For the Delaware Gazette.

THE LASS THAT SAT BESIDE ME.

BY OSCAR.

When twilight hour, in rosy bower,
Came fondly o'er me stealing
And shone afar the pride of star,
Its merry winks revealing;
Cherubic lispers breathed in whispers,
Angel faces eyed me;
Drew near her feet, in foo-fall sweet,
And sat the lass beside me.

Hours after creep, in dozy sleep,
When love must turn in waiting;
When hearts on fire with long desire
Would die, then turn to hating;
When lips would kiss, in all their bliss,
O Venus ever bide me!
Then, what a joy, thou Cupid boy,
To set the lass beside me.

We loved, we dreamed—the moments gleamed
O'er the joys so lightly winging;
The fond repeat to the hear's quick beat,
Woke in its happiness singing;
And as she blessed, the lips she pressed,
What evil could betide me?
Where dire alarms, in Annie's arms?
The lass that sat beside me.

Long years have passed—have ripened too fast
Since met we last—AND PARTED;
The silent cloud of the valley's sad,
Weighs on the broken-heart'd.
They rest is alone, away from the one,
Who sighs on a sleep beside her, [still
Where the heart's warm thrill, shall forever be
With my lass last close beside me.

Delaware, O., April 3d 1858.

"MORE HASTE LESS SPEED."

Rev. Dr. Dewy recently delivered a lecture in Baltimore, on "Slowness as a law of progress," in which he said some very just things. One of these was a fair hit at the impatience of delay, so common in our day, as manifested in the popular process of education: "He said the same speed was exhibited with the children in the schools, they were pressed beyond all reason. It has become a rivalry betweem teachers, which could instruct the children the most rapidly, and they were "put through"—that was the term—Virgil and Euclid was put through them..

To say he "doubted" was a very modest way of expressing the truth. Every one who has given attention to this subject knows that, in this country, the cases of thorough learning are rare exceptions, while shallowness and smattering are the general rule. The main point with teacher and pupil is to get on—no matter how, but only to get on. Even when the teacher is aware of the value of delay, not only to accuracy, but even as the best means to speed in the end, he is overruled by the urgency of idle-pated parents, who cannot see why their children should not be 'put through' as many books as those of their neighbors are.—[Christian Intelligencer.

THE SPIRIT OF LOVE.

Beyond all question, it is the unalterable constitution of nature that there is efficacy in love. The exhibition of kindness has the power to bring even the irrational animal into subjection. Show kindness to a dog and he will remember it; he will be grateful, he will infallibly return love for love. Show kindness to a Lion, and you can lead him by the mane; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God's vast unbounded creation, there is not a living being, from the least to the largest, not one, even the outcast and degraded serpent, that is insensible to an act of kindness. If love such as our blessed Savior manifested, could be introduced into the world and exert its appropriate dominion, it would restore a state of things far brighter than the fabulous age of gold; it would annihilate every sting, would pluck every poisonous tooth; it would hush every discordant voice. Even the inanimate creature is not so insensible to this divine influence. The bud and flower and fruit put forth most abundantly and beautifully, where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral garden of Eden would exist in every land; instead of the thorn and brier, would spring up the fir tree and the myrtle; the desert would blossom and the solitary place be made glad.

RECREATION.

Can anything be more lamentable to contemplate than a dull, grim, and vicious population, whose only amusement is sensuality? Yet what can we expect, if we provide no means of recreation—if we never share our own pleasures with our poorer brethren! As for our cathedrals and great churches, we mostly have them well locked, for fear any one should steal in and say a prayer, or contemplate a noble work of art without paying for it; and we shut people up by thousands in dense towns with no outlet to the country but those which are guarded on each side by dusty hedges. Now an open space near a town is one of nature's churches; and it is an imperative duty to provide such things. Depend upon it, that man has not made much progress in humanity, who does not care for the leisure hours of his fellow men.—*The Claims of Labor.*

POVERTY.

Much has been said and sung, and preached and prayed, of poverty, and consequent suffering, but we imagine very few of our readers know anything about it from actual observation. Were human suffering to be mapped out, it would be a queer piece of work. Round everybody's next neighbor, there would not be a sight of sorrow, nor a sign of poverty, but a great way off from everybody, the shadows would be thick, dark and forever. A strange chart it would be indeed, but no more strange than the belief of most of us, as expressed in deeds it not in words. We give to the ends of the earth; we are apt to forget those of our own households. We go on crusades to rescue the Holy Lands abroad; we let the temples of our Holy Land at home be desecrated, and the fires upon its alters to be extinguished.—There's Poverty in the street we dwell in, giving a pittance to Want in the street next but one, and we send a contribution to relieve distress in the Fejee Islands or Hindostan. Humanity is a curious piece of work and it works curiously withal.

DUTIES OF DAILY LIFE.

Life is not entirely made of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude when we expect thanks—to bear with the company of disagreeable persons whom Providence has placed in our way, and whom He has provided on purpose for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short whatever opposes our will, contradicts our humor; this habitual acquiesence appears to be more of the essence of self-denial than any little rigors or affections of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might in the days of ignorance, have superseded pilgrimage and penance.—*Hanah Moore.*

MODERATION.

Why this insatiable craving for riches?—Does a man drink more when he drinks from a large glass? From whence comes that universal dread of mediocrity, the fruitful mother of peace and liberty? Ah! there is the evil which, above every other, it should be the aim of both public and private education to anticipate! If that were got rid of, what treasons would be spared, and what baseness avoided, and what a chain of excess and crime would be forever broken! We award the palm to charity and self sacrifice; but above all, let us award it to moderation, for it is the great social virtue.—Even when it does not create the others, it stands instead of them.—*Emile Souvestre.*

Misfortune was his crime. Success would have silenced censure.

Two opposite opinions should not lie on the same bolster.

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A NIGHT OF PERIL.

At the close of a dreary December day, some years since, myself and companion, Dick H——, drew up our horses after a hard day's ride, in front of the comfortable inn kept by old Maj. L——, on the turnpike leading from Nashville to Louisville. The old Major is quite a celebrity in those parts, for he was one of the early settlers of Kentucky, and participated in many a well-contested field with the red sons of the forest. He is a free, open hearted, jovial companion, and can brew the best apple toddy ever drank.

Supper being dispatched, we adjourned to the bar-room, where a blazing log fire roared and crackled, before which a long row of golden pippins were roasting, preparatory to the expected and ever welcome toddy.

"Boys," says the Major, as he placed the decanter of "old rye" and glasses on a little table by the side of his great arm chair, "while them apples is roastin' I'll tell you a little adventure I once had, and which happened on the very road which you will have to travel to-morrow."

"Do, Major," replied Dick, whose passion for hair-breadth escapes was second only to his love for women, "come let us have it," and he drew his chair closer to the old Major.

"Thirty years ago, boys, Kentucky was not what she is now. Then this part of the country was comparatively a wilderness with an occasional Injun scouting about, and fellows of all shades and casts, worse, if possible, than the red devils themselves.—I done a good business them days, in the horse trading line, and early one morning—a cold snowy December morning it was too—I left Nashville with several thousand dollars in a belt around my body. The horse I rode was a splendid animal, a dark bay, full sixteen and a half hands high, and he carried me on my way right lively until evening had began to gather in. I had ridden about forty miles, and was looking about for some stopping place, when the road entered a dark, narrow pass between two high spurs of the mountain. In fact it was as desolate a looking place as one would wish to see, and I felt chilled the moment I entered it. Well, I had not advanced far when a sudden turning of the road revealed a large double log-cabin, which looked more like a fort than a dwelling. However, it was my only chance, so I determined to make the best of it; so riding up to the fence I gave a loud "halloo." A coarse featured slaternly looking woman came to the door and told me to "light." I did so; and, after tieing my horse in a little shed, fed him, and entered the house.

"The room I entered was used both as a bed-room and sitting room. A log fire blazed up the chimney, and before it were seated two of the most villainous looking chaps I ever saw. They were playing 'old sledge' with a greasy deck of cards, and, with the exception of a long stare, took no notice of my entrance.

"The woman busied herself in the kitchen, and presently we sat down to a toierable supper, for which my hard days ride had given me an appetite. My two companions ate voraciously, more like brutes than men, and had frequent recourse to they whiskey bottle; a drink of which, however, the never offered me. Immediately after supper they both left the room together, beckoning the woman to follow, which she did. I was more than once tempted to leave the house, but the darkness deterred me. Presently the woman returned, and as I had finished my pipe I desired to be shown to my bed. She took a light and I followed her into the kitchen, and showing me a ladder, she said I would find a place to sleep over head. I ascended the ladder, closed the trap door at the head of it, and found myself in a small loft, containing two beds, but no carpet, and lighted by a single hole, cut in the logs.—Finding no means of fastening the trap-door I placed two chairs over it, so that they would fall the moment the trap was raised. I also examined a rifle-barreled pistol and placed it together with my knife under the pillow. Determined to guard against surprise, I looked under my bed, and seeing a long narrow-looking box, I tried to draw it out but failed. I then took the candle and lifted the lid. Boys," (and the major visibly shuddered as he spoke,) "I have seen death in almost every shape, but I have never seen a sight that sickened me as that did. There lay inthat box a man, with his throat cut from earto ear—cold and ghastly, and apparently not long dead. I dropped the lid and jumped to the window to get fresh air, for it nearly took away my breath. It was all up then, I was certain that I was trapped, and that my own death was being fixed upon by the cut-throats down below. I must try to escape, but how that was to be done was more than I could tell. If caught I determined to sell my life as dearly as possible. I slid into my clothes secured my money, and took another look at my flint-lock.—Suddenly the idea struck me that I might escape by the window. It was not from the ground—about fourteen feet—and I determined to try it. I took down the sash, and stuck my head out, and listened. All was still. Now or never, thought I, as I squeezed myself through the narrow hole and dropped to the ground. I fit on my back, as I always do when I fall, so it did not hurt me, and, rising, gaped my way to the shed where my horse was. I saddled him *rather* rapidly, and was just mounting when the door of the house opened and the light blazed on me.—The rascals saw me, and, rushing out with an oath, tried to head me from the bars, I took a couple of digs with my heels at the bay, and pushed him at the fence. Over he went taking off the top rail, and a bullet sung along by my head as I started off. It was an uncommonly active ride I had that night, and though I did not fear their overtaking me, yet I had a presentiment that it was better to hurry along. I know you'll not believe me when I say it, but it's a positive fact, I did not stop until I galloped up to the tavern door in the town of Scottsville, twenty miles, if it was an inch. Boys that's the yarn, and it's true, every word as I tell you."

"But, Major," exclaimed the excited Dick. "didn't you go back the next day and arrest them?"

"Not exactly, my friend," replied the old major, with a low, quiet laugh. "It's a hard matter, even now, to bring a man to justice in Kentucky. *Then*, the idea was ridiculous. However, I had the satisfaction of learning, a few weeks afterwards, that one of them was killed, and the other had to leave the country to save his scalp. Probably you have read of them they were called Big Harpe and Little Harpe."

By the time the old major's story was ended the apples were roasted, and he proceeded to brew a bowl of teddy, whose fascinations were so strong that my friend Dick had to be assisted to bed about 12 o'clock, by the major. In the night I was awakened by his voice and got up just in time to keep him from jumping out of the window—after what he would never tell me.

(From Life Illustrated.)

MR. SOLOMON SMALLSOUL.

In trying to trace the pedigree of the Smallsoul family we have been in a sea o infinitesimals, and forced to the conclusion that they, like all other things, were created out of nothing; with this difference—that the creator, for some wise purpose, left them destitute of the principle or power of progression. Therefore we don't know as 'tis best to give ourselves much uneasiness about them here or hereafter, for we hope they will all be saved at last, if any of them are big enough to be found!

But do not accuse us of infidelity or heresy, and say we speak irreverently of man's future destiny, because we express such a wish for the Smallsouls. Far from it; we hope, rather, that all whose souls have any appreciable magnitude may remove as far as possible from the habits of the Smallsouls, thereby placing themselves in a more favorable position to receive that "recompense of reward" which is promised to those who love mercy and work righteousness.

The Smallsouls seem never to have heard of the great rule of action given to man by his Maker, "to do to others as we would that they should do to us;" therefore we ought to judge charitably of their failings, and never expect more than homoepathic doses of manliness from them. What little intellectual power they possess is taxed in devising ways and means to "make money." The ability to obtain money justly and use it rightly is not to be despised; but we always pity the individual whose optic nerves have become as diseased that a three-cent piece will shut out from their vision all the glories of the natural and spiritual world.

Mr. Solomon Smallsoul was a person of this stamp; and living on a small farm contiguous to a large manufacturing village, he had ample resources to make money on a scale commensurate with his ideas of greatness. He always selected the best articles of produce for his more wealthy customers and reserved the inferior qualities for the working-classes and common people, making, however, no reduction in the price; and blacksmith's wife was told that Mrs. Esq. and Mr. Dr. paid so much every morning, and he could not afford to sell a cent less; so, rather than lose the chance of another purchase, or be at the trouble to go on the street for her table's supplies, the blacksmith's wife would pay the Esq.'s price, and take what they had left. When Mr. Smallsoul weighed out his butter for the market, it was always done before the last "working over," and not one lump in twenty would turn the scale. In selling milk, too, a sufficient quantity of water was kept on the cans to keep them sweet, as the milk thereby would become the better cooled. He never carried a quart with a "lip" to it, or held his can so near the measure when pouring it out as to endanger its contents, by which forethought the milk was enabled to fill up the quart with a beautiful white froth, making a clear gain to Mr. Smallsoul of four cents per can!

When he carries grain to the mills for his own use, he makes very large bushels; but if grain is high in the market, he always pays the miller for the toll, provided he will make a cent and a half deduction on the bushel for the benefit of receiving the money! Mr. Smallsoul has a peculiar faculty to peddle charcoal so as to make it hold out, and knows exactly how to pack the hands in the bottom of the basket, and just how much to heap it, for the good of his own pocket.—Loading wood is quite an amusement for him; he thinks it a pity to pick out every crooked stick, and every chestnut, or green pine which one may chance to get among a load of maple or walnut—the village people so need "kindling stuff." Mr. Smallsoul, in common with the surrounding farmers, always draws a quantity of wood up the hill adjacent to the village, and leaves it beside the road to "top out" his loads with as he drives into town. Now it sometimes happens that he arrives at the top of the hill with his load before it is light enough for him to discern his pile of "top wood" from his neighbors, which habit of early rising brings him in quite a snug sum in the course of the year.

A few years ago Mr. Smallsoul built a new fence on one side of his meadow-land, next the public road, as his neighbors, who owned on the opposite side, had not reset his wall since the highway was changed from a turnpike to a town road, and thereby made narrower. Mr. Smallsoul availed himself of the right to take in all the land on *his* side and thus secured to his mowing many rods of good arable land. This neighbor, dreading a quarrel, submitted to the injustice in silence. After a shower, Mr. Smallsoul may be seen with a hoe in his hand digging little channels across the road to turn the wash from his neighbor's farm on to his own meadow. His neighbor has a row of apple trees growing in a lot by the roadside, which if Mr. S. had not claimed all the land on his side of the turnpike, would have stood so far in as to render their fruit secure. As it is, however, their branches hang over the road. Now Mr. Smallsoul's pasture lies by this way, and he makes it a rule to get his cows out early never forgetting to drive them on the side of the road where the trees stand, and waiting patiently for them to eat the fruit which has fallen during the night.

Mr. Smallsoul never "trusts out" to the amount of a dollar, without good real estate security, and was never known to be so imprudent as to put his name on a subscription paper, though it is said he once paid his minister seventy-five cents! He always borrows the newspaper, and has no book in his library except the "Old Farmer's Almanac," and "Adams' Arithmetic."

Time would fail me to tell all the ways and means he devises for money-getting.—When we think of his success, it is a wonder that any body can live long in this world without growing rich! It certainly argues a defect somewhere, and we wish the Legislature would pass an act that all poor people should become rich at once. But the land is full of shiftless people, and we fear it always will be, spite of the brilliant example of the Smallsouls.

HOW WIND PRODUCES COLD.

Wind produces cold in several ways. The act of blowing implies the descent upon and motion over the earth, of colder air, to occupy the room of that which it displaces.—It also increases the evaporation of moisture from the earth, and thus conveys away considerable heat. This increased evaporation and the mixture of warm and cold air, usually produce a condensation of vapors in the atmosphere; hence the formation of clouds and the consequent detention of the heat brought by the rays of the sun. And whenever the air in motion is colder than the earth or any bodies with which it comes in contact, a portion of their heat is imparted to the air.

AN ADDRESS.

By R. E. HILLS, before the Sabbath School Association, and published by their request.

The Christian may be likened to an herb, a shrub, or tree, which has been taken from the rough uncultivated forest, where it was growing in all its wildness; and if bearing any fruit it must have been of a bitter and acrid character, entirely unfit for the use of man, and only good for the wild beasts that roam, and from thence transplanted into a well arranged, cultivated and beautiful town, orchard or garden.

And now, what would be expected of that herb, shrub or tree thus transplanted? Is it not that it shall bear much more excellent fruit, more beautiful flowers or foliage!—And thus fill its place and thereby keep up the symetry intended by *Him* who placed it there!

I suppose it was by deduction from such a principle, that your Committee of Arrangements having found me occupying the position that I do, have seen fit to appoint me to address you this evening.

Being thus pressed into the service I buckle the armor on, and to the battle come, well knowing that the final issue does not depend upon the result of the stone thrown from my sling; but should I even fail to make a successful blow, the great army will still press on until the victory will be won.

We all have a special responsibility in regard to the Christain training of the existing race of children.

How shall that duty be fulfilled?

The duty is that of educating the youth in christianity.

And first, It lies obviously on parents.—No Sunday School arrangements ever should, or ever did, keep any well disposed christian parent, from training his own children in the ways of religion. But with the simple statement of this fact, I leave the duty of Parents for others to urge.

But the duty lies also on the lay members of both sexes of every church and congregation. In the Sabbath School there is afforded an opportunity for every variety of talent and for exercising the gifts of every one, male or female, who is instructed, and is willing to instruct others.

And while it is true, that no instruction can be compared with the instruction of a parent, and especially of a pious mother.—Yet it is true that God has seen fit to bless the faithful labors of the Sabbath School Teachers.

But oh, how many there are in every town and neighborhood, who are totally negligent, and indifferent to the spiritual good of their children. To all such, the instructions of the Sabbath School are invaluable.

Instruction is a channel of conversion.—Truth must be in the mind before reflection. Though God does sometimes convert a soul in extraordinary ways, but not often.

Of Abraham, God said: "I know him, that he will command his children and household after him, and they shall keep the way of the Lord."

And God's commandment to Moses was, "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way."

In this God has most positively enjoined it on parents and others to instruct the youth to the end that they may know and keep the way of the Lord. And without this instruction, we cannot reasonably expect their conversion.

And where are the majority of our youth to get such instruction if not in the Sabbath School!

The moon moves in noiseless majesty thro' the starry heavens, yet her influence is felt, and her power manifested in controlling the mighty Ocean's waters.

So it is with the silent influence of the unpretending Sabbath School, wherever established its influence is felt, not only in forming individual character; but it gives thought, and tone to the whole neighborhood or village in which it is established.—And very often is the destiny of the individual determined by the first teaching of the Sabbath School.

The importance of making children see the ground of moral obligation and personal responsibility, while they are children, is founded in the fact of the indelibleness of early moral impressions.

It is often said, and may it not be true, that the future character of man or woman is generally fixed (in kind, if not in degree,) before the first ten years of their life has passed away.

Not that the grace of God may not convert a very bad man into a good man, but the heart thus regenerated will still be subject to the craving appetite, the lingering lusts, and groveling desires of his weak moral nature.

And as there are very many who receive no such instruction at home in their childhood, yet through the kindness and influence of friends, find their way into the Sabbath School, there alone do they receive those early impressions that may eventually lead them to Christ.

Sentiments as with a diamond point are here graven on the soul which neither time nor eternity can ever obliterate.

For proof of this fact recall your own early impressions. Are they obliterated? rather do they not grow stronger and stronger with the growth of your manhood!

How very important then, that we should exert all our energies, to store the youthful mind with the rich jewels gathered from that fountain of all knowledge, the Holy Scriptures.

Let the christian be slumbering at his post, not cultivating the field that is before him; will it not grow up with weeds!

Have no place where the youth of our town may obtain a knowledge of the "Pearl of Great Price," and their minds imbued with the only true wisdom, will not the evil one be at work storing their minds with all that is false and destructive to their souls!

The Bible never has been, nor can it ever be too attentively studied, and the obligations of the world to it, are beyond the power of pen or pencil of man or angels to describe. And there is reason to rejoice in every effort that is made to urge its study upon the youth of our land and upon the world.

And is there no encouragement in this work for the faithful Sabbath School Teacher. One there certainly is, and which perhaps is the greatest, a knowledge of the fact that they are using God's appointed means to accomplish God's revealed purposes.

A workman may be employed, on some part of an intricate machine, it may be a wheel, or a spring, or only a rivet. He fulfills his task with the assurance that if he can show its conformity to the directions given him, or the patern placed before him, he fully answers all that is required of him. But it may prove entirely useless, through the ignorance of the one who directed him, or if well designed, and rightly fitted, the mechanism of which it forms a part, may never be of any practical service, and may therefore be thrown aside for the rust to feed upon. But the humblest, faithful Sabbath School Teacher takes a position far above all such uncertainties. He has the promise of the unchangeable Jehovah that the word which he teaches shall not be without effect; "shall not return unto him void."

In the enumeration of the items of the Christian panoply, the Word of God is represented as the Sword of the Spirit.

We can hardly conceive how language could more forcibly and impressively describe the power and efficiency of the instrument which the Sabbath School Teacher employs in the prosecution of his work.

The expressed will of God is, that all men should come to a knowledge of that truth by which the soul is sanctified and saved. He has always honored his *revealed word* as the instrument of saving the souls of men.

And he has especially promised that by taking heed to it, the young shall cleanse their way.

Here then lies the power of the Sabbath School Teacher. In a faithful, truthful, and intelligible exhibition of the simplest truths contained in the sacred volume, to the mind of the pupil. Accompanied with earnest and humble prayer, that the promised blessing of its Divine Author may be upon it.

And now permit me to give a word of exhortation.

To Superintendents and those who have the care of Sabbath Schools; it is well to remember that character is made up entirely of small things. And further, those small things are gathered by the youthful mind, not by the hearing of the ear alone, but also by every action put forth by those whom they look upon for instruction.

Teacher, your position is an important one. A more noble employment than yours never engaged the heart of man. Its dignity is conceded by all who have investigated the subject. You have the charge of the mind at its forming period. The oak, while a sapling, may be bent at pleasure. The clay while soft is susceptible of almost any shape. The youthful mind thus taken while young and unfurnished, while memory is retentive, the heart tender and unprejudiced, the conscience untrameled, in your hands, may have its character formed on the eternal basis of Scripture truth.

Your position is like that of your pastor in kind if not in degree, you are for the time being the instructor and spiritual adviser of your little flock. And just in proportion to the faithfulness with which you sow and cultivate, may you expect to reap a harvest. Let no indifferent cause ever keep you from your place before your class at the opening of the school; no class can ever be benefited much by one, who for a trifling cause is frequently absent.

And let none esteem it a small thing to be engaged in this work—let us each ask ourselves the question, Lord what wilt thou have me to do! And if we have done that first thing, which is to submit our own will, affections, and purposes entirely to God, the answer comes back "*Go work in my vineyard.*"

[COMMUNICATED.]

In studying the diseases to which the human system is subject, has been to take as a basis the principles of pathology, and to reduce their treatment, local as well as general, to the recognized rules of modern therapeutics and science; but, above all, to divest the science of medicine of that shroud of quackery, medicinal as well as popular, with which it is encompassed.

Notwithstanding the remarks which we hear daily in society, or which we meet with in the the periodical and "manual" literature of the day, that the treatment of diseases, and especially those of the ear, is an opprobrium to medicine, since the days of Hippocrates the science of medicine has been on the advance, although there has, and still is, many bifurcations from the regular and true system, the science of medicine. "Oh! the people have always been cured by quackery and nostrum mongers," so both these causes may be added others that to a certain degree, serve to bias the public mind against the treatment of aurel diseases. In many cases there is either an unconsciousness of the insidious approach of deafness, or an unwillingness to admit even the possibility of such an occurrence; or again, there is an apathy to a greater or less degree, on the part of those affected with deafness, and a delay in seeking advice, which is scarcely credible, and if they conclude to apply for aid, it is to some old matron entirely ignorant of the anatomical structure of that organ, or perhaps to the seventh son of any family fortunate enough to have a seventh son; he by some is thought to have the power of erasing disease in an instant.

Some recommend to place one end of a green hickory stick exactly six feet in length in the fire then catch the sap as it escapes from the other end of the stick, and drop it into the ear, at the same time advising a little *black* wool to be retained in the meatus, in order to protect the organ from cold; to give, however, fair play to the latter remedy it should be prescribed in full, the wool should be procured from the left fore flank of a six year old black ram.

Every now and then we find a nostrum peddler, some carrying this and some that; they have one medicine calculated to remove every malady; open the eyes of the blind, unstop the deaf ears, allay fever, produce hair, etc., even some of the profession, I believe, have been soaped, but I don't wonder much, for an experiment only costing a few dollars, with a view of producing a lusty crop of hair on the scalp is a matter of little moment so far as pecuniary matters are concerned. The want of a thorough knowledge by the regular practitioner upon the subject of diseases are soon taken advantage of not only by the professed quack and nostrum monger but by the electrical, galvanic and magnetic doctors of the day, who correspond to the hydropaths, mesmerisers and atom doctors of the present day.

Cures almost equaling those of the Savior are being performed by them, while secret, but never failing acoustic drops, stimulating embrocations and the like, are palmed upon the public. And here, for a moment, let us digress a little to answer a question that is often propounded—why is it, one is often asked, that the Charlatan frequently succeeds better in practice than the honest practitioner. By the term success we do not mean professional success in his art, but pecuniary success in life and esteem among those with whom "money makes the man." Although we cannot always answer the question nor would the same explanation be applicable in every instance, we can, however, assert one fact which in a great measure contributes to the success of the imperic, and it is this, the response of his patients. Let any honest practitioner be called on to treat an urgent and alarmingly dangerous case, where insiduous death stands at the door, let him bring all the acquirments of long years of patient study and observation of disease, his anatomical and pathological knowledge, an eye practiced to disease and a head stored with sound, rational, scientific principles of his art, let him add to this the kindness of a friend, nay, often the benevolence of a benefactor, let him spend anxious days and sleepless nights, watching each turn of the disease on his patient, and administering to the wants that attend the bed of a lingering sickness, let him do all this, and finally the patient is restored to health and to his friends stands as we may say between the living and the dead, beckoning back the approaching king of terrors, and gives again to society a valuable life and to the trembling family their only earthly means of support—what is his reward? He is generally at least paid his fee, and the patient and his friends are generous enough to say they feel greatful to him for his kind attention.

Well this is very good. But compare this with a patient who imagines he is cured of an imaginary disease by a water doctor, an atom doctor, or some of the many we might name, is he not immediately converted into a partisan, does he not become a missionary for the nostrum monger, does he not go about from house to house detailing the miracle of his cure?

The skill of the Doctor; the horrors of the regular profession, and the great benefit conferred upon mankind by being converted into hydraulic machines; or expressing his surprise that people will go about their ordinary business, clothed and in their right minds like the man from whom the seven devils were cast out, instead of being wrapped in a wet sheet, or enjoying a sitz-bath for ten hours a day. While others will wait upon you specially, to beg and entreat you will not convert your poor stomach into an apothecary's shop by taking all that doctor gives you instead of procuring rest and ease to all your ills by just such an anodyne as would be formed by pouring one drop of laudanum into the Bosphorus, where it leaves the Euxine, and drink a thimbleful of the same water where it enters into the Mediterranean. But not content with these medical missionaries, abuse all regular practitioners, and often force (for humanity's sake, as they say,) the Charlatan upon the patient, who then trusts to his address for future fame and profit.

J. D.

After argument in the Common Pleas court yesterday on the motion for the court to reduce the amount of bail required of Mr. Gibson, Judge Bates fixed it at twenty thousand dollars, which is a reduction of ninety thousand from the amount first required.—Immediately thereupon Mr. Pennington, of Tiffin, and Col. Richard Nevins, of this city, stepped forward and voluntarily offered to go bail for the amount. Their names were regarded as sufficient. The bond was drawn up and signed, and the matter was ended. Mr. Gibson left the city this morning for his home. The decision of Judges Bates, gave satisfaction to gentleman of all parties here.—[Columbus Journal.

The Speech of Senator Wade, in the Senate, the other day, on the Kansas question, has excited the ire of the fire-eaters to an unusual degree. The Washington correspondent of the Richmond South says:

Mr. Sumner was chastised for milder insults than those conveyed in the remarks of the Senator from Ohio; even that big sneak, Wilson, has scarcely dared to risk his hide by such bold language; and your correspondent could not help wishing, as he witnessed the old Ohioan Freesoiler spouting and prancing through his speech, for the punishment of his body by the lash.

The Washington *Union* is daily denouncing Douglas, Stuart, Broderick & Co., as Apostates, and hands them over to the abolitionists. The Lecompton question it states—"The great test question not only of parties, but of the Constitution and the Union." It says of "the Democrats who have recently apostatized," that:

As to the Democratic party, these apostates are not with it or of it; because they lead the onslaught of the abolitionist against its policy and its men. The Democracy, who are receiving their malignant and virulent blows, have no option but to fight them as enemies. As to the Black Republican party, they seem to have as little hesitation in recognizing the true position of these men. They openly boast of them as co-laborers.

PACIFIC HOTEL CASE.—The investigation of this case in St. Louis has ended in the discharge of Taylor, accused of the arson, but it has given no clue to the manner in which the Hotel was fired. The mystery is great as ever, and though Taylor has been set at liberty, suspicion still rests upon him. French, the companion of Doane on the evening of the fire, was not examined, sickness having prevented his attendance before the justice who held the investigation. The substance of what would be his statement was satisfactorily learned, and it would not have been sufficient to hold Taylor. The vain boasts of Taylor led to his accusation, and he came near lying his neck into the halter of Judge Lynch if not of the criminal law.

The Louisville Democrat says of Lecompton:

"Let those who support it now make up their account to answer for it. It is a measure that can't be defended before the people of this country. It will be condemned, and the sooner abandoned the better. Kansas is not coming into the Union with the Lecompton Constitution; no matter what is done at Washington. It is an event that will not happen. If Congress must admit a State with the Constitution not before them, let them admit the State of Lecompton. It does not belong to the present Territory of Kansas. That place is making another Constitution to suit itself.

The desks in Congress are one great cause of long speeches, protracted sessions, and talk for Buncombe. The members sit comfortably in their seats, read the papers, write letters, frank documents, and adjourn. In the British Parliament there are no such conveniences. The members go to the House to attend to their parliementary duties, men who have nothing to say are not allowed to speak, and those who have anything to say are allowed to speak only to the purpose.

The Chairman of the Committee of the Whole of the House of Representatives, was, on Friday last, notified that there were forty members anxious to speak on "Lecomptom." A list of the names of those charged to the muzzle with speeches was handed him.

The Lecompton Defeat in the House.

In the House of Representatives on Thursday last, at one o'clock, the Senate Kansas Bill was taken up, and the Bill being read by its title, Mr. Giddings objected to its further reading, and under the rules of the House, the Speaker propounded the question: "Shall the Bill be rejected." The yeas and nays were ordered, and the result was as follows:

YEAS 95, nays 137.

Then the Senate Bill was read a second time and Mr. Montgomery offered his substitute. We have repeatedly given the points of the Montgomery Bill, but as they are important and "greatly disputed," we will again present them. The first section provides:

That the State of Kansas be, and is hereby, admitted into the Union on an equal footing with the original States in all respects whatever; but inasmuch as it is greatly disputed whether the constitution framed at Lecompton on the 7th day of November last, and now pending before Congress, was fairly made, or expressed the will of the people of Kansas, this admission of her into the Union as a State is here declared to be upon this fundamental condition precedent namely: that the said constitution instrument shall be first submitted to a vote of the people of Kansas, and assented to by them, or a majority of the voters, at an election to be held for the purpose; and as soon as such assent shall be given, and duly made known by a majority of the commissioners herein appointed to the President of the United States he shall announce the same by proclamation; and thereafter, and without any further proceedings on the part of Congress the admission of the said State of Kansas into the Union upon an equal footing with the original States, in all respects whatever shall be complete and absolute.

Section 2d provides for concurrent jurisdiction on the rivers bordering the State of Kansas. Section 3d makes provisions for the fairness and freedom of elections authorized by section 1st. In case a Constitutional Convention is called, the Lecompton Constitution being rejected by the people, it is provided:

When so assembled, the convention shall first determine, by a vote, whether it is the wish of the proposed State to be admitted into the Union at that time; and, if so, shall proceed to form a constitution and take all necessary steps for the establishment of a State govern, in conformity with the Federal constitution, subject to the approval and ratification of the people of the proposed State.

And the said convention shall accordingly provide for its submission to the vote of the people for approval or rejection; and if the majority of votes shall be given for the constitution so framed as aforesaid, the governor of the Territory shall within twenty days after the result is known, notify the President of the United States of the same. And thereupon the President shall announce the same by proclamation, and thereafter, and without any further proceedings whatever on the part of Congress, the admission of the said State of Kansas into the Union upon an equal footing with the original States in all respects whatever, shall be complete and absolute.

Section 4th opens by prescribing the qualification of electors thus:

All white male inhabitants of said Territory, over the age of twenty-one years who are legal voters under the laws of the Territory of Kansas, and none others, shall be allowed to vote; and this shall be the only qualification required to entitle the voter to the right of suffrage in said election.

The rest of the Bill is mere matter of detail, and was printed in full in Saturday's Commercial. After Mr. Montgomery's substitute had been read Mr. Quitman submitted as a substitute for the substitute of Mr. Montgomery, the Senate bill, *excluding therefrom the following language:*

And that nothing in this act shall be constructed to abridge or infringe any right of the people asserted in the Constitution of Kansas at all times to alter, reform, or abolish their form of government in such manner as they may think proper, Congress hereby disclaiming any authority to intervene or declare the construction of the Constitution of any State, except to say that it be republican in form, and not in conflict with the Constitution of the United States.

Stephens, of Georgia, had the floor, having yielded it to Montgomery and to Quit—now according to the Union report:

Mr. Marshall, of Kentucky, appealed to the gentleman from Georgia to permit him to amend the original bill, as it came from the Senate, by striking out the same clause inserted by the gentlemen from Mississppi.

Mr. Stephens said he could not yield the floor for that amendment.

Mr. Pendleton, of Ohio, remarking that it was the intention of the gentleman from Georgia to demand the previous question, inquired of the Chair whether, in case the previous question should be sustained, it would be in order to move an amendment to the substitute offered by Mr. Montgomery.

The Speaker replied that if the previous question was sustained the motion to amend would not be in order, and as that would be an amendment to the amendment in the third degree, it would not be in order if the previous question should be withdrawn or voted down.

Mr. Stephens said the original bill before them was the best that could be passed.—No other amendments being in order, he demanded the previous question.

Mr. Marshall (amid loud cries of "order") said he wanted the House to bear in mind that the gentlemen from Georgia refused to permit him to offer his amendment.

Mr. Pendleton, of O., appealed to the gentlemen from Georgia to give him the floor a moment in order that might state his amendment.

Mr. Stephens yielded.

Mr. Pendleton stated that his amendment was to strike out of the fourth section of the bill these words, "who are the legal voters under the laws of the Territory of Kansas." The substitute might prescribe qualifications for voters at the election held under it that would not be as far as those prescribed under the Lecompton Constitution. He asked the gentleman from Pennsylvania if he would be willing to accept the modification.

Mr. Montgomery refused.

The vote on Quitman's substitute, the naked Lecompton, was as follows: yeas 75, nays 160—as follows:

Yeas—Messrs. Atkins, Avery, Barksdale, Bocock, Bonham, Bowie, Boyce, Branch, Bryan, Burnett, Caskie, John B. Clark, Clay, Clemens, Clingman, Cobb, Burton Craige, Crawford, Curry, Reuben Davis, Dowdell, Edmundson, Elliott, Eustis, Faulkner, Garnett, Gartrell, Goode, Hawkins, Hill, Hopkins, Houston, Jackson Jenkins, Jewitt, Keitt, Jacob M. Kunkel, Lamar, Letcher, Lovejoy, McQueen, Mason, Maynard, Miles, Millson, Moore, Peyton, Phelps, Powell, Quitman, Reagan, Ruffin, Sandidge, Savage, Scales, Seward, Henry M. Shaw, Shorter, Singleton, William Smith, Stallworth, Stevenson, James A. Stewart, Talbot, Miles Taylor, Trippe, Watkins, Winslow, Augustus R. Wright, Woodson, John V. Wright and Zollicoffer—75.

Nays.—Messrs. Abbot, Adrain, Ahl, Anderson, Andrews, Arnold, Bennet, Billinghurst, Bingham, Bishop, Blair, Bliss, Breyton, Buffinton, Burlingame, Burns, Burroughs, Case, Campbell, Chaffee, Chapman, Ezra Clark, Clawson, Horace F. Clark, Clark B. Chochrene, John Cochrane, Cockerll, Colfax, Comins, Corning, Covode, Cox, Cragin, James Craig, Curtis, Damrell, Davidson, H. Winter Davis, John G. Davis, Timothy Davis of Massachusetts, Timothy Davis of Iowa, Dawes, Dean, Dewart, Dick, Dimmick, Dodd