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## THE BEDFORD GAZETTE

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BY B. F. MEYERS,

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## Select Poetry.

[From the London Once A Week.]

### CIVILE BELLUM.

In this fearful struggle between North and South there are hundreds of cases in which fathers are arrayed against sons, brothers against brothers.—*American Paper.*

"Riflemen, shoot me a fancy shot  
Straight at the heart of yon prowling vidette,  
Ring me a ball in the glittering spot  
That shines on his breast like an amulet!"

"Ah, Captain! here goes for a fine drawn head,  
There's music around when my barrel's in tune!"  
Crack! went the rifle, the messenger sped,  
And dead from his horse fell the ringing dragon.

"Now, Riflemen, steal through the bushes, and snatch  
From your victim some trinket to handseel first;  
A button, a loop or that luminous patch  
That gleams in the moon like a diamond stud!"

"Oh! Captain, I staggered, and sunk on my track,  
When I gazed on the face of the fallen vidette,  
For he looked so like you, as he lay on his back,  
That my heart rose upon me, and masters me yet.

"But I snatched off the trinket—this locket of gold—  
An inch from the centre my lead broke its way,  
Scarcely grazing the picture so fair to behold,  
Of a beautiful lady in bridal array."

"Ha! Riflemen, ding me the locket!—'Tis she,  
My brother's young bride—and the fallen dragon  
Was her husband—Hush! soldier, 'twas Heaven's decree;  
We must bury him, there, by the light of the moon!"

"But, hark! in the far bugles their warning unite;  
War is a virtue—weakness a sin;  
There's a lurking and loping around us to night;  
Load again, Riflemen keep your hand in!"

## BISHOP HUGHES'S THUNDERBOLT AGAINST THE ABOLITIONISTS.

[From the Metropolitan Record of this week, the organ of Archbishop Hughes.]

The October number of *Brownson's Quarterly Review* has just made its appearance. In a literary point of view it is not inferior to preceding numbers of the same work. The fourth article is entitled,

L'ABOLITION DE L'ESCLAVAGE, PAR AUGUSTIN COCHIN, ANCIEN MAIRE ET CONSEILLER DE LA VILLE DE PARIS, PARIS: JACQUES LECOFFRE, 1861. 2 TOME, 8 VO.

Under this caption the Reviewer writes a treatise on slavery and the war. We cannot help thinking that this paper, so far as it was intended to influence the Catholic readers of the Review, is at once untimely and mischievous. The Catholics of this country have obtained great credit for having entirely kept out of discussion on the question of slavery. Neither do they wish to have that question thrust upon them in a periodical which is supposed to be published in the interest of their religion.

Dr. Brownson maintains that the end and purpose of the war is not, or at least should not be, merely to sustain the Constitution, Government and laws of the country, but to abolish slavery in the southern States. Now, we, Catholics, and a vast majority of our brave troops in the field, have not the slightest idea of carrying on a war that costs so much blood and treasure just to gratify a clique of Abolitionists in the North. If it were generally known that this is one of the purposes of the war, the drafting of troops would become immediately necessary—volunteers would be few indeed—and the business of recruiting would become even sadder than it is now said to be.

The war is, as we have said, for the maintenance and defence of our Constitution and Government. In the progress of war it is difficult to foresee what turn events may take in the South, under the pressure of military necessity; but to announce beforehand that one of its purposes is to abolish slavery in the southern States is to expose a consequence, even arm them against the white population the high motives by which the government and the gallant officers in command of the army are actuated.

Napoleon III announced that France made war in Italy for an "idea," but the idea was his own, and not furnished by Abolitionism. Here, on the contrary, that clique, who shun the battle field and become self-complacent in their fanaticism, under the imagination that our brave soldiers are fighting their battle without being aware of it, are teeming with "ideas" which they expect the country to take up and realize, even by the sword.

True patriots will be shocked at the reviewer's interpretation of what the war means or should mean. They will ask, was it for this that our dauntless soldiers fell in battle? Was it for this that many of them, together with their brave officers, are now pining away in

the captivity of a southern dungeon! Take, for instance, Col. Corcoran and his gallant fellow prisoners of the Sixty-ninth. Was it for this that Cameron fell on the battle field, without any friendly eye to gaze on his countenance, whilst he lay

Like a warrior taking his rest,  
With his martial cloak around him?  
Was it for this that the noble hearted and gallant Ward was, we might say, assassinated on the deck of his vessel? Was it for this that the unyielding patriot and heroic commander of Fort Sumter, as well as the equally heroic Muligan at Lexington, no less than the brave Gen. Lyon, who fell on the field, were so cruelly neglected and left to their fate until reinforcements came too late? Was it to carry out the idea of Abolitionism that these noble warriors, and thousands of less distinguished names, have already given their lives, as they imagined, for the support of the Constitution and the preservation of the Union?

No, no. The crime charged against the adherents of what is called the Southern Confederacy is their wish and attempt to overthrow the Constitution and the Government of these United States. Now this crime has been attempted by the Abolitionists, but not in the candid bravery of the Southern Secessionists.

One of the Abolitionists, perhaps their oldest man, describes the Constitution as a "covenant with hell." The Abolitionists would take advantage of double ideas, and in order to be consistent, whilst they would have us arrayed to destroy slavery in the south, they themselves sympathize with the people of the seceded States who are endeavoring to destroy this same "covenant with hell." We do not say that all the Abolitionists regard the Constitution in the same light as the author of the atrocious expression just quoted. But we have never seen that expression or its author repudiate in their speeches, writings and resolutions.

Between the Secessionists of the South and the Abolitionists of the North, the Constitution is now in a most perilous condition. The latter assail it in the rear or on the flank. The former wish to get clear of its requirements because they think it has not been fairly carried out in their regard. The latter because it is, as they say, a "covenant with hell." Still these Abolitionists profess to be loyal citizens, wishing to preserve the Union and sustain the government, provided the latter shall abolish slavery teetotally throughout the land.

Every man has a right to form his own opinions on the existence of slavery, pro or con, as his judgement and conscience may dictate. But if our fellow citizens of the North are so bent on the destruction of Slavery, we would beg leave to suggest that they should form an Abolition Brigade, and do at least a part of the fighting, for the advancement of their "idea." We could suggest even the name of the Brigadier-General who should be at the head of this brigade. It is true that he is not acquired, as yet, the reputation of a great commander; he is not, however, unacquainted with the scenery of this battle; and though he may never have smelt powder, nevertheless, he must have seen at a distance the smoke arising from its explosion. His forte, however—and it is no trifling quality in general—would be the science of retreat. By this Xenophon of old, with his 10,000, immortalized his name. The only apprehension to be entertained is, that even in retreat our modern Xenophon would leave his thousand behind. Still he could quote the example of one of the greatest captains either of this century or any other, who retired with a very small retinue from Moscow, the ancient capital of Russia, leaving his magnificent army to follow at a remote distance on their return to Paris.

The Brigadier-General of the Abolition brigade would pass necessarily through Washington, where the President and the members of the Cabinet would be likely to review them in more than one sense. Supposing they got a pass to cross the Potomac and entered into the tented fields, now occupied by our gallant troops, imagination can hardly conceive the reception that would await them. They would be men of rank, men of wealth, scholars, gentlemen, and, taking their position if permitted them, they would cast to the breeze the motto to which we have referred. It is so conveniently painted on the smallest banner, it is so expressive—so brief in words—so comprehensive in meaning, and withal so easily remembered.

The Brigadier-General whom we have in our mind's eye is the same who published in this city that, after slavery shall have been disposed of in the South, "Papery must be looked into." He professes to be a loyal citizen, but this is a curious method of inducing other citizens who are truly loyal to rally to the support of the constitution, the government and the laws of our country.

Even our Catholic Dr. Brownson holds that slavery is the cause of the war. This happens to be simply impossible, except in the sense that a man's carrying money on his person is the cause of his being robbed on the highway.—Slavery existed since the Declaration of Independence and before. And if ever could have been the cause of civil war among the peoples and States of the Union, or of the Colonies, that civil war should have broken out say eighty or one hundred and twenty years ago. Slavery, therefore, is not the cause of the war. There is nothing new in it.

Sometimes it has appeared to us that abolitionism, if it be what it has been described by some of its most prominent interpreters stands in need of a strait jacket and the humane pro-

tection of a lunatic asylum. It would desire (to do the thing completely) that some 4,000,000 of slaves should be emancipated in one day, if possible, even in one hour. But it has never thought what is to become of these unfortunate people after emancipation. They would not have a square of this globe that they could call their own. Where could they sleep on the first night after their chains had been broken? Either on the land of their former owners, which would be a trespass, or on the highway, which public convenience could not tolerate. Where are they to go, gentlemen Abolitionists! Supposing they sleep somewhere the first night, where are they to get food for the next day? You would have destroyed the relation between them and their masters. And after having done this mischief to both parties you could not expect their masters to still provide them with food, clothing, medicine and medical attendance. Whose business will it be to see to all this?

Will it be yours simply to look on—rub your hands at the triumph of your inconsiderate policy—and, having disrupted the whole social fabric in the Southern States, to have the emancipated negroes and the white population to fight it out? Is this what you mean? Are you honest in your theories? If so, why not have proposed to the nation the setting apart of some portion of our yet unpeopled territory, say a patch of land as large as England, to be settled by these emancipated slaves, if emancipation were possible. Why not put your hand in your pockets and invite your neighbor to do the same for the erection of huts, or the procurement of even a few rudimentary agricultural implements for abolitionized negroes, at least during the first year, for the procuring of seeds of various kinds, agricultural and horticultural, to be planted and cultivated by their own hands in view of the second year, when they should have to depend in a great measure upon themselves?

But we have seen another part of your scheme, which is, that the negroes once emancipated, might diffuse themselves throughout the free States, and especially in the North. Well, you have had them in the North, and there are some still remaining, but they are becoming few in number, and dwindling down after the style of the Indians. How do you treat those that you have? Are their feelings not outraged on every corner of our streets? Are they not called "black niggers," with a tacit approval even of those who may have had a head on their shoulders? Even in this great city of New York, though their money is just the same as that which white people use, they cannot be admitted into an omnibus or a railroad car occupied by white people without being reminded by a printed sign that it is a privilege and not a right. Are those the benefits which you intend to bestow on the liberated negro population of the South? What else? In the South free blacks are sometimes the keepers of respectable hotels, and wealthy planters choose to patronize them. In the North, if a black man were rich enough to buy the Astor House he would have no white guests. All these things should have been foreseen and looked to by philanthropists before attempting to inaugurate a second massacre like that of Saint Domingo. Now, before concluding, one general word about slavery.—

We know from sacred writ that Abraham possessed slaves; that Job, in his plaintive mood, pleaded before the Almighty his kindness to his slaves; that Moses did not strike at the root of slavery, but only mitigated the hardships to which the bondman was otherwise subjected; that our Divine Savior did not teach or prescribe any law in reference to that special topic; that the Church, in the exercise of her influence, employed only religious and moral suasion to remove the dangers which surrounded both the masters in their mutual relations to each other. Now, not to speak of other legislators, the Catholics of this country, and perhaps the Catholics of Christendom at large, have made it a rule to imitate the example of our Lord, and to avoid—except in the way of the Church, as above referred to—all interference with slavery where it is once established and constitutes an element in social and civil life. For this the Catholics have been praised, and no article in *Dr. Brownson's Quarterly Review* can induce them to forsake the wise and good old paths of their Divine Master and of His Church.

The author whose works the writer in *Brownson's Review* professes to criticize—viz: Augustin Cochin, knows nothing of what slavery is in the United States. No European, unless he shall have lived a long time in this country, is qualified to write on this subject as it is known here. There is no analogy between the slavery known among pagan nations, whether of Greece or Rome, and that which is recognized in our Southern States. In the former cases the slaves were, if not altogether, at least generally of the Caucasian race. They were oftentimes the countrymen of their masters, speaking the same language, and not unfrequently by far the superior of their masters in education and refinement of manners. For them the transition from bondage to freedom, under the auspices of the Church, was an easy and almost imperceptible transition.

Slavery is derivable from the earliest annals of the human race. The first necessity of a man, not being himself the head of a powerful family, was to cling for protection to some such head. He became a slave voluntarily, but on condition that he should be protected; for if he strayed from the family, he became immediately an outcast and a foreigner, and liable to be seized and brought into servitude by those who chose to take advantage of his unprotected condition. As time went on families, especially under the Mosaic dispensation, were aggregated into communities, civil rights became recognized, and the whole social system, including the rights of slaves and masters, was surrounded and protected by laws, human we should call them, but in the case of the Jewish people, laws of Divine origin. Nations must always precede

the legislation; and the law of nations could be nothing more, at any given time, than either a mutual agreement among themselves or the usage prevailing previous to any reciprocal understanding among them. Now, down to a recent period, the law of conquest in war gave to the victor the right of life and death in reference to his captive. In modern times the progress of civilization has mitigated, even in war, this stern rule. Civilized nations no longer turn their prisoners into slaves.

We wish to remark, however, that there is no analogy between ancient slavery and that which prevails in this country. When the Spaniards obtained a footing in South America they began by burying whole nations of living Indians in the deep caverns of their gold and silver mines, to dig out for them the precious metals there hidden. Their bishops remonstrated—they appealed to the Pope—the practice was condemned and anathematized—because the Indians were naturally free men, and it was a crime against the Lord and His Christ the avowal to bring them down into the bondage of slavery. Then attention was drawn to the condition of the negroes in Southwestern Africa as likely to supply the want of labor that was experienced by the invader. The Holy See never approved either of this or the other system. But the Holy See has only a voice, and no arm to regulate the inter-penetration of justice and injustice, even among Catholic nations, round the globe. The African slave trade commenced, and the existence of slaves in the Southern States is its actual consequence. We cannot go as far as to agree with an eminent Catholic jurist and lawyer, in saying that slavery is a divine institution. The law far from being out of harmony with the principles of the Catholic Church. It is at least a Divine permission of God's providence. And now let us look at the matter from beginning to end.

Africa, it is well known is a country of savages, not having the slightest gleam of hope as to prospective civilization. We may say that, in all the south-western section of Africa, there is no such thing known as the idea of a natural freedom. The tribes in the interior are in perpetual war, and the laws of war among them are, that a prisoner may be executed on the spot or sold as a slave. It is but lately that the savage King of Dahomey immolated 2,000, some say 5,000, of his prisoners, or subjected them to equally savage fates.

This was according to what, in the barbarous spirit of that country, was called "the great custom." Now, if our philanthropists of the Abolition school would pay the slightest attention to the instincts and hopes of human nature, whether in Africa or elsewhere, they would easily comprehend that these two or five thousand victims would prefer slavery to de-captation. This they might understand from what goes on here continually—viz: that a poor prisoner who is condemned to death by the laws of his country chooses invariably, if mercy should interpose, the penitentiary for life in preference to the hoop of the gallows. This is human nature, of which our Abolitionists do not appear to have any adequate conception.

Now, suppose that the savage King of Dahomey sent his subjects or prisoners to some of the factories on the coast and sold them for slaves; would he be more guilty than if he had cut their heads off? Suppose the slavers at the dock should buy them off at \$125 a head from the massacre of their barbarous tyrant, would they be doing wrong? They would only have to choose between leaving those wretches to be butchered or transporting them to some of the slave colonies of America. We, of course, believe that no genuine Christian—no decent man—would be engaged in this kind of business; still, we cannot discover the crime even of the slaver in snatching them from the butcheries prepared for them in their native land.—When they arrive in those colonies would it be a crime for humane masters to purchase them at a sum which prospectively might cover the annual or semi-annual wages given to laborers in other parts of the world? These purchasers should be bound, and if they are men of conscience they would be bound, to take care of these unfortunate people. Under the circumstances, it is very difficult to discover in the purchaser any moral transgression of the law of God or of the law of man, where that traffic is authorized. The terrific part of the question is, that not only the individuals brought to the American continent or islands are themselves to be slaves, but their posterity, in like manner, for all time to come. This is the only terrific feature about American slavery. And yet it is not alien from the condition of mankind in general. Original sin has entailed upon the human race its consequences for time and eternity.—And yet the men who are now living had no part in the Commission of original sin. The drunkard, the thief, the bad man of any description, entails upon his posterity evils which the forfeiture of his own personal life cannot prevent or repair.

We are aware, indeed, that on the score of morality much can be said with truth against slavery. The marriage bond, creating the relation between husband and wife among the slaves is not always respected by their masters. Families, if one can call them so, are broken up—the husband sold in one direction and the wife in another, whilst their children are disposed of according to the highest price offered from any point of the compass. These are hardships, but except in the right of selling and dispersing families, they are not, unfortunately, peculiar to the South. The degraded condition of thousands of females in our large cities in the free States furnishes a hint that it is for those who are without sin to cast the first stone, that men should take the beam out of their own eye before they attempt to spy out the mote in their neighbors. Nay, we would ask, is there a moralist, even of the Abolition school, who does

not know that there is pervading all our free States (and possibly many of those in which slavery is recognized), an occult science by which in order to protect an unmarried female from public shame, both the mother and her unborn child are destroyed by a brutal, barbarous operation.

This topic may be taken into consideration by our philanthropists, but it cannot be treated of in a newspaper with any regard for the decency and delicacy of pure morals. But we are tired of this topic, and we have only now to say that we despise in the name of all true Catholics, the "idea" of making this war subservient to the philanthropic nonsense of Abolitionism. In certain localities Abolitionism may tend to elevate some aspirant to office.—But Statesmen, once elected, view the question as Statesmen are bound to do. If they are charged with the administration of the Federal government, they are bound to look to the North and the South, the East and West, with the same just and impartial appreciation of the rights of all our people. If any portion of the people should array themselves against the government, then that portion should be brought to order either by civil law, if that will be submitted to, or at the cannon's mouth. But to suppose that this present war is a trick by which, adroitly managed, our government and our brave troops are made, or hoped to be made, blind instruments of Abolitionists to carry out their "idea" in the southern States, is an insult to the North generally, and to Catholics generally. We have a government. That government professes to guide its administration according to the requirements of the Constitution. That government, under the sanction of the Constitution, has been created by the people themselves.—Having been thus created, if it should be left unsupported, the people will have turned traitors to themselves, and allow the government to abdicate. Nothing of this kind can, of course, ever happen; but, in the meantime, the government, the actual government of the United States, shall and must be supported by all the treasures and all the blood, if necessary, of loyal citizens. But, at all events, it must be supported.

IS THIS A CONTRACTORS' WAR?

Some one having stated that there is to be no fighting across the Potomac, because this is a Contractors' War, has aroused the Cincinnati *Commercial's* fury, and accordingly talks about it in the following manner:

"We have no definite idea of the amount of pressure to the square inch that would be required at present to force the truth into the honest understanding of the President of the United States.—Unfortunately it has come to pass in these latter days (which include an indefinite number of administrations) that the President is walled in from the people, and only permitted to hear the truth at rare intervals. He is surrounded by an atmosphere, made up of the exhalations of the hangers on about the Capitol—the peddling politicians—the sycophants of power—the beggars of the crumbe that fall from official tables—and the rest of the sediment and froth of the usual quadrennial National broil. This atmosphere so offensive to good citizens, asphyxiates the President and renders him dim of sight and hard of hearing. The lightning of civil war have not yet disturbed and purified this atmosphere. There are two great forces encamped at Washington. Without the city are the circles of forts and encampments of the soldiers. Within it the camp followers, the contractors of all degrees, the tribe of thieves, a vast multitude. While the defenders of the Government in arms, shelter the Capitol from the bandits of secession, the blood-suckers are in undisturbed possession. While the bird of love is aloft, with the glitter of thunderbolts surrounding him, the deadliest of his enemies are sheltered under his wings. Now, while we have an army of over two hundred thousand men at Washington, and when the season and the time for action has fully come, the contractors talk of delay even of going into winter quarters and wearing out the enemy by waiting and watching, learning, as Longfellow would have it, 'to labor and to wait.' This will not do. Whatever force is necessary to bring the facts into immediate contact with the Presidential organs of sense, the highest authority definitely, and with all necessary weight and penetration, for the policy of rendering the war subservient to the contractors, has been pursued to the extreme verge of public endurance. The notion of waiting until the rebels cant march because they will have worn out their shoes, and until they are shaken to pieces in consequence of the want of quinine, and until the soldiers damage all their good goods is probably exploded by the opening of direct trade between the South and Europe by the line of steamers established by Yancy & Co, the *Bermuda* being the first arrival and the probability of regular trips being on the cards. Wintering the Grand Army on the Potomac if undertaken will end the war in the overthrow of the Government, in one way or another.

THE BEARD.—The deaths from consumption have decreased some fifty per cent. per annum among the stone cutters of Quinsy, Milton Rockport, and the marble quarries of Ver., since they have ceased shaving, and given nature her way in matters she may be supposed to understand. Workmen in Western flour mills, colliers, in the numerous mines of the Middle States, miners at Galena, Dubuque, and the copper regions of Lake Superior, employees in drug mills, drivers, engineers, Arctic navigators residents in low, wet countries, and thousands of artisans, whose employment is prejudicial to healthy lungs, generally wear the moustache as a sanitary rather than ornamental appendage to the face of manhood.

To all men the best friend is virtue; the best companions are high endeavors and honorable sentiments.

## The Schoolmaster Abroad.

EDITED BY SIMON SYNTAX, ESQ.

Friends of education who wish to enlighten the public on the subject of teaching the "young idea how to shoot," are respectfully requested to send communications to the above, care of "Bedford Gazette."

## SCHOOL ETHICS FOR PARENT AND CHILD.

No. 19.

Pupils should aid each other. It is not hereby meant that pupils should be in any manner dependent upon each other for the solutions of any difficulties that may arise or be presented at any time, but that they should cultivate and entertain a spirit laboring for the promotion of each other's good. When such a spirit does not exist, when each one labors to depress his associates in the estimation of both teacher and school, when the progress of any is retarded through the advancement of the interests of others, then does the school become an institution unworthy of support, and the oppressors become immoral beings. No one has a right to advance his own interests when those interests in any manner interfere with the public good. This is one of the fundamental principles underlying school, as well as civil government. If then the principle be valid, and it is valid, the pupils have no moral claim to elevate themselves when they at the same time depress their associates. The same moral law binds them to obedience in their position as pupils, as it does in their position as members of society. The good of the whole must be considered before the good of single individuals. If pupils possess the proper spirit, they will labor for the promotion of the best interests of their schoolmates, instead of attempting to depress and injure them. Charity, independent of everything else, will require this from them. Kindness, without positive help, will do much toward encouraging a pupil on to the performance of his duty.—Respect for the personal feelings of each other should induce the kindness. The example of the pupils should influence upon the associates. Idlers will soon have imitators, and excuses will soon be given that such or such a one does not study. The solution of difficulties, too, may at proper times, and when not carried to too great an extent, be of some practical benefit; but this is rather dangerous, since it leads the pupil sometimes to depend upon others too much. It may, however, not be any injury, if the teacher be careful to guide and watch it properly. Parents should train their children in this particular. All should be willing to make sacrifices to some extent, to advance the interests of those who are their companions in school or elsewhere.

KAPPA.

## EMPLOYING TEACHERS.

On this subject we make the following extract from an article in the October number of the *Pennsylvania School Journal*:

Although the statute does not point out the method of employing teachers, the fair inference from the wording of the law, is, that they shall be hired, or appointed by the Board of directors, and not by some two or three persons in the neighborhood. The State Superintendent has been explicit on this point, in his instructions.

Directors, when they employ teachers should always consult the wishes of those intending to send to the school, and, if practicable, hire the teacher desired by the most decided majority; but they cannot put this part of their duties into the hands of the citizens, any more than they can the levying of the tax. The law is as imperative in the one case as in the other. The teacher hired by the inhabitants of a neighborhood, or a committee appointed by them, cannot legally look to the directors for his pay unless the agreement made by the citizens, or their committee, be ratified by the Board of Directors, at a regular meeting. He cannot do it, merely because he has not been employed by the only authority known to the school law for hiring teachers. Neither is it legal for one director to employ teachers, unless he submit the contracts made with them to the Board at a regular meeting, and obtain their approval, or the approval of a majority of them.

If the teachers of a township were all hired at the same time, at a regular meeting of the Board called for that purpose, much time would be saved to both teachers and directors. The teachers will then have their certificates with them, and directors can better judge of the qualifications and fitness of the candidates for particular schools. All the schools in a district seldom, if ever, require precisely the same qualifications in the teachers; but by the way in which teachers are too frequently hired, a good grammarian is likely to be placed in charge of a school in which this branch is not studied, and a person quite deficient in the science, engaged in one where several of the pupils wish to study grammar, as that, the right teacher should be appointed in the right place.