

It is not altogether a new thing to our readers that, while a portion of the Southern people have been making strenuous efforts to introduce Kansas into the United States as a Slave State, the rapidly growing Anti-Slavery influence in one of the Southern States has been almost entirely overlooked. We allude to Texas, the western part of which is rapidly filling up with emigrants from Germany and other parts of Europe. To know that this class of emigrants is populating Western Texas almost exclusively, is sufficient to satisfy any well-informed and unprejudiced mind that there exists in that section an Anti-Slavery sentiment. That these emigrants are opposed to the institution of Slavery is no secret, they publicly proclaim their opposition to that institution. But because they do not agitate the question of abolition, the party with which these foreigners act affect to believe that no harm can come of their simple feeling of dislike for the institution of Slavery.

The foreign vote is already sufficiently large to control the election in Texas; for, besides the Europeans settled in the eastern part of that State, there is quite a large Mexican population. The facts, that the immense German population of Western Texas are radically opposed to the institution of Slavery, and that the Democratic party have themselves to their votes and takes them to their bosom, are potent to every intelligent resident of that State. It is not so much these facts to which we wish to direct public attention as to the duplicity or criminal blindness of that party in urging these foreigners, as they arrive by hundreds and thousands, into organized political prominence, for the sake of temporarily propping up their votes, regardless of a stake or consequence may ensue.

The leaders of the Democratic party in Texas not only know that a powerful anti-Slavery sentiment now exists in the Western part of the State, but that it is rapidly increasing, so rapidly that it will not expire before it will wield a controlling political influence, if not strong enough to effect a division of the State, and declare the Western portion free. And those same leaders know that the last Legislature established a new county, most of the soil within the limits of which belonged to a few Germans, who intended bringing over and settling upon it a colony of four thousand of their countrymen. Whether this has been done, we are not advised, but that such was the intention of the owners of the soil, we are credibly informed by one who is quite familiar with the affairs of Western Texas. Had this colony been brought over, the National Democracy could have greatly strengthened its forces by the adoption of squatter sovereignty.

In addition to this foreign Anti-Slavery element in Western Texas, there are many natives who will unite with the foreigners in a crusade against Slavery, so soon as they are sufficiently strong to promise success. Many of those now occupying positions in the ranks of the National Democracy, will be found among the leaders whenever an Anti-Slavery movement is made. They are men who are not actuated by principle, but by a love for the people, and to secure these they are content to act with any party that promises success.

This state of things exists in a Southern State, and no notice is taken of it while no effort nor expense has been spared to extend Slavery into Kansas. This is giving up the substance for the shadow.

#### The Portrait of the Agitator.

We find in a recent number of the Nashville Banner the subjoined portrait of the Political Agitator, in which, as we think, our readers admit that the minor has evidently been held up to Nature, and the prominent features of the subject taken from the life. There is little danger, however, that the sketch may be considered personal in its application to any individual of the class designated, since unfortunately the genus which it attempts to describe is too large in our country to admit of particular illustrations in any picture gallery, however extensive.

The normal type of the agitator at the present day seems to be faithfully depicted in the colors employed by our Temperance contemporary, dark as they are. For what else is the turmoil which now convulses the political world among us than agitation for the sake of agitation? What substantial interest of the country is now placed in jeopardy by the red purpose of any considerable portion of the American people? Yet one who should take his impressions from the excited journals and politicians of the North would be left to believe that the "slave power" is predominant in every act of Federal Government and menaces, by its "aggressions," the independence and freedom of the non-slaveholding States; while he, on the other hand, who should yield an equal credence to the notes of alarm sounded by the Southern ultraists, would be led to suppose that the social system of the South was threatened with disastrous overthrow by the "organized fanaticism" of the North. Each of these representations is, in truth, equally imaginary, and the fears which each seeks to generate in the breasts of its dupes are alike chimerical. But it is in the very groundlessness of this criminal and recrimination that the most alarming symptom of its mischievous nature is to be found. If the agitation which disturbs the public repose were based on any real grievance, there would be the more hope that the former could be removed by the redress of the latter. But when the wrongs of which section complains are ideal, yet for that none the less vociferously proclaimed, what shall be done to relieve the public mind from an incubus which, unreal as a spectre, is found to inspire a spectre's terror? We know of no other remedy save that which may be found in a more enlightened knowledge and candid construction of the views and opinions of different parties, having, if possible, their "base" on different sections of

# Carolina Watchman.

Devoted to Politics, News, Agriculture, Internal Improvements, Commerce, the Arts and Sciences, Morality, and the Family Circle.

VOL. XIV.

SALISBURY, N. C., OCTOBER 27, 1857.

NUMBER 22

a common country, but alike recognizing the obligations of the Constitution. If the agitators of both sections were discarded, and if no other complaints than those which have a foundation in fact were employed to stir up the popular mind, we should soon witness an altered and amended direction in the whole current of that political activity which now either runs to waste or tends to the production of positive and unmitigated mischief.

#### MAGNANIMOUS ACT.

350,000 Dollars Given Away.

Mr. Lefevre, a wealthy sugar planter of Lafourcade, died recently without issue—his wife having preceded him to the grave. His estate was appraised at about \$700,000. A few days since his will was opened, when it was found that he had left the whole of his possessions to be divided equally between two gentlemen of this city, one a nephew to his wife, and the other the broker who transacted his business in this city, a man now related to him only in the way of his business. To the astonishment of his friends, this broker, on finding that he had been made legatee to half the old man's estate, (\$350,000 at least), went before a notary public and renounced the whole legacy, making it over in favor of the relatives of the deceased in France, consisting of nephews and nieces to the number of twenty or thirty, and all humbly situated in life. The old man had previously made a will in which his French relatives were handsomely remembered; but on returning from a visit to them, not long ago, for some reason known only to himself, he tore the will to pieces and wrote a new one, leaving everything to his wife's nephew and his broker, as above stated.

He came to this country when young, a poor hatter; but prospering in his business, he finally marrying a lady of wealth, he went into the sugar culture, and succeeded so well that a few years more might have made him a millionaire. The broker who so magnanimously renounced his reason for so doing, that he was already as rich as he wished to be, and felt so independent, that he did not wish to be in the power of any one to say that any part of his fortune was not of his own making. His independence will certainly be heartily blessed on the other side of the water. We would give the gentleman's name, were we not satisfied that he claims no merit for his act, and has no desire to be publicly mentioned in connection with the matter.—N. O. Crescent.

#### California News by the Star of the West.

A severe shock of an earthquake was felt in several sections of California on the evening of the 21st of September. A despatch from Nevada says:

About twenty minutes to 8 o'clock, this evening, quite a hard shock of an earthquake was felt in this place, causing for a few minutes much consternation among the inhabitants of brick buildings. The court house was cracked from top to bottom, but the extent of the injury cannot be ascertained until daylight. It shook out the lights in the jail, and the prisoners were awfully frightened. All of the occupants of the court house made some good leaps of ground and left tumbling in leaving it, and some of them ran several hundred yards before the shock ceased.

The exports of treasure from San Francisco, during August, amounted to \$4,091,151, making since the 1st of January \$31,062,913.

The value of the exports (other than treasure) from San Francisco for the last eight months amounted to \$3,082,307. The imports of foreign duty goods from the same time reached \$4,125,109.

There was a cash balance of \$21,392 in the California State Treasury at the close of August.

At the San Francisco mint, during August, there was coined \$1,040,000 in double eagles, and 86,639 ounces of gold bullion deposited.

Where did that man go to?—In a certain Hotel in this village, there is employed a bar-tender who is in the habit of taking his "tod" pretty freely, but always makes it a point never to drink in the presence of his employer. A few days ago, while he was in the act of drawing his "tod" preparatory to taking a drink, the employer came into the bar-room rather unexpectedly. Finding himself caught in the act, he set the tumbler and its contents on the counter, and casting his eyes around with a look of surprise, exclaimed: "Where in the thunder did that man, that ordered this drink, go to?"—Newbury Telegraph.

The Manners of the Mother Mould the Child.—There is no disputing this fact; it shines in the face of every little child. This coarse, bawling, scolding woman will have vicious, bawling, fighting children. She who cries on every occasion, "I'll box your ears, I'll slap your jaws—I'll break your neck," is known as thoroughly through the children as if her unwomanly manner were openly displayed in the public street.

When all the white people of the U. States reduce their expense on shilling a day, it makes a difference of eighteen millions of dollars a week, and of over fifty millions every month.

#### The proposed Territory of Carson.

The people of Carson Valley, and other valleys adjacent, held a public meeting at Genoa, on the 8th ultimo, to consider the propriety of petitioning Congress for a separate territorial organization. So far as we can learn from the report of the proceedings published by persons who were present, the meeting was unanimous in favor of a new territory of their own. The reasons for demanding a separation from the dominion of Utah, are that they dislike the Mormons, and have now no political communication with the authorities of Salt Lake, and during the winter could have no communication if they wished it. A government is necessary to them; their population is large and rapidly increasing; and they need protection against rascals within and Indians without. The majority of the inhabitants of Carson and the adjacent valley are Gentiles, and do not wish to have Mormon officers over them.

The meeting, in their memorial, ask Congress to organize them into a territory, with the following boundaries:

"Beginning on the north-west on a line of 42 degrees north latitude, and longitude 120 degrees; thence following the Oregon and Utah boundary line on a direct east course to longitude 116; thence on a north-east course to about north latitude 38 and longitude 114; thence further in the same direction to north latitude 34 and longitude 112; thence almost a due course to the boundary line between the State of Sonora, in the Republic of Mexico, and the territory of New Mexico; thence along that line to the eastern boundary of California, and thence along the latter line to the place of beginning."

The Carson Valley people estimate the white inhabitants of the territory, with their proposed boundaries, at 7,000 of whom about 1,000 are in the Valley of the Virgin.

James M. Crade was chosen at the meeting a delegate to go to Washington and urge Congress to grant the petition. He goes on by the steamer of to-day to fulfil the duties of his mission.—Alta California.

LAURENCE.—We enjoin (says the Yorkville Enquirer) the graphic report of the State of the jail made by the Sheriff of York District, and the equally graphic comments of his Honor Judge O'Neill. They have all the vigor of the true Spartan style. We could not give a more striking panegyric on the healthy influence of the Sons of Temperance.

SOUTH CAROLINA, YORK DISTRICT: To the Hon. John Belton O'Neill, Presiding Judge of the Court of Common Pleas and General Delivery, at York Court House, Fall Term, 1857:

I respectfully report that no person is now confined in the Jail of York District.

S. C. YOL BLOOD, S. Y. D. October 12, 1857.

The following is the endorsement of Judge O'Neill:

JOHN BELTON O'NEILL, Presiding Judge, Oct. 12, 1857.

#### "Paying off Mother."

"Mother," said a little black-eyed boy of six years, "when you get old and want some one to read to you, I will pay you off."

Little Alexander's mother had been in the habit of reading to him a great deal, and on this Sabbath day, she had read to him a long time out of the Bible and a Sabbath school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him how he might at some future time, return in kindness all his mother's care. "I will pay you off, mother," said he looking into her face with childish satisfaction, and as if a new thought from heaven had been sent down to light up the little world of his soul. His mother pressed him to her heart with a delight that seemed to say, "My dear son, I am more than paid off already."

But, children, you can never pay off a mother. Her thoughts of love and acts of affection are more in number than the days of life. From the hour of birth, mother has been one with you. How often has she nursed you, dressed you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, delighted in the dawning intelligence of your eye, and the winning affection of your smile, hushed your pains and sufferings, sweetly adjudged many appeal cases to her sympathy, corrected at times your misdeeds, thought of you in absence, and guarded your life with the unvarying remembrance of a mother's solicitude and the free will offerings of a mother's devotion? Ah, dear child, you can never "pay off mother!"

Mother has taught you to read and pray. She has patiently sat by you and taught you the letters of the alphabet; and then she helped you to put them together and to spell words of thought.—She taught you to spell God. And before you could read, she taught you to say, "Our Father, which art in heaven." Mother has trained you with lessons, and hymns, and prayers, to come to Christ, to whom you have been dedicated in baptism. She has prayed for you when none but God knew it, and has prayed with you when your wondering eyes understood not the meaning of her grave and imploring looks. She has taken you on the Sabbath to church, and showed you

how to behave in the sanctuary, and, by her example, she has pointed you to heaven, and "led the way." Dear child, you can never "pay off mother."

Yes, there is one way—there is one way in which you can more than pay off mother. It is by loving Jesus Christ and his commandments, and by preparing for heaven. Mother is going there. She is getting ready for that blessed abode, where the parents and children may meet together around the throne of God and the Lamb. There Jesus dwells in glory, which he communicates to the saints of all generations—that same Jesus, who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Come, little children, come to Jesus Christ! Come, Alexander, and pay off mother, by praising God with her in heaven!

#### Reverence.

"God's opinion of industry and idleness is sufficiently clear from these passages." A clergyman thus comments on certain texts of Scripture, in a volume designed for youthful readers. The expression affected us unpleasantly, and it gives us pain to repeat it. God's opinion of the gospel could write deliberately in a book a sentence implying that the judgments of "the only wise God" are matters of opinion. Dr. Bettome, in an address to theological students delivered some years ago, cautions against undue freedom in using the names of God and Christ, and recommends the habit of often compiling them with appellatives that shall at once express and help to excite reverence, such as "the great," "the almighty," "the blessed," "the ever blessed," &c. Some writers and preachers undoubtedly carry this to an excess that savors of formality. But all the tendencies of the present time lead to the other extreme. Any thoughtful person will be surprised at noticing the off-hand, business-like style in which the Divine names and works are spoken of in some of our pulpits, and by popular writers. It is an evil that demands correction. Though the men who offend in this way may not be themselves guilty of irreverence in spirit, their manner of speech tends to beget irreverence in others. There is no opposition between the most cheerful, filial trust in God, and the deepest veneration. "Wherefore," is the apostolic inference, "we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."—Examiner.

#### A Candid Mind.

There is nothing sheds so fine a light upon the human mind as candor. It was called to witness by the ancients for its purity; and it has always won the esteem due to the most admirable of virtues. However sought for and practiced, all feel the power and charm of its influence. The man whose opinion makes the deepest mark upon his fellow man; whose influence is the most lasting and efficient; whose friendship is instinctively sought where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candor and ingenious truth transmit the heart's real feelings, pure and without refraction. There are other qualities which are more showy and other traits that have a higher place in the world's code of honor, but none wear better, or gather less tarnish by use, or claim a deeper reverence which the mind must pay to virtue.

#### The Wife's Prayer.

If there is anything that comes nearer to the imploration of Ruth and Naomi than the subjoined, we have not seen it: "Lord bless and preserve that dear person whom Thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort to him, a sharer in all his sorrows, a helpmeet in all the accidents and changes in the world; make me amiable forever in his eyes and forever dear to him. Unite his heart to me in the dearest love and holiness, and mine to him in all its sweetest, charity, and complacency. Keep me from all ungentleness, all discontentedness and unreasonableness of passion and humor, and make me humble and obedient, useful and observant; that we may delight in each other according to Thy blessed word; and may both of us rejoice in Thee, having for our portion the love and service of God for ever."

#### Get Married.

Why is it that so many young men are entering their names upon the gloomy records of bachelorhood? Some say it is because the young ladies of the present day are so worthless and extravagant that they cannot afford to marry. Now, if the young ladies are worthless and extravagant, the men have made them so. The young ladies are anxious to receive attention, and they suppose that the men would admire fine appearances. The reason why they thus suppose is, that whenever there comes along a showy flirt, she carries a train of young fellows along the path she walks. The conclusion is a natural one. It may not be agreeable, but we give it as our opinion, that the reason why the men are not courted and married, is pure laziness on the part of the young men. They are too miserably proud and lazy to walk right into the draggery of a business life, so as to make the means necessary to support a wife. O no! they can't work; they are waiting to find a girl rich enough to support two extravagant people. The girls in general show as much good sense as the men. If men were reformed in their tastes, girls would be reformed in their manners. That's so.—Clinton Independent.

#### FOR THE WATCHMAN.

##### THE CALL.

(Opening place, sung by the students of W. C. M. Academy, N. C., at their late Exhibition, Sept. 15th, 1857.)

PUBLISHED BY REQUEST.

Come, come along,  
Ye youthful throng,  
With gladness hearts draw near;  
We'll raise a song,  
With voices strong.

To banish every fear,  
Come William and Henry,  
And Martin and Caleb—  
Remember, you're something to do—  
And Sammy and Stephen,  
And Jimmy K. Polky,  
And sprightly Theophilus too.

Come, come, and do,  
Both great and small,  
The chorus now surround;  
Come at the call,  
And let this hall  
With eloquence resound.

Come Jacob and Peter,  
And Johnny and Eli—  
Remember, we give you a charge—  
And Frank and Gustav,  
And Washington Taylor,  
And Archie, together with George.

Come one and all, etc.  
GAMMA.

My Pleasant, N. C., Oct. 1857.

FOR THE WATCHMAN.

##### The Pedagogue's Complaint.

(Sung by the Students of W. C. M. Academy, N. C., at their late Exhibition, Sept. 15, 1857.)

PUBLISHED BY REQUEST.

I've often heard it said of late,  
(And nothing is more sure)—  
That Pedagogue's—unhappy men—  
Are often very poor;

And what's the reason this is so,  
I'm well prepared to say,  
For the stingy people will give us no  
Than One dollar a day!

To serve the people we have spent  
Our money and our time—  
The days of youth—the days of strength—  
The days of manhood's prime.

And what do you think we poor fellows get  
To compensate our pay?  
To the mighty sum—the enormous sum  
Of One dollar a day!

Just go with me to the old field school  
If you really would behold,  
"All that imagination craves,  
And more than e'er was told."

Dye see the little school-house swarm  
With arching young and gay;  
And the master he must teach them all  
At One dollar a day!

And he must take the greatest care  
That he does not offend  
The hopeful young America,  
Who'll neither yield nor bend;

For then he must pull up his stakes  
And march without delay,  
To try his luck at another place,  
At One dollar a day!

From morn to noon, from noon to night,  
The song is all the same,  
We try to serve and please them all,  
And then receive but blame.

But now we have made up our minds,  
And mark ye what we say—  
He will not teach for less any more  
Than Two dollars a day!

My Pleasant, N. C., Oct. 1857.

GAMMA.

The Small Sweet Courtesies of Life.—

The following extract from the letter of Wm. Wirt to his daughter, gives publicity to a secret which, if practiced, would be worth a mint to the possessor:

"I want to tell you a secret. The way to make yourself pleasing to others is to show that you care for them. The world is like the miller at Mansfield, who cared for nobody—no, not he—because nobody cared for him. And the whole world will serve you so if you give them the same care. Let every one, therefore, see that you do care for them, by showing what Sterne so happily calls the small sweet courtesies of life, in which there is no parade; whose voice is so still, to ease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention—giving others the preference in every little enjoyment—at the table, in the field, waiting, sitting or standing."

Bank Suspension.—The Planters' Bank of Fairfield suspended specie payments yesterday. The suspension of several of the larger banks in Charleston inducing the directors to believe that a general suspension is inevitable within a few days, it was deemed prudent to stop at once. As far as we are able to learn the general opinion here, this course is approved by the community. We would suggest to the billholders not to be alarmed or part with the bills at a sacrifice of any thing. The assets of the bank are ample to meet its liabilities in any contingency, and besides, the stockholders are individually liable for more than twice the amount of the entire liabilities of the bank. We hope and believe that as soon as the present panic subsides the bank will be able to resume at an early day. There is no possibility of loss to the billholder.—Winnsboro Register.

Jones has discovered the respective natures of a distinction and a difference. He says that "a little difference" frequently makes many enemies while "a little distinction" attracts hosts of friends to the one on whom it is conferred.

#### From the Clinton Independent.

##### The Code of Honor.

The "code of honor" embraces those rules and regulations by which duellists are governed. When an insult is passed between two gentlemen, they spring together, and under the excitement of the moment do each other what physical damage they can, with blows from their hands or feet, or with such weapons as chance may throw into their hands. There are no rules observed in a fight of this character.

When gentlemen receive insults from each other, one sends a written challenge to the other, who receives the answer from the other's friend. If the challenge is accepted, the friends (1) make arrangements for a hostile meeting. (2) the belligerent parties meet, and with solemn gravity, proceed to shoot each other down, according to such rules as have been established by gentlemen (?). Thus if one kills the other, no body is to blame, for the thing was done strictly in accordance with the "code of honor" (3) it was a fair bargain, and the bravery of both is established.

Now the question often arises among men of reflecting minds, "Does such a course of conduct meet the ends of justice?" If it does, let proceed; if it does not, is any man in honor bound to adopt this method of settling a difficulty?

Those who contend for this method of proceeding aver that it is honorable, that it is just, that it evinces bravery, and if it is just, honorable and brave, there can be no valid objections to the practice.

The whole subject might be swept from the board by reference to the fact that the entire proceeding is a violation of the laws of God and of the country; but it answers a better purpose to analyze the subject, and meet each point that arises as we proceed.

To say that justice is done, is to assume that the most guilty in the quarrel, gets the worst end of the bargain. Whereas all the world knows that the whole matter turns not upon which is the most guilty of wrong, but which is the most expert in the use of the weapons. There are men, and true gentlemen, who are expert in the use of no weapon whatever, while there are many villains who know well how to use almost any deadly weapon in use among men. But that and then together and draw your inference. Would not the better man in that case be likely to become the sufferer, be falsehood-killed? Again, if a charges B with falsehood, it's killing A is no evidence of B's innocence. Nothing is gained but that remorse consequent upon a sober reflection over a rash and murderous act.

Again, a man without family or even reputation may challenge a man having one or both of those things. The latter would have vastly more at stake than the former whose worthless life would be of little advantage to himself or to the world.

Lastly, it requires a great sin indeed to make it necessary to take a man's life. It is exceeded by all able jurists that before a man's life is required of him, it must be proven, that he has shown in his conduct that he possesses the heart of a murderer. Most of those cases which come under the regulations of the code of honor are generally from causes of small magnitude, and often where the wrong is more imaginary than real. Is it just then to desire to take a man's life, or require him to risk his life, because of some trivial offence?

We will now look for the bravery connected with it. There is a show of bravery in the idea of walking deliberately into the face of danger we admit, but we must also be allowed to ask, if one or two desperate acts in life will constitute a man a brave one.

Cannot any coward do one desperate deed? And is not the feeling carried out under the code of honor, more a feeling of desperation, than of true undaunted courage. Sensitive men, suffer their minds to dwell upon injuries, real or imaginary, until thirst for revenge is created, that prompts them to risk their own lives, for a chance to take the life of another. Spurred on by the fear of being called a coward, they adopt a course of action, which proves that they fear the laws of God and their country.

The spirit which prompts most men to engage in a duel is a compound one, viz, a thirst for revenge, and a fear of being called a coward. Are either of these feelings taken singly or together consistent with true bravery? He is a brave man, who can "dare to do right," whether the world frowns or laughs at his conduct.—True bravery is displayed in defending right principles at all hazards. To possess ourselves as equally when the world laughs or frowns as when it applauds. An enraged bull closes his eyes to rush upon an enemy, and a coward will rush himself to a sense of danger in one desperate effort; but true courage calmly surveys the causes and consequences of the action, and is governed by well drawn conclusions.

To be once daring and desperate is not bravery, for bravery arises from a deep rooted principle, established by nature reflection, and nurtured by generous impulses. It is a fixed star that never quits the firmament. The desperate act of a coward is the meteor's glare that jeks our admiration momentarily from the great constellations above it. True bravery carries with it an abiding sense of justice, and resists alike the flattery of one class and the threatened scorn of another. It is the patient worker of a life time, manifesting as much strength in suffering as in action.

It is a remarkable fact that the code of honor seldom brings under its control, men who are distinguished themselves by great military deeds and true patriotic worth. By far the greater portion of duellists are men below the secondary grade of military renown. We will leave the reader to draw his own inference from this fact. At the same time we mean no disrespect to those who have been persuaded into doing needless injuries. They are mistaken in their conclusions on the subject.

It remains now to enquire after the honor in the code. This will be easily disposed of. If there is no justice, nor bravery in an act, can it be honorable to engage in it? Can there be any honor in an open violation of the laws of God and man? Can there be honor in an act, that has no higher object in view than to gratify a little personal desire for revenge? Can there be honor in seeking the life of a man, merely because he has insulted you? We will leave these questions open for the reflection of all who read them.

The parent who would train up a child in the way it should go, must go in the way in which he would train up the child.

Is an age less profile of spirit doctors than any other, history records an account of the conduct of a physician, whose skill, fortitude and humanity, reflects credit on the ancient profession of medicine, and may tend to keep before the minds of the people, the important fact, that the qualified doctor is not a mere pretender, and his treatment not dependent on the hazardous efforts of the charlatan. The Macedonian conqueror had arrived at the Cyclades, a river running through the famous city, afterwards the birth place of St. Paul. Plunging into the stream he had scarcely touched its flimsy waters, ere he was seized with a violent distemper, that filled the whole army with consternation. None of the physicians had the courage to prescribe, with the exception of Philip, an Arcanian who had been his attendant from his youth; and the danger was enhanced by the circumstance, that Darius had offered a thousand talents to the man who would kill Alexander. The physician required three days to prepare the dose, which though not violent was promised to be speedy in its effects. While the court was in trembling anxiety, and the conqueror of nations received a letter from Parmenia, in which he placed more confidence than in any other of his courtiers, warning him to beware of Philip as being bribed by the thousand talents, and the promise of the daughter of Darius in marriage. The monarch placed the letter under his pillow, and on the approach of the physician with the medicine, presented the letter to him at the same time he received the cup at his hands, and fixing his eyes upon him, swallowed the draught without hesitation. The loyal physician expressed his just indignation at the unfounded accusation, and requested his royal master to compose his mind that the physic might have its due effect. The violence of its action, however, seemed to justify the accusation of Parmenia. Alexander grew speechless, was seized with strong fainting fits, and was almost in a state of asphyxia. Philip employed all the resources of his art, till a salutary and revivifying virtue was diffused throughout the system, resulting in perfect convalescence. No caresses were sufficient for the physician. Every one hugged him with tender affection, and returned him thanks, as a God by whom the King's life was preserved. There is a beautiful story in the Arabian Nights, about a physician named Danab, who is said to have cured of his leprosy the King of Zouman, by means of medicines put in the handle of a mallet, with which the monarch was to strike a ball prepared in a manner suitable to the purpose. The King followed the prescription, played at Mall, a game played on horseback, and the medicine placed in the mallet having heated his hand, a profuse sweat was the consequence. It penetrated the whole body, and after certain washing and rubbing in the bath, a perfect cure was effected. The grand Vizier, jealous of the honors and wealth lavished upon the physician, insinuated that the cure was not radical, but in appearance only, and that the design of the doctor was to take away his life. The physician was condemned to die. His last request was that when his head was cut off, the King should open a rare book he bequeathed him, at the sixth leaf, and the head should be sewed in its place. The head being let fall in a basin, the blood stopped as soon as the hand touched the cover of the book, and the leaves being glued, the King wetted them with spittle the better to turn them over, till he got to the sixth leaf. It was a blank. The King said, "Physician, there is nothing written." The head directed him turn over more leaves. The poison with which each leaf was imbued tainted the whole system, and the monarch fell to the foot of his throne in convulsions. The head upbraided him for his ingratitude and cruelty, and death soon ended his days.

There is such a science as medicine. Imperfect as it is, by its means health, strength and life have been given to tens of thousands of suffering humanity, and, in the words of one of our most distinguished Professors, on the occasion of an Introductory Lecture—"There is an undeveloped power in physic and the physician."

#### A NEW SECRET ORDER.

With all their professed horror of secret political organizations, it seems that a portion of the Democracy of Pennsylvania are banded together by secret passwords, grips, signs, &c., for the purpose of enabling them the better to control the nominations and appointments of their party. We take the subjoined paragraph from a Philadelphia paper:

"The Philadelphia Democracy have been much excited for some time by the discovery that a secret organization exists among them, whose object is to control the conventions, nominations and appointments of the Democratic party. It is known in street parlance as 'Molly Maguire,' and is said to be composed of Irishmen, or the immediate sons of Irishmen, who profess the Catholic religion. It is bound by oaths, is strictly organized, with presiding and subordinate officers, passwords, signs, grips, degrees, etc.—such is the influence of this secret order, that candidates for office find it necessary to secure its favor in order to make sure of their nomination. Some of the Democrats are indignant, and talk of calling a convention of true Democrats to crush out the 'Molly Maguire,' who are looked upon as a kind of foreign 'know nothing' order. But if rumor tells the truth, this order is not confined to Philadelphia. It is alleged to have originated in Boston, and extended thence to New York and all the principal cities of the Union."

Richmond Whig.

Extravagance.—Some of the papers are lecturing women upon extravagance in dress, and advising them to retrench, especially during the present financial difficulty. Doubtless there are many cases of an unwarrantable extravagance in this way; but do people ever consider that two or three glasses of brandy and half a dozen regalia indulged in daily by a man, say nothing of five and ten dollar dinners, amount to more in a year than would be required to dress a woman up to the full requirements of fashion?