

# 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, JULY 11, 1855.

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## TERMS:

THE DEMOCRAT & SENTINEL, is published every Wednesday morning, in Ebenburg, Cambria Co., Pa., at \$1 50 per annum, if paid in advance, if not \$2 will be charged.

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## The American National Council—Its Platform Adopted.

The majority of the national council of the "American" party continued in session after the holding of the delegates representing twelve States in the council, and have, after considerable labor, fashioned the following platform of principles, upon which they recommend the party to public support:

### PLATFORM AND PRINCIPLES.

I. The acknowledgment of that Almighty Being, who rules over the universe—who presides over the councils of nations—who conducts the affairs of men, and who, in every step by which we have advanced to the character of an independent nation, has distinguished us by some token of Providential agency.

II. The cultivation and development of a sentiment of profoundly intense American feelings; of passionate attachment to our country, its history and its institutions; of admiration for the purer days of our national existence; of veneration for the heroism that precipitated our revolution; and of emulation of the virtue, wisdom and patriotism that framed our constitution and first successfully applied its provisions.

III. The maintenance of the union of these United States as a paramount political good; or to use the language of Washington, "the primary object of patriotic desire." And hence—

1st. Opposition to all attempts to weaken or subvert it.

2d. Uncompromising antagonism to every principle of policy that endangers it.

3d. The advocacy of an equitable adjustment of all political differences which threaten its integrity or perpetuity.

4th. That suppression of all tendencies to political division, founded on geographical discriminations, or on the belief that there is a real difference of interests and views between the various sections of the Union.

5th. The full recognition of the rights of the several States, as expressed and reserved in the constitution; and a careful avoidance by the general government of all interference with their rights by legislative or executive action.

IV. Obedience to the constitution of these United States, as the supreme law of the land, sacredly obligatory upon all its parts and members; and steadfast resistance to the spirit of innovation upon its principles, however specious the pretext. Avoicing that in all doubtful or disputed points it may only be legally ascertained and expounded by the judicial power of the United States.

And as a corollary to the above:

1. A reverential habit of obedience to the laws, whether national, state or municipal, until they are either repealed or declared unconstitutional by the proper authority.

2. A tender and sacred regard for those acts of statesmanship, which are to be distinguished from acts of ordinary legislation, by the fact of their being of the nature of compacts and agreements; and so to be considered a fixed and settled national policy.

V. A radical revision and modification of the laws regulating immigration, and the settlement of immigrants. Offers of liberty or hatred of oppression, seeks an asylum in the United States, a friendly reception and protection. But unqualifiedly condemning the transmission to our shores of felons and paupers.

VI. The essential modification of the naturalization laws.

The repeal by the Legislatures of the respective States, of all State laws allowing foreigners not naturalized to vote.

The repeal, without retroactive operation, of all acts of Congress, making grants of land to unassimilated foreigners, and allowing them to vote in the Territories.

VII. Hostility to the corrupt means by which the leaders of party have hitherto forced upon us our rulers and our political creeds.

Implacable enmity against the present demoralizing system of rewards for political subservience, and of punishment for political independence.

Disgrace for the wild hunt after office which characterizes the age.

These on the one hand. On the other—Imitation of the practice of the purer days of the republic; and admiration of the maxim that "office should seek the man, and not man the office," and of the rule that, the just mode of ascertaining fitness for office, is the capability, the faithfulness and the honesty of the incumbent or candidate.

VIII. Resistance to the aggressive policy and corrupting tendencies of the Roman Catholic Church in our country by the advancement to all political stations—executive, legislative, judicial or diplomatic—of those only who do not hold civil allegiance, directly or indirectly, to any foreign power, whether civil or ecclesiastical, and who are Americans by birth, education and training—thus fulfilling the maxim, "AMERICANS ONLY SHALL GOVERN AMERICA."

The protection of all citizens in the legal and proper exercise of their civil and religious rights and privileges; the maintenance of the right of every man to the full, unrestrained and peaceful enjoyment of his own religious

opinions and worship, and a jealous resistance of all attempts by any sect, denomination or church to obtain an ascendancy over any other in the State, by means of any special privileges or exemption, by any political combination of its members, or by a division of their civil allegiance with any foreign power, potentate or ecclesiastical.

IX. The reformation of the character of our national Legislature, by elevating to that dignified and responsible position men of high qualifications, purer morals, and more unselfish patriotism.

X. The restriction of executive patronage—especially in the matter of appointments to office—so far as it may be permitted by the constitution, and consistent with the public good.

XI. The education of the youth of our country in schools provided by the State; which schools shall be common to all, without distinction of creed or party, and free from any influence or direction of a denominational or partisan character.

And, inasmuch as Christianity, by the constitutions of nearly all the States, by the decisions of the most eminent judicial authorities, and by consent of the people of America, is considered an element of our political system, and as the Holy Bible is at once the source of Christianity, and the depository and fountain of all civil and religious freedom, we oppose every attempt to exclude it from the schools thus established in the States.

XII. The American party having arisen upon the ruins and in spite of the opposition of the whig and democratic parties, cannot be held in any manner responsible for the obnoxious acts or violated pledges of either. And the systematic agitation of the slavery question by those parties having elevated sectional hostility into a positive element of political power, and brought our institutions into peril, it has become the imperative duty of the American party to interpose, for the purpose of giving peace to the country and perpetuity to the Union. And as experience has shown it impossible to reconcile opinions so extreme as those which separate the disputants, and as there can be no dishonor in submitting to the laws, the national council has deemed it the best guarantee of common justice and of the future peace, to abide by and maintain the existing laws upon the subject of slavery, as a final and conclusive settlement of that subject in spirit and in substance.

And regarding it the highest duty to avow their opinions upon a subject so important, in distinct and unequivocal terms, it is hereby declared as the sense of this national council, that Congress possesses no power under the constitution, to legislate upon the subject of slavery in the States where it does or may exist, or to exclude any State from admission into the Union, because its constitution does or does not recognize the institution of slavery as a part of its social system; and expressly pretermittin any expression of opinion upon the power of Congress to establish or prohibit slavery in any Territory, it is the sense of the national council that Congress ought not to legislate upon the subject of slavery within the territory of the United States, and that any interference by Congress with slavery as it exists in the District of Columbia, would be a violation of the spirit and intention of the compact by which the State of Maryland ceded the District to the United States, and a breach of the national faith.

XIII. The policy of the government of the United States, in its relations with foreign governments, is to exact justice from the strongest, and do justice to the weakest; restraining, by all the power of the government, all its citizens from interference with the internal concerns of nations with whom we are at peace.

XIV. This national council declares that all the principles of the order shall be henceforth everywhere openly avowed; and that each member shall be at liberty to make known the existence of the order, and the fact that he himself is a member; and it recommends that there be no concealment of the places of meeting of subordinate councils.

E. P. BARTLETT, of Kentucky,  
President of the National Council.  
C. D. DESHLER, of New Jersey, Cor. Sec.  
JAS. M. STEPHENS, of Maryland, Rec. Sec.

On the adoption of the foregoing platform by a majority of the convention a large body of the delegates seceded and published the following manifesto:

TO THE PEOPLE OF THE UNITED STATES.  
The undersigned, citizens of the various States assembled at Philadelphia on the fourth day of June, 1855, feel constrained, under the existing state of affairs, to affirm the following principles:

1st. The unconditional restoration of that time-honored compromise known as the Missouri prohibition, which was destroyed in utter disregard of the popular will—a wrong no lapse of time can palliate and no plea for its continuance can justify; and that we will use all constitutional means to maintain the positive guaranty of this compact until the object for which it was enacted has been consummated by the admission of Kansas and Nebraska as free States.

2d. That the rights of settlers in Territories to the free and undisturbed exercise of the elective franchise guaranteed to them by the laws under which they are organized—should be promptly protected by the national executive, wherever violated or threatened, and that we cannot consistently act with those who will not aid us in the correction of those national wrongs, and will not even permit their fair consideration and full discussion.

3d. We further declare our continued and unalterable determination to use all honorable efforts to secure such a modification of the naturalization laws, as shall preserve the true interests of the nation and shall guarantee the three vital principles of a Republican Government—spiritual freedom, a free Bible, and free schools, thereby promoting the great work of Americanizing America.

4th. That we invoke the arm of legisla-

tion to arrest that growing evil, the deportation, by foreign authorities, of paupers and convicts to our shores; and that, as our National Constitution requires the chief executive of our country to be of native birth, we deem it equally necessary and important that our diplomatic representatives abroad should also possess no foreign prejudices to bias their judgment or to influence their official action.

OHIO.  
Thos. H. Ford,  
H. H. Olds,  
Joshua Martin,  
J. K. Marly,  
George R. Martin,  
A. McKay,  
H. M. McAbee,  
John E. Rees.

INDIANA.  
William Cumback,  
Schuyler Colfax,  
Godlove S. Orth,  
J. S. Harvey,  
F. D. Allen,  
James R. Bryant,  
Joseph Covell,  
James M. Lincoln.

MAINE.  
Louis O. Cowan,  
A. S. Richmond,  
Benj. D. Peck,  
John L. Stevens,  
John S. Hayward,  
Joseph Covell,  
James M. Lincoln.

IOWA.  
James Thorington,  
William Loughridge,  
RHODE ISLAND.  
Nathaniel Green,  
Wm. H. Sweet,  
CONNECTICUT.  
David B. Booth,  
Thomas Clark,  
N. D. Sperry.

WISCONSIN.  
D. E. Wood,  
R. Chandler,  
C. W. Codd.

MISSOURI.  
Israel Coggeshall,  
MOSES A. McNAUGHTON,  
ILLINOIS.  
Wm. W. Danenhower,  
William Loughridge,  
RHODE ISLAND.  
Nathaniel Green,  
Wm. H. Sweet,

CONNECTICUT.  
David B. Booth,  
Thomas Clark,  
N. D. Sperry.

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N. D. Sperry.

WISCONSIN.  
D. E. Wood,  
R. Chandler,  
C. W. Codd.

## The Charge of Roman Catholic Disloyalty.

The following paragraphs occur in the Pastoral Letter lately addressed by the First Catholic Provincial Council of Cincinnati, to the clergy and laity of that diocese. The document is signed by John Baptist, Archbishop of Cincinnati, and six bishops:

To the greivous and utterly false charge of disloyalty to this free government, your best answer will be, to continue—what you do all along sought earnestly and sincerely to have—to discharge faithfully all your duties as citizens to the republic, rendering to Caesar the things that belong to Caesar, without at the same time, forgetting to render to God the things that belong to God.

The Catholic religion exists and flourishes under all forms of civil government; it is the visible kingdom of Christ on earth, which is not of this world; it is incompatible with no well ordered form of government because it interferes with none. Its sphere of action is essentially different from, and essentially higher than that of any merely human organization. Its ends, its means of action, its doctrines, its sacraments and its government all belong and look to the spiritual order. It teaches man the way to Heaven, and seeks to wean his affections from this earth. It wages war with the passions, and it inculcates self-denial, obedience to constituted authority, humility and charity.

All that the Catholic church asks of the world is a free passage through it to her proper home in the heavens. She wishes her just rights to be protected; but if, in spite of her remonstrances, they be violated, she has long and thoroughly learned in the school of the cross, the sublime lessons of patience and of firm reliance on that God who controls the destinies of mankind, and who can relieve, who will protect her in his own good time; thereby verifying his own solemn promise, that the gates of hell shall not prevail against her. Her influence is thus eminently conservative; she knows no geographical bounds, no country and no race; she is all things to all men, to gain all to Christ; she directs the attention of all to heavenly things; and if she be occasionally forced into conflict with worldly passions and interests, she enters the lists reluctantly, only in defence of her heavenly rights and privileges. She necessarily tells all her children to be subject to the higher powers, for there is no power but from God, and those that are, are ordained of God; and that therefore he that resisteth the power resisteth the ordinances of God, and that they resist purchase to themselves damnation.

The above was the inscription on a banner carried at the head of an immense delegation to the recent Convention held at Lancaster, against the Know-Nothing License Law. There was much sober truth and sound sense in the remark. When Ministers of the Gospel, the dignity due to their stations, and leave their pulpits for the ledges and the legislative halls, it is time for the people to speak out against them. Far be it from us to say one word against ministers of the gospel as a body, nor would we deprive one man of his political rights. The members of that highly honorable profession, in this vicinity, so far as our knowledge extends, confine themselves strictly to the exercise of their political privileges and the discharge of their ministerial duties. They do not turn bar-room politicians nor set their reputations by an active participation in the political movements of the day. But in other portions of Pennsylvania, the case is different. In many of the Northern and Western counties, the leaders of the Know-Nothing lodges are Ministers of the Gospel. Quite a number of this class found their way into our State Legislature last winter, and this miserable liquor law, which the people are every where condemning, is the invention of their diseased brains. No such law would ever have passed, had these fanatical priests been left at home to "mind their own business" instead of being allowed to turn their attention to making laws. Ministers, as a general thing, are not men for such work. Their avocation unfits them for such work. They do not mingle enough with the great mass of the people to know what the people want. Law making is out of their line of business. "Der Schmecker sticke zu sein laesse."

We have indeed fallen upon evil times, if the pretensions of these impudent and officious black coats are not checked. In the New England States, a majority of the clergy claim it as a right to regulate the political affairs of the country. Full one half of the last Massachusetts Legislature was made up of such men, and Henry Ward Beecher, the great abolition declaimer, says every man "should go to his preacher for his political opinions" just as he does for his religious information. Such doctrines suit better to the monarchial dominions of Austria or Prussia, than Republican America. They are unseemly to our institutions. Any man who utters them will only be regarded as a fanatic and a fool, and laughed at by sensible people. The citizens of every community employ a minister for a certain purpose. His duty is to preach the gospel—not politics. If he wanted to be instructed on political affairs, they would no doubt tell him so. All congregations are composed of men entertaining every shade of political opinions—and a minister has no earthly right to thrust his own views upon his congregation. The clergyman who does this, deserves his name in the eyes of all good men.

The duty of ridding the people of this odious law, now devolves on the Democrats. We must send enlightened, liberal-minded men to the next legislature, who are unconnected with any secret lodge, and who will honestly and faithfully carry out the wishes of the people.—Easton Argus.

## The Reform Legislature.

During the election campaign last year, it was industriously circulated that, as the Democratic and Whig parties had become corrupt, it was necessary a new party should be formed, which would not only reduce the expenses of government, and consequently the taxes imposed on the people, but enact wholesome and judicious laws. The Know-Nothing organization was breathed into existence, and the people by hundreds and thousands connected themselves with it under the hope that some reform would be effected. The election resulted in the elevation of Mr. Pollock to the gubernatorial chair, and a large majority of the Legislature. It is unnecessary to recapitulate the acts of the Legislature. They are not even entitled to the common respect of the people, much less approbation. And it is universally acknowledged, such a Legislature never before congregated in this State, and the constant, earnest prayer of all is, that it may never again.

But as the people were induced to join the Know-Nothing organization, and under its power elect men to the Legislature, with correct notions of reform, it is but due they should know how far economy characterized the action of their representatives. The Democratic Legislature of 1854; was made an especial target for the fire of the Know-Nothing and Whig presses. It was pronounced corrupt, its action misconstrued, and its expenses heralded forth to the tax-payers of the State, as an evidence of the most reckless extravagance. Because that Legislature was democratic, the democracy of course were counselled to take the responsibility; and as it did, so we now deem it but fair to test its reckless extravagance with the one which old Father Time has just driven out of existence.

The expenses of the Legislature of 1854, embracing only the pay of Senators, Members, Clerks and officers, was.....\$79,849 09  
The expense of the last Legislature, embracing the same items,  
was.....\$101,627 73

Difference.....\$22,778 64

Thus will the tax-payers of the State perceive that in their effort to reform, by electing Know-Nothings to the Legislature, they have increased the expenses of the Legislature, \$22,778 64. In this calculation we have not included the contingent expenses—postage, printing, newspapers, &c. for the reason that the accounts have not all yet been settled. When the correct account shall be made out, which will not be long, it will be found at least thirty thousand dollars of an increase. It must also be remembered, that the last Legislature was in session the exact time of the Legislature of 1854, and therefore this increase of expenses did not arise by length of session.

Now, what we desire to ask the people, is how much better have you made yourselves by connection with the Know-Nothing organization, under the hope of reform? You believed that the Democratic Legislature of 1854 was a reckless, extravagant one. You were told this, by those who desired to obtain the offices, and who used the worst means to induce you to believe them. You reposed confidence and trust in what they said, and went to the polls, giving your votes to men who were deceiving you all the time. From the above comparative statement of the expenses of the two Legislatures you can readily see how you have been duped and fooled. If the Legislature of 1854 was an extravagant one—if it was corrupt, as you were made believe it was, how much more so has been the Legislature of 1855, which increases the public expenses, so far as can at present be ascertained, \$22,778 64? Will it be said this is an item of no account—that it is too small for consideration? Small as it is, it nevertheless proves that the people have gained nothing by the change, and that in endorsing Know-Nothingism as a means of reform, they but helped men into power whose only object seemed to be to teach succeeding Legislatures what extravagance was.—Harrisburg Union.

COFFEE—CURIOUS HISTORY OF ITS USE.  
Coffee is of Asiatic origin, and brought to the Occident by the Turks. They call it *cafeh*. Yemen, a province in Asia, is generally considered a place where the coffee sprang up. Certain it is that Arabian herdsmen of the desert of Al-Dhesira, approaching one evening the shores of the Euphrates, were the first to discover the enlivening power of coffee. Worn out as they were, after a tiresome journey through the desert, they were reclining beneath a coffee tree, and for pastime began chewing beans. They soon observed that their weariness passed away, and left them fine spirited through the night. Next evening they repeated their pastime, and it had the same effect. They were convinced that there was hidden and refreshing power in the coffee beans.

It was then introduced as a kind of medicine for relaxation, for which purpose it was roasted, ground, and boiled in hot water, in the manner we prepare coffee now. Consequent on the prohibition of wine drinking by Mahomet, the use of coffee soon became an extensive demand all over Arabia, Turkey, and Persia. From these countries coffee was introduced by the Venetians, in the year 1611, into Italy, to be used only as an enlivening medicine. At first they tried it with the leaves of the coffee tree, which was however abandoned, and they resorted to the coffee beans, and prepared it in the same manner as the Arabians. After a while it became a favorite beverage for dainty persons, and its importations from a foreign country rendered it in the eyes of the aristocracy of that period, desirable.

From Venice, coffee was introduced into England, France and Holland! The first public coffee-house was opened in London in the year 1652; a few years after the second

appeared in Paris, and a third in Amsterdam. Not, however, until the year 1692, was coffee known in Germany; it was imported from Holland already roasted. The first public coffee-house was established in Leipzig in the year 1720, which, no doubt, is the oldest coffee-house in the world, as it is even at the present day a place of public amusement.

Two circumstances contributed principally to make coffee a general beverage in Germany; firstly, that coffee was exempted by the government from the taxes laid on beer and wine; and, secondly, the powers of coffee to produce an agreeable excitement without intoxication. These qualities made it the most agreeable beverage to ladies and business men. The Jews in Germany, known to be the most active merchants, became exceedingly fond of this enlivening beverage, and also the poets.

It is a well-known story that the French poet, Rousseau, once on a visit to Voltaire, remarked to the latter that coffee was a poison. Voltaire replied, "True; but a poison which affects the health very slowly, as I have been drinking it for sixty years."

The greatest opponents to coffee drinking are the homoeopathic doctors, who consider coffee as most injurious to the health. Indeed it is; to nervous people, particularly strong coffee; also to dyspeptics it may prove not digestible; but in the latter case its ill digestion arises from the impure milk which is mixed with it.

The French and Germans drink more black coffee than white, and take soon afterward a glass of pure, cool water; and that custom is one which would be useful to adopt in this country, as in this manner coffee is not even injurious to plethoric people, if they drink only a small quantity of it. It serves under this condition to aid digestion and enliven the spirits. To young people it is not so wholesome as beer-soup, which is used for them in Germany. And young ladies who wish to become as fleshy as the vocalist Alboni, must refrain from drinking coffee, and had better imitate the German in the use of beer-soup.

There is often added to coffee roasted roots, as that of saucory or carrot, for instance, which diminishes its flavor. Roasted beans of cocoa, on the other hand, are most healthy and palatable if mixed with coffee. The Turks add different spices, and the French pour rum in it, so do also the Italians and Germans; and they use the yolk of an egg instead of cream, which is incommensurable where there is no good milk to be found. Particular care is everywhere taken, except in this country, not to roast and grind the coffee before it is wanted for immediate use, otherwise it loses by exhalation the volatile oil which imparts such an excellent flavor to it.

THE CRUSADE EXTENDING—METHODISM ATTACKED.—We see that the attack made by the Know-Nothings of New Jersey on the Methodist Church has extended to this State. The New York Times gives an account of a lecture delivered on Thursday night at Knickerbocker Hall, by Mr. John A. A. Adams, the object of which avowedly was to prove the identity of the internal policy of Episcopal Methodism with that of the Roman Catholic system—besides which, the lecturer contended, the principles of church government adopted by that body of Protestants were opposed to Americanism. The argument of the speaker was entirely one of critical reference to the internal constitution of Episcopal Methodism, which he denounced as a system framed for the especial and exclusive benefit of self-constituted and authoritative priests. He affirmed that it placed powers in the hands of the "preachers," any member, however innocent of moral criminality, being liable to expulsion, if the offender object to any feature limiting the prerogatives of the priesthood. These positions the lecturer endeavored to substantiate from an examination of the fundamental constitution of Episcopal Methodism.—*Albany Atlas*.

AUSTRIA.—The position of Austria, at least, is both unpleasant and precarious. She is standing on the brink of a precipice, and one false step may precipitate her and her fortunes forever, and it is difficult to perceive any escape from the necessity of taking that fatal step in advance. She is surrounded on every side by eager and watchful enemies actually ringed with fire—and wherever her eyes are turned they encounter abhorrence, hatred or contempt. The people of England, her nominal allies, despite her long sojournment, and maritime affinity against the Ministry which condemns to accept her assistance. The people of France regard her as a hereditary foe, whose pretensions must be suppressed in blood, and bid their time in silent detestation, for the day of battle and retribution. The Czar of Russia has completely controlled over Slav subjects, and he who once saved her crown can fling it under the feet of her insurgent people. Louis Napoleon, on the contrary, can slip Italy on her flanks in a moment, for it is evident that the survivors of '48, and their friends, are yearning for a lion-dog leap at her throat. If she side with Russia, she is struck by the Italian stiletto; if she join France, she is strangled by her Slav subjects, who own no viceregent of God on earth but the terrible Czar. So the old, haggard, blood-stained nationality stands today—ringed as we have said, by fire.—*Exchange Paper*.

THE NEW CITY OF LEAVENWORTH.—Leavenworth City, Kansas Territory, having become the starting point of the Salt Lake traders, is doing a thriving business. Such is the quantity of goods passing through the place, that in the space of one week \$17,474 was paid for freight on goods landed there. At the last dates, a train of six hundred wagons laden with government stores, was about to start for the Salt Lake, the draught cattle of which train would number four thousand oxen, besides several hundred horses and mules. Several of the Salt Lake trading firms have sent off twelve hundred wagons, a like number of teamsters, and over ten thousand draught cattle.

A man recently died at Stamford, Conn., leaving five children, all of whom were born after he was 70 years of age.