Glasgow Weekly Times.

CLARK H. GREEN: "ERROR CEASES TO BE DANGEROUS, WHEN REASON IS LEFT FREE TO COMBAT IT."—Jefferson. EDITOR & PROPRIETOR.

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The greatest remedy ever discovered for almost all complaints requiring an external application, either in man or beast. In the short length of time it has been introduced to the people of the United States, it has gained a reputation unequalled by any other medicine in the known world. Why is it? The answer is plain—because no medicine of the kind has ever been put before the public so *deserving* of the rich laurels it has acquired; and it will continue to gain friends as long as it performs the most extraordinary cures of various descriptions, after the doctors and all other remedies had failed. We do not only *say* that the genuine H. G. Farrell's Arabian Liniment *can* and *does* perform cures which *no other medicine can do*, but you have certificates here of what it *has done*.

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The celebrated Doctor JAYNE, whose reputation as a benefactor to mankind extends over the whole world, reports that a lady of one of the first families in Philadelphia had been confined to her bed *fourteen years with Rheumatism*, and was *cured* by H. G. Farrell's Arabian Liniment. He also says—"Your Liniment is going rapidly; send me a supply immediately by Leeche's fast line."

My daughter, when 6 months old, was taken with a swelling in the tonsils, which grew larger and larger, till when 6 years old she had great difficulty in swallowing her food. Every night watch was kept, fearing she would suffocate. The best doctors attended her, but could give no relief. I took her to the most eminent doctors in the east, they said there was no help for her but to outgrow it. With a sad heart I returned home with her, when she became so much worse that the doctors had to be called in again; they decided that the tonsils must be cut off, as the only means of giving relief. My wife would not consent to this, and she determined to try your liniment, which gave relief the very first application, and by a continued use she entirely recovered. She is now 10 years old, and fleshy and healthy as could be desired.—Your Liniment is also the best in use for bruises, sprains, cuts, burns, headache, &c. and it will remove the most severe pain in a few moments. It also cured caked udder in my cow in a few days. GEO. FORD.

Peoria, March 29, 1849.

Mr. H. G. Farrell—Your Arabian Liniment is the greatest medicine in the world for horse flesh. I had a mare about to foal, when she became so helpless that she could not rise from the ground; she was in this way for several days, when with 7 others, I succeeded in raising her up, which was the only way it could be done, when I commenced the use of your excellent liniment, rubbed in well over the loins, and astonishing as it may appear, before I used up a bottle of the dollar size, she was able to get up and walk herself. I would not have given ten dollars for her before, and many advised me to shoot her to get her out of misery; she is now one of my best mares. I suppose it was a strain in the loins. L. W. HUNT.

Peoria, Ill. July 2, 1849.

Look Out For Counterfeits!

As they are in circulation. The true and only genuine H. G. Farrell's Arabian Liniment always reads with the H. G. his initials, before Farrell's, thus, "H. G. Farrell's Arabian Liniment," and his signature is also on the label of the bottle, and these words are blown in the glass bottle, "H. G. Farrell's Liniment, Peoria." Do not touch any other and look well before you purchase, or you will get imposed upon.

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December 5, 1850.—tMch7.

AYERS'

CHERRY PECTORAL for the cure of Coughs, Colds, Influenza, Hoarseness, Croup, Whooping Cough, Bronchitis, Incipient Consumption. For sale at the Drug & Book Store of DIGGES & Co. only agents for Glasgow

THE TIMES

For the Times.

"A Good Enough Whig for him."

Mr. Editor:—Of course your Whig readers have seen Mr. Geyer's letter to Mr. Broadhead, and now know that the Whig Senator from Missouri makes no Test on the Power of Congress over Slavery in the Territories—never inquires at the polls, the opinions of a Whig candidate upon the question—votes for whigs that he knows admit the power—would have voted for John G. Miller *against the field*, if he had resided in this county last election—and thinks Mr. Clay (who has always conceded the power) is "a good enough Whig for him."

All this is plainly set down in the letter, and the letter is expressly written for publication, so that all who run may read—and all who read may understand. So far, there is no difficulty; it is all plain enough—but yet some things have occurred to us on reading the letter to which we wish to call your attention.

It must be admitted, without intending any disrespect to any one, that as soon as the Senatorial Election was accomplished, Gen. Clark, one of our Representatives, began to cackle, like a young pullet, that had just laid her first egg, and through his peculiar friends, to spread it abroad through the community, that the doctrine he had advanced last summer, and for which he had been so rudely assailed by the old Federal Whigs, as he called those with whom he had been acting politically all his life, was True Whig Doctrine—was approved by the great mass of the Whig Members at Jefferson City—and had finally triumphed, most signally in the election of Geyer to the United States Senate—and that those who differed from him, were now marked, and indelibly branded as "*free soilers*," as he was pleased to call them.

Surely, Mr. Editor, here is some mistake, and we look to you for the explanation—for Geyer tells us in his letter, that *this is not Whig Doctrine* and *never was*—that a man may be "*a good enough whig*," who actually believes Congress possesses this terrible power—and yet Clark says Geyer is the very man *he* picked out for the Senate—*he* put him in nomination—*he* stood by him during forty long ballotings—and, if the whole truth is must be told, *he*, as *he* and his particular friends, very modestly assure us, was mainly instrumental in securing Geyer's election. It seems therefore, Geyer is "a good enough whig" for Clark, but John G. Miller was not, (Green was his whig candidate for Congress) nor is Mr. Clay—yet Clay and Miller are "good enough whigs" for Geyer—Geyer *wants no better whigs than either*—Geyer has supported Clay, all his life, and would have *voted for Miller against the field* if he had only lived last summer when Clark lived. Pray, Mr. Editor, explain—we are in sore perplexity on this subject.

Up the Creeks.

Chancellor Walworth, of New York, has recently published a letter, in which he takes high ground in favor of a strict and rigid enforcement of the Fugitive Slave act. The moral weight of such a man must exert a wholsome influence over the fanatical tendencies of the Empire State, and ultimately bring her people to a sense of duty.

☞It is a vulgar notion that politeness is only required towards superiors. But the truth is, that every man ought to regard his fellow man, or friend, as his superior, and treat him accordingly. Such feeling the real gentleman always has. "Let each esteem others better than himself," says an Apostle. This is the very soul of good manners.

GEMS OF THOUGHT.

He who yields himself to vice, must inevitably suffer.

Incessant talkers generally exhaust their fund of knowledge sooner than they are aware.

Duty, faithfully performed, opens the mind to truth.

Religious opinions and religious feelings form a highly important part of the medical character.

From the Intelligencer, 20th ult.

LETTER FROM MR. GEYER.

It is well known that many of the whigs who voted for Mr. Geyer at the Senatorial election, differed from him on the question of the constitutional power of Congress over the subject of slavery in the territories. They voted for him with a full knowledge of his opinions, and in doing so, acted upon the assumption that this question was not, and ought not to be made a test amongst Whigs. We have, throughout, maintained that no such test was recognized by the Whig party; and, from the following letter, addressed by Mr. Geyer, to the editor of this paper, now at Jefferson City, it will appear that he fully concurs in this view. We bespeak for the letter a careful perusal by every whig in the State.

St. Louis, Feb. 7th, 1851.

Hon. J. B. Crockett—*Dear Sir:*—I learned this morning, with much amazement and no little mortification, that there are persons at Jefferson who entertain, or at least express the opinion, that I have presumed to lay down a new platform for the whigs, or to construct one for a new party, in which my expressed opinion on the power of Congress in respect to slavery is to be made the test of orthodoxy. I desire to correct them promptly.

My opinion on the question of power over the territories was formed during the debate on the Missouri question in 1819—has been entertained ever since, and is not likely now to be changed. I never supposed, however that it was or ought to be made a party question, or that an opinion either way was regarded as a test, by either of the great political parties of the country. I think I may say confidently, that it never was so understood in any one of the many warm contests between the Whig and Democratic parties since their first organization. There are many whigs and Democrats who entertain the opinions avowed by me, and I believe still a greater number of each party who hold the opposite in respect to the disputed power.

Although I cannot but think that it would have been better for the peace of the country, if the opinion against the authority of Congress over the subject had been more generally entertained, I have never made it a test in any vote I have given since the formation of our State Constitution, and now regarding the question of power as no longer of practical importance, as a political question, an attempt to form a new party or re-organize an old one, by such tests, would, in my view of it, be an act of folly, which I think I am incapable of committing.

You well remember, that during last summer, when it was reported that such a test had been proposed, or acted on by some, I wrote and published my views on the subject, in an address to the whigs; and, although I did not subscribe my proper name to it, you and I knew that there was no attempt or design to conceal it; on the contrary, you (with my knowledge and consent) took some pains to have the article republished elsewhere in the State, and to have the name of the writer generally known. The view I expressed in that paper I still entertain, and I cannot allow the mistakes or wishes of others to place me in any other position.

Those who urged me to become a candidate for the Senate, knew well my opinions on the slavery question in all its aspects, and that I could not permit my name to be presented to the Whig members, unaccompanied by a declaration of my view of the constitutional question, which had been mooted during the summer, and in respect to which, I knew many of them held opinions opposite to my own. In accordance with this expressed determination, I availed myself of the first suitable occasion to express my opinion in writing—not as a test of Whig orthodoxy, but as an avowal of my own opinion, in my own words, due to all the members, and especially to those who dissented from my view, and might be disposed to prefer a candidate of their own opinion.

Although I believe that every whig member understood my position perfectly, before I was nominated, I certainly never imagined that the nomination, or the generous support, I subsequently received, was to be, or could be, regarded as an endorsement of my opinion on the constitutional power of Congress. I knew, or at least thought I knew better. I have always looked upon the action of the whig members throughout, as a gratifying evidence of their concurrence in the sentiment, that an opinion either way on the question of power, was not and ought not to be made a test of orthodoxy in the Whig party. If a whig of an opposite opinion on that question had been the nominee, I should have hoped, and would have expected, the same unanimity on his support, and it would never have occurred to me that those who think as I do, could have been understood to have surrendered their opinions by voting for him.

There were democrats, it is true, whose votes were given for me, exclusively on account of my opinions, on questions outside of the Whig platform, but not inconsistent with it, and I infer that they would not have voted for any Whig of opposite opinions on these questions. But if I understand the overture by that division to which they belong, for re-union with the other division, there was no demand of a confession of faith in respect to the matter of constitutional law, corresponding with that which was deemed indispensable in a Whig. This is by no means exceptionable, but it serves to show that an opinion either way on the question of power, is not a test of Democracy. Indeed I believe that there are a number of that division called Anties, who concede the power, there may be some of them, for aught I know, in the Legislature. At all events, I think the proposition for re union without reference to the constitutional question, was in harmony with the platform of the party, which, as I understand it, presents so much test of orthodoxy. I mention this only to show that the introduction of such test among us, would be without example in the other party.

Having disclaimed any intention to present a platform or test of orthodoxy for any party, old or new, and vindicated, as I think my own views, I have only to add that if any attempt to prescribe a new test is in contemplation by others, it can receive no support or countenance from me.—While I adhere to my own opinions, ready on all suitable occasions to uphold them, I will not aid or abet in any organization upon a new test, which shall unwhig those who differ from me on the constitutional question, and will resist to the last every attempt to proscribe those who concur with me, on account of their opinion.

Your friend, &c.
H. S. GEYER.

TRUTH.

The power of truth is irresistible.—We may run from it, but we cannot fight successfully against it. No one by resistance ever made the truth, false. It is possible to resist the truth, or rather to turn aside from its influence, but it ever remains the truth still.—Like God, the truth is eternal and unchangeable. When truth is permitted to exert its hallowed power upon us, it is sure to benefit us, but when we strive to push it from us, we lose by the effort. Light is light; a man may close his eyes, or shut himself up in darkness, but all around him and in his hiding place, the light is still shining. Those who desire not to "walk in the light," are workers of evil; while those who wish to be governed by the truth seek it, earnestly and continually, that they may be thus governed. It is a bad sign to see men striving to get away from the truth, from whatever motive; "honesty is the best policy;" and we love to have all come to the light that, "their deeds may be made manifest whether they are good or evil." Men who know they are doing wrong think to hide by feigning ignorance, or making apologies, or excusing themselves, or by other subterfuges of hipocrisy; but if they would let the truth have its way, they would soon be ashamed of themselves, and be led to abandon their evil way. The world is blessed with the word of truth, as with the light of the sun; but how are they wedded to error, and *will* cling to their idols! They seem to think the truth will suffer by their delinquency. Not so. It must increase, but they will be sure to decrease. However they may think on the subject, the friends, advocates, and lovers of truth will come off "more than conquerors" in the end. "Truth must prevail."—*Col. Fountain.*

South Carolina.—Matters seem to be getting worse in the Palmetto State. The advocates of secession are more clamorous than ever for that measure, and an election for delegates to the State Convention is soon to be held.—In Charleston and the neighboring districts candidates have been nominated. The annexed letter of Bishop Capers on the all engrossing subject will be a matter of serious consideration to the secessionists, and it presents a few facts of more weight than the millions of "squibs" that have been fired at them for some time past:

From the Charleston Mercury.

TO MY FELLOW CITIZENS OF SOUTH CAROLINA.

I take the liberty of addressing you, through the newspapers, on a subject of a different character from what has hitherto employed me, and I do so the more readily, as my life guaranties my sincerity—and, on your part, personal good will. It is the first time I have ever felt it my duty to express publicly an opinion on any matter of State policy. Once, indeed, during the extreme excitement which prevailed in Charleston, on the subject of nullifying a law of Congress, I met with the clergy of the city apart, at the instance of some venerable citizens, to consider whether there was any thing which we might possibly do, in our sacred character, to promote peace. But it resulted in nothing; we found nothing in our power, but our prayers for the people. Ministers of religion have little to do, at any time, with matters of the State, more than to pray for God's guidance and blessing on the people. Nevertheless, ministers are men—are citizens; and it may be expedient, once in a life of three score years and more, for a minister to appear in his character as a citizen, and not as a minister. Suffer me then, for this one time, to assert my citizenship, and commune with you, freely, on the state of public affairs. I am a citizen—a son of a citizen—born on the soil of South Carolina, not long after it had been won, in print, by the sword of my father.

After an absence of about five months, on my sacred duties, in Tennessee, Mississippi, Louisiana, Alabama, and Georgia, I cannot express how painfully it has shocked me to be told, on my return home, that the great State measures now on foot, look solely to secession from the United States, by this State alone; that the Convention shortly to be held is in order to this; and that the only question to be open there is one of time; whether to secede at once, or wait the issue of the Southern Congress, and then secede.

To secede at once, or at a future time, alone, must be to secede from the Southern States no less than from the Northern. It must be a putting of the other Southern states in fault—a sort of branding them as deficient in knowledge, or courage, or patriotism, or all these together. They are involved in all respects as we are, touching the injustice of the late acts of Congress.—We may not hold ourselves wiser nor better than they are, but as equals only; and they are many, while we are comparatively few. And what, in such circumstances, will be the probable judgment of mankind, respecting our action, should we secede?

If I may place any reliance on what has come under my observation, during my long journey through five of the principal Southern States, it is not probable that a Southern Congress, representing the Southern people, can be had, that it would do much, if any thing, more than the Georgia Convention did. As to secession, I have no doubt that three-fourths of the people would oppose it at the present time.—The reason of this opposition, I have understood to be, that they do not consider the acts of Congress to be a violation of the constitution, and, in their opinion, nothing less should justify secession. I understand it to be the opinion of our people of South Carolina, that Congress has violated the constitution. At most, then it is a mooted point, and not a settled fact; we entertaining one view of it, while a majority of the wise and virtuous of other States, greatly outnumbering us, hold the opposite. Do we owe them nothing? Is it not even due to our own self-respect to review the matter?—Surely, we should know that we are right, beyond dispute, before we should proceed to a final act of the most fearful import.

And ought we not to consider consequences? Patriotism demands not of us to run madly on to our country's ruin; and secession, by our State alone must prove ruinous. What though no hostile army might invade our soil, the United States must and will oppose us. Charleston will be shut out from the rest of the world, her commerce perish, her merchants leave her in despair; while from her very suburbs our rice and cotton shall be carried to Savannah and Augusta for a market. Even now the rivalry of Savannah is not to be contemned, but let our State secede from the Union, and Charleston must become a desolation.

Nor will the blight fall on Charleston only, but on all the State; while our taxes increased seven fold, and the heat of the present agitation cooling off our very leaders, if they should prove too proud to be found knocking at the door of the Union for admission, shall join the many thousands of our poverty stricken people in their flight from their ruined homes to more favored parts. Can patriotism demand the sacrifice of the State! No, never.

Let us then fellow-citizens, review our ground. If a Convention we must have, let it not be a Convention of boys and half made men, but of the wise and sober minded. There is no battle to be fought for glory, by secession, but a fearful struggle with poverty and high taxes, hard times, without hope of improvement, and great sore humiliation. And may God grant us deliverance.

WILLIAM CAPERS.

Charleston, Feb. 6, 1851.

HOW TO MAKE A FORTUNE.

Take earnestly hold of life, as capacitated for, and destined to a high and noble purpose. Study closely the mind's bent for a labor or profession. Adopt it early, and pursue it steadily, never looking back to the turned furrow, but forward to the new ground, that ever remains to be broken. Means and ways are abundant to every man's success, if will and action are rightly adapted to them. Our rich men and our great men, have carved their paths to fortune and fame by this eternal principle—a principle, that cannot fail to reward its votary, if it be resolutely pursued. To sigh or repine over lack of inheritance, is unmanly.—Every man should strive to be a creator, instead of inheritor. He should bequeath instead of borrow. The human race, in this respect want dignity and discipline. It prefers to wield the sword of valorous forefathers, to forging its own weapons. This is a mean and ignoble spirit. Let every man be conscious of the God in him, and the providence over him, and fight his own battles with his own good lance. Let him feel that it is better to earn a crust than to inherit coffers of gold. The spirit of self-nobility, once learned, and every man will discover within himself, under God, the elements and capacities of wealth. He will be rich, inestimably rich, in self resources, and can lift his face proudly to meet the noblest among men.—*New York Sun.*

A schoolmaster being called on for a toast, gave—"the fair pupils of America—may they *add* virtue to beauty, *subtract* envy from friendship, *multiply* amiable accomplishments by sweetness of temper, *divide* them by sociability and economy, and *reduce* scandal to its lowest denomination."

EDUCATION.

The following instructions were given by a wise parent to the tutor of his son:

"I value the instilling of a single principle of goodness or honor into the mind of my dear child, beyond all the wealth that the Indies can remit.

"First be it your care to instruct him in morality; and let the law precede the gospel—for such was the education which God appointed for the world. Give him, by familiar and historical instances, an early impression of the shortness of human life, and of the nature of the world in which he is placed. Let him learn, from this day forward, to distinguish been natural and imaginary wants; and that nothing is estimable, or ought to be desirable, but so far as it is necessary or useful to man. Instruct my darling, daily and hourly, if possible, in a preference of manners and things which bear an intrinsic value, to those which receive their value and currency from the arbitrary and fickle stamp of fashion.—Show him, also, that the same toils and sufferings, the same poverty and pain from which people now fly as from a plague, were once the desire of heroes and the fashion of nations; and that thousands of patriots, of captains and philosophers, through a love of their country or of glory, of applause during life or distinction after death, have rejected wealth and pleasure, embraced want and hardship, and suffered more from a voluntary mortification and self-denial than our church seems to require in these days, for the conquest of a sensual world into which we are fallen, and for enticing us to a crown in the kingdom of eternity."

How the Boy knew his Father.—At a Justice's court, in the Green Mountain State, some years ago, the following amusing incident occurred. It was related to us by one of the attorneys present on the occasion.

A very ill-natured person was concerned in a street brawl, one dark night, and got a blow from somebody, which resulted in a black eye and a suit for assault and battery. In the course of the trial, a son of the plaintiff was called to the witness stand—a "regular chip of the old block"—about fourteen years of age. The boy testified to some knowledge of the affray, but couldn't give many particulars as the night was an exceedingly dark one. Now, sir, said the cross examining attorney, "will you venture to swear that your father was there at all:

"Yes, sir, I *know* he was there.

"But you say you didn't see him, nor hear him speak; how, then, do you know he was present?

Why, I'll tell you; just as I came out of the gate, I heard Joe Smith, the defendant, holler out: There goes the old devil, and I know he meant dad"—*Boston Post.*

CURIOSITIES.

The children immediately drew up demurely by her side, and moved along as gravely as mutes at a funeral.

We saw a man out in the rain yesterday without his umbrella. He said the only one he had was new, and he wasn't a going to soil it by getting it wet! A prudent man.

Peter says it's all a folly to tell a man that he must not *enlarge* his debts when the poor fellow is doing all he can to *contract* them.

A client once burst into a flood of tears, after he had heard the statement of his counsel, exclaiming: "I did not think I had suffered half so much till I heard it this day."

A wise man, as well as witty, was Theodore Hook, when he told the alderman who had already surfeited him, and yet pressed him to partake of still another course, 'I thank you; but if it's the same to you, I'll take the rest in money.'

A Lady found some difficulty in making a couple of children walk home from church in a becoming manner, and said to them:

"If you behave so, see if you don't have to take some Castor oil as soon as you get home. Now take my word for it, just as sure as you are alive."