

GLASGOW WEEKLY TIMES.

GREEN & SHIRLEY,

"ERROR CEASES TO BE DANGEROUS, WHEN REASON IS LEFT FREE TO COMBAT IT."—JEFFERSON.

EDITORS & PROPRIETORS.

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LAW NOTICE. JOHN B. CLARK & ANDREW J. HERNDON will continue to practice law in partnership, in all the courts of Howard county, except the County Court. All business entrusted to them will receive their united attention.

John B. Clark will continue to attend the several courts as heretofore.

Office on the public square, Fayette, Andrew J. Herndon can at all times be found at the County Clerk's office.

Fayette, October 19, 1848.—32

B. F. White, ATTORNEY AT LAW, C. HOLLTON, MISSOURI.

WILL give prompt attention to all business entrusted to him, in the Courts of Carroll and adjoining counties. oct19-32

L. D. BREWER, Attorney at Law, HUNTSVILLE, MO.

WILL attend to any business entrusted to him—in the second Judicial District. REFERENCES.

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James W. Harris, Commission and Forwarding Merchant, and Produce Dealer, WATER STREET, GLASGOW, MO.

A CARD.

THE undersigned having met with much better success in the Commission and Forwarding business than expected, would here take occasion to state to Shippers and the Public generally, that his arrangements for the next season are such, as to offer every facility that this point affords, for shipping Produce and Receiving Merchandise, and hopes to receive such patronage from those who are interested in shipping at this point, as he may merit. Respectfully, J. W. HARRIS. oct. 12.

NEW GROCERIES.

I have just received per steamer "Amelia," and "Maiden," a large addition to my former stock of Groceries, Liquors, &c., which completes my fall and winter supply, to which I would invite the attention of purchasers in need of articles in my line. My stock is larger and better assorted than any other in town, and will be offered at unusually low prices. JNO. D. PERRY.

Stoves! Stoves!

I beg leave to call the attention of the public to my large assortment of Parlor, Chamber and Cooking Stoves, comprising many varieties, all of which have been selected with care, and will be sold at very low prices and warranted. JNO. D. PERRY.

Mackerel.

10 KEGS fresh Mackerel.

6 KITS " " " packed this year, just received and for sale by JNO. D. PERRY.

Cotton Yarn.

25 BAGS Assorted Cotton Yarn, just received and for sale by JNO. D. PERRY.

Pickels.

2 DOZ Jars Fresh Pickels, assorted, just received and for sale by JNO. D. PERRY.

Loaf and Crushed Sugars.

30 BARRELS Loaf and Crushed Sugars.

2 BOXES Double refined Loaf " " just received and for sale by JNO. D. PERRY.

Cigars.

30,000 ASSORTED Cigars, just received and for sale by JNO. D. PERRY.

Negro Shoes.

3 CASES thick Brogan shoes, just received and for sale by JNO. D. PERRY.

Axes.

5 DOZ. Nason's Axes, just received and for sale by JNO. D. PERRY.

New Orleans Sugar.

11 HHDS. Prime New Orleans Sugar just received and for sale by J. D. PERRY.

Rio Coffee.

50 BAGS Prime Rio Coffee, just received and for sale by J. D. PERRY.

Nails.

70 KEGS "Missouri Iron" Nails just received and for sale by J. D. PERRY.

Confectionary.

15 boxes assorted candies

5 " " kisses

10 " " M R Raisins

2 bags Almonds, just received and for sale by JNO. D. PERRY.

Wagon Boxes.

36 Sets assorted sizes, for sale at Carroll's Corner. oct. 12.

From the Home Journal.

PRESENTIMENT.—By Miss F. A. FULLER.

My spirit trembled all to-day,
Disturbed by some uncertain ray—
Some transient light, that came and went,
As by a hovering angel sent;
An angel, with spread wings and bright,
That sparkled just beyond my sight;
Or some bright star, in cloudy veil,
That flashed anon, and then grew pale;
And music, too, I seemed to hear—
Mysterious, but most soft and clear.

I strove to think what this might be,
And swept the chords of memory;
But the sad lute responded not
To the one tone that I had forgot.
Yet the sweet visitant came still,
And touched my heart with sudden thrill,
But would not whisper me its name,
Though oft and o'er it came again;
The lovely token baffled still
All efforts of my wish and will.

But when I met thy fair, young face,
And held thy form in my embrace—
The light and music seemed to form
A something loving, breathing, warm:
I saw them in thy violet eyes,
And heard them in thy happy sighs,
And knew 'twas them that all the day
Had hunted me with tone and ray.
Oh! blest am I, that my dim dream
Could such a sweet prescience send!

'Tis blissful truth—for now I hold
Thy being in Love's tender fold,
And know thy soft arms round me twine,
And feel thy warm cheek pressed to mine—
And know that I am near to thee
In spirit and reality.
The trembling light that all the day
Troubled me with its wavy ring ray,
Now glids my spirit's restless wings,
In showers of starry quiverings.

From the Southern Literary Messenger for October.

THE WORKING MAN.

BY REV. R. W. BAILEY.

In the progress of society, and in a country like ours, there is one subject which deserves to be more fully presented and better understood. It is the WORKING MAN—his relative position in society—his responsibilities and duties.

By the working man, I mean one whose profession is fulfilled by physical labor, whose hard hand and lusty sinews show him of that race who were appointed to procure their bread by the sweat of their brow, and who fulfils his destiny; whose occupation is to till the ground for the means of life, or practice the arts.

There are other great subdivisions of society, but these are primordial. I am a working man, but not of this class. The physician, the lawyer, the divine, each may be devoted laboriously to his profession; the merchant, the factor, the clerk, magistrate, or legislator, each to his respective calling;—yet none of these, though all may be men of hard work, are men of the class here contemplated.

Most of the other occupations of life are factitious, incidental, contingent. The Farmer and Mechanic are provided for and appointed in nature, in the original constitution of society, interwoven with its elements and lying at its foundation. The natural position, therefore, of these professions is first in order, in dignity, in responsibility, in claims. When God created the earth, he placed man with a charge to "till it and to keep it." This appointment designates the first profession in the world—first in order; and suited to the wants, the constitution and happiness of man. Next in order, incidental and necessary to the successful cultivation of the soil, are the mechanic arts. As agriculture furnishes the necessary means of life, these contribute to its cultivation, luxury and sources of happiness.

We do not undervalue the other professions when we say they may be more easily dispensed with. Even the minister of religion, should his office cease, leaves to us still our Great High Priest; who has, once for all, offered up himself a sacrifice for sin; and having made atonement, has passed into the heavens, where He ever liveth to make intercession for us. The minister of religion performs only a ministerial office, a service rendered by divine prescription. The word of life is left us, though he be removed, and we are taught to come directly and each one for himself, to the Priest whose office is commensurate with the work of man's redemption, and who alone can make effectual atonement for sin. This office, therefore, first in dignity, and first in importance to the race as moral and immortal beings, may be merged in the office-work of Him, who has appointed it. Religion is a personal concern, and each must labor himself to obtain it.

The physician, too, exercises a secondary office. Were the healing art not made the

business of a certain profession, it would become a subject of common study. If all felt the importance of guarding against the causes of disease, how much might be prevented! And if all by force of circumstances, were made their own physicians, how rapidly would the knowledge of therapeutics be acquired and extended!

The lawyer is an expounder of the law,—yet sometimes in his zeal for a bad cause; the perverter of law, and the subverter of justice. In a simpler form of society, men settle their disputes by methods more direct and less expensive, by the laws of equity as adjudged by common sense, and a reference to common men—than whom none are better qualified to constitute a court of equity. This position is exemplified in all trials by jury, which is ever considered, and must be, the best safe-guard to justice. Every man could plead his own cause, the strongest argument for which is the truth in evidence, and a jury of independent common sense men are the best judges.

Let me not be understood as proposing modifications in society in argument with these suggestions. What may be practicable, may not be expedient—and the relative supremacy of one profession does not of course render the others useless.

Without further qualification of what I have said, I may claim assent to the principles asserted. And what I have said of some professions in relation to the farmer and mechanic may, I believe, be said of all others. The farmer and mechanic cannot be dispensed with. They are essential to the existence of the race in any form which elevates the condition of man above the barbarian and the savage.

Yet is evident that working men in society have not the influence which naturally belongs to them; nor do they occupy that position to which they are entitled. Whiskered impudence and dandy affectation of the gentleman take the precedence. Upstarts, whose lily hands and bleached blows give evidence that they have never fulfilled the command of their Creator to work and sweat for their bread, who have never provided for their own living, nor can earn a living for others, often take the reward,—in some important aspects, the highest reward in this life of human labor and effort,—the hands and hearts of the fair, while the hard-handed and whole-hearted, the laborious, economical, efficient farmer and mechanic are rejected and despised. We may attribute this, and sometimes rightly, to the false education of our daughters; but I am about to show that the cause lies deeper, and goes back to the education of the other sex.

There is nothing in man so much admired by discerning woman as manliness; the character which belongs to him, who has the power by nature to provide for, defend and protect her. Man then commends himself to her approval, when he fulfils the proper destiny of man, and appears in his appropriate character. She may be amused by the dandy, who can hand her politely through the streets and pick her nose-gays, slipped and shaven as from a bandbox. But when she is looking to a settlement in life—for a protector who can, if need be, take her on his shoulder and ford the stream, or provide for her at home, the foot that is shod for the mud, the hand that is hardened by industry, the sinews that are strengthened by labor, will naturally come into a very different estimate. The man of business is the man of worth. Where this is not the case, the state of society itself is fictitious and mothers are at fault.

Yet it is evident that in society, fictitious as it is to a great extent, the working man has not the position which belongs to him. Why is it? The answer is obvious. There must be something more in man than brute force to raise him to his proper position, and secure to him his proper influence in society. There must be intelligence and industry, which are, in their results, power and wealth.

"Knowledge," said Lord Bacon, "is power." "Time," said Franklin, "is money." These propositions, by two amongst the greatest men of our race, are full of wisdom, and embrace the concentrated instruction of volumes. These,—knowledge and industry,—the appropriate properties of man, must be added to his other qualities, to his upright form, his capacities and capabilities, in order to his proper influence and command. Give a man knowledge, and you give him power. Give him industry and you give him wealth, which again is power. These greatly advance if they do not perfect him in his power to influence and control others. No man without them, unless in a state of barbarism nearly related to the brute, has ever attained to great power, or held it long.

We may find them in each class of society the principal elements of its own elevation. If some have risen to unnatural heights, their knowledge and wealth have principally contributed to their false position. If other classes have been depressed and degraded below what belonged to them as men, their ignorance or poverty has done it.

Working men fail of their proper position in society for want of knowledge and industry to compete with other classes. Ignorance and poverty lead to vice. These, united, aid and exasperate each other and complete the degradation.

But is it necessarily so? The working man is not excluded from letters. So far from it—his occupations often require the use and practice of some of the highest principles in some of the most abstruse sciences. Geometry, in many of its principles, is necessary to the carpenter; chemistry to every man who works in the metals, and in many of its principles, to the agriculturist—and the grand doctrines of natural or mechanical philosophy, to every mechanic whose trade occupies him with machinery.

Yet because the time and terms of ordinary apprenticeship in the mechanic arts do not allow him to study at college and acquire the theory separate from the practice of his profession, popular prejudice and popular practice sometimes consign the laboring man to ignorance. This is wrong. The best advantages for studying principles are had in the practice of them. The theory is best acquired in the practice. It is the true inductive method—natural, convincing, above all rendering the instructions permanent in the mind.

Such are the advantages enjoyed by the mechanic for acquiring knowledge,—at least in some of the trades. In all, the mind is left free to think. It is even aided by the animation and vigor imparted by exercise and free perspiration.

Study—a habit of thinking, although on a separate subject from the labor in hand is in no way calculated—unless it degenerates into a form of absolute abstraction—to divert the mind from a proper attention to business. Indeed, to a limited extent, it certainly inspires the body to energy in labor.

That the hardest thinkers have been the hardest workers, is a fact which fully sustains this position. Let things take their proper course, and study be wedded, as it fits, to the mechanical trades, and parents who wish to educate their sons will bind them as apprentices rather than consign them to indolence and vice in a fashionable course.

Is this mere theory? Then it is only because men are false to themselves. Every mechanic and every working man has time to be a literary man; and if he possess but an ordinary capacity, with suitable application and mental discipline, he will become intelligent if not learned. A very few details will easily show this.

Let any farmer's boy, who can read and spell, and who has arrived at years of discretion, take in hand the small volume of Blake on the Physiology of Botany, and he will in a single year become acquainted with the whole subject: with the nature, analysis and habits of plants; their manner of growth; their disease with the means of prevention and cure; the composition, improvement and adaptation of soils; temperature and light; rotation of crops; the best manner of cultivation and improvement of plants; with the whole system of classification, nomenclature and analysis. Let him next spring take Mrs. Lincoln's Manual of Botany, and enter on the analysis of flowers, and he becomes a Botanist.

Let the apprentice to any trade that is employed in working metals, take a small volume called Jones' Conversations on Chemistry, and read successively twenty pages a day; and the whole volume, containing a pretty complete system of Chemistry, will be read in fifteen days. Then let him take the list of simple substances, with their sub-divisions, and while at his regular work, he will require but two or three days to commit them familiarly to memory. Let him then turn his attention to the imponderable agents, light heat and electricity, with which he is practically conversant every day, and in a few weeks he learns almost everything that is known to them by philosophers, illustrated by experiments, which fall under his daily observation. He may proceed successively to the metals, earths, alkalies, gases, chemical affinity, salts, crystallography, and the application of steam power to machinery—and not to say that a few months spent in this employment of his leisure hours, will greatly enlarge his range of thought and happi-

ness, we say confidently that in another year he is a Chemist.

Let the Carpenter's apprentice take Jones' Conversations on Natural Philosophy; and while he shoves the plane one day, he may learn the names and definitions of the general properties of matter. In the successive chapters of this small manual, as he goes to his work, let him take up the mechanical powers, and the laws of motion with their application to machinery and to the planetary system, and he will soon be a scientific mechanic. A few weeks more will suffice to take him through Pneumatics, Hydrostatics and Optics, and he is able to dispute with philosophers.

In the same way each of these may become acquainted with each of the sciences named, and all of them with every other branch of learning—and what may be done by these, may be done by any other and every other master and apprentice in every branch of business. I do not say that they will then know as much as the masters and professors of these several sciences, but they will know something worth having;—they will discipline their minds in the process of acquisitions, and make experiments and discoveries often in their respective occupations. A knowledge of about eight or nine minerals will soon enable an inquisitive mind to learn all the combinations in the science of mineralogy.—Geology is acquired with the same ease; and a comprehensive geographic survey of earth's surface is the work of but a glance of the eye. The nations in their respective ranks are soon marshalled in order and assigned to their relative locations; their manners, habits and character, arising to a great extent from climate, soil and natural relations, are deduced from those relations, with almost strict accuracy, without personal observation. Political government, statistical details, and more minute facts, are successively added to the enumeration, and the common day laborer becomes a geographer.

Elihu Burritt carried his Greek grammar in his hat when a blacksmith's apprentice. He now and then stole a glance at its contents before the iron was hot, and while he swung the sledge with his sinewy arms, he revolved the idea in his mind until it was welded upon his memory like steel upon steel. Any blacksmith's boy may do the same until he learns Greek and like Burritt, fifty languages besides. Whatever may be done by a blacksmith in this way, can be done also by a shoemaker, a saddler, a jeweller, a button-maker, a wagoner on the road, a day laborer, or any other man of common sense in any avocation of life.

The separation of literary and scientific pursuits from manual labor is unnatural and the popular sentiment that has sanctioned it is fraught with the greatest evils to intellectual advancement. The mind is as free to act on any subject of science in blacksmith, as in a closeted student. If not as advantageously placed for abstract investigations, it is under greater facilities for vigorous effort. Physical health conduces greatly, if it be not necessary, to energy and efficiency in mental action. The "mens sana in corpore sano" can be expected only where regular labor, daily labor, secures the corpus sanum by the systematic use of nature's sanative, hard work.—The physical ills that flesh is heir to, can be prevented only by this appliance against man's universal disposition to laziness.

So far then from the doctrine that labor unfits a man for study, the union of labor and study is natural and those only should be classed among the ignorant who are not obliged to work. I do not mean to say that there may not be literary men by profession, who are under no necessity of devoting themselves to manual labor, whose attention to the duties of several learned professions creates a sort of necessity that they should be closeted students. Yet while certain professions may demand this exclusive devotion of time and talent, I say, the laborer possesses for vigorous mental action, and he should be a student as well as a workman in his trade of art.

Called by business into the shop of an engraver in New York, I found the artist with his apprentices earnestly occupied each at his plate, while one in the centre was reading aloud from a useful book. He told me this was his daily practice, and he found it beneficial in all respects. The practice of many mechanic arts will admit of the same plan of improvement. Moreover, all have their evenings, which must be spent somewhere and in something.—Let them be diligently employed in gathering intellectual treasure, and the industrious mechanic will soon outstrip the slothful student in mental acquisition.

The efforts at improvement now suggested will require some resolution, labor and perseverance. But these are requirements for success in every thing. With them, any man of common capacity may be intellectual and learned. Let it be tried. Let one year of assiduous application be pursued on the plan proposed, and the result of the experiment will astonish the most skeptical. "Nulla dies sine linea"—let no day pass without one line at least—and the year will present an aggregate worth of record.

I have said time is money. It is so when industriously employed. This money is power in the hands of the possessor. It is certainly true, that a state of independence is secured with more certainty, and more generally by farmers and mechanics, than by any other class of men. If speculators, who often lose all, do sometimes secure great fortunes, the patient and industrious mechanic, in all cases, has the moral certainty of that which is much better—a competency—all he enjoys, an independence which raises him above want, while he occupies a place below envy. He has the prayer of the Agur—"neither poverty nor riches"—the golden mean—the temperate zone of social life exempt from burning heat and frigid cold of the extremes on either side. The hard-working man, therefore who is studious and industrious, arrives with all moral certainty at the two great sources and means of power—knowledge and wealth. Franklin practised on these principles, and he rose from a poor printer's boy to one of the most learned, and personally, one of the most powerful of men. The natural occupations of men are the safest both to pecuniary profits and to morals. Of all who engage in this country in mercantile profits, it is estimated that seven-eighths at least are unsuccessful. Statements entitled to confidence have shown that a like proportion of young men, who engage as clerks in some of our large cities, made shipwreck of their moral characters. If this estimate should seem to exaggerate the truth; yet none will deny that facts would show a fearful approximation to such a result. This is enough to prove the employments of agriculture and the mechanic arts serve to secure that quietude and mental calmness favorable to successful effort.

It is the wise saying of a wise man, that "the objection to gaming that it circulates money without any intermediate labor or industry." This brings to view a comprehensive principle. Generally, the same objection obtains to the gaming, or circulation of money in any other way, without intermediate labor or industry. Speculation may be successful; but the money acquired not being the result of labor, will be less valuable either to the public or the possessor. And whenever by fraud, or even by bargain, money is wrung from the necessities of another without a proper equivalent, the moral sense of the oppressing party receives a shock, and he loses with himself more in character than he gains in capital. Labor without profit is often better than profit without labor. Labor is suited to the moral as well as the physical constitution of man, it is necessary to his moral as well as to his physical health. Without it, he will either be a savage despising accumulation, or a sucker on the vitals of society, fattening on the lifeblood of others, and dull with plethora, while the victims of his sordid gluttony are fainting with famine.

That man is wise, and regards the physical constitution of his nature, who earns his own bread by his own labor; personal, if not manual labor. He is unwise and disregards all experience and all history, who trains his sons to rely on the results of his labors or estate, which may be soon squandered in the practice of idle and expensive habits, and leave them doubly poor by contrast and a false education. Revelation in God's word accords with revelation in his works. Both appoint and require that man shall procure his bread by the sweat of his brow. The man who contradicts either fights against God, and finds his proper punishment promptly rendered. Lassitude, ennu, and insanity, or dissipation, follow in rapid succession.

We think, naturally and of necessity. It is surprising how much may be acquired by directing this thought to some concentrated, consecutive course of investigation. If we attempt one thing at a time, and always something, by single steps we pass over distances and surmount difficulties which might well frighten bold men in the aggregate. The fable of the snail that outstripped the hare is full of sound instruction. It is not by fitful leaps, but by steady persevering labor that men are commonly made great either in wealth or intellect. The mechanic that is always in his shop will be easily found by those who are seeking his services. If he is always at work, he will

Concluded on Fourth Page.