The Waynesburg Messenger.

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PURMAN & RITCHIE,
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Sept. 11, 1861—ly.

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Sept. 11, 1861—ly.

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B. M. BLACHLEY, M. D.
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Office—Blachley's Building, Main St.,
RESPECTFULLY announces to the citizens of Waynesburg and vicinity that he has returned from the Hospital Corps of the Army and resumed the practice of medicine at this place.
Waynesburg, June 11, 1862.-ly.

DR. D. W. BRADEN,
Physician and Surgeon. Office in the Old Bank Building, Main street. Sept. 11, 1861—ly.

DR. A. G. CROSS
WOULD very respectfully tender his services as a PHYSICIAN AND SURGEON, to the people of Waynesburg and vicinity. He hopes by a due appreciation of human life and health, and strict attention to business, to merit a share of public patronage.
Waynesburg, January 8, 1862.

DR. A. J. EGGY
RESPECTFULLY offers his services to the citizens of Waynesburg and vicinity, as a Physician and Surgeon. Office opposite the Republican office. He hopes by a due appreciation of the laws of human life and health, no native medication, and strict attention to business, to merit a liberal share of public patronage.
April 2, 1862.

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Druggist and Apothecary, and dealer in Paints and Oils, the most celebrated Patent Medicines, and Pure Liquors for medicinal purposes.
Sept. 11, 1861—ly.

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Wholesale and Retail Dealer in Foreign and Domestic Dry Goods, Groceries, Notions, &c., Main street.
Sept. 11, 1861—ly.

R. CLARK,
Dealer in Dry Goods, Groceries, Hardware, Queensware and notions, in the Hamilton House, opposite the Court House, Main street. Sept. 11, 1861—ly.

MINOR & CO.,
Dealers in Foreign and Domestic Dry Goods, Groceries, Queensware, Hardware and Notions, opposite the Green House, Main street.
Sept. 11, 1861—ly.

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Sept. 11, 1861—ly.

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Boot and Shoe maker, Blachley's Corner, Main street. Boots and Shoes of every variety always on hand or made to order on short notice]
Sept. 11, 1861—ly.

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JOSEPH YATER,
Dealer in Groceries and Confectioneries, Notions, Medicines, Perfumeries, Liverpool Ware, &c., Glass of all sizes, and Gilt Moulding and Looking Glass Plates.
☞Cash paid for good eating Apples.
Sept. 11, 1861—ly.

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Dealer in Groceries and Confectionaries, and Variety Goods Generally, Wilson's New Building, Main street.
Sept. 11, 1861—ly.

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Dealer in School and Miscellaneous Books, Stationery, [illegible] and Papers. One door east of [illegible], Main Street. Sept. 11, 1861 ly.

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SAMUEL M'ALLISTER,
Saddle, Harness and Trunk Maker. old Bank [illegible], Main street.
Sept. [illegible]

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Sept. 11, 1861—ly.

Select Poetry.

COURTESY.

AN ATHENIAN STORY BY LORD MACAULAY.

The following stanzas, says the *Guelph Advertiser*, were recited by Mr. Siddons in the course of his lecture recently. They are the composition of Macaulay, according to Mr. Siddons, having been copied by him, while residing in Calcutta, from an album in which they had been written by their distinguished author. They have never been published; in fact, never known to exist, until Professor Siddons brought them to light, and as a proof of his gratitude to the citizens of Guelph, he left them a copy.

In Athens, ere the sun of fame had set,
Midst pomp and show the gazing crowds were met,
Intent forever upon something new,
The mimic wonders of the stage to view.

So where the wide extended circus spreads
In gathered ranks its seas of living heads,
Ranged in close order, rising row on row,
The void arena claims the space below.

The seats were filled, but ere the show began
A stranger entered—'twas an aged man,
Awhile he sought a place with aspect mild;
The polished young Athenians sat and smiled.

Eyed his confusion with a side-long glance,
But kept their seats, nor rose on his advance.

Oh, for a burning blush of deeper hue,
To mark the shame of that self-glorious crew!
How poor the produce of fair learning's tree
That bears no fruit of sweet humility;
The growth of sciences and arts how vain
In hearts that feel not for another's pain.

Not so the Spartan youth, whose simple school
Instilled the plain, but salutary rule
Of kindness, and whose honest souls preferred
Truth to display—performance to a word.

These Spartan youths had their appointed place,
Apart from Atticus, distinguished race,
And rose with one accord, intent to prove
To honored age their duty and their love;
Nor did a Spartan youth his seat resume
Till the old man found due and fitting room.

Then came the sentence of reproof and praise,
Stamped with the sternness of the ancient days,
For, standing full amid the assembled crowd,
The venerable stranger cried aloud:
"The Athenians learn their duty well, but lo!
The Spartans practice what the Athenians know."

The words were good and in a virtuous cause,
They justly earned a nation's glad applause;
But we have surer words of precept given
In God's own book, the words that came from heaven:
"Be kind, be courteous, be all honor shown,"
"See other's welfare rather than thine own."

Miscellaneous.

MARRIAGES OF CONSANGUINITY.

M. Boudin, so well known for his researches in medical statistical questions, thus concludes an interesting paper concerning the effects of marriages of consanguinity: 1. The opinions hitherto delivered, whether for or against the hurtfulness of these marriages, have for the most part not been based upon conclusive proofs. 2. It is the statistical method that alone can supply a scientific solution of the problem. 3. It results from my own researches that consanguineous marriages are contracted in France at the rate of two per cent.; and that deaf-mutes are the issue of consanguineous marriages in the proportion of 28 per cent. at the Paris Imperial Institution, 25 per cent. at Lyons, and 30 per cent. at Bordeaux. 4. Marriages between nephews and aunts are contracted in France in the proportion of 0·014 per cent. (fourteen thousandths per cent.,) while deaf-mutes are the results of such marriages in the proportion of 2·04 per cent. In other words, deaf-mutes resulting from such marriages are 145 times more numerous than they should be. 5. Marriages between uncles and nieces are contracted in the proportion of 0·04 per cent. (four hundredths,) and the deaf-mutes resulting from such marriages reach 1.61 per cent., *i. e.* the danger of engendering deaf-mutes is 50 times greater in this kind of an alliance than it is in ordinary unions. 6. Marriages between cousin-germans are contracted in the proportion of 0·77 per cent., and deaf-mutes are produced in the proportion of 18,47 per cent., *i. e.*, 25 times more frequent than they should be. 7. The proportion of deaf-mutes proceeding from consanguineous origin would be still greater if we could take into account those which proceed indirectly from consanguineous marriages. 8. While at Berlin the proportion is but 6 in 10,000 among the Christians, it is 27 in 10,000 among the Jews. 9. In nearly the whole of the cases the deaf-mutes issuing from consanguineous marriages have parents who are perfectly healthy and exempt from hereditary affections. 10. When male and female deaf-mutes intermarry, not being consanguineous, the children they produce, with rare exceptions, are exempt from dumbness and deafness. 11. In the face of such facts as these, the hypothesis of a morbid hereditariness employed for the explanation of the frequency of dumb-deafness among infants the results of consanguineous marriages is radically false. 12. The hypothesis of the pretended harmlessness of consanguineous marriages is contradicted by the most evident and well verified facts and can only be excused by the difficulty, or rather the impossibility, of giving a physiological explanation of the production of infirm children by parents who are physically irreproachable. Mr. Boudin, in proof of the practical importance of this kind of inquiries, states that in 1831 more than 15,000 men have been exempted in France from military service on account of deaf-dumbness, dumbness, or deafness.—*Recuil de Mem. de Med. Militaire and Medical Times.*

BLUE LAWS OF CONNECTICUT.

A few of the famous "Blue Laws," once enforced in the land of pumpkin pies, were not so bad after all.—We give some of them, and will let the few wise ones speak for themselves, while the others will serve to remind us that the world has been pretty thoroughly ventilated since the days when the pilgrim fathers endured hardships innumerable, and the pilgrim mothers evinced an equal heroism, by enduring the pilgrim fathers.

Whosoever publishes a lie to the prejudice of his neighbor shall sit in the stocks and be whipped fifteen stripes.

To pick an ear of corn in a neighbor's garden shall be deemed theft.

Men-stealers shall suffer death.

Whosoever wears clothes trimmed with gold, or bone lace above two shillings by the yard, shall be presented by the grand jurors, and the select men shall tax the offenders at £300 estate.

A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction.

A drunkard shall have a master appointed by the selectmen, who are to debar him the liberty of buying or selling.

Whoever sets fire to the woods and burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

Whoever brings cards or dice into the dominion shall pay a fine of £5.

No food or lodging shall be afforded to a Quaker, Adamite or Heretic.

No priest shall abide in the dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

The selectmen, on finding children ignorant may take them away from their parents and put them in better hands, at the expense of their parents.

No man to cross a river but with an authorized ferryman.

No man shall run on the Sabbath day, or walk in his garden or elsewhere, except to and from meeting.

No one shall travel, cook victuals, make beds, sweep houses, cut hair or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or feasting day.

When parents refuse their children convenient marriages, the magistrate shall determine the point.

No minister shall keep a school.

A man that strikes his wife shall be punished by the courts.

A wife shall be deemed good evidence against her husband.

Married persons must live together, or be imprisoned.

Every male shall have his hair cut according to cap.

No one shall read Common Prayer, keep Christmas or saints days, make pies, play cards, or play upon any instrument of music except the drum, trumpet and jewsharp.

No gospel minister shall join people in marriage: the magistrate only shall join in marriage, as they only may do it with much less scandal to Christ's church.

☞I do not love to see an infancy over hopeful: in these pregnant beginnings, one faculty starves another, and, at last, leaves the mind sapless and barren. As, therefore, we are wont to pull off some of the too frequent blossoms, that the rest may thrive; so it is with good wisdom to moderate the early excess of the parts or progress of over-forward childhood.—*Bishop Hall.*

PRECAUTIONS.

1. Never sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead; the former is by far the most dangerous, being scheeles green and is known positively by a drop of muriatic on the green leaving it white.

2. White glazed visiting cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards used for concert tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant because a sudden effort to laugh or speak, may convey it into the throat, or lung, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out; if it has passed into the stomach, it may, as it has done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portions of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in.—Many a man has facilitated an attack of appoplexy, by buttoning his shirt collar.

6. If you wake up of a cold night and find yourself very restless, get out of bed and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbling the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing towards the foot of the bed so as to air both bed and body.

7. If you find that you have inadvertently eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk with just enough activity to keep up a very slight moisture or perspiration of the skin, and do not stop until entirely relieved, but end your exercises in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely fitting boot or shoe, while travelling in winter, will keep the feet warmer without any stockings at all, than a light pair, over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into the house, and not waiting to undress, drink instantly and plentifully of not tea of some sort; then undress; wipe dry quickly, and put on warm dry clothing.

13. Never go to bed with cold feet, if you want to sleep soundly.

14. If a person faints, place him instantly flat on a bed, or floor or earth, on his back, and quietly let him alone at least for ten minutes; if it is a simple fainting-fit, the blood flowing on a level will more speedily equalize itself through the system; cold water dashed in the face, or a sitting position, are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit peel on the side-walk.—*Hall's Journal of Health.*

A MILLION AND A BILLION.

A correspondent sends the following to a New York paper:

We are perpetually hearing of millions, and how many millions it will take to do this or that. We have a good idea of what a million of dollars will do, but I very much doubt whether one person in a thousand has a correct idea of the quantity or number contained in a million. For instance, if you would ask a person how long it would occupy him to put down a million dots with a pen upon a sheet of paper, he will generally tell you something so far from the fact as to be laughable.

Permit me, therefore, to say—for I have tried the experiment more than once—it would occupy an expert penman about fourteen days, supposing him to work bank hours, (that is six,) incessantly doing nothing but putting dots on a paper or dipping his pen into the ink. This will give your readers some idea of the quantity or number contained in a million. Let any one try it, by laying his watch on the table, close to the paper, and work for ten or twenty minutes, then add and multiply. But what is a million compared to a billion? It is a mere nothing. What then is a billion?

A very short answer will suffice for a very long story. It is a million times a million. But who can count it? No man! A quick bank teller can count out 160 or 170 a minute, but let us suppose he could go as far as 200. Then one hour will produce 12,000, a day 268,000, and a year, or 350 days, 105,150,000. Let us suppose now, that Adam, at the beginning of his existence, had began to count; and had continued to do so and was counting still; he would not now, according to the usually supposed age of our globe, have counted near enough. For to count a billion, he would require 9,520 years, 60 days, 5 hours and 20 minutes.—Now, supposing we were to allow poor Adam 12 hours daily for rest, eating and sleeping, he would need 19,024 years, 60 days, 10 hours and 40 minutes.

TALKS ABOUT WAR.

RANK, AND INSIGNIA OF RANK.

In an army every man's power and his pay depends on his rank—that is, upon the office that he holds. If he is a private soldier, he has no power or authority. He has only to obey orders. Above the private soldier there are more than a dozen ranks or grades of officers going up from the Corporal to the Lieutenant-General.

Every officer is required to wear things while on duty, that shows just what his rank is. These are called the badges or insignia of rank. When you meet a man in the streets at home, you can't tell by his dress whether he is a lawyer, or a doctor, or a farmer; whether he is a rich man or a poor man. But the moment you meet a soldier, you can tell whether he is a private or an officer, and if an officer, just what his rank and his pay are—that is, if you understand all about these badges or insignia of rank. Let me, then, explain them to you:

Officers are either commissioned or non-commissioned. The commissioned officers are appointed by the Governors of the States in the volunteer army, and by the President in the regular army. There are nine grades of commissioned officers whose pay ranges from $100.00 a month up to nearly $800.00.

The commissioned officers all wear shoulder-straps. These are pieces of cloth one and three-eights of an inch wide and four inches long, bordered with an embroidery of gold a quarter of an inch wide. The color of the cloth in the shoulder-strap tells to which arm of the service the officer belongs. In the artillery the cloth is scarlet—in the infantry it is light blue, and in the cavalry it is yellow. General officers, that is, those above a Colonel in rank, and the staff officers of Generals, wear dark blue shoulder straps.

A Second Lieutenant who is the lowest commissioned officer, has nothing inside of the gold bordering of his shoulder-straps. A First Lieutenant has a little gold embroidered bar just inside of each end of the border of his straps, and parallel with the end. A Captain has two such bars in each end; that is four in each strap. A Major has, instead of the bars of gold, a gold embroidered leaf in each end of each strap. A Lieutenant-Colonel has a silver embroidered leaf in each end of each strap. A Colonel has a silver embroidered eagle in the middle of each strap. A Brigadier-General has a silver embroidered star with five rays in the place of the eagle. A Major-General has two such stars in each strap. A Lieutenant-General has three stars, the centre one being larger than the other two.

When you see a man with shoulder-straps on, you know that he is a commissioned officer; and you can tell what arm of the service he belongs to by the color of the cloth in his straps, and what his rank is by what is worked or embroidered inside of the border of his straps.

Non-commissioned officers all wear chevrons upon both sleeves of their coats, between the elbow and the shoulder. These chevrons are made of silk or worsted binding half an inch wide. In the artillery the binding is scarlet; in the infantry light blue, and in the cavalry yellow.—The chevron is in the form of a letter A turned upside down. The point or angle being towards the elbow.

A Corporal has two bars of worsted binding on each sleeve. A Sergeant has three bars. An Orderly Sergeant, three bars and a lozeng or diamond above them, in the open angle which they make. An Ordinance Sergeant, who has charge of the ammunition, has three bars and a star in silk binding. A Quartermaster's Sergeant has three bars and a tie in silk. A Sergeant Major has three bars and an arc over them in silk.—A Hospital Steward has a half chevron of green cloth on each arm, and a "Caduceus," or snake twisted around a rod, embroidered yellow silk.

The non-commissioned officers are appointed by the Colonel of the regiment, and may be reduced to the ranks, that is, made private soldiers again, whenever he thinks that they neglect their duty, or are guilty of any crime. The Corporals get no more pay than privates—namely, $13.00 a month. The Sergeants get $17 a month. The Orderly and Hospital Steward, $20. The Seraognt Major and Quartermaster Sergeant, $21.

You see that there is a great difference between the pay of commissioned and non-commissioned officers.—But the non-commissioned officers are supplied by the Government with food, called "rations in the army, and with $42.00 worth of clothing every year. The commissioned officers have to feed and clothe themselves. This makes the difference less than what it seems to be at first; and yet is too great. The duties of many non-commissioned officers are very laborious and responsible.

The principal Surgeon of a regiment ranks as a Major; the Second Surgeon as a Captain, and the Third as a Lieutenant. The Adjutant and Quartermaster rank as First Lieutenants. UNCLE JESSE.

SIR WALTER SCOTT.

"Never, perhaps, in any period of the world's history," says a cotemporary of Scott, "did literary talent receive a homage so universal as that of Scott. His reputation was co-extensive, not only with the English language, but with the boundaries of civilization. In one year, too, his literary productions yielded him £15,000. The king conferred on him a baronetcy, and wherever he appeared, at home or abroad, he was the lion of the day. All the good things of life were his. His mansion at Abbotsford realized the highest conception of a poet's imagination, and seemed like a poem in stone. His company was of the most honorable of the land, and his domestic enjoyments all that his heart could desire. Yet he was not happy. Ambitious to found a family, he got into debt, and in old age he was a ruined man. When about to leave Abbotsford for the last time, he said: 'When I think on what this place now is, with what it was not long ago, I feel as if my heart would break. Lonely, aged, deprived of all my family, I am an impoverished and embarrassed man.' At another time he writes: 'Death has closed the avenue of love and friendship. I look at them as through the grated door of a burial-place filled with monuments of those who were once dear to me, and with no other wish than that it may open for me at no distant period.' And again: 'Some new object of complaint comes every moment. Sicknesses come thicker and thicker; friends are fewer and fewer. The recollection of youth, health, and powers of activity, neither improved or enjoyed, is a poor ground of comfort. The best is, the long halt will arrive at length, and close all.' And the long halt did arrive. Not long before he died, Sir Walter Scott requested his daughter to wheel him to his desk.—She then put a pen into his hand, but his fingers refused to do their office. Silent tears rolled down his cheeks. 'Take me back to my own room,' he said, 'there is no rest for Sir Walter but in his grave.' A few days after this he died, realizing, in reference to all his fame, honor, and renown, the truth of Solomon, 'Vanity of vanities, saith the preacher, all is vanity and vexation of spirit.'"

A CONTRAST.

Sydney Smith, in remarking upon the folly of a scheme for creating livings of £150 a year, with the expectation of their being filled with good and well educated preachers, draws with his ready wit the following pictures of a member of the "collection of sacred beggars." "Then a picture is drawn of a clergyman with a £130 per anum, who combines all moral, physical, and intellectual advantages, a learned man, dedicating himself intensely to the care of his parish, of charming manners and dignified deportment, six feet two inches high, beautifully proportioned, with a magnificent countenance, expressive of all the cardinal virtues and the Ten Commandments—and it is asked with an air of tiumph, if such a man as this will fall into contempt on account of his poverty?—But substitute for him, an average, ordinary, uninteresting minister; obese, dumpy, neither ill-natured nor good-natured, neither learned nor ignorant, striding over the stiles to church with a second-rate wife—dusty and deliquescent—and four parochial children, full of catechism and bread and butter; or let him be seen in one of those Shem-Ham-and-Japhet buggies—made on Mount Ararat soon after the subsidence of the waters—driving in the High street of Edmonton; among all his pecuniary, saponaceous, oleaginous parishioners. Can any man of common sense say that all these outward circumstances of ministers of religion have no bearing on religion itself?"

Virtue the Security of Society.

As "no man liveth to himself," so no man sinneth to himself; and every vagrant habit uprooted from the young and ignorant—every principle of duty strengthened—every encouragement to reform offered and rightly persevered in—is casting a shield of safety over the property, life, peace, and every true interest of the community; so that it may be said of this, as of every duty of man, "Knowing these things, happy are ye if ye do them."

WIFE SALES.

It is a prevalent notion among the rude and ignorant in England that a man, by setting his wife up at public auction, and so parting with her, legally dissolves the marriage tie, and escapes from all its obligations. Of course, an affair of this kind is simply an outrage upon decency, and has no legal effect whatever. It can only be considered as a proof of the besotted ignorance and brutal feelings of a portion of our rural population. Rather unfortunately, the occasional instances of wife sale, while remarked by ourselves with little beyond a passing smile, have made a deep impression on our continental neighbors, who seriously believe that it is a habit of all classes of our people, and constantly cite it as an evidence of our low civilization. It would never occur to us as a proof of any such thing, for we recognize it as only an eccentricity; yet it may be well for us to know that it really does take place now and then—more frequently, indeed, than almost any are aware of—and is a social feature by no means unworthy of the grave consideration of educationalists.

In 1815, a man held a regular auction in the Market-place at Pontefract, offering his wife at a minimum bidding of one shilling, and "knocking her down" for eleven shillings.—In 1820, a man named Brouchet led his wife, a decent looking-woman, into the cattle market at Canterbury, from the neighboring village of Broughton; he asked a salesman to sell her for him; the salesman replied that his dealings were with cattle, not with women, and he refused. The man thereupon hired a pen or a stall, for which he paid the usual toll-age of sixpence, and led his wife into it by a halter; and soon afterwards he sold to a young man at Canterbury for five shillings. In 1834, a man led his wife by a halter, in precisely a similar way, into the cattle market at Birmingham; but the local journals did not report the sum at which the unfortunate "lot" was knocked down. A case occurred in 1835, in which a woman was sold by her husband for fifteen pounds: she at once went home with her buyer; she survived both buyer and seller, and then married again. Some property came to her in the course of years from her first husband; for, notwithstanding claims put forth by other relations, she was able to maintain in a court of law that the sale did not, and could not, vitiate her rights as his widow.

A good deal of suprise was felt in many villages of ignorant peasantry, in 1837, at the result of a trial at the West Riding Session in Yorkshire, where a man was committed to a month's imprisonment and hard labor for selling, or attempting to sell, his wife; the right to do this being believed more extensively than we are apt to imagine. In 1858, in a beer shop at little Horton, near Bradford, a man named Hartley Thomson, put up his wife, described by the local journals as a pretty young woman, for sale; he even announced the sale before-hand, by means of a cryer at bellman; he brought her in with a ribbon round her neck, by way of a halter. These two persons had lived unhappily together, and both entertained a belief that by such a process as this, they might legally separate for life. It is difficult, indeed, to credit how such things can be, unless the wife be more or less a consenting party; this opposition once made, however, so cheap a substitute for the Divorce Court becomes intelligible. Doubtless, in some cases, the husband acts wholly for himself in the matter; as happened in 1859, at Dudley, where a man sold his wife for a sixpence, under the full belief by so doing she would have no further legal claim on him for support.—*The Book of Days.*

INTROVERT YOUR VISION.

There is a class of persons whose only desire seems to be to search out the faults of others, and herald them to the world. Such people, if they would stop but for a moment, and study their own characters and proclivities, would be surprised, perhaps, to find in themselves the same faults and weakness. Shame on them.—Of all the pests that infest the city and country, these are the most to be despised, dreaded. They not only injure in some degree, the persons whom they thus backbite, but their despicable practice has a contaminating influence on the youthful mind, which, if not constantly guarded and guided by Religion, is susceptible of the worst influence that mankind can impart.

Reader, if you have hitherto been guilty of this practice, abstain from it in future. Go into some more lucrative business, introvert your vision—"Know Thyself" and instead of being "pests" to the society in which you move, you will be honored and respected citizens. Young men, young women, heed this before you form a habit that will destroy your peace.

☞It has leaked out that 15,000 men, who received bounties from New York city have deserted. Hence the necessity for a draft.