



COLUMBIA DEMOCRAT.

PUBLISHED EVERY SATURDAY, BY LEVI L. TATE, IN BLOOMSBURG, COLUMBIA COUNTY, PA.

OFFICE In the new Brick Building, opposite the Exchange, by side of the Court House.

TERMS OF SUBSCRIPTION. \$1 00 In advance, for one copy, for six months. \$1 75 In advance, for one copy, one year. \$3 00 If not paid within the first three months. \$2 25 If not paid within the first six months. \$1 50 If not paid within the year.

No subscription taken for less than six months, and no paper discontinued until all arrearages shall have been paid.

Ordinary advertisements inserted, and Job Work executed, at the establishment.

THROUGH DEATH TO LIFE.

BY HENRY MARSHALL.

Have you heard the tale of the Aloe plant, Away in the sunny clime?

By healthy growth of an hundred years It reaches its blooming time;

And then a wondrous bud at its crown Breaks out into thousand flowers;

The floral spore, in its blooming seen, Is the first of the fruiting season;

But the plant to the flower is a sacrifice, For thence buds and buds, and in blooming dies.

Have you further heard of this Aloe plant, That grows in the sunny clime,

How every one of its thousand flowers, As they drop into the blooming time,

Is an infant plant that follows its roots In the place where it falls on the ground?

And fast as they drop from the dying stem, Grow lively and lovely around;

By dying it liveth a thousand fold In the young that spring from the death of the old.

Have you heard the tale of the Swan, The snow-white bird of the lake?

It noblesly floats on the silvery wave, It steadily sits in the lake;

For it saws its song till the end of its life, And then, in the soft, still even,

With the golden light of the setting sun, It sings its song, for a singing it lives!

You have heard these tales—shall I tell you one, A greater and better than all?

Have you heard of Him whom the heavens adore, Before whom the hosts of heaven fall?

He sits on the cherubim, and shines above, For earth in its waiting and weeping;

To efface the shame and the pain of the cross, And die for the life of the world?

O Prince of the noblest of all our divinest! Most sorrow and sacrifice equal to Thine!

Have you heard this tale—the best of them all— The tale of the Holy and True?

He died, but his life, in nobles words, Lives on in the world around;

The sword prevails, and is filling the earth, As the stars fill the sky above;

He taught us to find up the love of life For the sake of the life to come;

The death is our life, his loss is our gain, The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn, Who for sinners do give up your life;

Our Saviour hath told you the best that would grow, Into earth's dark bosom most full;

Most pass from the view and the way, And then will be fruit appear;

The grain that seems lost in the earth below Will return many fold in the ear.

By death comes life, by loss comes gain, The joy for the tear, the peace for the pain.

My text is found in the seventh chapter of Jeremiah:

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in these gates to worship the Lord."

"Thus saith the Lord of hosts, the God of Israel, My purpose is neither to think nor speak unkindly of any man. I have no criminations nor recriminations to make, but a single, honest, Christian, patriotic object before me. This country is not my native land, but it is the land of my father's adoption, a father that escaped from the power and oppression of evil to dwell in the midst of peace. I can have then no other object than the peace and perpetuity of this Union, and God forbid that I should speak words other than those which tend to our purpose.

First, then, God gives advice to ministers in times of great calamity.

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in these gates to worship the Lord."

When the Prophet thus spoke to all Judah, the nation, on account of sin, was on the verge of captivity. They had brought down upon themselves the just indignation of God—the God of their Fathers. The Almighty, unwilling to punish men, "because judgment is his strange work," commanded Jeremiah to stand in the gate of his own house—that house upon which he had put his name, where the Sacrifice was offered, and the smoke of the incense ascended, and to proclaim His word to the people. And if Jeremiah thus stood in the gate of the temple, and spake unto the people, may we not feel that, as ministers of the Gospel, we may follow his example, standing to this great Western gate, this Temple of the Lord, sacred to liberty and the rights of man, where the oppressed exile, "with the dew on his thin robe heavy and chill," shall ever find a welcome, and the warm hand of friendship be stretched out to greet him.

May we not, I repeat, stand and speak to this people in their time of trial and calamity? As a nation, where are we to-day? We are on the brink of a civil war. This is my firm conviction, and because it is, we desire to speak to the people in God's name. Many laugh at civil war, but "Fools ever make a mock at sin."—This is no place for laughter; neither is it the time for witicism. It seems as if the gates of the city of refuge were open, and with the same avenger of blood close upon us, it becomes us to enter in and be safe. What more fearful calamity could fall upon us than civil war? Pestilence might rage, and famine gaunt stalk over our land; but what are these to a civil war, and especially in this country—a country of brothers, men who scarcely know what fear is? In every community we would find brother arrayed against brother, and engaged in deadly strife. Under these circumstances, it becomes God's ministers to be faithful; and mark, it is the Lord's word which must be spoken—not the mere fancies of a man, nor the promptings of his blind instincts, but God's word. "Hear the word of the Lord"—"Thus saith the Lord of Hosts." We want not the word of Presidents, Synods, nor classes of men, but we want the word of the Lord, as "thus saith the Lord" from the Lord of Hosts.

In the second place. What the ministers are to preach. In the third and fourth verses we have the subject matter, in part, at least, of what we have to say under this head:

"Thus saith the Lord of Hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place."

"Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these."

Mark again. The Lord of Hosts, the God of Israel, and the same Lord of Hosts is the God of our Country, with our thirty-four tribes of men, with the blood of freemen in their veins.

Whenever a minister stands aside from the religious record, his teachings become valueless, because they are without authority. But when he comes, bringing with him a "thus saith the Lord," his teachings are valuable, because of their authority. Now we aver, that the chief cause of the difficulties in our beloved land arises from unauthorised religious teachings. Instead of teaching men, in the spirit of the third verse of our text, many place themselves in lofty positions, and claiming a far higher degree of wisdom, and vastly more piety than is really possessed, cry, "Stand aside, for I am holier than thou." All this the ministers are to rebuke. All Pharisaism and vain boasting must be cast aside, and the people instructed out of the pure word of God, and not from false exegesis, which

wonderful empire My purpose is neither to think nor speak unkindly of any man.

I have no criminations nor recriminations to make, but a single, honest, Christian, patriotic object before me.

This country is not my native land, but it is the land of my father's adoption, a father that escaped from the power and oppression of evil to dwell in the midst of peace.

I can have then no other object than the peace and perpetuity of this Union, and God forbid that I should speak words other than those which tend to our purpose.

First, then, God gives advice to ministers in times of great calamity.

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in these gates to worship the Lord."

When the Prophet thus spoke to all Judah, the nation, on account of sin, was on the verge of captivity. They had brought down upon themselves the just indignation of God—the God of their Fathers. The Almighty, unwilling to punish men, "because judgment is his strange work," commanded Jeremiah to stand in the gate of his own house—that house upon which he had put his name, where the Sacrifice was offered, and the smoke of the incense ascended, and to proclaim His word to the people. And if Jeremiah thus stood in the gate of the temple, and spake unto the people, may we not feel that, as ministers of the Gospel, we may follow his example, standing to this great Western gate, this Temple of the Lord, sacred to liberty and the rights of man, where the oppressed exile, "with the dew on his thin robe heavy and chill," shall ever find a welcome, and the warm hand of friendship be stretched out to greet him.

May we not, I repeat, stand and speak to this people in their time of trial and calamity? As a nation, where are we to-day? We are on the brink of a civil war. This is my firm conviction, and because it is, we desire to speak to the people in God's name. Many laugh at civil war, but "Fools ever make a mock at sin."—This is no place for laughter; neither is it the time for witicism. It seems as if the gates of the city of refuge were open, and with the same avenger of blood close upon us, it becomes us to enter in and be safe. What more fearful calamity could fall upon us than civil war? Pestilence might rage, and famine gaunt stalk over our land; but what are these to a civil war, and especially in this country—a country of brothers, men who scarcely know what fear is? In every community we would find brother arrayed against brother, and engaged in deadly strife. Under these circumstances, it becomes God's ministers to be faithful; and mark, it is the Lord's word which must be spoken—not the mere fancies of a man, nor the promptings of his blind instincts, but God's word. "Hear the word of the Lord"—"Thus saith the Lord of Hosts." We want not the word of Presidents, Synods, nor classes of men, but we want the word of the Lord, as "thus saith the Lord" from the Lord of Hosts.

In the second place. What the ministers are to preach. In the third and fourth verses we have the subject matter, in part, at least, of what we have to say under this head:

"Thus saith the Lord of Hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place."

"Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these."

Mark again. The Lord of Hosts, the God of Israel, and the same Lord of Hosts is the God of our Country, with our thirty-four tribes of men, with the blood of freemen in their veins.

Whenever a minister stands aside from the religious record, his teachings become valueless, because they are without authority. But when he comes, bringing with him a "thus saith the Lord," his teachings are valuable, because of their authority. Now we aver, that the chief cause of the difficulties in our beloved land arises from unauthorised religious teachings. Instead of teaching men, in the spirit of the third verse of our text, many place themselves in lofty positions, and claiming a far higher degree of wisdom, and vastly more piety than is really possessed, cry, "Stand aside, for I am holier than thou." All this the ministers are to rebuke. All Pharisaism and vain boasting must be cast aside, and the people instructed out of the pure word of God, and not from false exegesis, which

often renders the meaning of words enigmatical and almost beyond comprehension.

Third. What the Nation must do. In the fifth and sixth verses God speaks to us:—

"For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods, to your hurt."

Nothing could be plainer than this.—The sins of our nation are unquestionably fearful, and it is our business to look at some of them. We have personal sins, ministerial sins, State sins, and National sins, in which all are more or less concerned.

The violation of every command in the decalogue, is to be witnessed in all the towns, boroughs, and counties throughout our land. Some may think this a hard saying and one needing some qualification. We have no qualification to make, believing as we do, that every command in the decalogue is violated in every town, and township of our country. God Almighty's laws are set at defiance.

Let us look a moment at the decalogue. We have not a right to speak to you, but with a "thus saith the Lord," and if we utter one syllable not thus qualified, throw it from you. Cast it from your mind, as the Summer breeze carries the chaff from the threshing floor.

First, then—"I am the Lord thy God—thou shalt have no other gods before me."

How many of the people of our cities, towns, and counties are living, totally, practically, and daily in the service of other beings, save God Almighty!

Then—"Thou shalt not take the name of the Lord thy God in vain."

Can you find a spot in the geographical boundaries of this nation, where the name of God is not blasphemed?

Then—"The Sabbath day. Is there a State that keeps strictly the Sabbath; a city, or a county that observes it? You know, and I know that men most positively and absolutely violate this holy day. Yet in the VIII Chapter of Isaiah, God gives the observance of the Sabbath as one reason why prayer will be answered and repentance accepted.

Then in relation to honoring parents. How many families can you find in which the children act toward the parent as God commands? Is there not a total disregard of parental authority? Gray hairs are trampled upon, and the venerable form hurried in sorrow to the grave.

"Thou shalt not kill." Is not murder rife everywhere? Some can remember when a murder, committed in any part of our land, would excite the sympathy of bosom of every man. Your speaker can remember when the idea of a murder was a terrible idea. Occasionally the mail would be stopped, the life of the driver jeopardized, but now murder is almost a daily occurrence. And when the assailant is leprous with crime, he is shielded and protected.

"Thou shalt not commit adultery."

All over this land is this abomination found. How many in your own city, even those high in position, are recreant to this holy obligation.

"Thou shalt not steal." Why are we almost a nation of thieves (if we believe the half of what we say, one of another). If a man is seeking an office, the hope of emolument and gain is ascribed as his only motive. The deepest plans of deception and fraud are everywhere to be seen.

"Thou shalt not bear false witness."

This is one of the great sins of the people. We are all the time bearing false witness the one of the other. The press groans with false statements of one portion of the community against the other.—We, of the ministry, too often take up garbled statements and repeat them to the detriment of our fellows. There is almost a premium offered to any one who will abuse our public officers. The papers would lose half their interest and circulation if they told the simple truth. All this forms one of the sins of which we must repent.

"Thou shalt not covet." Is not this violated fearfully every day? We not only covet, but we steal, regardless of the obligations to God. And here let me say in passing, that this command, in my judgment, bears directly upon the vexed question which is this very day at the bottom of our political disturbances. Is it not an undeniable fact that the tenth commandment as absolutely recognizes the right of property in the man servant and the maid servant as in the wife, the house, or any

thing else that is thy neighbor's?

From the first to the last then, the moral law is set at defiance.

Bribery and corruption are rife in the land. Is it not a proverb, that if you would have a bill passed at Harrisburg, you must go with pockets well filled with money. What are we to think of this? If a poor man goes before your courts for justice, no matter how just or right his cause may be, does he stand an equal chance of receiving justice as does a rich man?—Are not these things in this State? God then save us, "Amid thy ways."

Then we have that prince of sins—drunkenness—sustained by law and countenanced by practice. This sin, this vice, that has broken in upon all that is peaceful, manly, and magnanimous. See when it lays its grasp on a young man—that young man may have abilities which would enable him to stand in the Senate Chamber, and by his eloquence enchain the listening ear of multitudes. Yet he is converted into a drivelling idiot, gropes his way to an early grave and lies down in hell.—Where is the State, or the town where this sin is not seen in its onward march?

The marriage contract. We find it set at open defiance. We find divorce granted in the face of the direct teachings of Jesus Christ. A celebrated legal gentleman told me he believed the price of a divorce was twenty dollars. To what a condition have we come, whether we drifted?

Jesus says—"Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Yet is not this treated as a thing of naught? The Bible teems with instruction to husband and wife, to master and servant.—You will find, beyond a doubt, in all these relations much that is wrong, and the wrong must be repented of. Is not advantage taken in the business transactions of life? Are not the widow and the fatherless oppressed? Must we not repent of all these? Our repentance must be thorough and sincere; we must not repent of one only, but of all—all the sins of the nation, in all the relations of life. But what are we to understand definitely by the sins of the nation? Only those sins which are common to all the States and communities of a nation, can be called national sins. There is an institution of our land which is regarded as the great source of the evils of our country. From this, however, I take the liberty of dissenting. I do not so read the Bible. That there are evils connected with involuntary servitude in this country, cannot be denied. But can you find any social relation in which evil is not found? Is the marriage relation for instance, exempt from it? Will to-day we are in trouble, and it is said our trouble grows out of the national sin of slavery.—We are responsible for that in which he has no part. But is it not remarkable that in regard to this sin, in which four millions of human beings are held in bondage in our country, and which is declared from the pulpit, the press, and the rostrum, to be a sin, a damning sin, one which will exclude a minister from the pulpit, and a man from the Lord's table? Yet they will tell you they do not want to interfere with it where it is— we only want to oppose its further extension. Now, if it be a sin, it should be repented of and done away with at once; we should not wait it up, nor fence it in.—God does not say to Israel, repent in part "but thoroughly repent and wholly cleanse your ways." This is what we must do individually and collectively, North and South.

Let us take the sin of Drunkenness.—Would it do to confine it to the North.—Would it do to have Sabbath breaking unknown in the North, but universal in the South. Shall we say that covetousness should not come this side of the Mississippi? God says repentance must be through work.

All sectional feeling must be buried beyond the reach of the plummet's depth.—The kindest feeling of a political, religious and social character must be carried out; every constitutional privilege granted to every man, and our mutual privileges respected in letter and spirit. We are a sisterhood of States, a band of brothers, and it is to be feared too often the sight of duties, and anx only for our rights.

We speak of liberty of speech and press; they are well enough but they have their limits. Should we carry our rights beyond their limits, when, by so doing, we are throwing a burning torch, which will spread ruin on our brother's domains? We must try to be consistent and attend to our duties as laid down in the word of God, and rights will come.—"Hear the word of the Lord. Isaiah VI, 8th, "If I

hath showed these oh man, what is good, and what doth the Lord require of thee, but to do justly and love mercy and to walk humbly with thy God." Honor must characterize our people—let us determine that whatever is sinful is not to be walled up but to be swept away—not a remnant left. If we do so, what does God say? If we all do this "then will I cause you to dwell in this place, in the land that I gave to your fathers forever and ever." Did he not give this land to our fathers and He promises it to us? This is the statement of God. Shall God's advice be complied with? If it is, good will result. Which shall we take? Will we humble ourselves and each man repent of his own sins? (each will then have enough to do.) God calls upon us to do. Will this nation reform? Will we do what God wants us to do? The question comes to you and to me, and it comes closely.

We will have for repentance, the possession of this land, which was given to our fathers; possession will be given to us forever. We desire to urge you as we urge ourselves to repent. Will we do so at once or will we rush on madly to ruin. Shall old men out of the muster roll, talk of war, or shall the people be for peace?—Let me ask—Shall this fair and happy land be involved in the horrors of a civil war? Shall these beautiful lakes and rivers upon which our commerce proudly float be crimsoned with the blood of slaughtered brothers? Must the air of our lovely valleys, hill sides and mountain slopes be filled with groans of the wounded and dying fathers, sons and brothers of this once prosperous and happy land? In God's name I ask, must the list of widowed be fearfully augmented? Shall the cry of the orphan in piteous tones, be heard ascending from every hearthstone in this land? Shall the staff of the widow's right hand be cut down and she left to tetter alone to the grave? Shall these fertile fields be whitened by the bones of American freemen laid low in death by slaughter weapons in the hands of their own brothers?—Americans God is speaking to you—listen to him; stop and think. Christian, closet yourself with God, and speak unto Him with your full and bleeding hearts. Go and sit by the side of that shrine which contains the sleeping divinely watched over ashes of the immortal Washington, and pray spare this fair heritage bequeathed by such a Father and purchased at such a price of blood and treasure. Oh, could we waken from that long sleep and raise that noble form, would he not lift his hands in holy horror, and cry peace, peace, we are all brethren. My brethren shall this glorious republic become a by-word and a reproach in the mouths of nations of the earth? I confess to you to-day that one of the bitterest thoughts of this hour, in relation to our distracted country, is that the very names whose hands our fathers burst and cast from them should point the finger of scorn at us and cry, Aha! aha! My countrymen shall the name of Washington perish as a thing of naught—can it be that the sun of this Republic is to go down in a night of blood, never, never, again to rise? Forbid it, Oh, thou God of our Fathers!

Pray then, I say daily pray, and each man humble himself and turn to God that he may bless us. My brethren when my Master was born the heavens of Jordan were vocal with angelic voices crying "Peace on earth, and good will to men." My Father and my God, may this be the song that shall ascend from the lips and heart of every American citizen, now and in all time to come. Oh! America! Oh! United States of America, may this be thy proud title for ever! God, in mercy grant it. Amen and Amen.

A REMARKABLE METEOR was seen on the morning of the 11th ult., at a quarter before 3 o'clock, at various places in Illinois. It was very large and brilliant, and exploded with a report like a cannon. It remained in sight from three to five seconds, and disappeared in the northeast, its course having been eastward with great velocity, in a right line a little inclined downward. At Geneva three or four large meteors were seen, but accounts from other places mention that there was one body like a ball of molten iron, and some smaller ones, apparently merely detached portions of it. In some places the explosion is spoken of as having been tremendous, like the bursting of a bomb, deep, rumbling sound, that gradually died away. At Barrington and Lake Zurich the houses shook, and windows rattled, and the people awoke from sleep very much alarmed.

TOMATOES make good cat-supper, but a mouse makes a good cat-supper.

The Sunbury and Erie Railroad.

The following is the bill introduced in the House of Representatives on Thursday, by Mr. Ball, of Erie.

Be it enacted, &c., that the corporate name and title of the Sunbury and Erie Railroad, be, and the same is hereby changed, to that of the Philadelphia and Erie Railroad, by which name and under which title the said company shall hereafter be managed and conducted, with the same effect as if the name thereof had not been changed.

Section 2. That said Philadelphia and Erie Railroad Company be, and is hereby authorized to execute and issue under its corporate seal, five thousand bonds not exceeding in amount the aggregate sum of \$1,000,000 sterling money of Great Britain, or \$5,000,000 lawful money of the United States; any number or all of which may be issued for \$200 each, sterling money aforesaid, and any number or all of which for \$1000 each, payable in twenty years from the date thereof. The said bonds shall bear interest at the rate of 6 per cent. per annum, payable semi-annually, and shall not be subject to taxation; and as security for the payment of principal and interest of said bonds, the said company is hereby authorized to execute in trust, under its corporate seal, a mortgage of the whole line of its Railroad, finished, unfinished, or to be finished, from Sunbury to Erie Harbor, and its appurtenances, including all locomotives and cars which may at any time be placed thereon, together with all its real estate, rights, liberties, privileges and franchises—which said mortgage shall be delivered to the trustees herein named, and recorded in the several counties in which the property therein described, or any part thereof, may be situated, and shall thereupon be and remain the first mortgage on all property therein described until fully satisfied, except as to that part of the road of said company which extends from Sunbury to Williamsport, on which a mortgage for \$100,000 now exists.

Section 3. That said Philadelphia and Erie Railroad Company be, and is hereby authorized to execute, under its corporate seal, forty bonds for \$100,000 each, payable in forty years from the date thereof, bearing interest at the rate of six per cent. from and after Jan. 1st, 1872, and secure the payment thereof by a mortgage to be executed to the Commonwealth of the whole line of railroad, finished, unfinished, or to be finished, from Williamsport to the harbor of Erie, and all the real estate, rights, privileges and franchises of the said Company, which said mortgage shall be deposited in the office of the State Treasurer, and shall thereupon be and remain the first mortgage on all the property therein described until fully satisfied, and the said Company may deliver the said forty bonds to the Commissioners of the Sinking Fund, in payment of all the five per cent. bonds of the Sunbury and Erie Railroad Company now owned by the State; and upon such payment being made, it shall be the duty of said Commissioners to cancel and surrender the said five per cent. bonds to the State Treasurer forthwith to cancel and surrender all the five per cent. bonds now owned by the said Company deposited in the Treasurer's office, under the provisions of the act for the sale of the State Canals, approved the 21st of April, 1855.

Section 4. That upon presentation to the Trustees of the Mortgage for \$7,000,000 duly executed under the provisions of the said act for the sale of the State Canals, of all the five per cent. bonds cancelled or paid, the payment whereof was intended to be secured by the said mortgage, it shall be the duty of the said Trustees to cancel satisfaction on the record thereof, and cancel and surrender the same to the said Philadelphia and Erie Railroad Company.

In the House Mr. Gordon called up his resolution inquiring of the Attorney-General of the State by what authority the defaulting banks, suspending specie payments for over thirty days, continue to hold their charters.

The resolution was adopted.

Those people who turn up their noses at the world, might do well to reflect that it is as good a world as they were ever in, and as much better one than they are likely ever to get into again.

"MA, get down on your hands and knees a minute; please." "Why, what on earth shall I do that for, my pet?" "Cause I want to draw an elephant!"

Death and Starvation in New York.

[From the Tribune.] A sad case of destitution came to the knowledge of the Fourth Ward Police, about 4 o'clock on Monday afternoon. Officer Rade found in the tenement house, No 32 Madison street, in the upper part of the building, the lifeless body of a man named John Williams, about 33 years of age, stretched upon the floor. From his appearance he had probably had the consumption, and being unable to procure the necessaries of life, had laid down and died from starvation.

[From the Brooklyn Eagle.] A poor lone woman, Mrs. McMullen, residing at 177 Hudson avenue, learning the death of her husband, who had gone into the country in search of employment, combined with her destitute condition, so disheartened her, that she resolved to end her troubles by taking a large dose of laudanum on Tuesday night. The result of course was fatal.

[From the New York Day Book.] It will be seen by our police reports that 600 poor people sought lodging in the station houses last night. Thousands are suffering for want of food and clothing, many are dying—actually dying of starvation. We report another case to-day. Meantime, preparations are going on to make war on the South because it cannot recognize the blessings of negro equality.

[From the New York Sun.] The office of the Superintendents of the Poor, in the basement of the City Hall, is daily thronged by unfortunate persons, mostly females, seeking relief. They stand for hours waiting their turn. A few it is suspected, are impostors, but doubtless the great majority are in actual want. A day or two since an affecting incident occurred. A young woman who had been standing for some time in the cold, damp hallway, fell down from exhaustion, and it was some time before she could be restored to animation. The state of her physical system was evidently the result of the want of the necessaries of life.

OUTWARD BEAUTY.—I cannot understand, says Frederika Bremer, the importance which certain people set upon outward beauty or plainness, I am of opinion that a true education, such at least as has a religious foundation, must refuse a noble calm, a wholesome coldness an indifference, or whatever people may call it, toward such-like outward gifts, or the want of them. And who has not experienced of how little consequence they are, in fact, for the weal or wo of life? Who has not experienced how on nearer acquaintance, plainness becomes beautified, and beauty loses its charm, exactly according to the new also of opinion that the want of outward beauty never disquiets a noble nature, or will be regarded as a misfortune. It never can prevent people from being amiable and beloved in the highest degree, and we have daily proof of this.

COOL.—A gentleman residing in a village finding that the diminution of his wood pile continued after his fires were out, lay awake one night in order to obtain, if possible, some clue to the mystery. At an hour when all honest folks should be in bed, hearing an operator at work in the yard, he cautiously raised his chamber window, and saw a lazy neighbor endeavoring to get a large log into his wheelbarrow.

"You're a pretty fellow," said the owner, "to come here and steal my wood while I sleep."

"Yes," replied the thief, "and I suppose you would stay up there and see me break my back with lifting before you'd offer to come and help me."

A STRANGER riding along a road, observed that all the milestones were turned in a particular way, not facing the road, but rather averted from it. He called to a countryman and inquired the reason. "God bless you, sir," replied the man, "the wind is so strong; sometimes in these parts, that if we weren't to turn the backs of the milestones to it, the figures would be blown off them clear and clean."

SUCH is the crowded state of the Paris thoroughfares that during the year five thousand persons have been wounded, and seven hundred killed, by the vehicles of all kinds which fill the streets and render the crossing of the latter almost impossible to pedestrians.

THE ancient cooks carried their aris to the most whimsical perfection. They were able to serve up a whole pig, boiled on one side and roasted on the other.