

Roafman's Journal.

BY S. J. ROW.

CLEARFIELD, PA., WEDNESDAY, OCTOBER 22, 1862.

VOL. 9.—NO. 8.

SALT—A good article, and very cheap at the store of WM. F. IRWIN, Clearfield.

WANTED—All kinds of grain will be taken in payment of debts due me, for which the highest market prices will be given.
Dec. 11, 1861. JAMES B. GRAHAM.

SALT!! SALT!!—A prime article of ground alum salt, put up in patent sacks, at \$3.25 per sack, at the cheap cash store of November 27. K. MOSSOP.

DR. LITCH'S MEDICINES.—A fresh supply of these invaluable Family Medicines are for sale by M. A. Frank, Clearfield, consisting of *Pain Curer*; *Restorative*, a preservative for colds and cough; and *Anti-Bilious Physic*. They have been thoroughly tested in this community, and are highly approved. Try them.

TO THE PUBLIC.—The undersigned having purchased the entire stock of the late firm of Moore & Eitelweir, and having made large additions thereto, is now prepared to wait upon customers. Thankful for the very liberal patronage heretofore extended to the firm, he hopes by strict personal attention to business to merit a continuance of the same.
March 26, '62—M. D. F. ETZWEILER.

PROVISION AND GROCERY STORE.—The undersigned keeps constant on hand at his store room in Phillipsburg, Centre county, a full stock of Flour, Hams, Shoulders, Sides, Coffee, Tea, Sugar, Rice, Mocha, &c. Also, Liquors of all kinds, Tobacco, Segars, Snuff, &c., all of which he offers to purchasers on the most advantageous terms. Give him a call, and try his articles.
[unc21] ROBERT LLOYD.

BOGGS TR. FARMS FOR SALE.—One containing 124 acres—85 cleared and under good fence. A log house 22 by 26, plank house 16 by 18, log barn, smithy and all necessary out-buildings thereon. Large spring and spring-house convenient to house. The land is well watered, and has sufficient wood and fencing timber. There is an orchard of large grafted trees, and a young orchard on place, all choice fruit. It is convenient for pasturing droves. Also, one containing 90 acres—10 cleared and under fence—balance well timbered. This land has a log house and stable thereon. For terms apply to
October 13. L. J. CRANS, Clearfield.

CLEARFIELD MUSIC SCHOOL.—For instruction upon the Piano, Melodeon and Guitar, and in Harmony and Singing.
Terms—For pupils under six years old, \$5.00, for seventy two lessons of one half hour each; for all pupils over six years old, \$10.00, for seventy two lessons of one hour each, upon Piano, Melodeon, Guitar or in Harmony.
Payable, one-fourth at the beginning and the balance at the end of the quarter.
Vocal music free to all instrumental pupils.
Solely at home, \$2.00. Address, Clearfield, Pa.
Rooms at Mr. Alexander Irwin's.
Oct. 1, 1862. E. A. P. RYNDER, Teacher.

VALUABLE TIMBER LANDS FOR SALE.—The attention of persons desirous of purchasing valuable timber lands is invited to the following tracts of land situated in Keating township, Clinton county, Pa., known as the Lorraine lands, viz: A certain tract being No. 3469 warranted in the name of Thomas Willing, containing about 100 acres, situated on the island Run, at the distance of 34 miles from the river, being well timbered with Pine and Oak. Also, another smaller tract of land, situated at the mouth of Birch Island Run, on the west side of the river, containing 75 acres, and also one containing 100 acres, all of which are well timbered with Pine and Oak. For terms apply to
G. L. REED, } Executors.
July 30, 1862. J. B. GRAHAM, }

THE CLEARFIELD ACADEMY will be opened for the reception of pupils (male and female) on Monday, Aug. 18, 1862. Terms, per session of eleven weeks:
Orthography, Reading, Writing, Primary Arithmetic and Geography, \$2.50
Higher Arithmetic, English Grammar, Geography and History, \$4.00
Algebra, Geometry, Natural Philosophy, and Book Keeping, \$4.00
Latin and Greek languages, \$6.00
To students desirous of acquiring a thorough English Education, and imparting healthy habits of study to their children, this institution offers desirable advantages. No pupil received for less than half a session and no deduction except for protracted terms. Tuition to be paid at the close of the term. [unc21] C. B. SANDFORD, Principal.

AYER'S CATHARTIC PILLS.—The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most invulnerable purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they will unparagonably upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties, and their ability to act upon the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every-day complaints of every body, but also formidable and dangerous diseases that are baffled the best of human skill. While they produce powerful effects, they are at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being purely vegetable, are free from any risk of harm. Cures have been made which surpass belief were they not substantiated by men of unexalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of our remedy, while others have sent me the assurance of their conviction that our Preparations contribute immensely to the relief of my afflicted, suffering fellow-men.

The Agent below named is pleased to furnish gratis our American Almanac, containing directions for the use and certificates of their cures, of the following complaints:—
Constipation, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a full stomach, Nausea, Indigestion, Morbid Flatulency of the Bowels and Pain arising therefrom, Inflammation, Loss of Appetite, all Diseases which require an evacuant medicine. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidneys, Gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.
Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's Pills, and take nothing else. No other can give you compared with this in its intrinsic value or curative powers. The only way the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price 25 cents per box. Five boxes for \$1.
D. Watson, Clearfield, Wm. Irwin, Carwansville, S. Arnold, Luthersburg, Eliza Chase, Ansonville, J. C. Bennett, Morrisdale, C. R. Foster, Philadelphia, and Dealers everywhere.
May 7, 1862.

ALL IS FOR THE BEST.

Repine not thou when dark days come,
For come they surely must.
Nor let misfortune's surging storms,
Prostrate thee in the dust;
But bravely stem the rising waves,
With hope within thy breast.
Remember—with a faithful heart
That all is for the best.

Have courage in the darkest hour,
And tears and moans despise,
For oft thy sorrow and thy woes
Are angels in disguise.
Let hope and faith within thy soul
Be each a welcome guest.
To whisper thee—"cheer up! cheer up!"
For all is for the best.

Then fling away all foolish fear,
Be foremost in the van,
Trust like a child in Heaven's God,
While acting like a man.
Confide in Him and freely tell
The sorrows in thy breast.
Hope—and be happy in the thought
That all is for the best.

SLAVERY, AND ITS CHARACTERISTICS.

BY JOHN F. BRENNAN, OF LOUISVILLE, KY.

"In all the Slave States," said the Presbyterian Synod of Kentucky, in 1836, "there are not twelve men exclusively devoted to the education of the slaves. We know," continues the report to that body, "of which this is an extract, 'of but five churches in the slaveholding States built exclusively for their use. They are unable to read, as both law and custom prohibit their instruction.'"

To keep them in as nearly a condition of barbarous ignorance as possible, is the tendency of all laws made for their restraint and coercion. The effect of this, upon the free population of the Slave States, though not obvious at first sight, is disastrous. While every day we notice attempts made in the Free States to alleviate the condition of the humble and more exposed classes of society, no such attempts are ever made in the Slave States. The poor white people are a nuisance and a burden to the land, and are generally, if they express the least inclination to go, helped out of it. They are an eyesore to the wealthy slaveholder. He can neither use them nor abuse them to his satisfaction. If it was possible for him to paint them black, and convert them into slaves, they would at once become objects of value in his estimation; but, as it is, he cares not whether they live or die. His own children he will educate by sending them to a Northern school, or have them educated at home by a Northern teacher, whose eyes and ears must be blind and deaf to the wrongs perpetrated by the peculiar institution, and whose lips must be hermetically sealed, except to praise it. With his disposition towards the poor whites of his neighborhood, he would not be teacher for their children. What benefit is it to him for them to be taught any thing, more than the negroes? To illustrate by figures this fact, I will take Connecticut from among the Free, and South Carolina from among the Slave States, as most removed from any disturbing influences, such as emigration, &c. In Connecticut, there were, in 1850, 200,000 persons in round numbers over twenty years of age. In South Carolina there were, at same date, 120,000 free persons of the same age. Among those of Connecticut there were but 500 persons who could not read nor write, while in South Carolina there were 21,000 free white persons, over twenty years of age, unable to read or write. In 1857, Gov. Clarke, of Kentucky, declared in his Message to the Legislature, that one-third of the adult population in that State were unable to write their names. Yet Kentucky had, at that time, a school fund of \$1,250,000, while South Carolina not then, nor at any time, has had a dollar of school fund. Within the past fifteen years, free schools have been instituted in the Border Slave States of Kentucky, Missouri and Maryland,—that is, in the principal cities of those States; but in neither city nor country is such an institution known in the Cotton or Sugar Slave States as a free school.

Not only is the common education of the white people affected in the Slave States in the manner described, but their religious education—the doctrines taught them in the name of God—have an evil tendency by inhibiting the truth. As in other lands prelate, monarchy aristocracy appear in the public teachings of Christianity—in the Slave States, and, to our shame be it said, in too many of the Free States, submission to slavery is taught as an ordinance of God, justified by Christianity, and proven by the Bible! Thus, as the public religion is elsewhere made to subserve and uphold kings, nobles, priests, so here it is made to prove the justice of enslaving men, women and children. Truly may it be said, there are no chains so strong and oppressive as those wrought in the name of God, and welded upon their victims by the teachers of religion. The efforts of the clergy in the Slave States are thus confined to polemics. Conspicuous among their sermons are those in defence of slavery, generally calculated to leave the impression upon their hearers that were Christ now on earth, he might as consistently be a slaveholder as Abraham was. While the Southern churches and ministers teach that slavery is a Christian institution, the Northern churches and ministers in the main, either ignore the subject or join in the same teaching. Here and there a pulpit voice in the Free States has been lifted up against it; but, outside of its own circle, generally

to meet with obloquy and dissent, and, wherever heard of in the Slave States, to be cursed. The names of Parker, Beecher, Cheever, Bellows, Thompson and Tyng are held in utter detestation by slaveholders; and if curses loud and deep would destroy the lives of these bold and strong men they, would all have ceased to exist long ago. Yet when Southern ministers come North, they are treated with all due courtesy and respect. A slaveholder clergyman a few years ago made the tour of the Free States, boasting that he owned thirty slaves, and would wade knee-deep in blood to defend his right to them. He was received, as he said himself, by the Northern churches, with the utmost cordiality, and invited on every hand to pulpits with welcome from the large and powerful denomination to which he belonged. He returned, he says, leaving that hot-bed of abolitionism (Boston) without being once rebuked.

In some of the Slave States, it is a penal offence to teach slaves the element of common learning. By the more recent codes of Virginia and Kentucky, any one who undertakes to teach reading and writing to slaves, or even free colored persons in Virginia, may be fined from \$10 to \$100. The same is the code of Georgia. In Alabama the fine is increased to \$500; in Mississippi to imprisonment in the common jail for one year. Louisiana forbids teachings slaves, and prohibits any one from using language in public, calculated to produce discontent among the free colored population, under penalty of imprisonment or death, at the discretion of the court. We have seen, within the past few months, by the action of Governor Stanley, what the law is in North Carolina. In fine, both law and custom prohibit the education of slaves in the most common rudiments of the language, as a necessity of the institution of slavery.

I will now touch upon the effects of slavery upon law and politics. In the settlement of America, only the people came over. Neither royalty nor nobility became an element of this population. The people, the third estate of England's institutions, brought to this country the institutions of religion and law. They also brought sentiments and ideas hostile to the national English habits, which, unable to find a resting place in that country, were brought here, planted, and bore fruit; and three of those ideas, in a short time, became incarnate in the institutions and laws of America. The first of these ideas is, that, by virtue of his manhood, each man has inalienable rights not derived from men, nor to be taken away by men, but derived only from his Maker. This idea is the natural and first fruits of religion. See one, that in respect of these rights, all men are created equal; third, that the sole design of political government is to place every man in the entire possession of his inalienable rights.

Those ideas, I say, grew here. Nor priest, nor king, nor nobility of England, or continental Europe share these ideas. They were emphatically of the people; and they became the frame-work of that democracy, that government of all, for all, and by all, that the mass of mankind believe to be, as they desire to enjoy it, the true government of the earth. In the Constitution of nearly all the free States of America, these ideas are thus embodied: while the Constitutions of the slave States, these ideas are ignored—but one slave State, viz., Virginia, in her Constitution, expressing her belief in the natural equality of man. Now, as this idea is, consistently with their possession of the institution of slavery, rejected by the politicians of the Southern States, and consistently admitted by the politicians of the Northern States, it follows that a constant and irrepressible conflict must take place in the administration of the common law which they both inherit.

The most prominent and important institutions inherited from England are trial by jury. This involves the impeachment of twelve peers of the accused, and the presumption in favor of innocence, life and liberty. Second only to this is the right of every man under restraint or accusation, in times of peace, to have a legal reason publicly shown for his confinement, by a written parchment, styled in law *habeas corpus*; in other words, a written reason why the body of an accused should be seized and held subject to law. These institutions have long been regarded as the great safeguards of justice, and in the legislation of the free States have been undisturbed, and the benefits of them are extended to every person therein, irrespective of color or nationality; while, in the slave States, the whole class of bondmen, constituting one-third of the people of these States, taken as a whole, are deprived of them. Contrary to the common law of England, the American slave is in law regarded merely as a thing. In some of the slave States, trial by jury is allowed him in capital cases. But in South Carolina, Virginia and Louisiana, the slave is not allowed a jury trial in any case. In every slave State, he may be punished to the extent of "thirty-nine lashes, well laid on," by the decision of two or five justices of the peace; while in no case is he tried by men who regard him as a man—never by a jury of his peers, nor even by a mixed jury of slaveholders and slaves, or even free black men. As a thing, the slave is

not allowed his oath. No slave, free negro, or mulatto, to the fourth degree of descent, is allowed to testify against a white man; and, as if this were not enough, in South Carolina and Louisiana, if a slave is injured or killed when only one white person is present, and the presumption of guilt fall on this person, he is allowed to clear himself by his own oath. The slave has no right of defence against his master's assault. The laws of Georgia direct that, if any slave shall presume to strike any white man, such slave shall, for the first offence, be punished as the justices see fit, not extending to the taking of his life, or the destruction of his limbs; for the second offence he shall suffer death. In South Carolina, a slave may strike a white man on his owner's account; but even in this case the offence is capital, should he be guilty of it a second time on the same person. The same law obtains in Kentucky, extended to free men of color as well as slaves; the penalty, however, is less severe.

A black man cannot be a party to a civil suit. Indeed, if his condition is doubted, and the law recognizes that it shall be, he must apply to a court to authorize a guardian to bring an action in the case. But the burden of proof remains on the black man to show that he is not a slave, but free. This is the rule in every Slave State, except North Carolina, where the slave code is more humane than elsewhere in the American Slave States; and by statute in South Carolina, this rule is thus declared: "It shall always be presumed that every negro, Indian, mulatto and mestizo is a slave." No possession of himself, however lengthy, may make a slave or his offspring born while possessed of himself free. In Kentucky, I have known men born in Free States taken up, lodged in jail, advertised, and but for the intercession of some white man interested in such persons, they would have been sold as slaves, in consequence of being unprovided with means of proving their birth. I could give names and dates, if necessary, of such instances. In Mississippi and Alabama, every negro or mulatto not able to prove that he is free, may be sold by order of the court as a slave. Nor in the matter of emancipation are the laws less severe. The Roman code, as well as the laws of England and Germany, favored emancipating slaves two thousand years ago. But in the nineteenth century, and in the civilized republic of America, the laws are made to throw obstacles in the way of emancipation. In South Carolina, Georgia, Alabama and Mississippi, no man can emancipate his slaves, except by authority of a special enactment of the Legislature for that purpose. In Georgia, a Will setting free a slave is null and void and any person attempting to execute it shall be fined the value of the slave. In Virginia, Kentucky, Missouri and Maryland, no man is permitted to emancipate his slaves if he has not fully paid his debts and provided for his widow's dower. No bargain made between master and slave is valid or recognizable by law, no more than it would be if made between owner and animal, horse and man.

Take all the slave laws of this nation together, consider the race of human beings who have made them, their religion, the political ideas of their government, and the era in which they exist, and they form the most revolting work of legislation to be found in the annals of any pacific or civilized people. The codes of the barbarians, the Goths, the Vandals, and the Huns, who sat amid the ruins which they had wrought at the Roman Empire,—the Burgundians, the Bavarians, the Allemans, with the Visigoths and their northern kin, have left enactments certainly more terrible. But the darkness of that period, sprouting as it did all legislation in a general and homogeneous gloom, must plead for them. While here, with us, it is "the freest and most enlightened people in the world," as we call ourselves, who keep, extend and intensify these dreadful laws which, making men and women things, buy and sell them as the beasts that perish.

A DEFINITION OF A YANKEE.—As the Yankees are creating no little excitement in the commercial, political, and military world, I hope my definition of a real genuine male Yankee, may not be considered a *miss*. A real genuine Yankee is full of animation checked by moderation, guided by determination, and supported by education. He has veneration corrected by toleration with a love of self approbation and emulation and when reduced to a state of aggravation, can assume the most profound dissimulation for the purpose of retaliation, always combined, if possible, with speculation. A live Yankee, just caught will be found not deficient in the following qualities: He is self-denying, self-relying, always trying, and into everything prying. He is a lover of piety, propriety, notoriety and temperance society. He is a dragging, gagging, bragging, striving, thriving, swooping, jostling, bustling, wrestling, musical, quizzical, astronomical, poetical, philosophical, and comical sort of a character, whose manifest destiny is to spread civilization to the remotest corners of the earth, with the eye always on the lookout for the main chance.

IMPORTANT WAR NEWS.

THE REBELS INVADE PENNSYLVANIA.

As announced in our last issue, a rebel force of about 3,000 cavalry invaded Pennsylvania, and advanced to Chambersburg. A conference was held between the rebels and some of the prominent citizens of the place, and the former had declared that they did not come to molest or destroy private property—under this pledge a goodly number were suffered to enter the town of Chambersburg, without opposition.

On Saturday morning the rebels, fearing that our forces would be after them, left the town suddenly about 9 o'clock. They violated their given pledges not to disturb private property. They entered a shoe store and took about two hundred dollars worth of goods, and entered private houses just as they pleased. The cashier of the bank was held as a prisoner during Friday night and compelled to open the vaults of the bank, but the bank officers had been more vigilant than others and removed all the valuables—they had to leave the premises without plunder. In addition to this some five hundred horses were stolen from the citizens, and before they left all the property of the Cumberland Valley railroad was destroyed by fire, consisting of the machine shops, a large house used for the ticket, telegraph and other offices of the company, and also as the residence of the Superintendent, Mr. Lull. The warehouses of Messrs. Wunderlich & Meeds were also destroyed. In these buildings was stored a large amount of ammunition, captured from the rebels a short time before the battle near Sharpsburg. While the fire was raging the shells exploded and flew through the town but we heard of no accidents by them. The damage done to the citizens and Cumberland Valley Railroad, must amount to a large sum, and we must confess, that if the citizens had used a little more energy their houses at least might have been saved. We also learn that some fifteen hundred government muskets were sent to them some time ago but that the citizens of that borough had not energy enough to take them and the boxes, hence they were burnt. If these muskets had been properly used and the citizens drilled as they should have done, they might have resisted any cavalry force. The number of rebels at Chambersburg is variously estimated; some say that but eight hundred entered the town and that another force joined them yesterday when they left, until it was estimated from two thousand to twenty-five hundred strong. The rebels left in the direction of Gettysburg, but when they got within five miles of the town, the citizens made some show of resistance by capturing one of the advance guard, and sending him on to this city as a prisoner. This had a good effect, no doubt, as the rebels did not deem it prudent to enter the town of Gettysburg, but went in the direction of Emmitsburg, Maryland.

GETTYSBURG, Oct. 11, 10 o'clock, p. m.—Stewart's Rebel Cavalry, estimated at 2,500, came by the Chambersburg turnpike as far as Sasstown in this county to-day, and took the road through Carroll's tract to Fairfield, taking from the farmers all their horses. Pickets were thrown out within three miles of our town, and one of them was taken prisoner by our home guard and sent to York. From Fairfield, the rebel force this afternoon went again in the direction of Wagonsboro'. They are crossing into the valley. A large number of horses were taken from the farmers.

HANOVER, Oct. 12.—10.05 a. m.—We heard a message from Gen. Emory to Gen. Wool read, stating that the rebels from two to three thousand strong passed through Woodboro, Liberty, New Market and Urbana, and then made for the river. They come from the direction of Gettysburg, destroying small portions of track at New Market. General Pleasanton, with about twenty-five hundred cavalry, passed through Frederick this morning in pursuit.

CHAMBERSBURG, Oct. 18—1 p. m.—Mr. Camp, of Stevens Furnace, has just sent a messenger with information that rebel cavalry were at Cashtown, Adams county, at the foot of South Mountain, this morning, in considerable force. They have been driven back from the Potomac, and are trying to escape. Every effort is being made to cut them off here and at Mercersburg, but they have Logan, of Franklin county, with them, a superior guide, and the greater portion of them may escape.

It appears, however, that they succeeded in crossing the Potomac safely, at or near the mouth of the Monocacy—having made a march of 90 miles in 24 hours. Gen. Pleasanton's troops arrived at the crossing just as the last of the rebels had passed over.

FREDERICK, Md., Oct. 18.—[Special dispatch to the Baltimore American.]—The escape of the rebel cavalry across the Potomac is fully confirmed. After being driven from U. Davis' Ferry, they divided and crossed the river in small bodies at different points. Farmers taken prisoners at Mercersburg and paroled at the river arrived here to-day. They report that Gen. Stewart and Hampton were both with the expedition. The cavalry consisted of detachments from Virginia and South Carolina regiments. They seized no horses in Maryland, but swept the parts of Pennsylvania through which they passed of every

horse worth taking. Mr. Clark, the newspaper express man, was captured; but escaped after they had crossed the river.

It was said that the rebels had burned the bridge over the Monocacy after crossing it. If so, they must have passed through McClellan's lines in making their escape—a most bold undertaking, surely.

THE SOURCE OF HAPPINESS.

The prominent idea of intelligent life is the desire of perfection in happiness. Earth is proved by experience and observation, to be incapable of furnishing means to that topmost object of intelligent desire. Hence, men come to look elsewhere for complete satisfaction. Christians know of a religion, a heaven of bliss, where the spirits of just men are made perfect. Human depravity cannot destroy this craving after the peace and contentment which constitute happiness at least in part. It often affects the choice of means to that end; and generally misleads into the wrong path. It is a complete hindrance to a realization of the desire, and therefore happiness can not be found only in connection with holiness. The natural man wanders into the variegated fields of pleasure, and becomes a votary of voluptuousness. He climbs the steep and rugged ascent of ambition, and thinks that at the top is the object of his desire. He clutches at the wealth within his reach, and hopes thereby to reap satisfaction. Alas, all his labors and attainments end in disappointment, and will be gone on seeking rest, and finding none.

The securing of happiness depends on something higher than earth—holier than man. Success in this depends upon the favor and aid of a Divine Spirit, who sanctifies that He may bless and make man possess rest and peace. He only can minister the comfort which continues happiness. By reunion with God who is the independent fountain of happiness, and in whom are all perfections, can the soul regain her original powers, and acquire the blessedness for which she was created. Jesus, the Son of God and one with God, the Father and the Holy Ghost, is the way, the truth and the life. Only in Him can we be regenerated and made perfect. By the help of His Spirit we may be transformed into his image; and to taste true happiness we must become new creatures in Christ Jesus.

His blessings are adapted to our immortal nature. What is of earth, is at best, only fitted to this perishing state of being. It was never intended that immortal man should find true peace and satisfaction in the echoes of renown, or in the purple robe of honor, or in the constituents of worldly wealth, or in the fascinating lap of pleasure. But it is intended that he should rise superior to these, and condemning them, to find a sublime enjoyment in God, the supreme good. The whole plan of redemption has reference to this glorious end, and the consummation of our salvation is in our restoration to the image of God, that we can enjoy him forever. In this day of life, we must obtain the favor and reconciliation of God. Beyond this mortal span, all will be unchangeable for weal or woe. Here the preliminary work must be accomplished. Here we must begin to love God—to be like him. Here heaven may be begun by us. What follows? You who are seeking happiness, must go on in the right path to it—must use the right means to obtain it—must begin the work now, or never can you succeed in what is now your desire and continual hope. Are you a person of judgment? Then consider well these facts! If you do consider them, surely you will use the only correct means to the end you desire.

A friend of ours was traveling a day or two since in the vicinity of Buxton. While crossing a bridge he was stopped by some young men, one of whom addressed him as follows: "Say mister got any whisky with yer?" "No, sir," politely responded our friend. "Don't yer ever drink whisky?" "No, sir." "Wa-a-l that's too bad. I should like mightily well to get some good whisky; but we can't get none here. Tell ye what 'tis, stranger, it's dangerous stuff they have here about. We are bound to drink it, any how, but we draw lots to see which shall drink first. The one that draws it goes in and drinks and sits down. We all wait an hour, and if he ain't dead, then we all drink; if he is, we try another place."

The other day a little Frenchman, just arrived, who had been taking English lessons, on the voyage, from a fellow-passenger, complained much of the difficulty of our grammar, especially the *irregular verbs*. For instance, says he, "Ze verb to go. Did you ever see one such verb?" And with the utmost gravity he read from a sheet of paper: I go; Thou departest; He cleaves out; We cut stick; Ye or you make track; They absquatulate. "Moh Dieu! mon Dieu! What diabolical verbs you have in your language!"

A Germantown storekeeper having once sunk his shop floor a few feet, announces that, "in consequence of recent improvements, goods will be sold much lower than formerly."

A reaping machine, worked by electricity, reaps and shocks the wheat at the same time.