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BY GEO. W. BOWMAN.

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Select Poetry.



From the Pennsylvania Argus.
God is Good.

BY J. A. HUNTER.

God is good: this fact is written
Everywhere in Nature's book;
On the hill top, in the valley,
And along the rippling brook.

On the rose and in its dew drop—
In the tiny spine of grass,
And in Summer evening zephyrs,
As they softly by us pass.

On the smoothly flowing river,
On the calm and placid lake,
In the dewy clouds of sunset—
All proclaim Him good and great.

And in nature's grander aspects,
Is His goodness seen as plain—
In the lightning's flash and thunder,
In the storm and pelting rain.

In the swelling heavy ocean,
Where the furious waves beat high,
And the dark clouds, danger threatening,
O'erspread the lowering sky.

In the immensely above us,
In those bright revolving spheres,
See how well His arm doth guide them,
Marking seasons, months, and years.

God is good! how true the story,
Angels and men unite your song,
And through unceasing, endless ages,
Let this truth, your notes prolong.
Greensburg, April 23d, 1857.

SLANDER.

Slander, in its broadest sense, is conversation about a person that lessens or degrades the character of the person in the minds of others.

It is practiced to a great extent even in this land of boasted morality, by the high and low, the rich and poor—in the streets, public assemblies, and in private circles.

How often do neighbors meet for a social visit without enumerating the faults of some one who is absent? It is common on such occasions, if one leaves before the rest, those who remain, before the departing one fairly gets out of hearing, will commence talking about his manner or style of dress, exaggerating the faults and overlooking the good qualities.

Persons of the same trade or profession often try to injure the reputation of each other. Each will represent the other as being ignorant, careless or dishonest.

Sometimes, from jealousy or some other cause, the innocent and virtuous are represented as being of the lowest character. Often those who have been guilty of a mean act are the first to scatter the news of the fall of another, even without being sure of the truthfulness of it.

When a person becomes convinced of the error of his ways, and resolves to live a better life how few will tell of it! But when a person performs an evil act, there is a multitude ready to act as messengers to carry the news. Then as the story spreads, it loses nothing, but rather increases, similar to a snow ball rolling down the side of a mountain, which becomes an enormous mass by the time it gets to the foot.

Some who are somewhat conscientious about talking of their neighbors will not commence directly, but in this way—"I am sorry for such a neighbor." Then the one to whom he speaks will ask why he is sorry, "What has such a one done?" Then the first speaker will answer for politeness sake; but he intended to tell of it in the first place, taking this way to escape the blame of tattling.

Many a person is made worse by having it reported when he made the first slip-up, when he might have been reclaimed if a friend had gently reproved him, instead of reporting him to the public.

Many innocent persons have been led to lead a life of sin, regardless of character or condition in life, by having false statements made about them. They say they might as well have the game as the name.

How much better it would be, what a beneficial influence it would have on society, if we would have charity for others, overlook their faults, or kindly reprove them, and speak more of their virtues!

Look at the influence on a child. Tell him often that he knows nothing, and he never will know much. Treat him like a brute, and he will be a dunce; but tell him that he can do something if he tries—his eyes will brighten with hope, then he will try to be somebody, and will succeed to some extent. This rule will hold good with those of mature years. Try it and see.

Go to Seed.—The Washington Union makes the following well-tempered remarks on the decaying aspect of Know-Nothingism:

"The best evidence of the disgraceful folly of the Know-Nothing creed is to be found in the almost universal repudiation of that creed by the Know-Nothings themselves. Its secrecy is cast out as an unclean thing. Its oaths have become so odious that the easiest way to insult a member of its order is to ask him if he has taken them. Its religious intolerance, no matter how practised, is most furiously denied; and even that fondness for American interests and 'Americans ruling America' has dwindled into an eagerness to receive the votes and the counsels of all, either native or foreign born, who are willing to unite with them. Such is one view of Know-Nothing policy—such the experience of the last eighteen months presented in the different State councils, North and South."

Read!!

From the National Defender, (Norristown, Pa.) a Filmore Paper.

A Jeffries on the Bench! WILMOT'S JUDICIAL DECISION.

The Supreme Court of the United States recently decided that a negro was not a Citizen and the Republican party of Pennsylvania now appeal from the decision of the Judges at Washington to the people of Pennsylvania, and present David Wilmot as the standard bearer, who is to record their verdict. Mr. Wilmot is himself a Judge, and his "decisions" may, under such a state of things, fairly be brought into the canvass.—Our attention has been directed to a decision of the Supreme Court of Pennsylvania upon an appeal from Susquehanna County, which may, perhaps, furnish new food for those gentlemen who are so anxious that the action of our Courts should not interfere with the rights of any citizen.

The circumstances are briefly these:—In a case of arbitration in Susquehanna county, Judge Wilmot sitting as Examiner, Nahum Newton, Esq., a practising lawyer of that county, was subpoenaed as a witness. He obeyed the call, but as he alleges, was misinformed as to place and again received notice to be present at a future day. Before the time specified he was called to an adjoining county on urgent professional business and informed Judge Wilmot of the fact by note. On his return an attachment was served upon him for contempt of Court, he was arrested, his deposition taken, and at the April term of Court thereafter, Mr. Newton was stripped of his professional character by the following remarkable order:—"The Court orders that Nahum Newton be suspended from practicing as an attorney in this Court, until such time as reinstated by a revocation of this order."

"The effect of this extraordinary decision" on the part of the present nominee of the negro rights party, was to deprive Mr. Newton of the means of earning a livelihood, and had it even been founded on good law, would have been the exercise of such a power, as might suit the purposes of a Jeffries, but was entirely unworthy of a Judge who had any regard for the privileges or feelings of his fellow man. Mr. Newton, however, not feeling disposed to submit to the despotism which Judge Wilmot thought proper to exercise, appealed to the Supreme Court of Pennsylvania, which promptly reversed the order. We have not room for the entire decision but present the concluding portion, which will give our readers some idea of the utter want of knowledge or disregard of law manifested by Wilmot in his desire to wreak his vengeance upon the head of Mr. Newton. It is as follows:

"The power to punish summarily for contempt is essential to the existence and usefulness of courts of justice, but to prevent oppression, through abuse of the power, the legislature have carefully defined, not only the cases in which it may be exercised, but the form and mode of the punishment also, and have, moreover, declared that the power shall be 'restricted' to the offence and penalties."

It is apparent the court did not heed this legislation. They punished a lawyer summarily in his professional character for an offence as a witness. Without a conviction for contempt, they inflicted a penalty, which is forbidden by statute.

The legislation would be a vain array of words, if a gentleman of the bar who happened to be in technical contempt as a tardy witness, might instead of being fined, be stripped of his profession. As well might the occupation of any other witness be taken away from him for his disobedience to a subpoena, and his family regarded. Before such things can be done, the Act of Assembly restricting punishment for contempt must be repealed and forgotten.

The record suggests no unprofessional or improper conduct on the part of the defendant as a practising attorney. His only fault was as a witness, and that not such as to attract the censure of the proper tribunal to punish it. He has done nothing to forfeit the title to his profession, and yet he was thrust out of it for an offence for which he was not convicted—an offence, which, if committed, belonged to a different tribunal to punish: an offence which no tribunal in Pennsylvania had any right or power to punish in the mode adopted.

A record so full of mistakes cannot be sustained in this court. And now, to wit, March 16th, 1857, this case having been heard and fully considered, it is here ordered and adjudged that the proceedings of the Court of Common Pleas of Susquehanna County in the case of the Commonwealth vs. Nahum Newton, be reversed, annulled, and wholly taken for naught.

And it is further ordered and adjudged, that the said Nahum Newton be restored to his rights and privileges as an attorney of these several courts of said county, as fully as he enjoyed the same before the order of the 18th of April, 1856, was made."

A more decided and withering rebuke, was never administered by the Supreme Court, and it was eminently deserved. "A record," say the Judges, "so full of mistakes cannot be sustained in this Court," and it is fair to presume that Wilmot was either ignorant of the law, or else governed by a malignant and despicable desire to play the despot and wreak his private vengeance on Mr. Newton by wholly disregarding its plain provisions. If we accept the former as the most charitable view of the case, it presents a contemptible picture of the legal attainments of the man who is to lead the

people of Pennsylvania against the Supreme Court of the United States, upon the ground that it has misconstrued the law! but if the latter is the true state of the case, it furnishes a remarkable proof that while the hypocritical tears of Wilmot are shed over the negro, he can nullify the laws of his own State to oppress and destroy the white citizen and starve him, if necessary, into a compliance with his will. We commend this plain statement of facts to those Republican editors who are in the habit of talking about the "despotism of the Supreme Court!"

Where are You?

The Whigs used to tell us that the mortal corporation of Henry Clay embodied all that was good in government and pure in patriotism.—Who does not recollect how they worshipped him, how they wept over his death in 1852, and how they threatened vengeance upon every man who opposed him actively then? At that time David Wilmot was almost daily on the stump trying to prove that Clay had made a corrupt bargain with Adams, by which General Jackson was cheated out of the Presidency—that Clay was not a better tariff man than Polk, and that the election of Clay would be most disastrous to the Country. No man in Pennsylvania was more persevering in his efforts to defeat Henry Clay than David Wilmot. And no man labored with more zeal to prove the Whig party totally unworthy of public confidence than this Wilmot. Where are the friends of Henry Clay now? Have they already forgotten their old idol? Is the memory of that great man a "nine days bubble"? Where are the "British Whigs" now about whom David Wilmot delighted to decant, whom he ridiculed and whom he denounced? Are these same men now acknowledging their error by supporting Wilmot for Governor? Wilmot, who claims and boasts that he has not changed, but that while one party has left the other came to him.—Wilmot, who has never voted for a wig in his life, but used every endeavor to defeat them.—Wilmot, the first Pennsylvanian in Congress who advocated what the Whigs called a "Free Trade"—Wilmot, who they denounced as a traitor and a disrepute to the State—is this really the same Wilmot these Whigs are supporting for Governor? We can hardly trust ourselves to make the allegation, yet it is true, that the great body of his supporters were once Whigs—"British Whigs" as he delighted to call them.

But there is scarcely a bad thing which has not some good in it, and we congratulate the country upon the fact that all the Democratic allegations about the Whigs are now universally admitted to have been true, as is abundantly evidenced by the fact that the Whigs are now nearly all supporting a man for Governor who repudiated these allegations. The Whigs have not merely abandoned their faith and repudiated their statesman, but they scornfully condemn all their Whig professions, by adopting a candidate who opposed and denounced them all as visionary and unpatriotic heresies. Alas, poor Whigs!—Clinton Democrat.

Iowa Elections.

The sober second thought of the people is always right. But a few months since Republicanism swept over many portions of our country, leaving darkness in its track. But already the cloud begins to break, and this not merely in one locality, nor one portion of the Union.—In New England, the Democracy and the country have cause to rejoice in the manifestation of a returning triumph of sober reason over passion and mad prejudice. To the northward in Michigan, we see signs pregnant with hope of a speedy return of that portion of the nation to the Democratic line. The late election in Iowa, presents a most gratifying result.

In the Davenport "Democrat," we find returns from all but eighteen counties, which foot up:

Democratic	6,577
Republican	5,536
Dem. Maj.	1,041

The Counties to hear from gave Fremont a maj. 546

Democratic Majority 495 according to Republican figures. The Democrat adds that the majority will more likely be 1,500.

When we recollect that Fremont's plurality, within the State was over 7,500, we can appreciate the magnitude and significance of the change. Certainly Iowa has redeemed herself nobly. This result is not only gratifying, but, as an indication of what we may expect from the great west, proves to the country, that democratic principles and policy have a fast hold upon the affections of the masses. It also demonstrates that the position taken by the administration upon the questions now agitating the public mind commands and will receive the endorsement of a thinking and patriotic people.—Pittsburg Union.

The Arrival of Mormons at Boston.—It has already been stated that a ship arrived at Boston last week from Liverpool, with 800 Mormons. The Courier says:

Many of the families were possessed of considerable property. The captain estimated the amount of British gold upon the passengers at £20,000, and said that he knew of more than one person who had £1,000 for his own use and that of his family. Several had left relatives and friends behind them. One woman had left her husband that she might go to the land of the saints; and there was another beautiful, dark-eyed young woman with a young infant, whose story, as told by the captain, was quite touching.

The captain noticed her when they started, as possessed of great beauty, but lost sight of her in a day or two, and, supposing she had changed her quarters, did not inquire for her for eight or ten days. He was then told that she

had been very sick, and was still quite feeble. He had her brought from between decks, and laid on a mattress, got her some port wine and cake, and tried to bring her back to health.—Under the treatment she improved much, and in reply to his questions told him that she had left a pleasant home, in a quiet village in England, and a husband to whom she had been married but a year or two, for this journey. He asked her reasons. She replied that she had done so for Christ's sake, who promised that if one forsok father and mother and husband for him, she should receive more abundantly in this life, and in the world to come everlasting life.—The conduct of these Mormons on board the vessel was exemplary. In their personal habits they were cleanly, only four using tobacco.

As soon as the emigrants had left Liverpool they formed themselves into eight divisions, with about one hundred in each division, and chose a bishop and an elder to preside over each company. They had morning and evening services—prayer and singing—and in the evening generally a sermon. On Sundays a sermon was preached to each section.

SURPRISE PARTIES.

We find in the Boston Herald, the following just criticism upon this new phase of social fashion. Why cannot some poor widow, or laborer, broken down with poverty and disease, be surprised? Why should surprise parties be confined to clergymen, retiring office-holders, and railroad conductors, who have made snug little fortunes out of salaries not sufficient to support an ordinary family? The truth is, the whole thing is a humbug. The Herald says:—"The latest demonstration of fashion is 'Surprise Parties.' They had a small beginning. Some affectionate parishioners, to testify their regards for a beloved pastor, got up a party to surprise him with their gifts. The idea was a novel one. The thing looked amazingly. It was at once adopted by fashion and became a social institution for the season. Surprise parties take place almost everywhere. 'Are you going to the surprise party to-night?' says Jones to Brown. 'I don't know; where is it to be?' 'At my house,' says Jones. This sort of colloquy explains the prevailing idea of surprise parties, better than whole paragraphs could do.

We have read of numerous surprise parties where the recipients of gifts have been the favored of fortune, and had no want unsupplied. But we have looked in vain for the record of surprise parties to cheer the heart of the widow and make glad her home: to clothe the naked, relieve the destitute, bring needed food or fuel to the families longing for the one and freezing for want of the other. Surprise parties turned in this direction would fulfill a high and noble mission; would become worthy of being cherished in any community, would carry a blessing with them, and would ennoble and elevate all who participate in them. When shall we have a surprise party of this description to record?"

A WORD TO YOUNG LADIES.

We wish to say a word to young ladies about your influence over young men. Did you ever think of it? Did you ever realize that you could have any influence at all over them? We believe that a young lady by her constant, consistent, Christian example, may exert an untold power. You do not know the respect, the almost worship, which young men, no matter how wicked they may be themselves, pay to a consistent Christian lady, be she young or old. A gentleman once said to a lady who boarded in the same house with him, that her life was a constant proof of the truth of the Christian religion. Often the simple request of a lady will keep a young man from doing wrong. We have known this to be the case very frequently; and young men have been kept from breaking the Sabbath, from drinking from chewing, just because a lady whom they respected, and for whom they had an affection, requested it. A tract given, an invitation to church, a request that your friend would read the Bible daily, will often be regarded, when more powerful appeals from other sources would fall unheeded upon his heart. Many of the gentlemen whom you meet in society are far away from their own homes—away from the influence of parents and sisters—and they will respond to any interest taken in their welfare. We all speak of a young man's danger from evil associates, and the very bad influence which his dissipated gentlemanly companions have over him. We believe it is all true; but we believe it is just as true that a gentleman's character is formed, to a great extent, by the ladies that he associates with, before he becomes a complete man of the world. We think, in other words, that a young man is pretty much what his sisters and a young lady friend chooses to make him.

We knew a family where the sisters encouraged the younger brother to smoke, thinking it was manly, and to mingle with gay, dissipated fellows, because they thought it "smart;" and he did mingle with them, until he became just like them, body and soul, and abused the same sisters shamefully. The influence began farther back with his gentlemanly companions. It began with his sisters, and was carried on thro' the firming years of character. On the other hand, if his sisters are watchful and affectionate they may, in various ways—by entering into little plans with interest, by introducing their younger brothers into good ladies society, lead them along until their character is formed, and then a high-toned respect for ladies, and a manly self-respect, will keep them from mingling with low society. If a young man sees that the religion which in youth he was taught to venerate, is lightly thought of and perhaps sneered at, by the young ladies with whom he associates, we can hardly expect him to think that it is the thing for him. Let none say that they have no influence, any more than you can live without breathing. One is just as unavoid-

able as the other. Beware, then, what kind of influence it is you are exerting. An invitation to take a glass of wine, or to play a game of cards, may kindle the fires of intemperance to burn for ever. A jest given at the expense of religion; a light trifling manner in the house of God, or any of the numerous ways in which you may show your disregard for the souls of others, may be the means of ruining many for time and eternity.—Home Journal.

Exciting Scene in Church; Marriage Ceremony Interrupted.

From the Lancaster Express of Wednesday.

A scene of the wildest excitement occurred last evening at St. James' (Episcopal) Church, in this city, which for a time threatened to be very serious in its consequences. It having become generally known that the marriage of two young ladies, both highly esteemed and enjoying an extensive circle of friends and acquaintances was to take place in the church, the one at seven and the other at eight o'clock, an unusually large congregation collected to witness the ceremonies. Long before the hour named for the first marriage, the church was crowded to its utmost capacity. The pews, galleries and stairways and vestibule, were packed full of men, women and children, and by the time the bridal party arrived many persons were unable to gain admittance, who subsequently collected at the windows on the street.

The appearance of Mr. Fisher and Miss Diller, at about 7 1/2 o'clock, was the signal for a general and disgraceful scramble for available positions for witnessing the ceremonies. Many of those present appeared to have no regard for their own decency or the sacred character of the house. They stood on the seats and even scrambled on the backs of the pews, the spectacle presented being more like what is sometimes seen in a theatre than we ever witnessed in a church. Amid this confusion the solemn and impressive ceremony was commenced by Rev. Jacob W. Diller, brother of the happy bride; but before its conclusion the confusion was renewed in consequence of many persons becoming alarmed by the breaking of a bench in one of the galleries which they supposed was the gallery itself giving way under the weight upon it.

The ceremony being over, the bridal party had scarcely retired from the church, when an old bench which had formerly been carried into the organ gallery gave way under the weight of those standing upon it. Some person in the gallery cried out that the gallery was falling, and a general stampede commenced in all parts of the church. The lower windows were thrown up, and used by many as a means of exit. One young gentleman was so terribly frightened, that he quite forgot the lady he had escorted to the church, and made a break through the nearest window, carrying with him the entire lower section of sash. He was quickly followed by a couple of ladies, and others were prevented from leaping out by those on the inside who had presence of mind sufficient to see that there was no real danger, except that which arose from the panic. Several ladies got out of one of the gallery windows, descending on the vestry roof, and from thence into the church-yard. A number of ladies fainted, which, with the screaming and praying, the rattling of blinds and broken glass, presented a frightful spectacle. Those under the gallery supposed to be falling, made a rush in the direction of the pulpit, overturning and slightly damaging the baptismal font, and carrying away the banister in front of the chancel.

Dr. Atter, who had been sent for to attend to those supposed to be injured, finally somewhat quieted the tumult by announcing that nobody was hurt and that there was no real danger.—But the crowd still lingered to witness the nuptials of Mr. Esher and Miss Calder, until Dr. Bowman announced that ceremony would not be performed in the church. Even then many persons regarded this as a ruse on the part of the Doctor to get clear of the crowd, and it was not until the Sexton began to turn off the gas that the church was cleared. The second bridal party repaired to the residence of the bride's father, where the ceremony was performed by Dr. Bowman, and the happy pair at once prepared to start on their wedding tour, in the evening train.

AN INDIAN TRAGEDY.

On Sunday last, at 4 o'clock P. M., as Mr. Jerry Montruck and Harrison Loomis—the former of Minn-sota, and the latter of Wisconsin—were towing a boat along the edge of the ice on the Mississippi, between the mouth of the Chippewa and Nelson's Landing, on the Wisconsin side, they were met by three Sioux Indians, one of whom (Iron Cloud) was intoxicated, and who, without any provocation whatever, raised his gun, gave the fearful war-whoop, and shouting "Chippewa," fired at the above named gentlemen. Mr. Montruck, being the foremost, was shot in the back, to the right of the spinal column, the ball passing obliquely forward and making its exit out of the side between the seventh and eighth ribs, wounding the liver. Mr. Loomis received two balls, one of which entered the body on the right side, just above the right pelvic bone, passing through the lower portion of the abdomen and lodging in the left side; the other ball entered the foot at the base of the lesser toe, passing through the foot and lodging at the base of the greater toe. We learn that there was also another gentleman in the boat at the time (whose name we did not learn) who was fortunately not injured. After shooting the two men, the Indian deliberately commenced loading his gun again, but was prevented from doing so by one of his companions, who wrested his gun from him and broke it over a log. The uninjured man then brought his wounded companions to Nelson's Landing where a number of men immediately started out and arrested the Indian. They tied his hands together, put him into a canoe and bro't him over to the Minnesota side; he afterwards was taken back to the Wisconsin side—to the

place where he committed the crime—and there was hung by the citizens. Since writing the above, we learn from the attending surgeon that Mr. Loomis is dead, and that Mr. Montruck is not out of danger.—Hobbsyue M. T. Journal.

DISCOVERY OF A CURIOUS CAVE.

The Waterville (N. Y.) Times publishes the following story which, if it is intended to be believed, will make a heavy draft upon our credulity. The Letters D. L. O. S. at the end when read backwards make the word SOLD, and from that the inference is drawn that the editor is amusing himself by hoaxing his readers. If this be so, the joke may recoil upon himself, and he may find that people will not believe him even when he does tell the truth, and when it is of importance to him to have their confidence. We give however what he says about the Singular Discovery.

Some of our readers will remember that several years ago, a man named Walker while at work on the highway, a few rods below the distillery, lost a crozier in the following singular manner. He was endeavoring to loosen some sharp stones that appeared to be firmly imbedded in the road, between which he struck a heavy blow with the point of the bar, when to his surprise it slipped from his hands and passed out of his reach, into a cavity below. There has long been a tradition, that the sharp bluffs on either side of the ravine, were connected by a subterranean passage, under the bed of the creek; and that the passage has been used as a means of security and defence in time of danger by the people, who constructed it; but what manner of people they were was unknown to this generation.

The circumstance created considerable excitement at the time, but no serious attempts were made to recover the missing crozier, because it would interfere with the highway. But the spot was visited by most of the village savans, and a variety of opinions were ventured upon, touching the subterranean passage, and its probable uses and belongings. At length, however, the circumstance was forgotten, or only occasionally alluded to by the wonder-loving story tellers of the town.

Yesterday afternoon, however, while two boys were at play, about ten rods West of the road and near the margin of the creek, they discovered a hole in the ground nearly large enough to admit the body of a man. It excited their curiosity to such a degree that they thrust long poles into it, but could not touch the bottom. They immediately made the circumstances known to three laborers at work near the lower mill. Some lights and rope were soon procured; the hole was enlarged, when two of the men and one of the boys were let down into the cavity.

They descended about thirty feet before they struck bottom, when they found themselves in a subterranean passage, running nearly east and west, and about twenty-five feet wide. It was built of coarse, unheated stone, but of a different quality from any known to exist in this vicinity. The stone were laid in a dark and very tenacious cement, and the whole work was very handsomely done. The floor was nicely hewn limestone like Eastman's quarry, and were probably brought from it. The day was so far advanced that little was done toward an exploration of this singular work; but discoveries that were made were very important, and may lead to a solution of the mystery. The explorers on going eastward about thirty rods, came upon a large square or court, which was estimated by them to be about fifty feet in diameter. In this court they found the following articles, which will doubtless lead to further important discoveries.

Several bundles of arrows and many hundreds of bows of livery, so massive and inflexible that neither of the men could bend them.

Sixty two stands of fire-arms, of that description commonly known in military parlance as "blunderbuss," and were in general use in the reign of Louis XIV, of France. Their locks showed them to be of French Manufacture, as they bore the impression of the French coat-of-arms. Their stocks were much decayed and fell to pieces on the slightest touch. The barrels were of brass and covered over with a very thick coat of mingled mould and verdigris.

Eleven rusty and much battered swords were found, without scabbard or mountings of any kind. Their hilts were of elaborately carved bone; but they do not exhibit nice workmanship, and they are totally void of inscriptions of any kind.

An Iron bar, supposed to be the one lost by Walker some thirty years ago. It was broken about three inches from the tip. It is five feet one inch in length and weighs twenty-three pounds.

Nineteen sauce pans, eight copper boilers, and one hundred and ten iron goblets were found distributed about the room in entire disorder, leading one to conclude that some feast or festival had been broken up without previous notice. In the north-east corner of the Court were found two skins, containing parched corn, very dry and hard, but wholly untouched by vermin. Under this immense heap of provisions was found a helmet of brass and iron, the front piece of which bore the following letters in Roman characters:—"D. L. O. S."

A picture of Sunday Life in Chicago.—Here is a picture of Sunday life in Chicago, furnished by the Times of that city:

"Here in Chicago on Sunday we have fifty-six churches open during the fore-noon and evening; but at the same time there are no less than eighty ball rooms, in each of which the 'band' plays from morning till midnight, and waltzing goes on without intermission. In addition to these 'activities,' we have two theatres, each with its performers in tight and very short garments, rivaling Ellsler in their grand evolutions. Saloons have their front doors closed by proclamation, but do a thriving business through side entrances."