

Star & Republican Banner.

BY ROBERT WHITE MIDDLETON, EDITOR, PUBLISHER AND PROPRIETOR.

"I WISH NO OTHER HERALD, NO OTHER SPEAKER OF MY LIVING ACTIONS, TO KEEP MINE HONOR FROM CORRUPTION."—SHAKS.

VOL. 6--NO. 24.]

GETTYSBURG, PA., MONDAY, SEPTEMBER 14, 1836.

[WHOLE NO. 284.]

THE GARLAND.

"With sweetest flowers enrich'd,
From various gardens cul'd with care."
FROM THE WEATH.
Ma. ENRON—The following lines were published, some years since, in a paper in this place; but, presuming that they will be new to a majority of your readers, and believing them to be fully equal to anything I am now capable of producing, it is placed at your disposal, to be inserted in the "Wreath," if you deem them worthy of a place.
Gettysburg, Pa. S.

A MIDNIGHT STORM.

It is indeed a glorious night. The sky,
Is richest with thick and gathering clouds,
Which, black and big with wrath, rush to and fro,
Like the tempestuous heavings of the sea;
And seem to be collecting in their might,
To burst in fury on the trembling earth.
Hark! how the echoing thunder, peal on peal,
Hursts on the lightning ear in dread sublimity!
Behold! how vivid and how dazzling bright,
The forked lightning, dash on flash, do play!
How awful is this thick and utter darkness,
And palpable the elements had we could see!
From time to time illum'd by a flash,
Which only serves to make it visible.
Dost veil thine eyes? Aye, well thou mayest for
Who
Canst thou look upon that blaze of light,
Which on a sudden veils the murky sky,
As though it were a sea of liquid fire,
Nor once, appall'd, avert his burning gaze?
Or who can gaze right in the lightning's eye,
And hold communion with its face to face,
Nor turn aside, abash'd and overcome?
Dost start appall'd? That was a fearful crash!
It seem'd as tho' in that last burst, the cords
Which bound the elements had been snap'd asunder,
And Earth and Heaven were about to meet!
Cast thine eyes upwards—View the sullen sky,
Envelop'd in its drapery of clouds;
Now all are wrapp'd in one broad sheet of flame,
And now all's dark again. And now again,
That fainter flash just serves to tinge their skirts.
Methinks you two gigantic tiers of clouds,
Which from opposing quarters of the sky,
As if their fury were to meet each other,
Send before them fierce and rapid flashes,
And uttering harsh thunder as they come,
Are two opposing hosts that rush to battle,
With hearts that pant to shed each others' blood.
You faint! 'twas but their murderous weapons
Flash'd!
That sound! 'twas but the howling cannon's voice!
Those drops! they are the widow's and the orphan's
Tears!
Dost start again? And shrinks thy soul appall'd,
Because the tempest roars so hoarsely?
Why dost thou start so much with fear,
But filial reverence and holy awe?
Aye, tremble still and bow thy head and knees,
For God, the Eternal God, rides on the storm!
The roaring of the elements is thy awe!
The thunder's but the echo of His voice!
I love to gaze upon a scene like this—
I love to hear the warring of the elements—
I love to see the rain descend in streams,
And feel it cool my brow and lave my temples—
I love to hearken to the maddening torrent,
As foaming, it descends the mountain's side—
To stand alone at midnight on the brink
Of the descending cataract, when all is hush'd,
And lone and dark, and night is heard, except
The rattling of the elements of the storm—
I love at such a time, in such a scene,
To bid defiance to the Tempest's fury,
And hold lone council with my own sad thoughts.
God speak! God the Creator in the tempest speak!
Amid the wild contention of the storm,
Methinks I hear His voice rise on the blast!
Above the howling winds that flap their wings,
With deafening clamour in the atmosphere's sky,
Above the howling of the pelting storm,
Which shakes the trembling earth 'en to her cen-
tre,
And wakes the echoes of the startled sky,
In flames and thunder, God Jehovah speak!
Dost tell me there's no God? Blind empty fool!
Who, in this scene of uproar and confusion,
When winds and rain and fire and air and earth
Seem to have broken loose from all restraint,
And mingle in confusion the elements of Chaos;
Who, in this howling of the Elements,
Guides and controls the tempest's reckless fury,
And order perfect 'mid disorder keeps?
Say, why doth the Earth and Heaven collapse?
Above the elements rush to mutual strife,
And who commands their heaving course to stay?
'Tis He, who once from Sinai's fiery mount,
With voice whose lightning wrapp'd it in a blaze,
And with a voice whose thunder shook the earth,
Preach'd his law unto his chosen race.
'Tis He, at whose command the rushing waves,
Were parted like a wall on either hand,
That Israel's people might escape their foes,
And reach the God he lov'd.
'Tis He, who bade the winds and waves be still,
And winds and waves obey'd His sovereign voice.
'Tis He, who triumph'd o'er the hosts of Hell,
And led captivity captive. It is God!

EDUCATION.

FROM THE WEATH.
FEMALE EDUCATION.
At every period in the history of civilized man, the influence of female character has been felt and acknowledged. The arms of Rome were too impotent to ward off the vengeance due to her ingratitude, or to arrest the progress of her enraged and victorious exile, but the tears and entreaties of a female could accomplish what military prowess was unable to effect. "Mother thou hast saved Rome, but lost thy son," said a voice softened by affection, which was wont to be heard in accents of thunder above the din of arms. It needs no argument then to show that females who thus exert a controlling influence over the destinies of our race should be educated with the utmost care, that their intellects should be expanded by the proper exercise, and their taste and moral faculties developed by suitable culture. This seems peculiarly necessary in our country and at the present day. At a period when the sacred laws of our land, which our fathers venerated, and to maintain whose authority they would have shed their blood, are trampled underfoot by lawless mobs, urged on by incarnate demons, to be shed over our nation to influence like woman's, we need some hallowed influence like woman's, to soothe our nation to soften the asperities of men. Women of cultivated intellect and heart are never found at the head of faction. They do not invite to deeds of bloodshed and violence. On the contrary, their influence is always exerted in favor of peace and good order in society. It is like the dew of heaven, which is not borne upon the tornado, which falls not in torrents to destroy the labors of men, but whose descent is silent and unobserved, vivifying every plant upon which it lights, and diffusing verdure and beauty over the face of the earth.
The public mind is awaking to the immense importance of female education. Daughters begin to share in the care and expense once bestowed almost exclusively upon the sons. And although the immortal honor of the first institution for the education of females, patronized by the state, must be yielded to what we would perhaps term the half enlightened Republic of Colombia, yet we

have in our own country some valuable schools for this purpose, founded by individuals or societies. There seems indeed with a large portion of our most respectable citizens, no want of solicitude to give their female offspring an education worthy of the daughters of freemen. But there is danger to be apprehended, that from the influence of European opinions and customs over us, female education will take a turn little consistent with republican principles and tending to subvert rather than to perpetuate our free institutions. In this, as in every thing else, the larger proportion of men are mere imitators of the actions of others. Few take the pains seriously and conscientiously to inquire what sort of education they may bestow upon their daughters, so as best to fit them to discharge the duties arising from the various relations of domestic and social life. Because a man of frank and wealth has selected a particular school and a certain course of instruction for his daughter, this is sufficient reason for others less prominent to choose the same. In all probability even with the former the choice was not the result of investigation, but made because deemed consistent with European aristocracy. Hence it is, that an undue importance is given to certain branches of education which in themselves are in reality almost valueless. Young ladies, in conformity with custom, must spend the greater part of the few years allotted to their education at the piano or guitar, with the hope, in most instances vain, of becoming musicians. The absurdity of this custom will appear to every man of sense when he reflects upon the comparative worthlessness of the acquisition when made, and the great difficulty, not to say uncertainty, of attaining to a decent mediocrity as a performer. Let us suppose a young lady to have made the highest proficiency in instrumental music, and yet what has she accomplished in fitting herself for the duties of life, or in laying up a fund of enjoyment whence she may draw at pleasure in future years. True, the soft notes of her piano may serve to beguile the tedium or perhaps loneliness of a vacant or a solitary hour. But if the time devoted to acquire the ability to perform well upon this instrument had been given to more rigid mental culture, she would probably possess other resources affording more solid and rational enjoyment. Were she able to understand and relish literary and scientific productions, we feel no hesitation in saying that it would not only afford her more solid pleasure and a surer antidote against ennui, but one much cheaper and more generally accessible. A book can at all times be purchased at a reasonable price, can be transported with ease, and may be met with almost any where; but musical instruments are highly expensive, cannot without much inconvenience be carried with us abroad, and are to be found only in the dwellings of the more wealthy. Besides, a cultivated mind has always its own resources entirely independent of external apparatus.
But music is much less frequently resorted to for passing away time that would otherwise hang heavily than is generally supposed. Young ladies are for the most part so disgusted with the wearisome and monotonous exercises, through which for a succession of years they must pass in their discouraging & often unsuccessful attempts to learn to play, that as soon as they leave school they issue their declaration of independence, and thenceforward never touch a key but when constrained by the importunities of some love sick beau. Long before the hour of release had come, how often have we heard them utter over the hated instrument their impatience for freedom!—And will they in future life resort to it as a solace in affliction or to soothe a troubled or agitated mind, when with almost every note they strike is associated the recollection of weariness, confinement and innumerable mortifications?
But of those who spend much of their time in learning music, comparatively few succeed so as to be able to perform with credit to themselves or satisfaction to their friends. And yet in our day such is the public opinion or rather such is the public mania, that all must learn to play whether they can or cannot. No man pretending to common sense, we presume, was ever so much under the influence of fatuity as to suppose that all men indiscriminately might be made poets, and yet to suppose that all women may be made musicians, is not so far as I can see in any degree more rational. True, all men of ordinary minds may learn to make rhyme, but rhyme is not necessarily poetry, nor is the sounding of the keys of a piano, or the strings of a guitar necessarily music.
Similar remarks we think in justice apply to the other branches of education which are termed, one would almost suppose ironically, accomplishments. Some of these are indeed still more valueless, and of more questionable moral tendency, than instrumental music. But we would not be understood to condemn indiscriminately all attention to these lighter subjects of education. Instrumental music unquestionably has its charms and its advantages, and by certain individuals, and under certain circumstances, may be pursued to advantage. Still more may be said in favor of drawing as tending to improve the taste and open a source of innocent, refined, and lasting pleasure. And as to vocal music, nature herself has taught that where the Creator has bestowed voice and talent, these should be cultivated. In short, we do not object to these branches having their proper places assigned them in a course of study. It is the undue prominence given to them, to which we are opposed. It is against the absurd custom which compels all promiscuously, to devote a disproportionate quantity of time to these subjects, at best but of minor importance, and that whether they possess a spark of talent for them or not, that we now write.
In the present state of the public mind it is a question of some importance, "what constitutes the best female education?" Things have come to such a crisis that females will either be educated or miseducated. Different individuals will undoubtedly give different answers to this question, according to their respective views of the nature, design and destiny of woman. Those who

regard her as did some of the most eminent of the French physiologists, will prescribe but a very limited course of mental culture as all that is necessary to fit her for that station in the universe, which, to use their own language, nature has assigned her. But considering her as endowed by the Creator with the same intellectual faculties as man, designed in mercy to be his companion and the soother of his cares through life, a check upon the impetuosity of his nature, and the softener of his rougher disposition, and having with him the same immortal destiny beyond the grave—this answer is far different.
Limited as we are within the ordinary bounds of a short essay, we cannot attempt even to enumerate the subjects to which we think the female mind should be directed in order to accomplish a good intellectual education. And yet were this done we should not still have discharged our duty as an essayist upon this subject. A perfect education certainly includes more than mere intellectual culture. It requires the development of the physical and moral capabilities, as well as those which are purely intellectual. It must however suffice for the present to say, that without such development woman is but a caricature. What signify the most highly cultivated intellectual powers if the moral faculties are left uncherished, if the heart be permitted to remain barren, or suffered to become overgrown with every noxious weed that can take root in its luxuriant soil?—Who would select such a creature for his bosom companion through life? Again, should the head and heart both be cultivated to the fullest extent practicable, and yet the physical system be permitted, for want of proper attention, to grow feeble and sickly, it is easily seen how much this circumstance would disqualify for the duties of life, and neutralize the results which would otherwise flow from the cultivation of the higher powers.
But to speak of intellectual education alone.—It has been said that the sole object of this education is to exercise properly and therefore mature the powers of the mind so as to fit them for the various purposes of life. The acquisition of knowledge for the time being, is no part of the design. Were this opinion correct, the most judicious course of mental discipline would then be, to carry the pupil through such a course of study, without regard to its intrinsic utility, as would most effectually strengthen the mind. But this seems to us to be carrying the matter beyond due bounds.—The grand design of education is unquestionably to train the mind to think, to lead it to depend mainly upon its own resources, and to cultivate its faculties so as to prepare it for the various exigencies of life. But that subjects should be selected for this purpose without regard to their native value, or that the acquisition of knowledge while engaged in youthful studies, should be utterly disregarded, is certainly an opinion erroneous and dangerous in its tendency.
In the education of females as well as in that of the other sex, such sciences should be selected for the exercise of their minds as would most fully and equally develop their various intellectual powers, while at the same time they would afford a fund of knowledge from which its possessor might draw for practical purposes in after life.—The easier branches of the mathematics will afford a no less salutary exercise for the minds of girls than they have long yielded to those of boys. But lest a habit of abstract reasoning, such as the mathematics induce, should efface some of those more amiable qualities which are always expected to exist in females, and thereby produce a masculine harshness of character, let those studies be daily blended with such as are calculated to soften and refine. Here then may be introduced what are denominated the accomplishments. Let them however hold a secondary place. They should be used like the neutral tint in drawing, only to shade the picture. History will afford relief to the mind after severer studies, and furnish a vast amount of knowledge of great practical utility in life. But in thus rapidly glancing over this subject, requiring much greater space than can now be devoted to it, what I would particularly recommend as holding a middle ground between the abstract sciences and the mere accomplishments, is natural science. Here the intellect and taste may find a rich and ever varying repast. The heart itself is influenced by this kind of study, it rises "through nature up to nature's God." Cold indeed must be that soul whose devotional feeling has never been kindled by contemplating the works of God. The sciences of Mineralogy and Botany in particular also contribute much to physical education, by inducing their votaries to take free exercise in the open air in search of specimens, and promote health by infusing cheerfulness into the mind. Who can be inactive while creation all around is busy?—who can be melancholy while all nature is gay and smiling?
J. H.

A BOLD EXPERIMENT.—The missionaries had for several years endeavored to produce a change of religion in the island (Otaheite) by explaining to the natives the fallacy of their belief, and assuring them that the threats of their deities were absurd; Hottotie at length determined to put their assertions to the test, by the breach of one of the strictest laws of their religion, and resolved either to die under the experiment, or embrace the new faith. A custom prevailed of offering pigs to the deity, which were brought to the moral and placed upon what was, or fatted, for the purpose. From that moment they were considered sacred, and if afterwards any human being, the priests excepted, dared to commit so great a sacrilege as to partake of the offering, it was supposed that the offended god would punish the crime with instant death. Hottotie thought a breach of this law would be a fair criterion of the power of the deity, and accordingly stole some of the consecrated meat, and retired with it to a solitary part of the wood, to eat it, and perhaps to die. Having partaken of the food, he expected at each mouthful to experience the vengeance he had provoked, and he waited a considerable time in the wood in awful suspense; until, finding himself refreshed and not otherwise, by his meal, he quitted his retreat, and went quietly home. For several days he kept his secret, but finding no bad effects from his transgression, he disclosed it to every one, renounced his religion, and embraced Christianity.

The Star AND REPUBLICAN BANNER.

GETTYSBURG, SEPT. 14, 1836.

The following is a part of the Deposition of Mr. SHEDD given in last week's paper:

APPENDIX A.

The Oath, or Obligation, which I received as an Entered Apprentice.

I—, of my own free will and accord, in presence of Almighty God, and this Worshipful Lodge of Free and Accepted Masons, dedicated to God and exalted to the holy order of St. John, do hereby, and hereon, most solemnly and sincerely promise and swear, that I will always hold, ever conceal, and never reveal, any part or parts, art or arts, point or points, of the secret arts and mysteries of ancient Free-Masonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him, nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, lawful information. Furthermore, do I promise and swear, that I will not write, print, stamp, sign, sew, cut, carve, indent, paint, or engrave on any thing movable or immovable under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained, and thereby my anonymity. To which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatsoever—binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God and keep me steadfast in the due performance of the same.

The Oath, or Obligation, which I received as a Fellow Craft is as follows.

I—, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge of Fellow Craft Masons, dedicated to God and exalted to the holy order of St. John, do hereby, and hereon, most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother, or brother Fellow Craft Mason, or within the body of a just and lawfully constituted lodge of such, and not unto him nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial, and due examination or lawful information. Furthermore do I promise and swear, that I will not wrong this lodge nor a brother of this degree to the value of one cent knowingly myself, nor suffer it to be done by others if in my power to prevent it. Furthermore do I promise and swear, that I will support the constitution of the United States and of the Grand Lodge of this State under which this Lodge is held, and conform to all the by laws, rules, and regulations of this, or any other Lodge, of which I may at any time hereafter become a member, as far as is in my power. Furthermore do I promise and swear, that I will obey all regular signs and summons, given, handed, sent or thrown to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted Lodge of such, provided it be within the length of my cable-tow, or square and angle of my work. Furthermore do I promise and swear, that I will aid and assist all poor and worthy brethren Fellow Crafts, their widows and orphans wheresoever dispersed around the globe, I knowing them to be such, as far as is in my power without injury to myself or family. To which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatsoever—binding myself under no less penalty than to have my left breast torn open, and my heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field and birds of the air, if I should ever prove willfully guilty of violating any part of this my solemn oath or obligation of a Fellow Craft Mason, so help me God, and keep me steadfast in the due performance of the same.

The following is the Oath, or Obligation administered to me as a Master Mason.

I—, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Master Masons, erected to the honor and glory of the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother, or brother, Master Mason or within the body of a just and lawfully constituted Lodge of such, and not unto him, nor unto them whom I shall hear so to be, after strict trial and due examination, or lawful information received. Furthermore do I promise and swear, that I will not wrong this Lodge, nor a brother of this degree, to the value of one cent knowingly, myself, nor suffer it to be done by others if in my power to prevent it. Furthermore do I promise and swear, that I will not be at the initiation, passing and raising a candidate at one communication, without a regular dispensation from the Grand Lodge for the same. Furthermore do I promise and swear that I will not be at the initiation, passing or raising a candidate in a clandestine Lodge, I knowing it to be such. Furthermore do I promise and swear, that I will not be at the initiation of an old man in his dotage, a young man in his rancor, an Atheist, idiot, mad man, hermaphrodite, nor woman. Furthermore do I promise and swear, that I will not speak evil of a brother Master Mason, neither behind his back nor before his face, nor

WILL APPRISE HIM OF ALL APPROACHING DANGER IF IN MY POWER.

Furthermore do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it. Furthermore do I promise and swear, that I will support the constitution of the Grand Lodge of the State of Massachusetts under which this Lodge is held, and conform to all the by laws, rules, and regulations of this or any other Lodge of which I may hereafter at any time become a member.

Furthermore, do I promise and swear, that I will obey all regular signs, summons, or tokens, given, handed, sent or thrown to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted Lodge of such, provided it be within the length of my cable-tow.

Furthermore do I promise and swear, that a Master Mason's secrets given me in charge as such, and I knowing them to be such, SHALL REMAIN AS SECURE AND INVOLUBLE IN MY BREAST AS IN HIS OWN; when communicated to me, MURDER AND TREASON ONLY EXCEPTED, AND THEY LEFT TO MY OWN OPTION.

Furthermore do I promise and swear, that I will go on a Master's Mason's errand, whenever required, even if I should have to go barefoot and bareheaded, if within the length of my cable-tow.

Furthermore, do I promise and swear, that I will always remember a brother Master Mason, when on my knees offering up my devotions to Almighty God.

Furthermore do I promise and swear, that I will aid and assist all poor and indigent Master Masons, their widows and orphans, wheresoever dispersed around the globe, as far as is in my power, without injuring myself or family.

To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same—binding myself under no less penalty, than to have my body severed in two in the midst, and my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast to perform the same.
JAMES A. SHEDD.

WE, JOHN FOLKERTH and WILLIAM L. HELFENSTEIN, Clerks of the Commission hereto attached, do hereby certify, that JAMES A. SHEDD has duly sworn to testify the truth, the whole truth and nothing but the truth; and that the appendix A, by him subscribed, was reduced to writing by said Shedd. Given under our hands and seals at Dayton, Ohio, this fifteenth day of July, A. D. eighteen hundred and thirty-three.
John Folkert, [SEAL]
Wm. L. Helfenstein [SEAL]

Wolf's Claims on the People.

It is not time that the deeds of this timeserving politician should be presented and kept before the public, for the contempt of all thinking men? In making out a list of them we state such facts as cannot be denied by his most strenuous supporters.
From the elevation of George Wolf to power, until the present time, he has increased the State Debt from six to more than twenty-five millions of dollars, to be discharged by the industry of the honest Farmers and Mechanics.
He has increased the salaries of his office-holders, and the number of persons in the employ of the Government to an enormous extent, thereby levying additional taxes upon the people.
He has under his control an army of hungry Canal agents, whose reign has been characterized by the accumulation of immense PRIVATE FORTUNES, by stock jobbing, and other nefarious arts, while poverty and wretchedness has spread over the labouring and industrious portion of the people, by their schemes and intrigues.
He has pardoned and set at liberty, to prowl among us, MURDERS, after they have received an impartial trial by jury of their country, pronounced guilty, and sentenced to punishment of death.
He has appointed more than five hundred Justices of the peace, in many instances men without standing in society, whose appointments were uncalled for by the people, for the sole purpose of strengthening his cause, and placing him a third time in power.
He preached up the doctrine of Temperance in his early Messages to the Legislature, and has since appointed to office the most profligate and besotted drunkards.
He has tampered with the rights and interests of our citizens, by ejecting from office the honest and capable, and appointing in their stead, pliant tools to suit his own convenience.
He has extended and confirmed corporation abuses at one time, and at another he has declaimed against them.
He has suffered himself to become the Governor of a few bold and designing politicians, instead of being the Governor of the free and enlightened citizens of Pennsylvania.
Such are a few of the deeds of George Wolf since he has been in power, and what good reason have we to believe that abuses still more numerous will not be heaped upon us if the government of our state is suffered to remain in his hands. Let us guard ourselves against this by placing the honest and capable JOSEPH RITNER at the head of our affairs—then our State will again prosper under a wise and judicious administration.—Darby Republican.

Facts for the People.

George Wolf was elected over Joseph Ritner in 1829 by a majority of 26,000. In 1832 he was elected again; but so far had he declined in public favor that he had only a majority of 3,000. Public favor has since that declined so much, that a large portion of his (Wolf's) party are agreed to let any other one be elected rather than support him any longer; and now his former supporters are divided between himself and Mr.

Muhlenberg; while Mr. Ritner's former supporters remain with him, and have received a great increase to their number.

Joseph Ritner proposed a plan by which the canal system, in its fullest extent, could have been executed without causing a state debt of more than EIGHT millions. Above TWENTY-FIVE millions have been laid out for that object, and it is yet far from being accomplished.

The advocates of Economy tried in vain to inquire into the waste of the public money—to let the people know who had cheated them; and if possible to make the speculators disgorge; but "they could not get a settlement." If you wish to get a view of the profligacy of Wolf's retainers, your only chance is to vote for Joseph Ritner.

Geo. Wolf gained his election by the forgery and perjury of horse thieves, and other such characters: "The people have already shown their disgust at the fact; and will never disgrace the state by supporting the patron of such depravity.

Joseph Ritner was nominated by a convention, the fairness and regularity of which no man ever disputed. Geo. Wolf and H. A. Muhlenberg were nominated by Conventions, both of which could not be legitimate, but both could be, and certainly were, irregular, illegitimate—in fact the conduct of the double sets of delegates, at Harrisburg, was a scandal to the commonwealth.

Joseph Ritner, Geo. Wolf and H. A. Muhlenberg have each served the state as legislators. Mr. Ritner rose to be Speaker of the House, and was unanimously re-elected to that station. Mr. Muhlenberg with his immense wealth, and Mr. Wolf with all his boasted pretensions to the knowledge of law, never attained any such distinction.

A STUMPER.—At the military election on Monday (17th inst.) at Breckbill's Tavern, the proposition was made that with each ticket for Captain, a vote should be taken to show the preference of the company as to the candidates for Governor. Mr. Breckbill, who is a Muhlenberg man, proposed to bet a bottle of beer that Muhlenberg would have most votes. The bet was made, and the vote taken, when Muhlenberg had 44 Wolf 7, and Ritner 14 votes. Mr. Breckbill was then asked if he would not increase his bet to five dollars that the same result would not take place throughout the State. "No, faith," replies the careful man, "I bet money I bet on RITNER, and when I bet on MUHLENBERG, I bet bottles of beer!" How will the "beer" politicians like this?—Carlisle Expositor.

THE TOMATO.—Dr. Bennett, the Professor of Midwifery and the Diseases of Women and Children, Hygiene and Acclimatization, in the Medical College of Lake Erie, which is the Medical Department of the Willoughby by University of Lake Erie, at Chagrin, Cuyahoga co., Ohio, in his public introductory lecture recently delivered in that flourishing institution, made the following statement relative to the *Salanum Lycopersicum*, or as it is generally called, Tomato, Love Apple, Jerusalem Apple, etc.

1st: That it (the Tomato) is one of the most powerful deobstruents of the Materia Medica, and that in all those affections of the liver, and other organs, where Calomel is indicated, it is probably the most effective, and least harmful remedial agent known to the profession.

2d: That a chemical extract will probably soon be obtained from it which will altogether supersede the use of Calomel in the cure of diseases.

3d: That he has successfully treated serious diarrhoea with this article alone.

4th: That when used as an article of diet it is almost a sovereign remedy for dyspepsia, or indigestion.

5th: That persons removing from the East, or North to the West, or South, should by all means, make use of it as an aliment as it would, in that event, save them from the danger attendant upon those violent bilious attacks, to which almost all unacclimated persons are liable.

6th: That the citizens in general should make use of it, either raw, cooked, or in form of a catsup, with their daily food, as it is the most healthy article of the Materia Alimentaria, &c. &c.

Now if these positions be true, it is of the utmost importance that the public should be made acquainted with the facts, and it is with this view that I now make this communication for the press.

MEDICUS.
N. B. Dr. Bennett stated, likewise, that the free use of the Tomato would make a person much less liable to an attack of Cholera, and that it would in the majority of cases prevent it. M.

FROM MEXICO.—By the Montezuma we have Vera Cruz papers to Aug. 5th inclusive. A conducta, with \$1,000,000 in specie, left Mexico on the 1st for Vera Cruz. The country was tolerably quiet.

From the 1st of Jan. to the 31st July, the number of vessels arrived at Vera Cruz was 151, of which 27 were American.

The Mexican Congress commenced its session on the 19th of July. Manuel Sanchez de Talo was elected President of the House, and Jose Maria Cuevas of the Senate, Minister of the Interior. Gen. Barragan, in his address to Congress, speaks of the revolution in favour of government as having been opposed by the Executive, Gen. Santa Anna, who found himself unable to resist the overwhelming torrent of public opinion. This is all humbug, Gen. Santa Anna rejoices in the change, because it will tend to increase his power.—Jour. Com.