Rates of Advertising.

Advertisements will be charged \$1 per square of Advertisements will be charged as per square of fourteen lines, for one, or three insertions, and 25 cents for every subsequent insertion. All advertisements of less than fourteen lines considered as a square. The following rates will be charged for Quarterly, Half-Yearly and Yearly advertising:—

All advertisements not having the number of insertions marked upon them, will be kept in until or-

sertions marked upon them, will be kept in unit of-dered out, and charged accordingly.

Posters, Handbills, Bill, and Letter Heads, and all kinds of Jobbing done in country establishments, executed neatly, and prompily. Justices', Consta-bles' and other BLANKS, constantly on hand and

A DEMOCRATIC HYMN.

BY GERALD MASSET. Behold! an idle tale they tell,
And who shall blame their telling it?
The rogues have got their cant to sell,
The world pays well for selling it.
They say the world's a desert drear,
Still plagued with Egypt's blindness; That we were sent to suffer hero-What! by a God of kirdness? That, since the world has gone astray, It must be so forever,
And we should stand still and obey Its desolators, Never! Well labor for the better time, With all our might of Press and Pen. Believe me—'tis a truth sublime— · God's world is worthy better men.

With paradise the world began-A world of love and sadnes A world or love and saddles;
Its beauty may be marred by man,
With all his crime and mudness.
Yet, 'tis a brave work still. Love brings
A sunshine for the dreary; With all our strife, sweet rest hath rings, To fold o'er hearts a-weary, The sun in glory, like a god,
To day climbs up heaven's bosom;
The flowers upon the jewelled sod,
In sweet love lessons blossom! As radiant of immortal youth
And beauty as in Eden. Then
Believe me—'tis a noble truth—
God's world is worthy better men. Oh! they are bold-knaves are bold-

Who say they are doomed to anguish, That man in God's own image soul'd Like hell-bound slaves must languish, Probe Nature's heart to its red core, There's more of good than evil; And man—down trampled man—is more An angel than a devil.

Prepare to die! Prepare to live! We know not what is living; And let us for the world's good, give, As God is ever giving.

Give Action, Thought, Love, Wealth and Time,
To win the primal age again.

Believe me—'tis a truth sublime— God's world is worthy better men.

The Church--Its Relations to Freedom.

A LETTER FRON JOSHUA R. GIDDINGS. To the Editors of The National Anti-Slavery Standard.

The communication signed "B.," published in the Standard of the 13th ult., is so kind, so catholic in spirit, that I feel impelled to answer it: I think, however, that he is better that of the Congregational Church. The Church of which I have been an humble member for more than thirty years was formed upon the "accommodation plan" adopted in the early settlement of the Western country. Such Churches were composed mostly of Congregationalists, but in nearly Church government. While such members remained in any of those Churches, they were, of course, members of the Presbytery in which they were situated. When they ceased to have such members, they no longer held connection with the Presbytery, but acted solely on their Congregational platform.

The Church of which I am a member held this relation to the "Presbytery of Grand River,12 when, in 1847, they elected me, a lay member, to represent that body in the New School General Assembly. I had myself been bred in the school of New England Congregationalists, and held to the policy of that order; but I gladly complied with the feelings of the Presbyter.

government from the barborous system of African slavery; I had seen that mankind were looking to the religious sects for example and instruction upon great moral truths; and I had no doubt that the New School Presbyterian General Assembly would stand forth in the avowal and maintenance of these fundamental doctrines.

But I speak in great sorrow, and not in disposition among the great body of its members to take any action upon the subject. They did not deny the doctrines. Indeed some could not believe that any Presbyterian would deny them; while the Assembly, as a body, repudiated them in the most practical and emphatic manner.

Among both the clerical and lay members were men whose whole lives had been a practical denial of these self-evident truths; men who were in the practice of buying and selling God's image; of holding their brethren in chains; scourging the Saviour in the person of his followers; lending their moral and political influence to a system of human degradation which excludes three millions of our fellow-beings in this nation from reading the gospel; closes up the windows of their from their souls, and envelopes their moral existence in the gloom of mental night. They denied the brotherhood of man, denied that a Just God had given to others the natural right to life and liberty which they claimed for themselves. They put forth their powers in hundred thousand American semales to prostitution, and annually dooms twenty-five. thousand human victims to premature graves. When the Assembly gathered around the sacramental board methought I saw the blood of those victims dripping from their hands, besmearing the sacred vessels, and defiling the holy emblems which were swallowed by Northern Doctors of divinity. My soul sickened at the sight. I turned away in

anguish. I wept in sorrow. To have said all I felt would, at that time, have been offensive to many sincere and pious

THE AGITATOR

Devoted to the Briension of the Area of Freedom and the Spread of Healthy Reform

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

WELLSBOROUGH, TIOGA COUNTY, PA., THURSDAY MORNING, JULY 23, 1857.

no member desired to hold further connection all mankind. Indeed, a portion of the memwith that order; and we thereby became an independent Congregational Church; holding assert and maintain that God has authorized no more connection with Dr. Adams or Dr. Ross than with Alexander Campbell or Brigham Young. Your correpondent is entirely mistaken when he supposes that either of those men could be received, or regarded as a Christian, either by me or by the Church of salvation through imputed righteousness of which I am a member.

VOL. 3.

In saying this I would not offend any human being; but I must not disguise the fact, that I regard no man as a Christian who hesitates to avow the right of every human being to understand the duties of Christianity.

I write under peculiar circumstances. My correspondent demands an explanation of for him or any other person to examine, I would leave them so distinctly expressed as to be understood. I therefore express my full conviction that neither one, nor any, nor all of the religious sects which now exist, meet the intelligence or the real Christianity of the present age; and that, as time advances, these defects will become still more apparent.

For three hundred years out Theology has remained stationary, while the arts and sciences have been constantly extending, intelligence has been increasing, and mankind becoming more and more elevated. The present age secs nature, discerns her laws, understands them to be the will of God, regards the duties of mankind, the rights of fect development of any human soul, constihumanity amid the full blaze of moral light which the noontide of civilization is now pouring upon mankind; while Luther, and Calvin, and the Reformers of the Sixteenth Century avowed doctrines which they dis-covered by the dim moral twilight, which

then merely began to dawn upon the earth. The gospel had been proclaimed under the rule of Imperial Rome, when men had very little conception of civil or religious liberty, The Saviour was crucified for speaking truth. versed in the Presbyterial polity than he is in His apostles fell martyrs to the civil power. The Church of Rome at length, extending was founded upon these truths, and most of its influence over the civil outhority, enforced its sectarian doctrines by the inquisition, by the horrors of the "auto-da-fe."

The reformers of that age struck- at some of the prominent errors of the Church, both in faith and practice, but they advanced no ng Christianity must agree. The Reformers heavy burthens on others; that the Church persecuted those who disagreed with them. Calvin himself advised, nay, caused, the themselves, to decide upon their own form of faith, to proclaim the equal rights of all men to civil, religious and spiritual freedom. Luther's ninety-five propositions were aimed My object was, so far as able, to induce the at the sale of indulgences under the Papal Assembly to avow the "Most High" as the Author of human existence, and of that liberty so necessary to sustain and defend the theology, to wir: "Predestination," "Limited useful and happy. I had been for some years Grace," and "Final Perseverance of the engaged in efforts to separate our people and Saints," are far less interesting to the present generation than are the practical duties of doing unto others as we would have them do unto us." The reformers of that age sought to control the thoughts, to guide the faith of mankind by metaphysical theories and abstract dogmas but little understood by the people or divines. Hence the great number of sects of the present ago, each holding to some doctrine, some article of faith, which anger, when I say there appeared very little which distinguishes it from others. Yet, all reflecting Christians now hold that the great object of human existence in the instruction, the elevation, the unfolding of each, and of every moral being, preparing him or her for usefulness here and for enjoyment here and hereafter, in just such degree as the moral faculties are developed. That philosophy, religion, the laws and revelations of God, teach us that no vice can escape punishment and no virtue can be separated from its appropriate reward.

Thus while our religious sects have adhered to creeds and covenants, and articles of abstract faith, the popular mind has progressed in religious knowledge, and the great body of the American people now occupy a higher religious position, and avow religious truths which are more practical, more funintellects; shuts out the sunlight of truth dumental, than those proclaimed by any religious sect of the present day. Indeed, we see a great and a rapidly increasing political party basing its existence, its expectations of success upon the self-evident truths, that all men hold from the Creator the equal and inalienable right to enjoy life, and that civil, favor of an institution which consigns five religious and spiritual liberty which is so necessary to render life useful to the individual and to the world; that human governments are constituted to secure the enjoyment of these rights which God has conferred on mankind; that no human enactment which attempts to repeal the will of the "Most High" can bind the conscience or command the respect of good men.

Neither Luther, nor Calvin, nor any of our religious sects, of either ancient or modern times has ever proclaimed these primal doctrines in its creed, its articles of faith, or its covenants. On the contrary, most of our remen. Others did not see things as I saw ligious denominations admit the puthority of first husband cool under the irritating circumthem, did not feel as I felt. The Church to rulers and legislators to change, to modify stances about to take place; and having well which I belonged quietly and silently ceased the laws of God, to rob their fellow men of saturated it, she departs.

to send representatives to the Presbytery, as those rights which God has bestowed upon bers of most of the leading denominations one portion of our race to enslave and brutalize another portion. And members of those sects who are engaged in the daily commission of these crimes against God's law, and our common humanity, avow confident hopes and irresistible grace.

I hesita'e not to declare such theology opposed to the laws of God, the teachings of the Gospel, to the philosophy, the judgment and conscience of enlightened Christian men, however it may accord with the sentiments of a barbarous age.

I think the time has, arrived when some sun of life is near its setting. I know the modern Luther, or Calvin, should erect the time of my departure draws nigh. And as standard of a higher, a purer theology, a thus stand on the verge of existence your theology in harmony with the laws of purity, of justice, of God; a theology in harmony my sectarian views. If I leave those views | with the teachings of the Gospel; a theology approved by the philosophy, the judgment of enlightened men; a theology that acknowledges and proclaims the primal truths, that life, that civil, religious and spiritual freedom are the gifts of God—that every member of the human family has received from the Creator "an equal and inalienable right to enjoy them-that such enjoyment is necessary to develope the intellect, elevate the soul, and prepare the individual for usefulness, for happiness here and hereafter-that every attempt to limit the sphere of human thought, or to hold the mind or the body of one man in subjection to the views or the will of another, or to prevent the enlargement of the immortal mind, or prevent the full and pertutes a crime to which, by the laws of nature and of nature's God, to appropriate penalty is inseparably connected, while every act in harmony with those laws necessarily elevates the individual and prepares him for higher attainments.

For the protection of these rights and the

encouragement of these duties all governments and associations should be adapted. Of all the nations of the earth, ours is the most favorably situated for carrying forward this great reformation. Our Government our people believe them. The reformaton has commenced, is in rapid progress. In all parts of the country men are awaking to the necessity of a more practical theology. The open and undisguised infidelity recently avowed in the Presbyterian General Assemright and wrong," has awakened the most themselves held to the Divine right of kings thoughtless. Men see that mere theories, to bear civil rule over their fellow-men, to bald forms of sectarian faith, are impotent establish privileges for one class and impose and useless. Our old organizations are becoming inert, inefficient, worn out. Men held the same rule over the conscience and long to lay them aside, to disconnect themthe faith of mankind. They were intolerant, selves from these theoretic technicalities, which retard the union of hearts upon those great and vital truths which elevate mankind burning of Servetus for uttering the honest and prepare them for usefulness, for happi-sentiments of his own heart. No one then ness. Many of our ministers have caught dared avow the right of all men to think for the inspiration of these truths. They are giving utterance to the solemn convictions of their own judgment, unfettered by sectarian prejudices. The sea of human thought, which has remained quiet for an hundred and fifty years, is troubled. Its waters, nearly stagnant from long repose, are now Author of human existence, and of that liberty so necessary to sustain and defend the
life which God hath given us, to render it

Atonement," "Total Depravity," "Irresistible agitation are rolling, and I trust the storm and stones, and twenty tin pans and nine will continue, until false theories, and infi- brass kettles, than a din, din, of a scolding and as it is a somewhat older town has a lardelity, the love of oppression, of tyranny, violence, polygamy, and slavery shall be overwhelmed, and their broken wrecks cast upon the sterile coast of political and religious conservatism

JOSHUA R. GIDDINGS.

MONTHLY REPORT OF A POSTMASTER .-The following letter was received a few days ago by President Buchanan, as a monthly

report from a post office in the west: CRAWFORD COUNTY, Pa., April 20, '57.

MR. BUCHANAN-Dear Sir: Mr. is the Postmaster at this place, and he is gone out West, and has been gone for three or four weeks, and he has no deputy here, but I have been opening the mails and attending to it since he has been gone, as he left the key with me, and the Postmaster told me that I must make a report at the end of every month, and did not tell me who I was to write to, but I suppose it is to you we should make our reports, as we are all citizens of the Government of which you are now President. If you are not the right one to receive the report, please drop me a few lines, letting me know who I am to report to, and I will write

REPORT AT THE END OF APRIL .- The weather is cold for the season—provisions scarce and very high-but notwithstanding all that, we have regular mails once a week. good health, and the people of this country are universally pleased with your Administration; this is all I know that would interest you; if there is anything omitted in my last report, please let me know. My best respects to you and Mrs. Buchanan.

When an Arab woman intends to marry again after the death of her first husband she comes in the night before her second marriage, to the grave of her dead husband. Here she kneels and prays to him, and entreats him "not to be offended-not to be jealous." As, however, she fears he will be jealous and angry, the widow brings with her a donkey, laden with two goat-skins of water. Her prayers and entreaties done, she proceeds to pour on the grave the water to keep the

Tribulations of an Editor.

The Editor of the Baldwinsville Gazette has been to Syracuse lately, and thus he describes his trials and tribulations:

While in the Central Railroad office, waitng for the Oswego train, we reclined on one of the benches, (our head aching rather bady,) when we were roughly ordered out by a Railroad official with the polite information hat "they didn't furnish lodgings for stran-

Hardly had we passed through "the hole the carpenter left," when a chap hailed us with "I say, feller, help me carry this trunk." We meekly passed to the extreme east part of the depot, and laid hold of a large trunk, which we assisted to place at the desired location, when we were discharged without the customary sixpence.

Sadly pondering on our hard fate, we were caught by the coat collar, and a harsh gutteral voice exclaimed, "whar bin ?"

We turned, and lol a fat, ill-favored squaw greeted our astonished eyes. The moment the saw our features she grunted out, "Huh ! thought you my injun," and immediately

waddled away.

Half blind with rage and mortification, our next move was to stumble in amongst a pile of railroad baggage, when we were greeted with, "you heathen, get out of this!" adding, in an undertone, "what the deuce do you expect to steal here?" Just at this moment, Conductor Fiske called out to us, "Here, get into the cars and go home before the cows eat vou up !"

We crawled into the hind car like a whipped hound, and threw ourselves recklessly in to a seat. Smash! we squatted on a lady's band box. She seeing the damage we had done, squalled out, "There gander shanks, you've spilt my new bonnet!"

Concealing our shame and confusion as

well as we could, we subsided into another seat, where we shrunk into the smallest possible dimensions until we were kicked out of the cars at our village depot.

Moral.-Never go to Syracuse without shaving and putting on a clean shirt and de-

A Speech on Scolding Wives .- At a yonng men's debating society, somewhere in Illinois, the question for discussion was, "Which is the greatest evil-a scolding wife or a smoking chimney." After the appointed disputants had concluded the debate, a spectator arose and begged the privilege of making a few remarks on the occasion.

io this way: "Mr. President, I've been almost mad, lisof eight years, and been hammered and jammered and jawed at all the while-wait until hearts content. Just as the small hours were they have been scolded because the baby cried, because the fire would't burn, because the oven was too hot, because the cow kicked over the milk, because it rained, because the sun shined, because the hens didn't lay, because the butter wouldn't come, because they are too soon for dinner, because they are one minute too late, because they slapped the young ones, because they tore their trowsers, or because they did anything, (whether they could help it or not) before they talk about away, and of whom the untutored savages of wife. Yes sir-ee, them's my sentiments.-To my mind, Mr. President, a smoky chimney is no more to be compared to a scolding

wife than a little negro to a dark night. WIDOW'S WEEDS .- A friend tells us that some dozen or fifteen years ago, when he had the melancholy duty to stand behind the counter in a country shop, dealing out the very best selected stock west of the Alleghanies," he was once brought to a state of unutterable wonderment. A youthful and pretly woman, robed in deep black approached him and asked to look at his "Gleam of Com-

"At what madam?" said he, puzzled, confounded and confused, at what appeared to him a singular request.

"Gleam of comfort, young man; haven't you any, or don't you know what it is?" replied the lady.

"Yes, madam, most likely we have it; what is it like-is it dry goods or groceries?" "Dry goods or groceries!" echoed the lady, looking at our friend in a way that made him feel decidedly uncomfortable. "Sir, it is a mourning calico of the second grade for widows of three weeks. It is well known sir, with us in the city. I'm astonished at your ignorance."

The frightened young man could only stammer-"they hadn't any of that particular kind of calico."

If you want to find out what a woman is, don't look at her in a ball-room, in the saloon, the streets and other public places, but at home and early in the day, about the time she is what she is, not what before she seemed. There is as much difference between them in the two places and times as between the toothache and the sweetest kiss ever got up.-Gentlemen at all skeptical on this point should endeavor to clear the matter up.

At an election in Pittsburg a voter too much in a hurry to examine his vote, dropped into the ballot box a slip of paper containing the following words :- "Dear Miss : I cannot meet you this evening-my wife suspects: keep shady. Yours affectionately,-It was natural enough, we presume, for a person in such a state of mind to poll the wrong.

Our Correspondence.

FRIEND COBB: Since my last communication to the Agitator I have had the pleasure of meeting with several old acquaintances from Pa., who for pleasure or profit have been induced to make a pilgrimage to this "great Northwest," and as they expressed a wish to examine more thoroughly the resources of the St Croix Valley than could be done by steamboat trip, I was pleased to become one of the party and regularly introduce them to the pleasures of "comp" life.

In accordance with this resolution we soon provided ourselves with the necessary equip-ments of "toutists" in the western wilds, such as blankets, musketo bars, provisions, &c., and embarked on the Steamer "Eolian" for Stillwater at the head of St Croix lake, where we arrived in due senson. Here we disembarked and shouldering our "packs" took up our line of march along the western bank, or Minesota side of the St Croix river, and after travelling several miles through beautiful prairies dotted here and there by groves of imber known as "Oak openings" we come to the town of Arcola-not the Arcola of ancient history, but a modern one situated on the western shore of the St Croix river, and surrounded (like most western towns) by a good agricultural country and possessing also great advantages for the manufacture of lumber which is floated down the St Croix to this and contiguous points in the log and here manufactured into boards, shingles &c. We found here two large saw mills seemingly doing a good business, besides several dwellings erected and in course of erection. If we are to judge by the "stakes" to be found on the prairie for a long distance on either side of the town that is, we must certainly consider this to be a large town that is to be While contemplating the mystic future of this town (on paper) we were suddenly reminded of our unprotected condition in relation to the elements by a copious sprinkling of aqueous fluid from "dark portentous clouds o'er head." This little circumstance caused us to speedily relinquish the projected "camp in the bush" and flee for shelter to the visible part of the town which we soon reached, and seeing one house more inviting than the rest we applied for shelter here, but were told by the proprietor that we "couldn't come in," as they were already full; so on we traveled but with like success until at last we espied a long, low, (black?) shance and as a last soon supplied with a hearty supper to which we all did justice. During the evening tening to the debate of these youngsters .- | there was a gathering of the gay youth of They don't know anything about a scolding | the place, and we were entertained (!) with wife! Wait until they have had one upwards | music and dancing of the primitive sort, and perfumed with the odor of bad whiskey to our peeping from behind the curtains we retired to rest and after a hasty nap arose with the lark and liquidating our indebtedness to "mine host" resumed our march up the river. Soon after leaving the town we came in sight of a number of (so called) Indian mounds, which are to be found in great numbers all over these western prairies, and are the silent mementoes of the unwritten history of the past, of a race that has once flourished but passed the present day have not even a tradition.

. Four miles above Arcola we come to the town of Marine possessing like advantages ger growth and many fine buildings, among which may be mentioned a commodious and well kept Hotel. We were here overtaken by the Steamer "H. S. Allen" upward bound, and concluded to take passage on her to Tay. lor's Falls. Three miles above Marine of the Minesota side we came (as we were informed) to the town of Vassa, where we found a few brush cut and a few bunches of shingles lying on the levee. On inquiry we were told that the town proper was not in sight from our position, and to this proposition we readily assented. About 2 o'clock P. M. we arrived at the foot of the rapids and landed on the Minesota side at the village known by the name of Taylor's Falls, a smart little place which has sprung up from the demands of trade and is distinguished for its business activity, fine buildings &c.

Having nothing to detain us in this place we crossed the St Croix to the Wisconsin side over a fine bridge erected at this point and entered the village of St Croix Falls: This village has a fine site, an unsurpassed water power, and possesses natural advantages which should and no doubt would have made it the St Paul of the Northwest had it not been for an unfortunate law suit concerning the title to the land. This suit familiarly known as the "Cushing and Hungerford" case, has been in the courts for a number of years thus preventing the farther growth of the place, to the great injury of the parties in litigation and also to the interests of the surrounding country. This suit was a few weeks since finally settled and a good title can now be given. The proprietors have formed themselves into a joint stock company and have appropriated o cash fund of \$150; 000 for the improvement of the water power and are engaged with a large force in otherwise improving the town-streets are being opened-the town platted-a very large Hotel in course of erection, besides many other improvements too numerous to mention.-This town is at present at the head of steam boat navigation, and will in future time ever be a point of transchipment for up the river man to drive close to the sidewalk, but was freight; for notwithstanding the St Croix is navigable for boars some 100 miles above the lift you over it," said coachy. "Oh no," Rapids, there will necessarily be a portage said the sweet miss, "I am too heavy." "Lor.

NO. 52.

Hudson, Wis., June 24, 1857.

waters rush madly down a slope of 7 miles lashed and torn by a thousand rocky points that raise their heads above the surface in bold defiance to the navigator's art. The company are about to build a dam near the foot of these Rapids of such height as shall produce slack water navigation from that point upwards, and as we were informed intend next summer to place a steamer on the upper St Croix to run in connection with the Steamer now running below the falls. This will no doubt be a paying enterprise, and besides be of great service in developing this upper country, The company are also making an effort to get he land office of this district (now located at Hudson) removed to the Falls, and should they succeed it will add another item of interest to the place. That this is to be a place of importance there is but little room to doubt; and that it is a good point for investment at the present time, all agree. Yours truly, C. V. E.

Terms of Publication.

ed to notify every subscriber when the term for which he has paid shall have expired, by the stamp—"Time Out," on the margin of the last paper. The paper will then be stopped until a further remittance be received. By this arrangement no man

THE AGITATOR is the Official Paper of the County, with a large and steadily increasing circulation reaching into nearly every neighborhood in the

County. It is sent free of postage-to any Post office within the county limits, and to those living within the limits, but whose most convenient postoffice may

be in an adjoining County.

Business Cards, not exceeding 5 lines, paper in-eluded, \$4 per year.

the fall is not perpendicular yet the troubled

can be brought in debt to the printer.

THE TIOGA COUNTY AGITATOR is published every Thursday Morning, and mailed to sub-scribers at the very reasonable price of Our Doz-Lan per annum, invariably in advance. It is intend-

A Glass of Brandy.

It can't hurt anybody. Why I know a person yonder, he is on high 'change, a specimen of manly beauty, a portly six footer.— He has the bearing of a prince, for he is one of our merchant princes. His face wears the hue of health, and now at the age of fifty odd he has the quick, elastic step of our young men of twenty-five, and none more full of mirth and wit than he, and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper, with plenty of champagne, and more than that, he was never known to be drunk. So here is a living example and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effect of a temperate use of good

Now it so happened that this specimen of sale brandy drinking was a relation of ours. He died a year or two after that of chronic diarhæa: a common end of those who are never drunk and never out of liquor.

He left his six children, and he had ships at sea, and credit at every counter, which he never had occasion to use.

For months before he died-he was a year in dying-he could eat or drink nothing without distress, and at his death the whole alimentary canal was a mass of disease; in the midst of his millions he died of inanition.

This is not the half, reader. He had been a steady drinker for twenty eight years. He resort annied for shelter and were told to left a legacy to his children which we did daughter for fifteen years; another, is in the mad house; the third and fourth of unearthly beauty, there was a kind of grandeur in that beauty, but they blighted, and saded into heaven in their sweetest teens; another is tottering on the grave and one is left with all the senses, and each of them as weak as water .--Hall's Journal of Health.

> Going to Heaven via New Obleans .-The Philadelphia correspondent of the New York Dispatch gives the following: A few days since, a young man who had long been attached to a church, and was about to leave for New Orleans, came to bid his pastor farewell. "And so you are going to that degenerate place, New Orleans, are you?" said the pastor. "Yes sir, but I don't expect to be influenced by any extraneous pressure of any kind," responded the young man with considerable earnestness. "Well, I am glad to see you so confident. I hope the Lord will guide you. But do you know the temptations which exist there?" "Not particularly, sir."
> "Well I do. You'll find wanton women in the guise of Paris, tempting the very elect; and rare wines and ardent drinks; and you'll find fine company, and night brawling and gambling, dissipation and running after the lust of old man Adam." "Still I hope to combat these successfully." "I hope you will my dear Christian brother," was the reply. "I hope you will, and let me give you . this much for your consolation should you ... fall from grace. The tempter is worse than the sin; and the greater the temptation, the more merit there is in resisting it. The man who goes to Heaven by way of New Orleans is sure to have twice as high a place in eternal glory as he who reaches Paradise through the quiet portals of Connecticut or Pennsylvania. - La Salle Press.

How HE LOST HIS HAIR. - A Norfolk pa-

per tells the following story:
Uri Osgood and Jonathan Aiken were on opposite sides of politics last Fall in Grundy County, and the fight between them-they were running for Congress-grew warm and desperate. One day when they met on the stump, Uri, whose head was bald, and should therefore have been cooler in the midst of his indignation turned upon Jonathan and said:

"I think, Sir, you have but one idea in your head and that is a small one; if it should swell, it would burst it."

Whereat Jonathan grew red in the face, and looking for a moment at the bare and venerable head of his opponent, asked if he should say what he thought of him?

"Say on," said Uri. "Well I think you haven't one into your head, and never had; there's been one scatching around on the outside, trying to get in, till it has scratched all the hair off, but it's never got in, and never will."

Uri was silent. A young lady returning late from the opera, as it was raining, ordered the coachstill unable to step across the gutter. "I can here, as it will be impossible to make these misr," replied John, "I'm used to lifting bar-Rapids navigable for S'eamboats; for althoutels of sugar."