The Middlebury Register.

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THE MIDDLEBURY REGISTER,

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J. H. BARRETT & J. COBB,
Publishers and Proprietors.

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200 PER CENT ASSURED!

A NEW DISCOVERY AND INVENTION.

Phelps' Ohio Combination Patent Bee Hive was awarded the first premium and diploma, at the Ohio State Fair, September, 1851, over Kelsey's, Dugdalls, Case & Lundreth's, Wheeler's and Gilmore's, also a diploma for the best Hive at the Indiana State Fair, and a premium at the New York State Fair, September, 1852, also at the Crystal Palace and at numerous County Fairs. It is acknowledged by all practical bee keepers, stands unrivalled, and ahead of all other Hives yet known, to be what its name indicates, a combination of all those principles necessary to the successful management of Bees. Many persons have been obliged to abandon the business on account of the ravages of the Bee Moth and frequent losses by starvation. This Hive by simple arrangement guards most effectually against those two great evils. It is also equally well adapted to large or small swarms, and likewise for a swarming, non-swarming, or dividing hive, and in fact it excels all others. Every farmer, mechanic, physician, lawyer, gentlemen, lady and clergymen having a permanent residence, will procure it as soon as they learn its excellencies. We would say to those who never kept bees, that with this Hive they may be managed with perfect impunity, as all parts of the case may be opened and the operation of the bees witnessed without coming in contact with them. The advantages it possesses over others are as follows:

1st. Its perfect adaptation (in regard to size) to the actual wants of a colony of bees at all seasons, let it be a large or small one.

2d. The facilities it affords for obtaining surplus honey or removing any portions of the old combs, are superior to any other, as the bees may be made to leave either box when desired before removing it from the hive, without disturbing or injuring them in the least.

3d. It affords the best opportunity for observing the operations of the bees, the amount of honey in store and the strength of the colony at all times without exposure to the bees.

4th. The construction of the hive with the alighting board is such that it will always save the expense of a building on purpose for bees, as it may be put in any out building, garret, grainery, attic, or even dining room if you please, where your honey will not slip off without your personal observation.

5th. It is acknowledged to afford the bees better protection against moths and robbers than any other hive yet known, as the small appertute at which the bees enter is the only means of access for the miller, and this being three inches over the bottom the bees are not so liable to leave it during evening as if it was at the bottom of the hive.

6th. It affords a more convenient and effectual means of destroying moths after they get into the hive than any other, as there is a perfect moth trap to catch them.

7th. It is also acknowledged by all who have fed bees in this way to be the most convenient hive for that purpose known, and the only one that bees can be fed with any degree of safety against robbers.

8th. It is so well arranged for wintering bees successfully as it is well ventilated, and the boxes containing the bees being encl sed in a case, keeps them in an even temperature during winter and they consume much less honey than in any other hive.

9th. The bee feeder by this improvement, can prolong the season by feeding your bees keeps them making honey with a profit of 100 per cent.

To amateurs, bee keepers and all lovers of honey, there is no investment which offers such inducements and combines so many advantages as this. One of these hives with bees in it at work has been and now is on exhibition at the Crystal Palace and has attracted the attention and called forth the admiration of tens of thousands, and is acknowledged to be the most simple, cheap and perfect arrangemen of the kind ever invented.

This hive has been thoroughly tried and tested by the undersigned individuals from two to five years, and this is the first introduction of this patent in this State.

H. N. Parks,	John Bromback,	V. Aldorf,
Henry Forry,	W Shields,	Geo. Enzle,
James Stone,	Peter Holler,	P N.O'Bannon
Saml. Bowers,	Thos Blanchard,	W. Aldorf.
A Sherwood,	Jos. Wells,	

The above named persons are residents of Licking Co. Ohio.—Also. John J. Putnam, F. F. Lamb, L. Merchant, Newark Ohio,—C. Springer, Modern Farm, Muskingum Co., Ohio.—Jos. Wells, Union, Licking Co., Ohio,—Oliver A. Morrel, Montgomery,—W. Van Vranken, Schenectady, N. Y.—Edwin Phelps West-field, Mass.—Isaac Griffin, Quaker Springs, Saratoga Co., N. Y.—Caleb H. Hall, Blue Rock Township, Ohio.

Certificates of the above named gentlemen can be seen by calling on the subscriber who is the sole agent for Rutland, Addison and Chittenden counties.

Individual rights for Phelps' Combination Hive, with recipes for making bee feed and full explanations $5. Hive,—with all fixings entire and Bee Feeder, $4.

Any person desirous of seeing the above named Hive, can do so by calling on Daniel Bidwell, East Middlebury, Vt, or on the agent.

☞ Any person desiring to procure a right of Phelps' Combination Bee Hive, can do so by addressing the subscriber, post-paid.

Any persons wishing to make their own hives can do so and transfer any swarm of bees into them.

WANTED IMMEDIATELY.—500 Hives made—a good job for a mechanic to engage in.

48:1y GUSTAVUS PERKINS, Agent.
East Middlebury, Vt., March 22, 1854.

TOWN'S Series of School Books for sale by A. H. COPELAND.

PORTFOLIOS, Crayons, Pencils, Pens, &c., for sale by A. H. COPELAND.

LEDGERS, Journals, Day Books and all kinds of Blank Books for sale by A. H. COPELAND,

INKSTANDS, Sand Boxes and Blotting Paper, for sale by A. H. COPELAND.

Poetry.

For the Middlebury Register.

Women's Rights.

Ours the right to rouse and stir
Kindly thoughts in manly breast;
Ours the right to soothe and cheer
Wounded spirits seeking rest.
Ours the privilege to share
Searching grief's most sombre hour,
Ours the mission blest to teach
Gentle Hope's benignant power.

Ours the right by noble deeds
Love of goodness to inspire,
Ours by love and grace to lead
Every noble impulse higher.
Who shall say that any 'sphere'
Boasts a truer, better cause?
We teach purity to man—
Let man purify the laws.

Let that heart whose gen'rous warmth
Never kindled hearts to love it,
Never felt affection's strength,
Idly prate of things above it.
Search you the race woman's heart,
Where the home affections twine,
She will tell, of all that's dear
"Wife" and "Mother" most combine.

Let unfortunates to whom
These true 'rights' have been denied,
Clamor for the rights of men,
Sex and modesty deride;
While *we*, content as Nature formed,
In gentler mould confine our will,
Confide in Man to rule the world,
Through 'sons and husbands' Rulers still.

A. E. L. W.

Rules for the Green.

If you require a person to become security for you, do not ask the man who promised he would do any thing for you when he knew you did not want anything done.

If you know an author, don't own it; one half of the world won't believe you, and the other half won't think much of it if they do.

If you don't know what everybody else knows, you had better hold your tongue about it.

If you happen to say anything which causes a painful sensation, you had better take a walk for five minutes

If you intend to do a good thing don't change your mind; or if you possess a five pound note don't change that either. —*Diogenes.*

TAKEN AT HIS WORD.—Cromwell was thinking of marrying his daughter to a wealthy gentleman of Gloucestershire, when he was led to believe, by domestic gossip, that one of his own chaplains, Mr. Jeremy White, a young man of pleasing manners, and "a top wit at his court," was secretly paying his addresses to Lady Frances, who was far from discouraging his attentions.—Entering his daughter's room suddenly one day, the Protector caught White on his knees, kissing the lady's hand. "What is the meaning of this?" he demanded. "May it please your Highness," replied White, with great presence of mind, pointing to one of the lady's maids, who happened to be in the room, "I have a long time courted that young gentlewoman;—and cannot prevail; I was therefore humbly praying her ladyship to intercede for me." "How now, hussy!" said Cromwell to the young woman, "why do you refuse the honor Mr. White would do you? He is my friend, and I expect you should treat him as such." "If Mr. White intends me that honor," answered the woman, with a very low courtesy, "I shall not be against him." "Say'st thou so, my lass!" said Cromwell, "call Goodwin! this business shall be done presently, before I go out of the room." Goodwin, the chaplain, arrived; White had gone too far to recede; and he was married on the spot to the young woman.—*Guizot's History of Oliver Cromwell.*

BOARDING HOUSE COLLOQUY.—Boarder—" What large chickens these are!"

Landlady—" Yes, chickens are larger now-a-days than they used to be; ten years ago we could'nt get chickens, as large as these."

Boarder—(Quite innocently)—' No, I suppose not—they must have grown some in that time!'

The landlady looked as though she had been misunderstood.

WEALTH OF GEN. CASS.—The Albany Atlas says that about thirty years ago, Gen. Cass owned a farm in what is now the heart of Detroit, and, by simply "holding on," he has become the possessor of a fortune estimated at three millions of dollars.

BENTON'S LAST.—A gentleman recently asked Col Benton if he thought Douglas had a chance for the next Presidency; to which old Bullion replied—" No, sir; no, sir; his legs are too short; that portion of the man to which the toes of gentlemens' boots are sometimes applied is much too near the ground."

A LITERARY BLUNDER.—A country sculptor was ordered to engrave on a tomb-stone the following words:

" A virtuous woman is a crown to her husband"

But the stone being small, he engraved it:

" A virtuous woman is 5s to her husband."

☞ One of our California exchanges has the following:—" We met a grammarian who had just made an unsuccessful tour through the mines, conjugating, or rather cogitating, thus: 'Positive *mine*, comparative *miner*, superlative *minus!*'"

☞ We are convinced of the sincerity of Nicholas in making the avowal, that no one desired the peace of the world more than he did—*the piece of the world* alluded to, being, no doubt, Turkey.—*Punch*,

PERSONAL INFLUENCE.—A light emanating from earth, but sublimely ascending to Heaven.

Letters from the West.—No. 5.

Roman Catholic Cathedral—Girard College—its cost—number of students—the mint—notice of Mr. B.—process of coining metals—liberal proposition made and rejected—reflection.

PHILADELPHIA, Pa., June, 1854.

Of the many church edifices in this city, some of which vie with each other, in architectural design and workmanship—in their construction and adornings—the great Roman Catholic Cathedral, now in process of erection, will doubtless rank as the first. Four years have elapsed since it was commenced, and it is not yet completed. The Catholics are fond of display, and the multitude are sorely taxed, to support spiritual pride and ostentation. Wherein they fail to convict by their teachings, they aim to dazzle and allure by their pomp and show. Vain hope. This is a revolutionary age. The omnipotence of nature and providence are engaged to promote both civil and spiritual progress. All things powerful and good coalesce to diffuse the spirit of free thought free speech and free institutions, and plead for the oppressed of every class. The whole civilized world is heaving like an ocean, and the great issues of freedom are working themselves clearly out, amid the throes of the storm. The great designs of Providence are unfolding with tremendous import, before which the arrogance of petty monarchy is lost like the buzz of an insect in the wailings of the tempest. In the progress of truth, all its trumpery must be swept away.

"Bulls, pardons, relics, cowls, black, white and gray,
Up whirled, and flying o'er the ethereal plain,
Fast bound for Limbo Lake."

The College edifice erected by the munificent bequest of M. Girard, is a noble structure. It is built of marble, and cost, it is supposed, (for the trustees would never tell,) two and a half millions of dollars. The roof is supported by 36 marble columns, each of which cost $12,000. It took a year's labor of one man to execute the work upon each of the caps to these columns; or, in all, half an ordinary life-time. The roof is also of marble. The building and grounds are walled in by a massive stone wall, and have a forbidding appearance. It should have been an elegant iron fence, which would have contributed for more to the beauty of the spot, and been more in keeping with republican customs. We were informed, that the inspector of marble for the college rejected enough, which he obtained for a trifle, to erect him a beautiful residence. The institution number at present about 400 students.

The United States Mint, located in the heart of the city, next called our attention. It is an elegant stone structure fronting four ways, and enclosing a hollow square in its centre. The building was erected in 1832. The establishment receives from 50 to 100 visitors daily, whose names are all registered in a book kept for the purpose. Mr. James Burroughs is employed by government to conduct visitors through the various departments. He has a peculiar propensity for ease, and usually hurries his company throughout the works with such rapidity, that they leave very little wiser than they entered. We were fully apprized of this, his weakness, before we entered the mint, and resolved to administer a temporary cure at least, for the complaint, of which he was suffering. Being in company with a gentleman who knew him—a resident of the city—we obtained an introduction to him, and we bowed and shook hands warmly, at the same time we were careful to leave in his hand a douceur, to secure for us more than ordinary attentions. It acted like a charm. We were not hurried in the least, and received from him every desired information. The silver had a quieting influence on his nervous system, and, no doubt, materially lessened the weariness which he sometimes complains of.

The several steps, in the process of money making, as given us by Mr. B., are as follows:

1st. When Californians, or others, bring gold to exchange for coin, it is received and weighed, and then melted.

2d. It is assayed, i, e., its purity and value is determined.

3d. It is again melted with silver, and precipitated in a boiling state into water, which breaks it into small particles, called granulating.

4th. The gold is separated from the silver by nitric acid. The gold is precipitated, and the silver is held in solution.

5th. It is next restored to a metallic state.

6th. The alloy is added and melted into ingots. For gold, silver and copper is the alloy. For silver, copper alone. The alloy is 10 per ct. of the weight.

7th. It is rolled, precisely in the manner that iron is rolled into bars.

8th. It is cut out of the rolled bars, and the balance of the bars, filled with perforations, is remelted.

9th. The pieces are adjusted or weighed. If any are too heavy, they are filed down to the proper standard. Those which are too light are remelted.

10th. It is coined, i, e., stamped, which is done by machinery attended by females.

11th. The eleventh step, is to get it. And this stride which all would take is the most difficult of all.

12th. Is to spend it, which is rather the easiest part of the whole job.

The machinery is propelled by steam. The engine is as beautiful as the dimes it turns out. The room in which it is worked is carpeted with brick of a very bright red color, cut into the form of octagons, and inlaid with green, blue, and yellow flowers of colored putty. The coining or stamping is done by dies operated by lever power. One of the dies turns out $16 per minute. The pieces are placed in upright hollow tubes by hand; from the bottom of the tube, they are taken one at a time by machinery and quickly deposited under the die, which gives them an impression, and leaves them to fall into a box beneath.

After sufficiently viewing the works, we deemed it best to make the following liberal proposition to the officers of the mint, viz: That if they would stock the *mill*, and find one half of the help necessary to run it to advantage, we would take it and run it for a term of 3 or 5 years, and give them one half we made. Strange to say, from some cause, either that we were not sufficiently known, or doubting our seriousness in the matter, the proposition was not entertained fifteen minutes. We left, thinking that they were about as avaricious a set of fellows, as we often fall in with.

S. B. R.

Correspondence of the Vermont Journal.

Addison County—Her Sheep and Horses—Black Hawk—Lady Suffolk, &c.

MIDDLEBURY, June 17, 1854.

MR. EDITOR:—You exacted a promise from me to give you my first impression of Addison County—the finest agricultural region in the known world I came here the first week in June, and have been occupied since that time in looking about among the farmers in different parts of the County. I have enjoyed my visit much. In addition to the most charming and attractive natural scenery, I have had the pleasure also, I think, of seeing the finest sheep and horses which this country can produce I have examined the celebrated flocks of Mr. Bingham of Cornwall, of which we have heard so much on our side of the mountain. I also visited the equally famous flocks of Mr. Sanford, of Orwell, and Mr. Jewett, of Weybridge. All these gentlemen are importers, and they supply the market of the world with the finest wooled and best blooded sheep It is nothing unusual for either of these gentlemen to sell yearling Bucks of their own raising for $300 apiece, and Ewes of the same age for from $150 to $250 each.—Indeed it is but a few years since Ex President VAN BUREN, (who is now in Rome eating the Pope's Radishes,) paid Mr. Bingham $500 for a single Buck and Ewe. And I am told on good authority that Mr. VAN BUREN has since received over $1000 for the stock and wool they have produced, besides reserving the best two Ewe lambs for his own use. It would do your eyes good, Mr. Editor, to examine the clips of wool which have been shorn from these flocks this year. For fineness of texture no wool either in this Country or in Europe can surpass it.—Of course I do not refer to the Taintor Sheep, as they are called—a favorite kind, but more distinguished for the quantity than the quality of their wool. It is not uncommon for this kind to produce from 15 to 25 pounds at a single clip, though they require high feed to produce at this rate.

At Bridport I saw our old friend David Hill, who showed me his world renowned horse, "Black Hawk." The old horse is now 21 years old, and has not a white hair on him. His color is a most beautiful black of a lustre so rich and fine that it reminds one of Sir Walter Scott's description of the hair of one of his heroines, which, he says,

———To shame would bring
The plumage of the Raven's wing.

For beauty, symmetry, action and speed combined, old Black Hawk is the pride of the world. His stock is more sought after than that of any other horse in America.

While at Bridport, I also saw a four years old stallion called Black Hawk Chief, which is a perfect *fac simile* of the old Horse, and has his color and all his fine qualities in the highest perfection. He is owned by D. Edgar Hill, a son of David Hill. Mr D. E. Hill, has also recently become the owner of "Lady Suffolk," who is now 23 years old *and is with foal by old Black Hawk.* This mare you know has made the best time upon record. If she produces a horse colt *it can be sold for $2500 as soon as it is dropped.* But all the gold of California wou'dn't buy him. The County Court has just adjourned. Judge COLLAMER, from your County, presided, and won golden opinions from every body. All classes of suitors concede that he is, indeed, a jewel of a Judge He will doubtless go into the Senate next fall, however.

Yours, AGRICOLA.

NEW ROUTE TO THE PACIFIC.—Governor Stevens, of Washington Territory, contemplates a new route to the Pacific. He says that flat-bottomed steamers, drawing about a foot of water, can go up the Missouri to the falls of that river, and that from the falls it is but 500 miles to the Waw-waw on the Columbia, whence, in similar steam conveyances, those going to the Western coasts could be carried to the Pacific. To facilitate this project, he has made a report to the Secretary of the Interior, in which he advises that a general council should be held with the Indians of the territory.

DEFENSE OF THE CLERGY.

SPEECH

OF

HON. J. MEACHAM, OF VERMONT,

IN THE HOUSE OF REPRESENTATIVES, MAY 17, 1854.

(*Concluded.*)

I have a list of persons proscribed in 1774, that was thrown into camp, with this direction:

"*To the officers and soldiers of his Majesty's troops in Boston:*

"It being more than probable that the King's standard will soon be erected, from rebellion breaking out in the province, it is proper that you soldiers should be acquainted with the authors thereof, and all the misfortunes brought upon the province. The following is a list of them: Samuel Adams, James Bowdoin, Dr. Thomas Young, Dr. Benjamin Church, Captain John Bradford, Josiah Quincy, Major Nathaniel Barber, William Molineux, John Hancock, William Cooper, *Dr. Chaney, Dr. Cooper*, Thomas Cushing, Joseph Greenleaf, and William Denning. The friends of your King, and country, and America, expect of you, soldiers, the instant rebellion happens, *you will put the above persons immediately to the sword*, destroy their houses, and plunder their effects."

Of those fifteen leaders of rebellion, for whom there was no quarter and no mercy, two were eminent ministers of the Gospel—Drs. Chaney and Cooper. It is known that John Adams, taking as his companion for life the mother of John Quincy Adams from the family of a clergyman, was constantly associated with that class of men.

It was often the case, that when politicians and statesmen were in doubt as to the course to pursue, that ministers settled that doubt. When the struggle in reference to the stamp act was coming to a crisis, Governor Fitch, of Connecticut, was wavering and halting as to his course. In that hour of suspense a very young man came forward before a meeting of the Legislature as the decided and fervent advocate of freedom. He addressed the leading politicians of the County, he did it from the pulpit, for he was a minister—Rev. Mr. Dana. His sermon called out the latent sentiments of many timid and wavering men, and fixed, as a mordant, the political opinion of that Colony. I will not specify further. It is needless to descend to particulars, when all are included. I will give one other instance from another and distant part of the country. It is now claimed that the "Mecklenburg declaration," made at Charlotte, North Carolina, May 20, 1774, was the first declaration of independence in the Colonies. That being true, then it follows that a minister of the Gospel—Rev. Hezekiah James Balch—was the first man in this land who addressed the first assembly that passed a declaration of independence; for of the three men who addressed the people on that occasion, he took the lead, and was chairman of the committee that drafted the declaration. In the midst of the fearful and doubtful struggle in 1778, General Lincoln, of Massachusetts, wrote to General Washington for his encouragement, and, among other facts, did not deem it below his notice to speak of the influence of the ministers:

"It is fortunate for us that the clergy are pretty generally with us. They have in this State a very great influence over the people and they will contribute much to the general peace and happiness."

Though the notices of political meetings and the military movements were given from the pulpit, ministers did not generally bear arms in the war of the revolution. It was supposed they could be of much more service to the cause by remaining among their people. I will give, however, a very few of many, and purposely select them from extreme parts of the Colonies.

Rev. Mr. Payson, of Chelsea, Massachusetts, was a very learned, mild, and discreet, but firm defender of the mother country. But when he saw blood shed on the plains of Lexington, called for arms, headed a party in the attack, routed and captured a large company bearing ammunition to the invaders. Many of the troops in the Concord fight were young and raw recruits, and seemed terrified by the rolling drum and moving columns of the assailants. In that critical moment their pastor, Rev. Mr. Emerson, the grandfather of Ralph Waldo Emerson, passed along their ranks with the exhortation "stand by your country, and God will bless you.' He was afterwards chaplain in the army, and returning from western service, was taken sick, died, and was buried in my native town, Rutland, Vermont. Rev. Thomas Allen was minister of Pittsfield, Massachusetts. He, like the great body of the clergy, warmly espoused the cause of the oppressed Colonies; used his utmost exertions to push his townsmen to the scene of anticipated conflict with the forces of Burgoyne. Hearing that they slackened their pace, he joined them to quicken their march, and soon presented them to General Stark. When the forces were drawn up for the battle of Bennington, he, in the spirit of his profession, went alone within speaking distance of the forces of Baum, and besought them to yield without bloodshed. He received in reply a volley of musket balls that shattered the log on which he stood. He then called for his gun, fired the first shot at the enemy, and was foremost through the whole conflict.

After the capture of Savannah, December, 1778, the British used every effort to induce soldiers to turn traitors to their country, and enlist under George III. All this was unavailing, and the men were crowded into prison ships to perish with the heat of the ensuing summer. Among them was Rev. Moses Allen, who, not content with rousing his people from the pulpit, had taken up arms, and, on the field of battle, showed his valor and devotion to the independence of his country.

Bishop Smith, of South Carolina, shouldered his musket and made the most intrepid resistance—stimulating his people by precept and example. His exertions were unabated till taken prisoner at the surrender of Charleston.

Rev. Paul Serquard, of South Carolina, was a member of the first Provincial Congress, and had great influence as a legislator and an orator, animating the people by his fervent addresses from the pulpit.

Rev. Samuel Warren, called to Europe at the beginning of the Revolution, was tempted by the most liberal offers to return and uphold the cause of the King; he dashed aside every temptation, and braved every danger for the liberty of his country. The same honorable mention may be made of Rev. Dr. Percy, Rev. Mr. Lewis, and Rev. Dr. Purcell. All of these were of the established church in South Carolina.

Not less energetic and efficient were the independent ministers of the same State, Rev. Messrs. Furman, Smith and Leonart. The last of these was a member of the Provincial Congress and House of Assembly; and in every place preached resistance to oppression, and stood forth an unshaken champion of liberty and independence. While passing to another point, I will give an instance of the conduct of a minister in my own State in the last war. The Gentleman from New Hampshire [Mr. HIBBARD] has deemed it proper to charge the ministers with preaching treason, and praying for starvation in the war of 1812. I know of no warrant for such a statement; and the gentleman has not given us his authority. Would it not have been quite as fair to give the facts, as every one knows them, that there was division among all other classes, as well as among the clergy, in regard to that war? The same charge, with others, was long since made by Colonel Hayne, and I adopt Mr. Webster's reply:

"There were presses on both sides, popular meetings on both sides, ay, and pulpits on both sides also; indiscreet sermons, frothy paragraphs, and fuming popular addresses—whatever the pulpit, in its moments of alarm, the press in its heats, and parties in their extravagance, have severally thrown off in times of general excitement and violence."

There was dissension among the members of the bar of New-Hampshire on that subject. And I put it to the candor of the gentleman himself, whether it would be just to hiss from the stage a company of New Hampshire lawyers, petitioning against the extension of slavery, on the ground that forty-two years since, men of the same profession thought the war of 1812 unnecessary? And yet that is the sole ground on which he wishes to cashier the clergy of the present time. I will proceed with the statement. When Provost came down upon Plattsburg, with fourteen thousand men, McComb had only fourteen hundred men to defend the place and check the march of the invader.—The only resort was to arouse the country around. A courier, hastening through that portion of Vermont bordering on the lake, halted at the door of a little church in a retired village of Franklin county. The pastor and his flock were closing religious services preparatory to the sacrament of the Sabbath. The startling announcement was made, and the question was raised, who will go to the defense of their country? No long delay before the pastor said, "brethren, I will go, who will go with me?" It is needless to say that a company instantly set out for the scene of action, the clergyman was made their captain, and after fighting bravely in defense of their homes returned to their peaceful village. Governor Tompkins, of New York, presented the pastor with an elegant edition of the Bible, and on the first fly leaf was a noble letter written by his own hand, complimenting the patriotism of the minister. It was my fortune to be in Fairfield and go to the place of election with "Father Wooster," when he cast his last ballot. He was in decrepitude, but not in the dotage of age. He could never again renew his strength and mount upwards as the eagle, but the fire flashed from his eagle eye when he recounted the scenes of his stirring conflict.

Mr. Wooster was, like the rest of his profession, averse to war, unless demanded by the stern necessity of self-defense. He believed that the question in controversy in 1812 might be settled by arbitration or diplomacy, without bloodshed and without dishonor. He so thought, and, like an honest man, he so spoke.—Was there any "sedition" in all that? But when his country was invaded, all other questions were laid aside, and he thought only of repelling the hostile aggression. I believe he was substantially a fair representative, in the above respect, of those ministers of New England who thought the war needless. It was, therefore, with the utmost pain and mortification that I heard a New England man branding New England clergy as traitors to their country.

I wish to call attention to one other matter in which the ministers exercised influence, viz: in adopting the present Constitution. I know of no other instance in which a free people so suddenly, of their own will, changed the great organic law under which they were to live. The English Constitution is the slow and gradual growth of ages.—The change from the old Confederation to the new Constitution was made instantly, and is looked upon as one of the most critical and hazardous experiments in our history. While Patrick Henry and other great statesmen used their giant strength to resist the change, the New England clergy, with great unanimity, used, publicly and privately, their personal and official influence to bring the the people to adopt the present Constitution. I should be glad to dwell on the position that ministers have taken when brought into civil affairs, but I will barely name two of them. Witherspoon, a signer of the Delaration of Independence, one of the most clear minded, firm, and useful men in the American Congress, and Muhlenberg, an able and practiced statesman of Pennsylvania, who was chosen the first speaker of this House under the Constitution. Witherspoon and Muhlenberg were ministers of the Gospel.

Grave emphasis is laid on the necessity of education for the safe working and permanence of our free institutions. This is the unfailing theme of exhortation, of argument, and declamation of every class. To whom do we look for directing influence in education? Since the beginning of the Christain era, in the preservation of learning during the dark ages; in the revival of learning when the cloud was lifted from off the world; in all that time, and in every place, the clergy have exercised a strong influence; but nowhere else have they had such an influence as they have in the United States. They began their efforts in the very earliest stage of our colonial existence. They and their flocks began a system of common schools that all children might be able to read the word of God. It was by their counsels that the foundations of Cambridge and Yale were reared, and nine of every ten colleges in the land owe their origin to the same source. Through all our early history the young men had their preparation for college with the ministers. The first charter of an academy was in 1780, and the system did not become general till near the close of the century. The old system of education had some decided adventages. It might not give more learning than its substitute, but young men are likely to start on their career in life with better habits and principles, and higher aims, and stronger resolution for effort. It was under that system of education that the great minds of our nation entered on their course. In a very recent conversation with a keen observer of society, [Senator PHELPS,] he mentioned this as one of the causes of the difference between the past and present race of public men.—The clergy are taking the lead in education now. They have kept pace with the population as it has moved westward to western New York, Ohio, and all the States and Territories in the Mississippi valley. They may be found from the extreme limits of Texas on the south to the Canadian frontier on the north.—They have crossed the Isthmus and doubled the Cape, following the daring adventurer to the placer on the Pacific, and everywhere establishing schools and rearing churches. They are especially intent on the education of the people. Contributors from the North and East for these purposes may be counted by millions. Men from the West seem to take pleasure in tossing their taunts at the clergy of the North and East, and yet many of the colleges in their own districts could not live a single year without the efforts of those reviled ministers. A generation since, a young minister left his Atlantic home for a residence in the West. Tracing his way on the marked path of the pioneer, he reached a small settlement of log huts on the banks of the lake. He cast his lot with the adventurers, shared in their perils, rejoiced in their joy, and grew with the growth of his adopted home. That little cluster of huts has become a city—that young minister is an aged man. He and his Christian allies of other creeds have planted churches, schools, academies and colleges. There is now a healthful, intellectual, moral, and religious influence felt in all that community. As that aged minister moves along the beach and the wharf to the place where freemen enjoy their franchise, his care-worn countenance and his grey locks waving in the wind would mark him as a man worthy of peculiar respect. He has hardly entered the place for the gathering freemen, when he is met by a little whiskered scavenger of the custom house, a Government official, who flouts that aged man; tells him that is no place for him; that ministers have no right to meddle with politics.

The works of those men are not confined to our own country; almost every denomination is sending its messengers to foreign heathen lands. Those men go with very humble means, and labor for life in translating and teaching the scriptures. You send to the same places all the various grades of ministers of the Government. They go with ample means, clad in the robes of office, and bearing the badge of power, and yet these ministers of the Gospel are doing more to make a favorable impression of foreign nations than our ministers of State, and any intelligent man who wanted accurate knowledge of foreign languages, or religion, or geography, or geology, or manners and customs, or any art or science, or even of government, would sooner consult the "heralds" of missionary societies, than the archives in the Department of State. I wish now to present the opinion of Mr. Webster concerning this class of men, as expressed in his argument on the Girard will, in the Supreme Court, 1844:

"Sir, I take it upon myself to say, that in no country in the world, upon either continent, can there be found a body of ministers of the Gospel who perform so much service to man, in such a full spirit of self-denial, under so little encouragement from Government of any kind, and under circumstances always much straitened and often distressed, as the ministers of the Gospel in the United States of all denominations.

"They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges—in some of the States they are even shut out from all participation in the political rights and privileges enjoyed by their fellow citizens; they enjoy no tithes—no public provisions of any kind. And except here and there, in large cities, where a wealthy individual occasionally makes a donation for the support of public worship, what have they to depend upon? The have to depend entirely on the voluntary contributions of those who hear them.

"And this body of clergymen has shown, to the honor of their country, and to the astorishment of the hierarchies of the world, that it is practicable in free Governments to raise and sustain a body of clergymen—whose only care is for devoted ness to their sacred calling, for purity of life and character, for learning, intelligence and piety, and that wisdom which cometh from above, is inferior to none, and superior to almost all others, by voluntary contribution alone.

"I hope that our learned men have done something for the honor of our literature abroad. I hope that the courts of justice and members of the bar of this country have done something to elevate the character of the profession of the law—I hope that the discussions above (in Congress) have done something to meliorate the condition of the human race, to secure and extend the great charter of human rights, and to strengthen and advance the great principles of human liberty. But I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has been done or said in favor of the great interests of universal man, has done this country more credit at home and abroad, than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character, their piety, and learning."

Shall such men be scouted and stigmatized, and disfranchised because they have remonstrated against what they believe an unjust law? They do not view the Nebraska bill merely as a political question, but a moral question. They have never been inclined to meddle in politics. For forty years you have been discussing the tariff, and bank, and land, and internal improvement questions; their silence on all these, though affecting their personal interests, is proof of their non-intervention in politics. There is no other body of men in the land so universally and intensely hostile to a union of church and state. Such a charge is a sheer, bald fabrication. They *are* inclined to exercise their privilege when Congress legislates on *moral* questions. They did so very generally in regard to Sabbath mails, and they have done so now in reference to the extension of slavery, both of which they had an unquestionable right to do. You need not attempt to drag your victim behind a political parapet, and shut out the clergy, or seal, or silence, or muzzle their mouth, by a congressional ban, while the cries of that victim are sounding over the whole heavens. Do we really enjoy equal rights? Go into the city of New York, and see with what partiality the most ignorant and unnaturalized alien is treated. You take to your alliance the very sweepings and gleanings of a foreign pauper-house.—European prisons disgorge their contents, and vomit them upon our shores; you go down upon the beach, rake over the slime, and bring every living, moving thing, unwashed, to the ballot-box; but if a minister of the Gospel, who has spent his life in promoting education and morals, comes to enjoy his franchise, you bid your bullies to hustle him from the crowd; all the while the gentleman from New York [Mr. TWEED] and his brethren in the city government, clothed in white robes, the emblem of purity, stand by to see that republican justice is administered.

I have no doubt that it will surprise most of you to hear the avowal of my sincere belief, that no other equal number of men in that land, understand the history of legislation on the subject of slavery so well as the clergy. The cause is apparent; no other class have had such a stimulus to study it. For twenty years it has been discussed in their clerical meetings, in their mixed meetings. The discussion has not been on one side; three of the great religious denominations have discussed it from the extreme North to the extreme South. This has been done in State and national conventions, and conferences and assemblies. The great Methodist organization has been rent asunder by it. The discussion has been carried on in almost all other sects; ministers have been compelled to study it by necessity, if not of choice. The charge of ignorance on *that subject* is very unfortunate, for it is entirely unfounded. The gentlemen from New Hamshire and New York, and myself, may go into our districts, and wake up the pastors at midnight, and they will tell us more than either of us, or all of us know of the history. What is the difficulty in understanding it? Take the Nebraska bill; put the debatable matter in a single sentence: "In 1820 Congress admitted Missouri into the Union as a slave State, on condition that slavery should be forever prohibited in the Louisiana Territory north of 36° 30'; that was the compromise; in 1854 it is proposed to retain Missouri as a slave State, and *permit* slavery in all the rest of the Louisiana Territory." That is the main question in issue. What is there so mysterious about it; cannot it be understood by a minister who is able to explain the Epistle to the Romans and the Apocalypse? Cannot its elements be known unless smelted by authority in some little puddling political furnace?

It is often declared that ministers are behind others in those improvements tending to advance our race. In reply, I have only to ask you to look at the list of inventions and discoveries in mechanics, in the arts and sciences, and you will find they have done more than their full share. Take one case in point. Cotton Mather was probably the most learned man of his century; his knowledge was not confined to his own professional pursuits. Dr. Franklin said that his essay "On Doing Good" had influenced him all his life. The community in which that minister lived was afflicted by the prevalence of the small-pox and no preventive was known to forestall the scourge. In that hour of calamity Mather proposed inoculation. Tradition asserts that inoculation of small-pox had been practiced in the mountains of Wales and among wild tribes in Africa. Lady Mary Wortley Montague, returning from Turkey, had her child inoculated in London the same month, in which Mather, ignorant of that fact, proposed it in Massachusetts. He assembled a council of physicians; all of them, except Dr Boylston, scouted it as a heresy, and resorted to theology to put it down. Mather and the ministers resorted to medical science to sustain it, and thus the doctors and preachers changed