small paced chap, might have got along in the world fifty years ago; but he would do for these times. We live in an age of quick—speak ideas; men think quick—speak quick—act, sleep, court, marry, die very quick—and slow coaches don't tolerate.

"Go ahead, steam-boats! and if you burst your boiler," is the motto of the age; and he succeeds the best in every line of business, who has the most of the do or die in him.

Strive, boys, to catch the spirit of the times; be up and dressed always, not gaping and rubbing your eyes as if you were half asleep but wide awake, whatever may turn up—and you may be somebody before you die.

Think, plan, reflect as much as you please before you act; but think quickly and closely, and when you have fixed your eyes upon an object, spring to the mark at once.

But above all things be honest. If you intend to be an artist, carve it in the wood, chisel in marble; if a merchant, write in your day book and spread it in capital in your ledger. Let honesty of purpose be your guiding star.

The man that hath a trade, hath an estate, and he that hath a calling hath a place of profit and honor. A plough-man on his legs is higher than a gentleman on his knees.

SUBMIT AT CAMP MEETING. "Sister, are you happy?"

"Yes, deacon, I feel as though I was in Belshazzar's bosom!"

"Not Belshazzar's!"

"Well, some one of the patriarchs, don't you know which?"

"The rising of a little quick silver in a glass tube should make the weather so awful hot."