

At the following terms, to wit: \$2.00 per annum, if paid within the year. \$2.50 " " if not paid within the year.

No subscription taken for less than six months. No paper discontinued until all arrears are paid.

The courts have decided that persons are accountable for the subscription price of newspapers, if they take them from the post office, whether they subscribe for them, or not.

Professional Cards.

ESPY M. ALSIP, ATTORNEY AT LAW, BEDFORD, PA. Will faithfully and promptly attend to all business entrusted to his care in Bedford and adjoining counties.

New Banking House. Rupp, Shannon & Co., have opened a Bank of Discount and Deposit, in Bedford, Pa. Money lent and taken on deposit, and collections made on moderate terms.

J. ALSIP & SON, Auctioneers & Commission Merchants, BEDFORD, PA. Respectfully solicit consignments of Boots and Shoes, Dry Goods, Groceries, Clothing, and all kinds of Merchandise for AUCTION and PRIVATE Sale.

J. L. MARBOURG, M. D. Having permanently located, respectfully tenders his professional services to the citizens of Bedford and vicinity.

U. H. AKERS, ATTORNEY AT LAW, Bedford, Pa. Will promptly attend to all business entrusted to his care. Military claims speedily collected.

F. M. KIMMEL, I. W. LINGENFELTER, KIMMEL & LINGENFELTER, ATTORNEYS AT LAW, BEDFORD, PA. Have formed a partnership in the practice of the Law.

JOHN P. REED, ATTORNEY AT LAW, BEDFORD, PA. Respectfully tenders his services to the Public.

JOHN PALMER, ATTORNEY AT LAW, BEDFORD, PA. Will promptly attend to all business entrusted to his care. Office on Juliana Street, (near by opposite the Mengel House.)

A. H. COFFROTH, Somersot, Pa. Will hereafter practice regularly in the several Courts of Bedford county. Business entrusted to his care will be faithfully attended to.

SAMUEL KETTERMAN, BEDFORD, PA. Would hereby notify the citizens of Bedford county, that he has moved to the Borough of Bedford, where he may at all times be found by persons wishing to see him, unless absent upon business pertaining to his office.

REED AND SCHELL, BANKERS & DEALERS IN EXCHANGE, BEDFORD, PENN'A. DRAFTS bought and sold, collections made and money promptly remitted.

ST. CHARLES HOTEL, CORNER OF WOOD AND THIRD STREETS PITTSBURGH, PA. HARRY SHIRLS PROPRIETOR. April 19 1861.

RICHARD LEO, MANUFACTURER OF CABINET-WARE, CHAIRS, &C., BEDFORD, PA. The undersigned being engaged in the Cabinet-making business, will make to order and keep on hand every thing in his line of manufacture.

WATERMAN, YOUNG & CO., Wholesale Grocers, 407 NORTH THIRD STREET, PHILADELPHIA. March 7, 1862-ly.

A. A. SHUMWAY & CO., Manufacturers and Wholesale Dealers in Boots & Shoes, No. 221 Market Street, and 210 Church Alley, PHILADELPHIA. March 7, 1862-ly.

Bedford Gazette.

VOLUME 59.

Freedom of Thought and Opinion.

WHOLE NUMBER, 3097

BEDFORD, PA., FRIDAY MORNING, FEBRUARY 26, 1864.

VOL. 7, NO. 30.

Philadelphia Advertisements.

BUSH & KURTZ, (Formerly BUNN, RAIGUEL & Co.) IMPORTERS AND JOBBERS IN Fancy Dry Goods, No. 137 North Third Street, PHILADELPHIA.

HOWARD ASSOCIATION, PHILADELPHIA, Pa., Diseases of the Nervous System, Spermatorrhea or Seminal Weakness, Impotence, and other affections of the Sexual Organs.

GILLETTE & SCOTT, Commission Merchants, Jayne's Marble Building, 616 Chestnut St., & 616 Jayne St. PHILADELPHIA.

C. D. MCLEES & CO., Wholesale Dealers in BOOTS, SHOES, BROGANS, AND INDIA RUBBER SHOES, NO 133 NORTH THIRD STREET, PHILADELPHIA.

Taylor & Hemphill, WHOLESALE DEALERS IN MANUFACTURED TOBACCO, FOREIGN AND DOMESTIC SEGARS, 220 Market Street, South side, between 2d and 3d, PHILADELPHIA.

COOPER, PARKMAN & WORK, MANUFACTURERS AND JOBBERS OF HATS, CAPS, FURS AND STRAW GOODS, No. 51 North Third Street, BETWEEN MARKET AND ARCH, PHILADELPHIA.

BUEHLER, HOWARD & CO., Importers and Dealers in Foreign and Domestic HARDWARE AND CUTLERY, No. 441 Market St., below Fifth, PHILADELPHIA.

MICHAEL WARTMAN & CO., TOBACCO, SNUFF AND SEGAR MANUFACTORY, No. 313 North Third Street, Second door below Wood, PHILADELPHIA.

NEWLIN, FERNLEY & CO., HARDWARE JOBBERS AND IMPORTING MERCHANTS, No. 337 Market Street, PHILADELPHIA.

P. A. REED, HAS ON HAND AND CONSTANTLY KEEPS A FULL SUPPLY OF ALL KINDS OF GOODS, WHICH HE WILL SELL CHEAP FOR CASH OR COUNTRY PRODUCE, Bedford, Jan. 8, 1864.

Select Poetry.

NURSERY RHYMES. Sing a song of Greenbacks, Pockets full of trash, Over head and ears in debt, And out of ready cash, Heaps of Tax Collectors, As busy as a bee, Aint we in a pretty fix, With Gold at fifty-three!

Chase in the Treasury, Making worthless notes; Curtin at Harrisburg, Making shoddy coats; Gillmore at Charleston, Lost in a fog, Forney under Abe's chair, Barking like a dog.

Schenck down at Baltimore, Doing dirty work; Butler at Norfolk, As savage as a Turk; Sprague in Rhode Island, Eating apple sass; Everett at Gettysburg, Talking like an Ass.

Banks out in Texas, Trying to cut a figure; Beecher in Brooklyn, Howling for the nigger; Lots of Abolitionists, Kicking up a yell, In comes Parson Brownlow, And sends them all to H-ll.

Burnside at Knoxville, In a kind of fix, Dahlgren at Fort Fisher, Grant at Chattanooga, Trying Bragg to thash; Is it any wonder The Union's gone to smash?

THE SCHOOLMASTER ABOARD. Edited by SIMON SYNTAX, ESQ. All contributions to this column must be addressed to "Simon Syntax, Box 43, Bedford, Pa."

Programme of the Bedford Township Teachers' Institute, Feb. 27, 1864. Class drill in Grammar—by J. T. Kenney. Class drill in Mental Arithmetic—by Wolf-ensperger.

Class drill in Geographical Definitions—by E. Smith. Report on Attitude—by Maggie O'Conner. Report on Primary Reading—by M. E. Davis.

Class drill in Compound Proportion—by H. W. Fisher. Report on District Institutes—by E. F. Kerr. Report on Recreation—by Jennie Smith.

Class drill in Allegation Alternate—by John Songster. Report on Physical Geography—by H. W. Fisher. Class drill in Orthography—by A. D. Koonz. H. W. FISHER, Pres't.

THE BIBLE IN SCHOOL. The importance of connecting moral with intellectual culture in youth, and the necessity of introducing and using the Bible in schools for that purpose, are universally conceded by the Christian educator and patron.

The best method or most efficient manner, however, of using the Scriptures, is by no means agreed upon, as the diversity of modes shown—and it is to this subject that I would respectfully and briefly call attention. The proposition, as to whether the Bible should be regularly introduced in schools, studied, and recited, during the daily sessions, as arithmetic, is not the subject proposed—but it is the manner of using it in the opening exercises every morning.

I shall present four methods, from which I hope your teacher may derive some valuable hints, suggestive of variety, if nothing more, as the teacher may use them, in alternate succession—or interchangeably adapt the mode to the occasion.

I. READING BY THE TEACHER. Every morning, so soon as the time for opening arrives and the pupils are in their places, the teacher reads a chapter or portion of Scripture, without comment. He may begin with the Old or New Testament, and, chapter by chapter, read it regularly through. This is the common method, of but little trouble, and, I have sometimes thought, of little value. Unless the teacher possess the rare gift of an attractive and fascinating elocution, in reading, he will soon have an inattentive, listless audience, the whole exercise degenerating into a mere mechanical performance.

II. SELECT READING AND EXPOSITIONS BY THE TEACHER. This consists in the selection, reading, and exposition of such chapter, text, or passage, as the teacher may think most appropriate and instructive. The exposition is a familiar explanation of such points or passages as he may think most instructive. This method is more efficient than the first, and a little tact and ingenuity on the part of the teacher, will enable him to command the attention of the school.—This is an excellent plan, provided there exists

no suspicion of sectarianism against the teacher. It is thought to afford the teacher, if he is so disposed, an excellent opportunity of propagating his peculiar sentiments among his pupils. It is admirably adapted to sectarian schools, and to any school, if the teacher is prudent in the use of it.

III. READING BY THE PUPILS. This method requires each pupil to have a Bible, and the whole school to read, beginning with a chapter, each reading a verse, till all have read, and so on through the chapter or lesson. This, however, has but little more value than a common reading exercise. But few of the pupils take interest enough in it to know, even what chapter comes next, or was read last. They realize not the momentous import of the words of eternal life, and may not the practical effects of such an exercise create a criminal indifference to the Divine teachings, is a question for prayerful consideration.

IV. RECITATION BY THE PUPILS.—A Lecture by the Teacher. This method consists in requiring the whole school, or a section of it, embracing not less than twenty, to make voluntary selections of such texts, verses or paragraphs as they may choose, memorizing them perfectly, and reciting every morning as a class. The sections may be increased or diminished, in number to suit the size of the school. If there be two sections, let each recite every other day, and if three, every third day, &c. Each pupil should select some truth or proposition, or make good sense, and the same pupil ought not to be allowed to repeat the same scripture in two different recitations. The teacher's lecture, only a few minutes long, follows the recitation, and is designed to give an extempore, practical exposition of such of the scriptures recited, as the teacher may choose, and apply them to the conduct of every-day life.

To illustrate: Suppose in the recitation, the following scriptures have been given by two of the pupils: "Enter not into the path of the wicked, and go not into the way of evil men." "A false witness shall not go unpunished, and he that telleth lies shall perish."

The first of these passages will afford the teacher a text, and an opportunity to show the direct consequences of falsehood, and warn them against lying. In this way the teachings of the Bible are so interwoven with the daily labor of the pupils, and so applied to the solutions of the various problems that may come up in their conduct, as to supersede the necessity of what the master of the "church" and the "framed" subjects were wont to call the "Rules of School."

The influence of this exercise when properly conducted, in the formation of character and conduct of life, cannot be over-estimated. During a common pupillage, the mind is filled with the most beautiful and instructive passages from the word of God. They warn us against every vice and inculcate every virtue. If the snares of vicious society are set in our pathway, we hear the warning, "Enter not into the path of the wicked," and we shun them. If the temptations of falsehood are upon us, we remember that "He that telleth lies shall perish," and we resist them.

The fourth article, thus briefly described, is my favorite one. I have used it for many years, with unflagging interest. It involves the labor of both teacher and pupil. My advanced pupils generally took great interest in the exercise. Among them existed a generous emulation, as to who should select the most sublime and beautiful passages, and I have often been touched with their impressive elocution. With a becoming distrust of the correctness of my own judgment and experience, I respectfully submit what I have said to the attention of teachers and patrons.—ED. MONTHLY.

THE CHURCH AND THE WAR. Doubtless the great conservative element in a democratic country is a pure religion. But that religion can never remain pure when it is prostituted to political purposes. Its mission is to the heart of the individual person, and not to the collective body politic. Its conservative and purifying influence must be effectual if at all, on single men and women, the resulting effect being on the public interests through those individuals. In all countries; when men have brought the church into the strifes of nations or of parties, the effect has been not only to injure or debase the church but also to destroy its importance for good over the hearts of individuals. When it becomes a machine for political effect, it ceases to have power for moral good. It makes no difference whether the cause it espouses be the right or the wrong cause. The result on the church is always the same, and always bad.

The clergy, as individuals have not only a right, but are under an obligation to duty as citizens. Their right to political opinions and political preference is an unquestionable right. At the same time, the exercising that right, they are bound to be exceedingly cautious that they do not attempt to use their holy profession for political purposes. They are made men with duties as men, citizens with duties as citizens; but the ministry which is entrusted to them by their Master is not subject to their own whims and caprices, nor have they right to use it for any other purposes than that which is stated in their commission—the delivery of a message to man from God; the preaching of a gospel, not to nations or governments, which are things of an hour, but to the soul of man, which are to outlast the evanescent dynasties which men devise.

It is impossible for a right-thinking man to avoid a sensation of pain, and perhaps a deeper indignation, when he hears a clergyman recklessly degrade his character and mission by making it other than God has made it. The danger of this has always been recognized, and therefore

in all civilized countries, and even in barbarous countries there has been a uniform practice of exempting clergymen from some duties which might lead to an intermingling of the two characters, the clergyman and the citizen, so as to debase the influence of the former to the level of the latter. The clergy for example, have been exempt from military duty, and in some countries have been debarred from holding civil office. The latter provision has not met with general approval. The former has always been regarded as necessary to the purity of religion in all nations, until the radicalism of our own country abolished the exemption and broke down this important wall between religion and politics. This was doubtless the result of the abolition efforts which for years declared that the accomplishment of its designs could only be achieved "over the ruins of the American Church and the American Union" the attack of the infidel forces was directed against the church as against the Union, and it is to be feared that they have succeeded in doing almost as great injury to one as to the other.

The war meeting at Cooper Institute, was in the main, a great success. The arrangements were made without distinction of political parties and both Democrats and Republicans joined in it heartily, sinking minor differences.—Well-known Democratic and Republican speakers addressed the meeting in patriotic speeches saying nothing to offend or rouse the feelings of men of opposite views to the measures of the war. Rev. Mr. Trumbull, an army chaplain whose service and sufferings entitled him to speak for the information of the meeting, made an impressive address. But the proceedings were marred by an ill-timed address from a clergyman whose allusions to the sacred scriptures were little else than blasphemous, certainly foolish and calculated to do no good. He seemed to desire to create the impression that the people of the South are unfit to be members of our body politic, whilst we are pouring out our blood and treasure to compel them to be such. With a boy's foolishness he thought to make a good point by telling his hearers that Judas was the only apostle borne in Southern Palestine, forgetting that the Lord himself was born in that South, and that the first fruits of existing things with us which some of them occasionally seek in Holy Writ, are not calculated to do good, but rather to do evil. The treason of Judas is vastly too solemn a story to be cited even in a war meeting for the purposes of rousing hatred and indignation against a class of people, and the aid which such citations afford to the men who would bring religion into disrespect is great. It is not necessary, nor is it desirable for the public good, that men should be called on to address war meetings, who drew their illustrations from those high and holy subjects which belong solely to the relations of man to his God. Let the church be preserved from the dangerous attempt to make it a part of human political machinery, however valuable its influence may seem to be for human ends. It must be preserved for higher good, even than the saving of a great country.—JOURNAL OF COMMERCE.

A FEARFUL TRAGEDY. Heart-rending Particulars of the Fate of Three Canadians. REVOLVING CARNIVALISM. [From the Victoria Colonist, Dec. 15.] From Mr. John Giscome, just returned from a prospecting tour from the mouth of Quennelle to a distance of 350 miles east of the Rocky Mountains, we have the following horrible details of the fate of the portion of a party of Canadians who attempted to cross overland to Caribou, an incomplete account of which appeared in The Colonist of July 11:

While Wintering at Fort George about the 5th December, 1863, two brothers named Gilbert and Thomas Rennie, arrived at the Fort in a very weak state from cold and want of food. Thomas Rennie had his feet frost bitten. They reported that they had got on a rock above Fort George and had left three of their party behind in a feeble state, with only ten days provisions, adding their belief that they were dead by that time, as the two brothers had taken 28 days to reach the Fort. Mr. Charles Judge, from their description, that the accident had taken place about 90 miles up. He, therefore, dispatched two Indians in search, but they returned after a few hours absence, stating that the weather was too severe to attempt it.

On the 1st of January the two Rennies came to Giscome's cabin and while there four Indians arrived. One of the Rennies who spoke French inquired of the Indians if they had seen or heard of the missing men. They replied that they had not come by the way of the Fraser, but by a nearer route. On the following day the Indians left the fort, professing to return to the lake they had come from. Mr. Giscome, however subsequently learnt from other Indians that at a certain point two of the Indians went up the river seeking for the unfortunate men, whom they succeeded in finding. Two of them (behave to be Helstone and Wright) were still alive, but had killed William Rennie (brother to Gilbert and Thomas) and had eaten all but his legs, which they held in their hands when found and were tearing the raw flesh from the bones. The Indians were going to light a fire for them when the two men drew their pistols and the Indians fled, but did not return to give information at the Fort. This news did not reach the fort until March, and the two Rennies, who had become discontented with their fate at Fort George (which was the very best to be had), left at the end of January.

When Mr. Giscome was about to start on his prospecting tour in April, Mr. Charles told him that from information his wife had procured from the Indians, he was afraid the Indians had murdered the last survivor, and requested Gis-

come should he proceed that way, to examine the camp particularly. On reaching the mouth of Salmon river, and finding it high, the guide displayed great reluctance in taking the route which led to the spot, but upon being well paid he consented to go. Giscome found the camp about fifty miles above Fort George, with the remains of two men, but the third was missing.—Their canoe was still lying close by, but blankets and everything else worth removing had been carried off by the Indians. Inside the camp, in one corner, there lay a small pile of bones, carefully packed together; among them was the skull of a young man, (supposed to be that of Wm. Rennie), with the whole of the lower jaw and a row of good teeth still—He also found the skull of an older man which had eight prints of an ax upon it, where it had evidently been chopped open. Some of the bones were still bloated, and were half chewed at the ends. Outside of the camp he found a patch of Rennie's hair still adhering to a piece of skin. Giscome and his companions collected the bones, dug a grave and buried them, leaving a written notice in case the spot should be visited by any other persons.

Subsequently, on the first lake after leaving the Fraser, Mr. Giscome was engaged in writing a few notes of what he had seen to Mr. Charles, when the Indians who had assisted in packing over the portage, became vexed, and declared he was writing to say that they had murdered the last man. Giscome appeased them, when one of the number said he knew where the third man could be found. He was lying three or four hundred yards from the camp, over a rise, stripped of his clothes, and several cuts of a hatchet on his head and body. He promised to bury his body on his way back, and from subsequent information our informant has reason to believe that he did so.

At an Indian camp on the first lake, Giscome saw a small bible with a photograph of a young lady in it, but no name to indicate which of the party it belonged to, also two axes, a spy glass and some camp utensils, which the Indians said they had removed from the camp, but they would not disclose anything with reference to the murder of the man, and the fate of the three miles travel from there, and that they intended taking it to Mr. Charles. It is not known whether they did so or not, but that gentleman has in his possession some of what is supposed to be young Rennie's hair, and also some shoemaker's tools belonging to one of the Rennies which he was desired by Mr. Giscome to give to the brothers if he should ever hear of them.

Among other things shown by the Indians on the first lake, was young Rennie's coat, which had nine holes in the back and one under the right arm, apparently made with a knife. They said they had found it just as it was in the camp. From the statements of the Indians and personal inspection made by Mr. Giscome and his companions, he came to the painful conclusion that the poor men had been reduced by starvation and cold to the last extremities, and had actually killed and eaten one another. There were no signs of fires having been lit or wood cut, and yet they must have existed for about ten weeks; the longest liver having to all appearances suffered a cruel death at the hands of the Indians for the sake of plunder.

A FLEXIBLE PLATFORM. The following Platform (says the Croydon Democrat) we have arranged to suit all parties. It is a trinity in unity—three in one. The first is the secession platform; the second is the Abolition platform; and the whole read together is the Democratic platform. The platform is like the Union—as a whole, it is Democratic but divided, one-half is Secession and the other Abolition:

Table with 3 columns: Secession, The Constitution, Is a league with hell, Free speech, Is treason, Will not be tolerated, The negro's freedom, Must be obtained, At every hazard, The Union, We love not, Let the Union slide, The Union as it was, Is played out, The Old Union, Is a curse, The Confederacy, Is a league with hell, We love, Free speech, The rebellion, Is treason, We glory in, A free press, Separation, Will not be tolerated, We fight not for, The negro's freedom, Reconstruction, Must be obtained, We must succeed, At every hazard, The Union, We love not, Let the Union slide, We never said, The Union as it was, We want, Is played out, Foreign intervention, The Old Union, We cherish, The Old Union, The stars and bars, Is a flaunting lie, We venerate, The Habens corpus, Southern chivalry, Is hateful, Death to, Jeff Davis, Abe Lincoln, Isn't the Government, Down with, Mob law, Law and order, Shall triumph.

THE DIFFERENCE.—A testy lawyer, lately in one of our courts, found himself bothered with a knotty witness, who wouldn't explain, as he desired the difference between the "thick" and "long" kinds of whalebone. "Why, man," he said, "you don't seem to know the distinction between the thick headed and long." "Yess, I dew." "Explain it then." "Wall—you're plaguery thick headed, but you ain't long headed, no-how," said the greeny.

A boy whose general appearance betokened the want of a father's care, being asked what his father followed for a living, replied: "He's a Methodist preacher by trade but he don't work at it any more."

It is said that the average number of battles soldiers go through is about five.—We know an old maid who has withstood fourteen engagements, and has power enough left for as many more.