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ONE DOLLAR PER ANNUM, INVARIABLY IN ADVANCE.

"REGARDLESS OF DENUNCIATION FROM ANY QUARTER."

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TOWANDA:

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Political Charlatany—Its Causes and Consequences.

We have again and again maintained that the principle of the Kansas bill furnishes the only sure and practical solution of the slavery question. To make this solution final and conclusive, the people must pass judgment on the question in the Presidential contest of 1860. For that contest where will New York stand? We are daily told by our contemporaries of that state, that the New-York democracy is a unit on the doctrine of popular self-government in the territories, as declared in the Kansas law; and we really believe that there is no substantial difference in principle on this subject in the democratic party of New-York. But, however true this may be, it is impossible to discover any development in the various movements of politicians in that state calculated to inspire the democrats in other states with any very strong hopes of witnessing a speedy and effective union of our party in New-York. That this union, however, will really take place, we cannot doubt; and we are strongly impressed with the hope that it will take place upon the great issue of a faithful adherence to the principles of the Kansas bill in the Presidential contest of 1860.—*Bradford Union.*

To those who are believers in the infallibility of the government organ at Washington, as well as to those who are in a state of anxious solicitude for the perpetuity of the Union, the movement of the "question" must afford unbounded satisfaction. As we do not belong to either of these classes, we are free to confess ourselves as no wise jubilant over the reiterated proclamations of the discovery of this alleged specific for a disease which, in our view, is daily becoming more wide-spread, and which now threatens to oversweep all barriers of party-organization. We are the more incredulous because we have seen the same hopeful empirics equally positive in regard to other measures from which the same happy results were to flow, as those now predicted on the Kansas bill.

We remember distinctly the exultant tones in which the "Compromise measures" were ushered to the world as a "finality" of the slavery question—as the true and only specific which was to render forever innocuous the virus of "abolitionism"—as a complete and perfect application of the vexed subject, by which the South was to stand with unflinching fidelity, and to which the North was to submit with unflinching patriotism. And we confess that when we saw the national conventions of both parties solemnly resolve in favor of the inviolability of those laws, and as solemnly eschew all agitation, "in Congress and out of it," of the slavery issue, we were not without hope that a status had been reached in which the two sections of the country were again to shake hands in fraternal amity—the one to cease aggression and the other agitation.

When, in addition to these avowals, we saw a President elected whose youth and manhood had been nurtured amid the free institutions and bearing air of democratic New-Hampshire—when we heard him announce, in emphatic tones, his determination to resist sectional strife, and to prevent the renewal of an agitation fraught with danger to the perpetuity of the Union—we were almost forced into the conclusion that the bitter waves of faction were to be hushed into silence, and the relentless scourge of slavery to be stayed in its further progress.

To the attainment of a consummation so desirable, this journal lent its cordial co-operation. We endeavored, as far as practicable, to allay the ill-feeling attendant upon the enforcement of the Fugitive Slave law, and to deemed several of its provisions as unnecessarily harsh, and others of questionable constitutionality, we encouraged resistance to its execution, and advocated acquiescence in the proposed settlement of this vexed and perplexing question. In the same spirit, the Democratic State Convention adopted as its own the platform laid down by the National Convention, of which the following resolutions constituted a most prominent part:—

Resolved, That Congress has no power under the constitution to interfere with or control the domestic institutions of the several states, and that such states are the sole and proper judges of every thing appertaining to their own affairs, not prohibited by the constitution; that all acts of abolitionists or others, made to induce Congress to interfere with questions of slavery, or to take incipient steps in relation thereto, are calculated to lead to the increasing and dangerous course of secession, and that all such efforts have an inevitable tendency to diminish the happiness of the people, and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend of our political institutions.

Resolved, That the foregoing proposition covers, and is intended to embrace the whole subject of slavery agitation in Congress, and therefore the democratic party of the Union, standing on this national platform, will abide by and adhere to a faithful execution of the acts known as the Compromise measures, settled by the last Congress—*and* for reclaiming fugitives from service or labor in-cluded; which act being designed to carry out an express provision of the constitution, cannot with fidelity thereto be repealed, or so changed as to destroy or impair its effect.

Resolved, That the democratic party will resist all attempts to amend the constitution, or out of it, the agitation of the slavery question, under whatever shape or color the attempt may be made.

To these resolutions the democracy of New-York proved faithful and true; and had the same fidelity been maintained by Congress and the administration at Washington, the "Compromise measures" might have effected the benignant results, which our Washington cotemporary predicted, and thus have saved itself and friends the necessity of discovering a new specific for the "peaceful solution of the slavery question." But either fortunately or unfortunately, as events may determine, slavery refuses to be true and keeps no faith where its interests may be advanced by the breach of a contract. Even of this we should not complain, but for the complexity of an administration elected by the free states, and pledged in the most solemn manner to maintain a strict neutrality in reference to this exciting topic.

It is not necessary that we should advert at this time to the circumstances under which the Kansas bill was introduced, or to the remarkable events which attended its progress and passage. Enough that it became a law. Enough that it received the sanction of a democratic President, and that the fruits of this renewal of the slavery agitation are becoming daily more apparent and deplorable. For this agitation and its attendant consequences, Congress and the administration are responsible. It

arose from no exigency, it was founded in no imperative necessity, it was no offspring of popular demand. Its paternity was weak, not statesmanship; its sanction was weak, not wisdom; its results violence and discord, instead of peace and quietness.

The democracy of New-York are anxious and willing to "stand by all the compromises of the constitution." But they believe that instrument to have been adopted for the protection and diffusion of freedom, quite as much as for that of slavery; and when they see its provisions wrested to the advancement of the latter—when they see the faith and practice of the democratic fathers repudiated, and new principles grafted upon their creed—when they find a determination evinced to turn the democratic party into mere "heavers of wood and drawers of water" for the propagandists of slavery—when they see that institution extending itself into the free states, and under color of federal jurisdiction, claiming to hold its victims wherever it shall please the master to carry them—we may well pause and inquire to what consequences, both to ourselves and children, as well as to the character and institutions of our country, these proceedings are tending.

The democrats of New-York are loyal to the constitution and to the just rights of their southern brethren; but when they see wrong and outrage perpetrated without rebuke—when they witness the whole power of the government called into requisition to deliver over one poor fugitive into bondage; and to this end, what should be the temple of justice, surrounded by an armed soldiery ready to stay any gushing of popular sympathy with "lead in the morning and steel at night"—when they behold a citizen of a free state, without indictment, without trial, without conviction, consigned to prison upon the mere *ipse dixit* of a federal judge—when they mark the administration of their choice as wholly devoted to slavery as ever Athens was to idolatry—when they see that the arm of federal power is only palsied in the defence of freedom—it is not to be wondered at if they should hesitate longer to give countenance to such eventualities, or support to those by whom they are produced.

It is a conviction of the truth of these lamentable facts which unnerves the sterling democracy of Herkimer and St. Lawrence, of Delaware and Steuben, and makes them look around for means by which they may divest themselves of responsibility for this prostration of democratic principle. Nor is this feeling confined to the strong democratic counties we have named. It pervades the masses throughout the state, and though interested partisans may affect to control it; though there may be no upheavings of popular discontent; though they may be reluctant to break old associations, and suspicious of forming new ones, the feeling of irritation and discontent is too apparent not to be visible to the most casual observer.

Hence we say to the Washington Union, in all sincerity, that if it wishes New-York to stand upon the right side in 1856, it must cease to expect the democrats of this state to make a platform upon the slavery question which shall be acceptable to Virginia, South Carolina and Mississippi; it must cease to uphold the doctrine that southern men may adopt the most ultra resolutions in favor of slavery, and be eminently national and democratic, while it ostracizes northern democrats for adopting resolutions in favor of freedom and against the spread of the "peculiar institution"; it must repudiate the outrages and violence by which the elective franchise has been rendered a mockery in Kansas; and the administration which we have aided to elect must show a stronger devotion to freedom, a more vigorous determination to enforce the right, and evince a conviction that northern men are not all slaves and parasites of power, before there can be any well-grounded hope that the democrats of this state will be found acting harmoniously with their brethren in other states, under the present party organization, in 1856. The principles of the Kansas bill may do as a platform in some localities; but unless those principles are developed in a more pleasing aspect than they have yet furnished, it will require much of amplitude and beneficent operation before it can be made into platform that will answer for the democracy of New-York.

PHILOSOPHY OF RAIN.—To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments must be remembered:—

1. Were the atmosphere everywhere at all times of a uniform temperature, we should never have rain, hail or snow. The water absorbed by it in evaporation, from the sea and the earth's surface, would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated.
2. The absorbing power of the atmosphere, and consequently, its capacity to retain humidity, is proportionately greater in warm than in cold air.

The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate. Now, when from continued evaporation the air is slightly saturated with vapor, though it is invisible and the sky cloudless, if its temperature is suddenly reduced, by cold currents descending from a higher to a lower latitude by the motion of saturated air to a lower latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. It condenses, it cools, and like a sponge filled with water and compressed, pours out the water its diminished capacity cannot hold.—How singular, yet how simple the philosophy of rain. What but Omnipotence could have devised such an admirable arrangement for watering the earth?

In the long run those who work slowly and gradually at one business succeed the best. It takes a man about seven years to get acquainted in one channel of business.

One of the Sermons.

The Register, published at Brandon, Miss., gives a partial report of a sermon preached a few weeks since at Waterproofs, not far from Brandon. It is to be regretted that the whole sermon was not preserved. The following paragraphs shows the spirit of the preacher.

"I may say to you, my brethering, that I am not an educated man, an' I am not o'them as bleeves that education is necessary, fur I bleeve the Lord educates his preachers just as he wants 'em to be educated, an' although I say it that live, thar's no man as gits a bigger congregation nor what I gets.

Thar may be some here to-day, my bretheren, as don't know what persuasion I am uv. Well, I may so to you, my brethering, that I'm a Hardshell Baptist. Thar's some folks as don't like the Hardshell Baptists, but I'd rather have a hard shell as no shell at all. You see me here to-day, my brethering, up in fine close; you must think I was proud, but I am not proud, my brethering, and although I've been a preacher uv the Gospel for twenty years, an' although I'm carrying of that flat boat that lies at yur landing, I'm not proud, my brethering.

I'm not a gwine ter tell you *obscurely* whar my tex may be found; suffice it to say, it's in the led's of the Bible, and you'll find it, somewhere 'tween the first chapter of the book of Generations and the last chapter of the Revelations, and if you'll go and search the Scriptures, as I have searched the Scriptures, you'll not only find my tex thar, but a great many other *teres* as will do you good to read, an' to read, when you shall find it, you shall find it to my tex thus:—

And he played on a harp uv a thousand strings—spirits of just men made perfect.

My tex brethering, leads me to speak uv spirits. Now thar's a great many kinds of spirits in the world—in the first place, thar's the spirits us sun folks call ghosts, then thar's the spirits uv terpen time and then thar's the spirits as sun folks call liquor, and I've got as good an article of them kind uv spirits on my flat-boat as ever was fetched down the Mississippi River, but thar's a great many other kind of spirits for the tex sez: "He played on a harp uv a thousand strings—spirits of just men made perfect."

But I'll tell you the kind uv spirits as is ment in the tex, it's *fire*. That is the kinds of spirits as is ment in the tex, my brethering—now thar's a great many kinds of fire in the world. In the first place thar's the common sort of fire you lite a segar or pipe with, and then thar's cam fire, fire before yur reddy, and fall back, and many other kinds uv fire, for the tex sez: "He played on a harp uv a thousand strings—spirits uv just men made perfect."

But I'll tell you the kind uv fire as is ment in the tex, my brethering—it's *hell fire*! an' that's the kind uv fire as a great many of you'll come to, if you don't do better nor what you have bin doin'—for "He played on the harp uv a thousand strings—spirits uv just men made perfect."

Now, the different sorts uv fire in the world may be likened unto the different persuasions of Christians in the world. In the first place we have the Piscapalians; and they are a high sailin' and a high-falutin' set, and they may be likened unto a turkey buzzard that flies up into the air, and he goes up and up until he looks no bigger than yur finger nail, and the first thing you know, he cums down and down, and down and down, and is a fillin' himself on the karkass of a dead boss by the side of uv the bark—and "He played on a harp of a thousand strings—spirits of just men made perfect."

And then thar's the Methodists, and they may be likened unto the squirrel, runnin' up into a tree, for the Methodist believes in gwine on from one degree uv grace to another, and finally on to perfectness, and the squirrel goes up and up, and up and up, and he jumps from limb to limb, and branch to branch, and the first thing you know he falls and downs he cums kerfiummuck, and that's like the Methodists, for they is allers fallin' from grace, ah! And—"He played on a harp of a thousand strings—spirits of just men made perfect."

And then, my brethering, thar's the Baptist, ah! and they hev bin likened unto a possum on a simion tree, and the thunders may roll, and then the earth may quake, but that possum clings there still, ah! And you may shake one foot loose, and the other's thar, and you may shake all feet loose, and he lays his tail around the limb, and he clings furver, for—"He played on a harp uv a thousand strings—spirits of just men made perfect."

Here the reporter could no longer contain himself, and his notes became entirely unintelligible.

A CAREFUL SCIENCE.—A farmer of Western New-York, married for a second wife, a lady whose personal charms and domestic virtues, were in quite an unequal proportion. Among other freaks she had, whenever crossed in any of her little conceits, a decided penchant for suicide; at least, she often hinted at this, as a long contemplated remedy for the oft-recurring ills of married life. Taking offence, on a time, at some supposed domestic indignity, she donned her very best rig, and seeking a convenient place for the experiment, slipped her neck into a noose arranged conveniently for the purpose, and thus suspended awaited further developments. As expected, her husband soon made his appearance near the terrible scene, and was neither long nor ceremonious in relieving his beloved from her great peril. She was not so far gone, however, as to be speechless, and exclaimed, rather spitefully—"Stephen, Stephen, don't mess my ruffles so, for there will be a great many in to see me to-morrow!"

TALK ENGLISH.—"No use of my trying to collect that bill, sir," said a collector to his employer, handing the dishonored document to the latter. "Why?" "The man is non-sens." "Then take it and collect it, sir." A non-sens man will not fail to meet his obligations."

SLAVERY.

George Washington, the father of his country, in a letter to La Fayette, written in 1798 the year before his death, spoke of the institution of Slavery as follows:—

"I agree with you cordially in your views in regard to Negro Slavery. I have long considered it a most serious evil, both socially and politically, and I should rejoice in any feasible scheme to rid our States of such a burden.—The Congress of 1787 adopted an ordinance which forever prohibits the existence of involuntary servitude in our north-western territory. I consider it a wise measure; and, though it was introduced by a gentleman from New England, it met with the approval and assent of nearly all the members from the States more immediately interested in slave labor.—The prevailing opinion in Virginia is against the spread of slavery into our new country, and I trust that we shall ultimately have a confederacy of Free States, I would, at any time, gladly relinquish the right of property in my own slaves, if a judicious system of emancipation could be devised."

James Madison, in the Convention, which framed the Constitution of the United States, objected to the word "slave" being used in the clause which was inserted for the rendition of fugitives. His objections were agreed to by the Convention, and the milder term "of persons owing service or labor," applicable alike to white apprentices and black slaves, was then put in our Constitution. Mr. Madison said on that occasion.

"I object to the word 'slave' appearing in a Constitution which I trust is to be the charter of freedom to unborn millions; nor would I willingly perpetuate the memory of the fact that slavery ever existed in our country. It is a great evil; and under the Providence of God, I look forward to some scheme of emancipation which shall free us from it.—Do not, therefore, let us appear as if we regarded it as perpetual by using in our Constitution an odious word opposed to every sentiment of liberty."

Daniel Webster in his Marshall speech Sept. 18, 1848, when alluding to the men who then held the same position on the question of slavery extension which is now held by Nebraska Democrats said:—

"I am afraid, fellow-citizens, that the generation of 'doughfaces' will be as perpetual as the generation of men. For my part I think that 'doughface' is an epithet not sufficiently reproachful; I think such persons are dough-faces, and dough heads and dough-soles, and that they are *all* dough; that the coarsest flour may mould them at pleasure to vessels of honor or dishonor, but most readily to vessels of dishonor."

Henry Clay, in his last great speech in the United States Senate said:—

"I repeat it sir, I never can, and never will and no earthly power can make me, vote directly or indirectly, to spread slavery over territory where it does not exist. Never while reason holds her seat in my brain—never while my heart sends the vital fluid through my veins—*never!*"

Thomas H. Benton said, in the United States Senate, that the "enactment of the Missouri Compromise" was—

"The highest, the most solemn, the most momentous, the most emphatic assertion of Congressional power over slavery in a territory which has ever been made or could be conceived. It not only prohibited it where it could legally be carried, but forever prohibiting it where it had long existed."

The majority of the Judges of the Supreme Court, in their recent decision on the application of Passmore Williamson for a writ of habeas corpus, intimate that if Mr. Williamson desires to be released from prison, he should make an amended return to the writ issued by the authority of the District Court of the United States, while the apologists of Judge Kane, who are beginning to find themselves forced to find some excuse for what is now generally conceded to be a piece of wanton persecution, demand why the prisoner does not amend his return to the writ and thus secure his release from prison. These gentlemen seem to lose sight of the somewhat important fact that an application was made to Judge Kane by the counsel of Williamson for permission to amend the return, and that the application was promptly refused by the Judge.

A correspondent of the Philadelphia Bulletin who was present at the time of Williamson's sentence, says:—

"As soon as Judge Kane had finished reading the celebrated decision in which Williamson, was committed to the custody of the Marshal, 'without bail or mainprize,' United States District Attorney Vankyke sprang to his feet and moved that a commitment under the seal of the Court issue, and that Williamson be handed over to the custody of the Marshal.

"Before Judge Kane made any reply whatever to the motion of Mr. Van Dyke, Mr. Gilpin rose and asked that the prisoner have permission to amend the return.

"Mr. Van Dyke objected.

"Judge Kane then said that Mr. Gilpin was too late with his application, as the motion of Mr. Van Dyke had already been granted.—Mr. Gilpin rejoined that he was not aware that his honor had made any reply to the motion of Mr. Van Dyke.

"The Judge replied that he had directed the clerk to make out the commitment, and that it was now too late."

If we were only half as lenient to the living as we are to the dead, how much happier might we render them, and from how much vain and bitter remorse might we be spared, when the grave, the "all atoning grave," has closed over them.

There was an insurance on the life of the late Abbott Lawrence to the amount of \$40,000. By his will this is left to his widow.

Life as it is.

Let us make an excursion down the street and see what we can learn. Yonder is the wreck of a rich man's son. He is permitted to grow up without employment, went and came as he pleased, and spent his time in the gratification of spontaneous passions, desires and inclinations, with no one to check him when his course was evil, or encourage him in the way of wisdom. His father was rich, and for that reason the son thought he had nothing to do, no part in honest labor.

Well, the father died, and the son inherited a portion of his abundant wealth, and having never earned money by honest toil, he knew not the value of it, and having no knowledge of business, he knew not how to use it, so he gave loose reins to his appetites and passions, and ran at a rapid pace down the broad road to dissipation. Now behold him—a broken down man, bowed with infirmity, a mere wreck of what he was, both physically and mentally. His money is gone, and he lives on the charity of those whose hearts are open with pity. Such is the fate of hundreds and thousands that are born to fortune.

And there, on the opposite side, in that comfortable mansion, lives the son of a poor cobbler. Fifteen years ago he left the humble roof of his parents, and went forth into the broad world alone to seek his fortune. All his treasures consisted of his chest of tools, a good knowledge of his trade, honest principles, and industrious habits. Now he is the owner of that elegant mansion, he is doing a thriving business, possesses an unbroken constitution, and bids fair to live to a great old age. Such is the lot of hundreds and thousands who never boasted of wealthy parentage.

Go into the city, and you will almost invariably find that the most enterprising men are of poor parentage—men who have had to row against wind and tide; while on the other hand a majority of the descendants of mediocrity in talents, live a short time like drones, on the labor of others, and then go down to untimely graves.

What a lesson should this be to those who are by all means, either fair or foul, accumulating treasures for their children.

If the rich would train up their children to regular habits of industry, very many of them would be saved from intemperance, misery, and an untimely end.

LOST BAGGAGE.—Among the curiosities which the visitor may see for the asking in England, is the Lost Baggage Department of the Great Western Railroad, in Euston Square. In this depot may be found always every variety of articles, embracing the range of the three kingdoms, animal, mineral and vegetable, poultry dogs, bedding, umbrellas, moukies, French sole leather, trunks, cases, market-baskets, metallic cases, smuggled goods, green vegetables, despatches, &c., to the end of the catalogue. At stated times, whatever has laid unclaimed a certain number of months is sold at auction and the proceeds credited to lost baggage account, with full details. On the railroads in this country a similar department is becoming quite a distinguished feature. Some of the larger companies are applying to their Legislatures for the right to dispose of these accumulations of stray baggage after the system pursued in Europe.

The New-York & Erie Rail Road have a depot for lost baggage at the foot of Duane street, New-York city, to which all stray articles from their line are sent. The New-York Central Railroad have their stray baggage depot at Rochester. To those who are not familiar with the incidents of travel, the amount of baggage and articles lost by passenger trains by the occupants will seem all most incredible. The articles in it are so arranged that the marks upon them can be readily seen, and each style of article is placed together; the trunks in rows, each of similar color and size, six or eight tiers in height, are arranged around the sides of the hall and parallel lines across. An officer of the company is constantly in attendance whose sole business is to see to this charge. The average number of pieces of stray baggage always in this depot is about two thousand. People are continually applying for lost articles. Some ten thousand different pieces of passengers' baggage are restored to their owners every year from this road alone. Besides this general depot at Rochester, the local stations all along the line have more or less baggage in their awaiting claimants, which, after a certain number of days, if an owner is not found, are forwarded to the general depot. Before stray baggage is put into position it is examined, and a full description of its contents carefully recorded in books kept for the purpose, a copy of which is furnished to the company's traveling agent. This is a person who is constantly traveling on the railroad and steamboat routes everywhere in search of and to restore lost baggage. A convention of lost baggage agents from all parts of the United States is to meet at Rochester on the 20th for the purpose of comparing their books and facilitating the business of their departments.—*Boston Cour.*

A dry old fellow called one day on a member of Congress elect; the family were at breakfast; there was a vacant seat, but the old man was hardly in a plight to be invited to the table. The following conversation took place:—"How do you do, Mr.—? What's the news?" The old man said—"Nothing much, but one of my neighbors gave his child a queer name."—"What was it?" "Come and eat." The name sounded so peculiar that it was repeated—"What, come and eat?" "Yes, thank you," said the old man, "I don't care if I do," and he drew up to the table.

In Virginia lately, a pious old lady as she was preparing to go to church, was seen to take a considerable quantity of gold from her trunk, wrap it up carefully in her handkerchief, and put it in her pocket. She remarked that "it was her habit, that it kept her mind steady and her devotions, for where the treasure is, there will the heart be also."

Fall Fevers, and how to Avoid Them.

The season has come when fevers prevail.—A fever taken in the fall, moreover, is more apt to be stubborn than one caught in the spring. Under these circumstances, a few hints, with regard to autumnal fevers may do good.

Most fevers are the result of carelessness.—Of course we speak of fever in its ordinary form, and not of it when epidemic. The prevailing fever of the fall season is the intermittent, commonly known as the ague, in which the fever goes off for a time, or intermits, making way for an access of cold, which in severe cases, rises to a chill that shakes the whole person. This fever, once taken, is frequently not got rid of till the following spring, and often hangs about the victim for a long time, continually recurring. A drink of iced lemonade, or northeasterly wind, has been known to bring back this fever, long after the individual had supposed himself cured of it. Not unfrequently it is present when least suspected.

A nervous irritability, a slight disposition to chilliness, and a feeling of indescribable wretchedness, often attend persons, who are yet unable to tell what is the matter with them.—They really suffer from intermittent fever. In fact, it prevails, under this low type, to a far greater degree than is generally imagined.

Exposure to the night air, at this season, sitting in damp rooms, or remaining with wet clothes on, are the most ordinary examples of the carelessness through which this fever is caught. Citizens who are visiting in the country, or who live in suburban cottages, are particularly liable to intermittent, for they sit out in the moonlight, without their heads being covered, just as they would in town, and the consequence is a fit of the chills. Others, forgetting that country houses are damper than city ones, neglect to make fires, morning and evening, a thing almost indispensable for health, for though farmers do not do this, it is because they sit in their kitchens, where there are such fires, and therefore do not feel the need of it. Physicians attribute these fevers to the miasm in the atmosphere, caused by the decay of vegetable matter in damp localities. Intermittents always prevail most, where, after heavy rains in June and July, the sun comes out hot in August and September. To live near a tract of land actually buried under water, is not, therefore, as unhealthy as to reside near a half drained meadow or swamp.—Highlands generally, though not invariably, are exempt. A wood or hill sheltering a house from the winds that blow from a noxious locality, frequently protects the inmates from taking the disease.

Care, in avoiding an intermittent, is the more necessary, because the fever sometimes, though not often, runs into severe types. Next in danger to intermittent is the remittent, in which the fever subsides for a while, but afterwards returns with its old violence. The ordinary bilious fever is of this character.—The continued fevers are the most dangerous of all. When yellow fever prevails epidemically, fevers of less virulence, and of all type, rage in the same region, attacking those, who escape the pestilence; and some physicians say that they also exist, to a greater degree than usual, for a year or two preceding the epidemic, thus giving warning of its approach. But this opinion is not universally held. A careful collection and an analysis of facts, derived from the late experience of New Orleans, Savannah and Norfolk, might, however, definitely determine this question.

Exhaustion of the physical powers, either by excess, fatigue, or protracted grief, renders the individual peculiarly liable to fall fever.—The surest way to avoid them is to live moderately, eating nourishing food, taking daily exercise, and cultivating cheerfulness of mind. An "ounce of preventive" remember, is worth "always a pound of cure."

A SPECULATOR CURED.—Once on a time a country Dutchman early one morning went to town, where by chance he overheard some traders telling each other how much money they had made that morning by speculation; one of them had made \$100, \$200, \$500, &c. His bump of acquisitiveness was so excited that he, without any reflection, forthwith concluded to leave his former business, which was labor, and try his hand at speculation, and on his return made his intentions known to his faithful frow. Early next morning he gathered his wallet containing his funds, amounting to five dollars, and off he goes post haste and, half bent, to look up a speculation. Had not proceeded far when he met a wagoner, and accosted him thus:—

"Good morning, Mr. Wagoner, I want to speculate a little dish morning wid you."—"Well, say," said the wagoner, "how do you want to speculate?" "Well," says the Dutchman, "I will put you five dollar you can't guess what my tog's name ish." "Call him up till I look at him," rejoined the wagoner. Dutchman: "He-ere Va-ech, here Va-ech, he-ere Va-ech," the doz trots up, the wagoner eyes him for a moment said, "I guess his name is Watch." Dutchman: "O beshure Mr. Wagoner, you has now him, de mounsh is yours," and Hans returned to his old occupation, perfectly satisfied.

PERFECTLY AUTHENTIC.—The following comes to us from a perfectly original source: While the Erie Railroad was being built through the Allegheny Reservation, an Indian child (a wag says several of them) was born, bearing indubitable marks of a mixed extraction. The dusky paternal grand parent received fifty dollars by way of settlement, with which he was of course highly elated. One day the old "copper head" is said to bust forth into the following phrasely while thinking of my little grandson and the "fifty":—"O, gus ween! fifty dollar!—pretty baby!—fine baby!—part Indian—part Engineer!"

A woman may more safely marry a man whom she respects and esteems than one she loves. A woman may love a murderer, a rake, a spendthrift, a gambler; but she cannot respect and esteem him.