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| Thursday Morning, September 29, 1859 |  | Practical Advice. <br> im enter a trade for which he has n . let him resolve that he will | Parting Interview between Emmet and his Betrothed. $\qquad$ attempt to emucipate his |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Sollected flactry. | Jews, that degraded and stiff-necked people, the jest and mark of the scorn of nations, to |  |  |  |  |
| unvoticed merors. | den |  |  | ure |  |
|  | great Apostle of the Gevtice, , visted Aluens |  |  |  |  |
| Stics farir worls whisulight is | cyes upou Acropolis, that montain of temples |  |  | wstht to. Aud why ? They have pased from earth forever. Their boites are monlderiar |  |
|  |  | if |  |  |  |
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|  | ve th |  |  |  |  |
| The wrathe that cruva them mef mivestice. |  |  |  |  |  |
|  | ary of the cross condenued the use of bild- | ${ }_{\text {mu }}$ |  |  |  |
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|  | nt. | ${ }_{\text {m }}$ |  |  |  |
| rears in the bleak realm, Des |  |  |  |  |  |
| dint |  |  |  |  |  |
| Tieg yave teleded thier sevetest hepes deay; |  |  |  |  |  |
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| Those scars that lie deep-burned into the soul |  |  |  |  |  |
| St tumultaus fris of |  |  | , |  | the forest that tlirts its basks, that I raid |
| they m |  |  |  |  |  |
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| $\begin{aligned} & \text { iot the } \\ & \text { virite } \end{aligned}$ |  |  |  |  |  |
| digh wif, and smotid |  |  |  |  |  |
| Thed driuk the drese of tremling; but their mams |  |  |  |  |  |
|  |  | the bet natural wappion. Il he takes aly | of attarcment, imprinted the last hisese of a |  |  |
|  | (rieeteraft. Here we have a ine coutrast of |  |  |  |  |
|  | the mythological and Christian idea of Divin- |  |  |  |  |
| g, hopin |  |  |  |  |  |
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|  |  |  |  | hand, $y$ ves ereiling |  |
| Pagan Idea of the Divinity. |  |  |  | In the but | bosom of the Dead Se |
| ure |  |  |  |  | Tris $\mathrm{V}_{\text {siocrrv }}$ of Licarn-The velocity with |
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| ${ }^{\text {a transeript of of haman natre, expresed in }}$ |  |  |  |  |  |
| called gods by the Pagans, a |  |  |  |  |  |
| beings ruing the events or the worid, anat be actions of man. Priosephers and Christias |  |  |  |  |  |
| pay notiomge to a Leathen Parathon, bit |  |  |  |  |  |
| tions. Probatly, Homer did not beliere that |  |  |  |  |  |
|  |  |  |  |  |  |
| birth to him. Every, sclolara kows that soc- |  |  |  |  |  |
|  | an |  |  |  |  |
| One |  |  |  |  |  |
| one |  | is so much richer than him who does not, as |  |  |  |
| in counsel? Yeet his frequatty ocears; bat |  |  |  |  | A |
| the common people, in their igworame, cauld not pieree the mist of metaplor, and leara the | lore of learning and art, were allowed to re- |  |  | gust for money.-Cal. Pillut. |  |
|  | Among the nations that wercideriruas of atopt. |  |  |  |  |
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|  |  |  |  |  |  |
| (tice uminow, | the classics : Many Gireek citues were bail in | half the laatie. Sot that Ator thought ten tiound dollars much; but he knew that, in | 19. Thre hypotheses may be used to accoont | $\begin{aligned} & \text { top of } \\ & \text { top } \\ & \text { whien o } \end{aligned}$ |  |
| The real Mythological motion of D | commo that the Jews themst ese adopeded it | making such a sum a man acquired lasbits of | for this most curious phenowenon. First, the |  |  |
| elasiet the |  | pradeat coonomy, which would constantly keep |  |  | of ber visit, she was preyared for the perelin |
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|  | Lader ${ }^{\text {a }}$ | ${ }^{\text {in }}$ |  |  |  |
| cenalif coeo |  |  |  |  |  |
| ment; and Mereury is | $\mathrm{fsy}$ |  |  |  |  |
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| eed |  |  |  | Gieorge felt his spinit begin to rise at this |  |
| ader | prophets, ast the Bibl neerts, had bee nanxions |  | plation from the toils of the |  |  |
| eterrity, and the othe |  | his shadow with the rest. How often do we, | ${ }^{\text {reaily }}$ do we embrace it, brief thoo |  |  |
| neted with toe trouk |  |  |  |  | soou as bigh as his name on the tombstion. |
| table nature, wha |  |  | tef fut |  | Nat |
|  |  | trustive tice of his soums wife, wa, it niy be |  |  |  |
|  |  | ${ }^{\text {has }}$ | an | to fight, and even the boy whom sled could not belp feeling ashamed of |  |
|  | the gods, bat theee were mere Pagaa composi- tious, exteting no emotion bat that of luols. |  | Its enjogents, Low exymitt iss apprecast |  | man |
| and avecger of broken treaties, (wontd |  | (1) |  | Wery Doxt You Learx a Tame |  |
| pleas his mjiesty the king. or ged of then |  | foun tins of th |  |  | corns. |
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| explauation, w | iavilule. la the irst bool, Apollo deceends |  |  |  |  |
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| violated frontier |  |  |  |  | ated |
| mblem |  |  |  |  |  |
| of the elementary genius of somi |  |  |  |  |  |
| welcome fires |  |  |  |  |  |
|  |  |  |  |  | Le's a powerful sight tetter bana noere |
|  |  |  |  |  | tor The follusion is a god por |
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| ed to bare chictif adopted the taelice prois of |  |  |  |  | ever |
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