The Middlebury Register.

VOLUME XIX. MIDDLEBURY, VT., WEDNESDAY, AUGUST 9, 1854. NUMBER 16.

THE MIDDLEBURY REGISTER,

OFFICE IN THE STONE BLOCK OF MAIN-ST.

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

TERMS.

THE REGISTER will be sent one year, by mail, or delivered at the office, where payment is made *strictly in advance*, for... $1 50
Delivered by carrier, *paid strictly in advance*... 2 00
If not paid within six months 50 cts. additional.

☞No paper discontinued until arrearages are paid, unless at the option of the proprietors.

☞All communications must be post paid.

☞V. B. Palmer is agent for this paper in Boston, New York, and Philadelphia.

BOOK AND JOB PRINTING
Done in neatness and at short notice.

Law of Newspapers.

I. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscription.

II. If subscribers order the discontinuance of their papers, the publisher may continue to send them till all that is due be paid.

III. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible till they have settled their bills and ordered their papers discontinued.

IV. If subscribers move to other places, without informing the publisher, and the paper is sent to the former direction, they are held responsible.

V. The courts have decided that refusing to take a paper from the office, or removing and leaving it uncalled for, is prima facie evidence of intentional fraud.

VI. A Postmaster neglecting to inform a publisher when his paper is not taken from the office, makes himself liable for the subscription price.

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, 1850, over Kelsey's, Dunlaire Case & Langdon's, Wheeler's and Gilmore's above diploma for the best Hive at the Indiana State Fair, and a premium at the New York State Fair, September, 1853, also at the Crystal Palace and at the County Fairs. It is acknowledged to be decidedly the best 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 these two great evils. It is also equally well adapted to large or small apiaries, and likewise for a swarming, non-swarming, or dividing hive, and in fact it excels all others. Every farmer, merchant, physician, lawyer, gentleman, boy and clergyman having a permanent residence, will pronounce it worth to them tenfold its cost in a year. We would say to those who never kept bees, that with this Hive they may be managed with perfect harmony in all parts of the country by persons of the most tender age, or the most nervous temperament, and with the certainty of success, if the directions are followed.

1st. It is perfectly adapted to extend to any extent the natural advantages of bees as an economical food, and a luxury to all the world.

2d. The facilities it affords for obtaining supplies of honey or extracting any portion of it comes, as implied in the other, as no bee may be molested, have either been wholly destroyed, or greatly diminished. The Hive will continue for ever in perfect condition for the bees.

3d. It gives the best opportunity for observing the general habits of the bees, the amount of honey it stores and the strength of its colonies at all times without exposure to the bees.

4th. The construction of the hive gives the affectionate bee-keeper such ready access to the combs, as to enable him to examine, or manipulate them as it may be required, with delicacy, patient assiduity, and, in every instance, to do, if you please, what every honey seeker wishes to do, if he could, without your personal presence.

5th. It is acknowledged to afford the best practical protection against moths and robbers than any other hive yet known, as the small entrance at which the bees enter is the only means of access for the moth, and this being thrown open over the bottom the bees are enabled to leave it during evening as it was at the bottom of the hive.

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

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 placed 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 arrangement 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. Parker, John Hendrick, V. Aldorf, Henry Perry, W. Shields, Geo. Fuller, James Stone, Peter Reiter, P. N. Chapman, Saml. Bowers, Thos. Blanchard, W. Alsdorf, A. Sherwood, Jas. Weller,

The above named persons are residents of Licking Co., Ohio.—Also, John J. Parsons, F. F. Lamb, L. Moreland, Newark Ohio,—C. Potinger, Modena Penn. Muskingum Co., Ohio.—Jas. Wells, Union, Licking Co., Ohio,—Oliver A. Morel, Montgomery,—W. Van Vranken, Schenectady, N. Y.—Edwin Phelps Westfield, 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.

48tf 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.

CHEAP Publications of all kinds for sale by A. H. COPELAND.

Poetry.

The Nebraska Bill.

This wonderful Nebraska bill has wrought
A miracle that never was seen or thought;
Three thousand priests of pure New-England breed,
Who never in one point of faith agreed,
And never will again—that I'll be sworn—
Till the last leaf of Time's old book is torn,
Have raised their throats to one harmonious strain,
And drawn together both by bit and rein,
Religion never could bind them in one tether;
But politics have brought these saints together,
And bell them, not by Christian love of others,
But Christian hatred of their Southern brothers.

—*Portsmouth Statesman.*

[For the Rutland County Herald.]

A song, under cover of the Nebraska bill.—

"Attached," that latin scholar, hath off recited;
A play of tragedies to their master's will—
And full submission made to all exacted.
Their *vice-versa* dough-faced men of Northern soil
Now read the roll-call—and for aid are seeking,
To help them gather up the wreck and spoil
Of that which comes of Northern weak and rotten.
They are not urged by 'fear or relief' as was
by Sabine,
But are to share fat dishes—whether of the chance to falter;
Democracy! could only bind them in one tether—
The knaves and fools only, keep their bonds secure as leather.
By 'force' enforced—on 'fishes' fed—
By slavery cajoled, and by their masters led—
They thus would spread their net, and with the ready bait,
Teach simple folk their subtleties,—and *free*—
When out of sin, of wisdom or of taste,—
They give hosted—an *ugly* (*free Soil*) Jackass.

Miscellany.

Curiosities of American History.

The following historical gleanings are curious and instructive illustrations of the principles and practices of our immediate progenitors. They are fixed facts—landmarks along the highway of human progression.

The first Legislative Assembly in America was the Governor (Winthrop), Council, and a number of Burgesses, who assembled in one chamber, at Jamestown, in 1617.

In 1619-21, one hundred and fifty young women of "sweet and virtuous" character were sent from England to Virginia and sold to the planters for wives for from 100 to 150 pounds of tobacco, each. This traffic in wives continued many years, and, in 1630, two young women were sold on their passage out, and were immediately sent back, as "unworthy to propagate the race of Virginia." Indeed, as scarce and valuable as the "gentlemen" women in 1621, that author was imposed upon any woman who should marry more than one suitor at a time. This was to obviate the inconvenience resulting from the "order and frequency of amorous contention."

The early chivalric cavaliers of the old Dominion were hardly up to the present age, as appears from the following letter of Sir William Berkeley, governor of the Virginia colony years after the restoration of Charles II.:

"I thank God there are no free schools nor printing, and I hope we shall not have it for these hundred years; for learning has brought heresy, and sects into the world, and printing has divulged them and libels against the best Government. God keep us from both!"

In 1688, a great majority of the people of Virginia belonged to the Established Church, and the preaching of Dissenters was prohibited. Quakers were banished, and, if they returned, were punishable with death by statute. Adultery and fornication was punished by a fine of one thousand dollars for the first offence, and five hundred pounds of tobacco for the second. Women convicted of slander were ducked, if the husband did not redeem them by a money mulct. At this period there was not a book-seller's shop in Virginia, and even at the beginning of the eighteenth century, there was not one in Virginia, Maryland, or Carolina, only one in New York, while Boston had five printing-offices and many book-shops.

The Puritans landed at New Plymouth, November 9, 1620, but they intended to settle on the Hudson River. Their Dutch captain, it is said, was bribed to land them further to the North, so as not to interfere with the Dutch settlement on the Hudson, which had been established some years previous. These Plymouth Rock emigrants were mostly "Brownists," or "Independents," who had been persecuted in England, and fled to Holland, and while there purchased the right of the "Plymouth Company," to colonize a portion of their American possessions.

Robert Brown was an English clergyman, who, being censured by the Established church, in 1606, railed against the Bishops and the ordination of ministers. He was prosecuted as a dangerous fanatic, and repeatedly imprisoned. He roamed about, exaltingly proclaiming, that he had been incarcerated in thirty-two different prisons. His proselytes naturally increased, and he emigrated with his followers to Zealand. Here his church was soon dissolved, and he returned to England, rejoined the Established Church, became dissolute, and finally ended his days in indolence and contempt. The followers of the same Robert Brown were at first called Brownists, and then Independents. Those who fled from England called themselves Brownists. And when they were about leaving Delft Haven, to plant a colony in the New World, their good Pastor, Robinson, in his farewell sermon, urged them to "abandon, avoid, and shake off the name of Brownists; 'tis a mere nickname, and a brand for making religion and professors of it odious to the Christian world."

In 1637, it was customary in Boston to hold meetings to consider the sermon of the previous Sunday, and argue the doctrinal points. Females were not allowed to participate in the discussions, and Anne Hutchinson, a strong-minded married woman, determined that she would no longer be deterred from joining the debates. As the Scripture enjoins the "elder women to teach the younger," she established separate female assemblies. She was called the Newtown, and her sensitive gatherings were styled Gossipings—a word before that time of respectable import, but from thence consigned to contempt and ridicule. She was cordially esteemed by John Cotton and Governor Vane, and became the leader of a sect. She was banished from Massachusetts, went to Rhode Island, and was finally killed by the Indians. Her followers were guilty of the greatest vices and immoralities.

From 1634 to 1644, the Council and Freemen of Massachusetts assembled together, forming the General Court. At present the Governor and Council assembled apart from the Freemen, making two branches of the Legislature.

In Massachusetts Jesuits and Romish priests were banished; and the importation of that "cursed sect"—Quakers—prohibited. On the Sabbath all persons were forbidden to run or walk, "except reverently to and from church" or to profane the day by sweeping their houses, cooking, or shaving. Mothers were commanded not to kiss their children on "the sacred day;" and a fine was imposed on one "cherishing such a day as a holiday."

In 1649, any person who blasphemed, cursed, or swore, was, as an honest citizen, fined and the punishment was related as late as the middle of the eighteenth century. No man was allowed to keep a tavern unless he was of good character and competent estate. In 1653, there were but two houses of note in Boston. When a stranger entered an inn, an officer followed, and if he called for more grog than the officer thought he could bear, it was forbidden and a fine given to administrator. All persons were required to address according to their fortune, on be fined by the Grand Jury. Women were fined for cutting their hair like a man, or having it hang loosely over their faces. Idleness, swearing, lying and all vicious ways, were punished by whipping in the stocks. Young women were required to spin as much as the sexton, or be fined. Any person receiving a gift, without being freemen, was fined and imprisoned. A very few persons had the title of "Mr." and none under that of "Esquire." The religious sects were "Congregationalists," and "Goodmen." A week-day wedding was celebrated by a "Gossip" reading some scripture. It is now reported by way of illustration, I suppose, that bridal wine was prohibited on Saturday, because the bear would *rock on Sunday.*

The first three children baptized in Boston were Joy, Recompense and Faithful, and the following original names were very common: Faith, Hope, Charity, Deliverance, Repentance, Preserved, Constant, Prudence, Patience, Thankful, Hatevil, Helpless and Helpless.

In 1642 some of the preachers sent to Virginia were ordered to leave forthwith, by a proclamation of Governor Berkeley.

In 1643, the colonies of New Plymouth, Massachusetts, Connecticut, and New Haven, entered into a League of "Perpetual confidence, offensive, and defensive," under the title of "The United Colonies of New England."

In 1644, a mint was created for coining silver money, in Boston, by Provincial authority. Maryland is the only other colony that ever coined money.

In 1651, the Baptists first made their appearance in Massachusetts, led by Obadiah Holmes. They were charged with gross immoralities—adjudged a nuisance, and banished the Province. The President of Harvard College embraced the new tenets, and was dismissed.

It was about the year 1641, that the Quakers first appeared in America. George Fox was the leader of the sect in England, and the Quakers were zealous proselytes. Some went to Rome, others to Constantinople, and a party came to America. They are described as "noisy ranters"—women as well as men moved—some disturbed religious meetings—are said to have walked the streets naked, and to have been scandalously immoral and fanatical. They were variously punished, banished, &c.; and, in 1658, the penalty of death was pronounced, in Massachusetts, on all Quakers, returning from banishment, and many were executed, exhibiting the utmost courage and zeal. Mary Dyer was executed, who had been a follower of Anne Hutchinson.

The law of Connecticut was, "No food or lodging shall be afforded to a Quaker, Adamite, or other heretic."

In 1672, the laws of Connecticut, then in manuscript, were codified and printed, and every head of a family was presented with a copy, and ordered to read it weekly to his family.

In 1678, the General Court of Massachusetts declared that the Navigation Act invaded their "rights, liberties, and properties, as they were not represented in Parliament."

In 1680, a bright meteor, in the form of a spear, the point to the setting sun, was seen for several successive nights in New England. It made a serious and deep impression on the minds of the people, and was seized upon as the occasion of a general reform in manners and revival in religion. The General Court published a long list of *epidemic vices*, among which were the pride in cutting and curling the hair, excess of finery, immodest clothing, negligent carriage at church, high prices of shopkeepers, swearing, idleness, and tavern-lounging; and the Grand Juries were directed to fine and punish such vices. And one Robert Keayne, a wealthy and "pious merchant," was fined £200, and admonished for the "corrupt practice" of selling dearer than most traders.

In 1687, marriages were required to be solemnized before Ministers of the Church of England, there being at that time only one in Massachusetts. Feasts and thanksgivings were suppressed, public meetings disallowed, and passports were required, in order to leave the province. In 1689, an insurrection took place at Boston; Andros and fifty others were imprisoned; and Bradstreet, ninety years old, was made Governor.

In 1693, the people of New Hampshire entertained the design of abandoning their province, as their situation had become "intolerable and dangerous." At this period the people of the "Granite" Colony were described as "a nursery of stern heroism, producing men of firmness and valor, who can traverse mountains and deserts, encounter hardships, and face an enemy without terror."

In 1693, the belief in witchcraft was as universal as was the belief in Christianity, and every civilized State had penal codes against it. Sir Matthew Hale adjudged a number of men and women to die for witchcraft, a few years before this period. The conviction of the witches of Warboys, in Elizabeth's reign, was commemorated by an annual sermon at Huntingdon, (England,) as late as the middle of the eighteenth century; and the Scottish seceders denounced the repeal of the penal laws against witchcraft as a national sin, in 1736, and reprinted their protest as late as 1755. The last executions of witches in England were in 1716 and 1722.

In 1662, three witches were hanged at Hartford, Connecticut. But a few instances, however, occur in America, till 1692, when a woman was executed in Boston, and Richard Roger wrote an account thereof, declaring that any one refusing to believe in witchcraft, was an obstinate Sadducee. In 1692, through agency received in Massachusetts, breaking out in Salem, and as the physicians could neither explain nor cure the disease, it was ascribed to witchcraft. Commencing at Salem, it spread through New England, and for months scenes of blood, horror and madness prevailed. Young girls were the first and most numerous victims. Twenty-eight persons were capitally convicted, of whom nineteen were hung, and one pressed to death for refusing to plead. One hundred and fifty persons were in prison on charge, and two hundred others presented for indictment. At the period of the delusion, the wife of Governor Phipps, the nearest relatives of Dr. Mather, and a citizen of Boston, were accused of witchcraft. The accusers were arrested for defamation, at the suit of the Boston citizens, and one thousand pounds exacted as damages. The spell was broken; and at the next assize fifty prisoners were tried; nine three were convicted, all of whom were immediately pardoned by Governor.

In June, 1692, an assembly of divines [illegible] "That the apparitions, [illegible] proof of their being witches;" and "spectral evidence" was no longer regarded as sufficient to convict for justice. But a large portion of the people still believed that they merited [illegible] for witchcraft; and Dr. Mather wrote a treatise in support of the same opinion. Sir William Phipps, however, ordered all persons to be released who were of witchcraft, and pardoned all which had previously been tried, as some were witnesses, in the prosecutions. The House of Assembly appointed a general fast and humiliation, "that God would pardon all the errors of his servants and people in a late troublesome time, by reason of Satan and his instruments." Thus ended the witchcraft delusion.

In 1680 the first Episcopal Society was formed in Massachusetts; and the first Episcopal chapel was erected in 1689. The first Quaker Meeting house was built in Boston in 1710. Mass was first performed in Boston, by a Roman Catholic priest, in 1708; and the church built for the French Protestants, who fled from Catholic persecution, was the same church that received the Roman Catholics who fled from the Jacobins of France.

Cotton Mather, the son of Increase Mather, wrote 382 works, of all sorts. Over his study door was inscribed, "Be short." Grahame, the historian, says that according to Quincy, the Mathers, although strong-minded and really pious, were sometimes corrupted by a deep vein of passionate vanity and slanderously."

In 1755, Cotton Mather said that the Rhode Island Colony was a "collusive asylum of Antinomians, Familists, Anabaptists, Arians, Sabbatarians, Arminians, Socinians, Quakers, Banters, and everything but Roman Catholics and true Christians—*bona terra, malos gens*"—a good land and wicked people. The town of Providence was inhabited by the villainaties, who followed Roger Williams and Anne Hutchinson in exile; and in 1655 there was neither a magistrate nor a minister in the town. All civil and ecclesiastical functionaries who refused to serve for nothing (without pay) were called hireling.

Maryland was the first of the American States in which religious toleration was established by law. Lord Baltimore proclaimed that religious toleration should be the fundamental principle of the Colonial social union; and the Assembly, in 1649, mostly Roman Catholics, declared and ordained that no person professing to believe in Jesus Christ should be molested on account of his faith, or denied the free exercise of his mode of worship. At this same time the Puritans were persecuting their Protestant brethren in New England, and the Episcopalians of Virginia persecuting the Puritans; while Catholic Maryland was a sanctuary for the refugees of all denominations of Christians, the place where Protestants sought a refuge from Protestants. And afterwards these Protestant refugees sought the abrogation of the Catholic worship and religious toleration in Maryland, and effected it by legal enactment in 1654.

In 1666, Maryland passed the first law in the Provinces for the naturalization of aliens. It was a statute of Queen Elizabeth, the first who introduced the practice of transporting felons to Virginia. Chief Justice Popham being an American proprietor, suggested it, and designated New England as the best place. After the Restoration, many Quakers were transported to America as felons. Maryland protested against it, but only a short time prior to the American Revolution, 350 felons were annually imported into that State.

Shakespeare only mentions America once, in his works, in "The Tempest," where Ariel celebrates the stormy coast of "the still vexed Bermudas." And Milton does not mention America at all, but he casually alludes to the Indians, as seen by Columbus in "Paradise Lost," Book IX.

Juan Ponce de Leon, the Spanish Governor of Porto Rico, a companion of Columbus, first discovered that region of country, a part of which is now called Florida. He arrived on the coast in April, 1512, when the country was in the fresh bloom of spring—the trees were covered with blossoms and the ground with flowers. From the vernal beauty that adorned the surface, and because he discovered the land on the Sunday Before Easter—which the Spaniards called *Pascua de Flores*—he gave it the name of Florida. Juan Ponce was in quest of the land, reported by the natives of the Carribee Islands to contain a brook or fountain, endowed with the miraculous power of restoring the aged to youthful vigor. Age and decrepitude, if it filled his veins, could obtain he could find the fountain, was killed by a native Indian's arrow, and [illegible] Cuba.

To discourage emigration to America, Sir Walter Raleigh wrote the following:

MISTAKE ROCKS.

[illegible] and would be the sound,
[illegible] ancient lake,
[illegible] lake,
[illegible] in the sound,
[illegible] kills again.

Salem Witchcraft.

A correspondent of the Salem Gazette, writing from Danversport, mentions the recent discovery in the vicinity of that village, of certain human remains, supposed to be those of George Jacobs, Sen., who was tried, condemned and executed for witchcraft in Salem village, in the year 1692. The writer says that the place of Jacobs' supposed interment having long been held sacred by his descendants, and the rude stones which marked the grave have been undisturbed save by the wearing influences of time. A short time since, however, the Jacobs estate passed into other hands, and the new owner caused the grave to be examined, when the bones of an old man were discovered, in a good state of preservation. A few locks of brown hair, apparently part of a wig, adhered to the skull, and a silver pin, of the kind used in former days, with a brooch to fasten the bosom of a shirt, was found in the grave.

The grave was situated some distance [illegible] ground on a [illegible] was not within a compact [illegible] covered with a growth of birch. One of the members of the family states that his grandmother, who died forty years ago, frequently told him, pointing to the grave, that a witch was buried there. There can be but little doubt as to the identity of the remains.

The correspondent of the Gazette says that the George Jacobs whose remains have probably been brought to light after an interval of an hundred and sixty-two years, was committed to Boston jail on a charge of witchcraft on the 15th day of May, 1692. On the 5d of August he was tried, and convicted mainly on the testimony of his own granddaughter, and was executed on the 19th of the same month, together with Rev. George Burroughs, John Proctor, John Willard, and Martha Currier. Margaret Jacobs, whose testimony was the principal evidence against him, afterwards recanted, saying that it had been given for the purpose of saving her own life.

After the execution of George Jacobs, several members of the family were accused of witchcraft. His son George was obliged to flee the town, his daughter-in-law was imprisoned ten months, and even his grand-daughter Margaret was only saved from conviction by a serious illness, which rendered her unable to attend Court. Fortunately, all escaped with life. The aged sire was the only sufferer; and his mouldering remains, so lately disinterred from their lonely grave, recall painfully to mind the days of the witchcraft delusion in 1692.

Anecdote of Napoleon.

What a noble lesson is to be learned from the following anecdote:

Napoleon, when at the height of power, was good to be at Amiens, and as he was crossing the public square to leave the city, amidst the acclamations of the inhabitants, who had run in crowds and almost blocked up his passage, he cast his eyes over the immense multitude, and discovered in one corner of the square, a stone cutter, whose attention had not been one moment drawn from his labor by all the splendor of the spectacle. The singular indifference of this man excited the curiosity of the Emperor; he desired to know something of him, and spurred his horse onward and stopped directly in front of the man.

"What are you doing there?" asked the Emperor, with the pleasant tones which distinguished him on such occasions.

The workman raised his eyes and recognized the Emperor.

"Sire," answered he, "I am hewing this stone, as you see."

"You have been in the army, have you not?" said the Emperor, who recognized in him an old soldier.

"Formerly I was, Sire."

"You made the campaign of Egypt—were you not an under officer?"

"I was, Sire."

"And why did you leave the service?"

"Because I had served out my time and obtained my discharge."

"I am sorry for it—you are a fine fellow—I am desirous of doing something for you—speak, what do you wish?"

"Only that your majesty would allow me to hew this stone. My labor procures me all I want—I have no need of anything."

Correspondence of the N. Y. Tribune.

The Recent Destruction of St. Salvador by an Earthquake.

DESCRIBED BY AN EYEWITNESS.

(*Concluded.*)

NEAR SAN SALVADOR, April 20, 1854.

In a few minutes though the panic was over again, and one heard even laughter and joking at the sudden consternation and flight from the house. These frightful phenomena occur too often to arouse more than a passing anxiety, even when the shocks are of unusual strength. They seem to be content if their dwellings do not sink at once. Still the inmates of the houses brought their beds into the open air, and opened the doors of their houses. My next neighbor, a young doctor, remarked that probably no other severe shock would occur that night, to which a Catholic priest replied, that the house was old, the roof rotten, and caution was at all events commendable. The people of the house went in again, and with open doors returned to their Easter feast, the conversation for the next hour turning almost exclusively upon the horrible "temblos."

In the meantime, I being sleepless, was looking out upon the nightly sky. The day had, as usual, been very warm; the thermometer rising at noon to 88° Fahrenheit. Heaps of cloud (strato-cumulus) were piled up mountain-like about the declining moon, but at about 10 o'clock disappeared. The moon was now shining merrily through a clear and calm atmosphere, a few vaporous veils of cloud (cirrus or cirro-cumulus) only, still hung immovable about some points of the horizon. Nothing appeared in the atmosphere to announce any uncommon phenomenon.

Half an hour later—10 1-2 P. M.—came the frightful shock which laid San Salvador in ruins. It began with a loud noise and undulating motion, the ground moving as if shaken by a subterranean sea. This motion, with its accompanying subterranean thunder—in the same direction with the previous shocks—lasted some ten or twelve seconds. The cracking and falling of roofs made a roar through which the appalling sounds below could scarcely be heard. A colossal cloud of dust arose. The terror, the cries and lamentations of the people were beyond description. Then followed prayers and a universal, loud, wailing invocation to *Maria Sanctissima*, and all the Saints, and finally a low, lamenting and supplicating song from thousands of voices rising simultaneously from all the places of refuge to which the multitude had fled for safety.

And now began a scene which my pen is unable to describe. How insignificant, appeared now the most frightful points in my past life, how mean appeared all the episodes of war and revolution, while I had witnessed in the Old World! There one had to deal with known agencies, with adversaries of flesh and blood, and not, as now, with unknown powers of the depths of whole existence we hardly are aware.

The shocks continued, sometimes light and sometimes with fearful force, with but short intervals, throughout the night and the next day, at the evening of which their number amounted to 120. I can compare the awful rumbling noise attending them only to heavy discharges of artillery in some subterranean battle. Sometimes the noise was more of a rattling character, and the ground waved for minutes without a real shock. No one thought of goods and chattels; the people trembled still for their lives; the motion of the ground had opened it in all directions, and no one knew but that the next moment a yawning chasm would open beneath his feet and swallow him forever. After each succeeding shock the multitude changed their prayers and called upon some new saint for help. But whether the saints did not hear, whether they could not, or would not help, the earth continued to tremble, the subterranean artillery to roar. A few hours more, and the more resolute had become accustomed to the roar, and began to take measures for the public safety, the ravage of the Indians being feared.

About one o'clock in the morning a gentleman of my acquaintance climbed over the ruins of my house into the yard to look after me. Seeing me somewhat better, he proposed a walk in the moonlight through the town. We went first to the market-place. The cathedral was still standing, but the town—I saw now, that it was involved in one general ruin, that not a single house had resisted the last frightful earthquake! The cathedral—a more elegant than imposing building of the last century—had to a certain extent sustained the shock. But its belfry had been thrown down, its porch was in ruins, its walls were cracked and full of fissures. All the other churches, save that of the old Franciscan convent, had suffered far more severely, and their interiors presented sad pictures of solitude and ruin, being covered with dust and rubbish from the fall of tiles and stones from the heavy roofs. Colossal statues had tumbled from their pedestals, and their splendid and gorgeous robes were dragged in the dirt. There they lay, utterly unheed for by the multitudes who the day before had carried them in triumphant procession. Life and property were at this moment of more importance than images, the worship of which had done so little to arrest the footsteps of the calamity. A wing and a newly-finished tower of the university still stood, and strangely enough, the clock was still striking the hours with all due regularity. In the Episcopal palace the ceiling had given way, and the Bishop, Don Tomaso Saldana, a man justly admired for his piety and virtues, had fared no better with his consecrated head than we profane. Senor Duenas, Ex-President of the Republic, once a monk, then lawyer and diplomatist, and incontestably in capacity the first man in the country, was somewhat more seriously injured.

The streets were now deserted, save by military guards posted here and there, and we found our progress much impeded by the piles of ruin and rubbish. Inside the houses was the quiet of death. The people fearing to remain even in the widest streets, had collected, high and low, rich and poor, and were seated upon the ground in the centres of public squares. The stiff Spanish etiquette which generally so completely divides the several ranks of the population was completely forgotten in this night of terror. Rich men and beggars joined their tears, their cries, their prayers, supplications and hymns at each new shock of more than common severity.

Don Jose Maria San Martin, the recently elected President of the Republic, exhibited great presence of mind and resolution, and gave wise and energetic directions for the protection of property. At the corner of the Cathedral we met the Franciscan monk, Don Estavan Castillo, a beloved acquaintance of ours, a member of one of the first families in the country. He is a most ingenuous and remarkable man whom I have met in Central America, extremely inquisitive, much given to philosophical speculation, and the possessor of one peculiarly characteristic trait in common with *Pascal*—he delighted to talk of the great mysteries of the world, those upon which the thinkers and philosophers of all nations and ages have speculated in vain. Our last conversation on the blind ruling of the powers of Nature seemed singularly adapted to the scene which surrounded us now. The monk pressed my hand in silence. He, with a band of strong fellows, was engaged in a search for persons buried in the ruins, while the bishop and all the clergy of the higher ranks had fled to Cojutepeque.—At daybreak, already a hundred bodies had been drawn from the rubbish, but what the real number of deaths was I have not been able to learn. That several thousands were not killed, we must attribute to the caution inspired by the severe preliminary shock above mentioned; nor, in all probability, would the writer of these lines, without that warning, have ever held the pen again, as the last principal shock brought down the heavy ceiling of his dwelling.

On Easter Monday the rising sun illuminated a most sorrowful scene. The inhabitants, pale with fear and fatigue, were wandering at random through the town without shelter or place of rest. The greater part fled in the direction of Apopa and Cojutepeque, leaving everything behind. Among the women, who were mostly in extreme negligee, we noticed the wife of the President entreating her husband to flee also from this place of horror. The President, however, remained faithful to his duty and continued to act with energy. Most of the State prisoners perished, owing to their inability to leave their rooms, and in one case where two were chained together, one was killed and the other forced to bear his body until relieved from his horrid burden by some police officers. A court-martial held under a tent in the University place, sentenced every thief, caught in the act of stealing and proved guilty by two witnesses, to be shot.

The ruins of San Salvador* no longer affording me shelter I returned next morning to the *hacienda* of an acquaintance on foot, as all mules had either been stolen or were employed by the merchants in removing goods and therefore not to be procured for any amount of pay. During my walk thither there were four shocks, one of which was one of the severest of all, lasting about seven seconds and being accompanied, as usual, by a loud detonating sound, just like the noise accompanying the vollies at Vesuvius, to one standing near the crater at a time when volumes of smoke and stone are hurled into the air. My convictions grow stronger every moment that the seat of this subterranean action is very near, and that the vapors and glowing masses of the dey the are seeking some new outlet.

Every fugitive of whom we asked the reason of this hurried flight, going off as they did with no thought of even the most necessary articles of comfort, answered alike, that after the destruction of the town the bishop had said that the entire region around San Salvador, would, "before another moon had passed, sink into the depths of the earth." This prophecy has not, however, been fulfilled.—The new moon is shining upon the ruins of the town, and upon the haciendas scattered over the plain. But the earthquakes and the subterranean noises still continue and upwards of a hundred shocks are felt each day. In all probability the powers below are striving to burst the crust of the earth and build up a new chimney for their gases, vapors and molten masses. Woe to him who lives within the reach of the new crater.

DR. MAURICE WAGNER.

P. S.—A month has passed since the above sketch was written. The shocks have decreased in number and intensity, but still they are occasionally felt and the sounds below are heard. None but the poorest of the population of San Salvador have ventured to return to their former habitations.

*The City of St. Salvador, capital of the State of the same name in Central America, is said to have been founded in 1528 by Spanish emigrants. The town has since greatly suffered by earthquakes, especially in the year 1659, but was never entirely ruined. The population, a short time before the recent catastrophe amounted to about 18,000 souls. The Republic of San Salvador is, next to Costa Rica, the most advanced in civilization and culture, its population more peaceable, industrious and kindly than the people of the neighboring States. Most of its surface has already been brought under cultivation—the principal production of its agricultural and most valuable exports being indigo of the best quality and in quantities sufficient in favorable years to supply the English and other foreign manufacturers.

THE EDITORIAL PROFESSION.—There seems to have been quite a sudden awakening throughout the country, to the importance of editing as a profession, and we are constantly falling in with articles in which the dignity of an editor's position is evidently seen as a new and striking truth. While having long entertained the very strongest opinions of the importance and responsibility of the conductors of the press, we are glad to see the acknowledgment so generally made at this day, even though it seems strange that it would be somewhat slow in manifesting itself. The world has always yielded a passive assent to the claims of the press to importance and usefulness, but it appears to us as though the present awakening were something more than a new sense of its power. It partakes more of a tribute to the profession itself, and looks to the career that lies before the man engaged in it, while formerly the sentiment aroused by the expression, "The Press," was a simple admission of the influence of that almost unseen, but deeply felt power, which has for a century past been growing into the great controlling principle among free institutions.

GUM ARABIC.—In Morocco, about the middle of November, that is, after the rainy season which begins in July, a gummy juice exudes spontaneously from the trunk and principal branches of the acacia tree. In about fifteen days it thickens in the furrow down which it runs, either in vermicular (or worm) shape, or commonly assuming the form of oval and round tears, about the size of a pigeon's egg, of different colors, as they belong to the white or red gum tree. About the middle of December, the Moors encamp on the borders of the forest, and the harvest lasts six weeks.

The gum is packed in very large sacks of leather, and brought on the backs of bullocks and camels to certain ports, where it is sold to the French and English merchants. It is highly nutrictous. During the whole time of harvest, of the journey, and of the fair, the Moors of the desert live almost entirely upon it, and experience proves that six ounces of gum are sufficient for the support of a man twenty-four hours.

THE SLEEP OF ARCTIC PLANTS.—M. Seeman, the naturalist of Kellet's Arctic expedition, states a curious fact respecting the condition of the vegetable world during the the long day of the Arctic Summer. Although the sun never sets while it lasts, plants make no mistake about the time when, if it be not night, it ought to be, but regularly as the evening hours approach, and when a midnight sun is several degrees above the horizon, droop their leaves and sleep, even as they do at sunset in more favored climes. "If man," observes M. Seeman, "should ever reach the pole, and be undecided which way to turn when his compass has become sluggish, his time-piece out of order, the plants which he may happen to meet will show him the way; their sleeping leaves tell him that midnight is at hand, and that at that time the sun is standing in the north.

A SLIGHT ERROR.—A French exchange contains the following anecdote, which we translate, as it may show that gentlemen of Hibernian extraction are not alone addicted to amusing mistakes:

A gentleman of Douat was going out in his carriage to make some calls with his wife, when he discovered that he had left his visiting cards. He ordered his footman, recently come into his service, to go to the mantle-piece in his sitting room and bring the cards he should see there. The servant did as ordered, retaining the articles to be used as he would be directed, and off started the gentleman, sending in the footman with cards whenever "not-at-homes" occurred. As these were quite numerous he turned to his servant with the question: "How many cards have you left?"

"Well, sir," said the footman very innocently, "there's the king of spades, the six of hearts, and the ace of clubs!"

The poor fellow had taken the wrong "documents."—*Northern Gazette.*

A STEADY DIET.—An old lady down East having kept a hired man on liver nearly a month, said to him one day, "Why, John, I don't think you like liver."

"Oh! yes," said John, "I like it very well for fifty or sixty meals, but I don't think I'd like it as a *steady diet.*" The old lady cooked something else for the next meal.

A NUN'S WISH.—Southey, in his "Omniana," relates the following: "When I was last in Lisbon, a nun made her escape from the nunnery. The first thing for which she inquired when she reached the house in which she was to be secreted was a looking-glass.—She had entered the convent when only five years old, and from that time had never seen her own face."

☞At last accounts, nobody had applied in answer to the following advertisement in an English paper: "The person who left two of his toes and the heel of an old boot in a steel trap in Anfield Plantation, on Sunday evening last, may have the same returned on application to the gardener of the cottage."