

THE AMERICAN LUTHERAN.
REV. P. ANSTADT & C. LEFLEY, EDITORS
Selinsgrove, Pa., June 20, 1867.

Two Hundred Dollars in Gold

will be paid by the Publishers of the AMERICAN LUTHERAN as a premium to any person who shall forward the greatest number of new one year subscriptions with the money. \$2.00 each by the first of October, 1867; provided that at least one hundred subscriptions be obtained, and there be at least twenty competitors. If there be fewer than twenty competitors by that date, \$100 in gold will be paid on that date to the most successful. A commission of fifty cents on each subscriber thus obtained will be returned to the unsuccessful candidates.

DIRECTIONS.

Announce your intention to compete at first subscription forwarded.

The subscriptions need not necessarily be confined to one charge, but can be obtained anywhere.

The successful competitor will be announced to all who compete.

Any person sending us 60 new subscriptions with the cash, \$120, will receive either a Howe, or Empire Family Sewing Machine. Price \$60.

For ten new subscriptions we will send a volume of LANG'S COMMENTARY; for 18, two volumes; for 26 the three volumes, each volume costing five dollars.

PREMIUMS.—As an inducement to personal effort in the work of obtaining new subscribers, the Publishers of the AMERICAN LUTHERAN offer the following premiums:

For 10 new subscribers, 50 cents each,	\$5.00
" 20 " " " " " " " " " " " "	10.00
" 30 " " " " " " " " " " " "	15.00
" 40 " " " " " " " " " " " "	20.00
" 50 " " " " " " " " " " " "	25.00
All above 50 will be entitled to \$1.00 premium, in cash. In all cases, however the money is to accompany the names of the subscribers in advance.	

We send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

Ministers who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

SUNBURY, PA.—Mr. Jacob Engel in Sunbury is our authorized agent for the American Lutheran. His receipt for monies received on account of the paper will be considered valid by the publisher.

BALTIMORE.—From a notice in another part of this paper it will be seen that Rev. S. Dornier has been released by the Third English Lutheran Church from the pastoral charge of that congregation, and he will remain in Selinsgrove, as Principal of Susquehanna Female College.

We call attention to the advertisements and card of Jones, Leisenring, & Price in the advertising columns of this paper. With one member of the firm, Dr. Leisenring, we are personally acquainted for many years. He is an American Lutheran and a gentleman of a agreeable manners. We advise our readers, who have business in that line, to deal with the firm of Jones, Leisenring and Price, 319 N. 3. Street, Philadelphia.

NEW PUBLICATIONS.—We have received a number of new publications from the Lutheran Publication House at Philadelphia, and also of E. S. German, of Harrisburg. Owing to the press of business since our return from Synod, we have not found time to examine these books, and prepare a suitable notice of them for our paper. We hope to be able to do so by next week.

We have received a catalogue of the Female Seminary at Burketsville, Frederick co., Md., under the principalship of Rev. Wire. The Institution appears to be in a flourishing condition, and the means of accommodation and instruction for the pupils are ample.

REV. WILLARD'S CHANNEL.

Rev. P. Willard informed us that he had "another channel," for the publication of his article if we refused it. We felt some curiosity to know what that channel was. Our curiosity was satisfied, however, by seeing his article in the Lutheran and Missionary of last week. It covers nearly three long columns in that paper. We had published all that it was necessary to be known out of his article, but he was not satisfied with that. The Lutheran Observer, as he himself informed us, declined it. He then sent it to the Lutheran and Missionary, which gobbled it up with eagerness. Does not brother Willard see the impropriety of adopting this paper as his "channel" for the publication of articles in reference to the Publication Society? What interest do the enemies of the General Synod take in the Publication Society, or any other institution connected with the General Synod? They would exult in the destruction of the General Synod and every institution connected with it. A great part of his reply is taken up with an attack on Mr. T. N. Kurtz, which is altogether out of place and uncalled for. If the church chooses to patronize T. N. Kurtz's book store, in preference to any other, no one has a right to complain. People generally buy their books where they get them cheapest, or where they can suit themselves best; and as regards the publication of the hymn-books, we presume it is the business of the hymn-book committee and not of Rev. P. Willard to settle with T. N. K. on that subject.

We have no opposition to the Publication Society. On the contrary we should like to see it firmly established, well managed, publishing the right kind of books for our people and Sunday-schools, and we would like to see it a self-sustaining and paying institution. Our

columns will always be open for communications in favor of the Publication Society that are written in the proper spirit, and that are not too intolerably long.

Editorial Correspondence

GREENCASTLE, June 18, 1867.
DEAR BRO. ANSTADT:—I have lost very much by not being present at the Floral concert, or perhaps I should say, Festival of the Sunday School at Hagerstown, Md., but I have heard of it, and now hasten to give you an account of it. It is said to have been a grand success.

The old church must have looked magnificent. The touch of fifty active and skillful hands transformed it into a garden of beauty. Wreaths, festoons, pyramids of flowers, bouquets, pendent flower-baskets, mottoes and emblems abounded. That grand old church was rejuvenated. About two thousand people were in and around it, occupying every inch of standing room, and crowding the open doors and windows.

In this school the names of 460 children and teachers are enrolled. It is thought that all were present and many others besides. I can say, from my own knowledge, that this is a live school, especially in singing, having been with it a few Sundays ago. Speeches were delivered by the pastor, Rev. T. T. Tins and Dr. C. Martin, of the Seminary, after which a report of the condition of the school was read.

I am apprised that the school has increased in numbers and in interest very much within the last few months. A vote was taken by the pastor to swell the number up to 600 by next Christmas, which passed unanimously. A very appropriate arrangement is adopted by the school in reference to the classes. Very neat cards upon which are written the names of the respective classes, with appropriate mottoes attached to the pews where the classes sit. Some of the names are as follows: I cannot give all: "Golden Links," "Little Sunbeams," "Friends of Jesus," "Patient Workers," "Twigs," "Racers," etc., etc. These names belong permanently to the respective classes. A beautiful cross surmounted the pulpit, and by its side a crown, underneath the words: "No cross, no crown." A "Sower" on one side of the pulpit, with a corresponding "Reaper" on the other. Underneath, we read, "Whatsoever a man sows, that shall he also reap." A bee-hive on the table in the altar, represented the infant school, which numbered last Sabbath 95 children.

Two grand pyramids of flowers, rested on the altar railing. Flowers, flowers all around and everywhere, it was a grand display of flowers. But to my eye there is nothing more beautiful, in all the range of nature, than neatly dressed children, with smiling faces and happy hearts. However beautiful flowers may be, there is neither life nor soul in them. Whilst flowers are the smiles of God strewn all over the earth in profusion; dear children, unsullied by the world, and well trained in the graces of the Christian, with happy hearts and voices singing the praises of God, are little ambassadors for Jesus on earth. Many of us might well sigh for the innocent pleasures of childhood and the more blissful associations of youth. To these children years will bring cares, and like us, "When all things have their trial, they shall find, Nothing is constant but a virtuous mind."

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For the American Lutheran.
THE BROTHERS OF LEBANON CONFERENCE TO THE BROTHERS OF SUSQUEHANNA CONFERENCE.
GREETING:—Dear brethren in the Lord, It has been with mingled feelings of surprise and sorrow, that we have observed the tendency to disintegration evinced in the recent action of your body, and desire in a spirit of fraternal love to raise our voice in deprecation of such—as it appears to us—unhappy and impolitic intemperance.

Unhappy, in the fact of a severance of the kindly relations that have for so long a time existed between us, in the fact that by such separation both lose the pleasant position of being members any longer of the "Banner Synod" of the General Synod of the Lutheran church, and in the fact that the opportunities for the interchange of fraternal courtesies heretofore enjoyed, must of necessity be indefinitely decreased.

Impolitic—in the fact that the demand for earnest united effort on the part of the friends of the General Synod is more imperative at this time, than at any former period in history; in the fact that the great and important interests that have been, to a partial extent, at least successfully cared for must of necessity receive less care, and efforts once earnest and enthusiastic become weak and discouraged; and in the fact that the moral power exerted by the Synod in its present enlarged form, upon the people in the Eastern part of the State, must be to a great degree abated by the diminution of members entailed by the projected action.

For these and other reasons, dear brethren, which we might mention, did we deem it necessary, we most earnestly and with the kindest feelings request you to forego, at least for the present, all action looking to such disintegration.

Yours in the bonds of Christian fellowship,
SECRETARY.

PAPAL INDULGENCE FOR ENGLAND.—Archbishop Manning has solicited of the Pope an indulgence of one year to all who shall devoutly recite the Gloria Patri and Ave Maria with the intention of obtaining from God the entire and perfect conversion of the English nation to the obedience of the truth and to intimate reconciliation with the chair of St. Peter. The Pope has granted the prayer, and the Archbishop has published the receipt, expressing his hope for this union to the "Holy See, the Mistress of faith and truth."

It was indeed gratifying. Misrepresented as you frequently are, the people are beginning to open their eyes to the importance of sustaining these Institutions, and are not willing to sacrifice the interests of our dear church to gratify an unwarranted prejudice. May the Lord bless and prosper your Institutions, encourage the hearts of all the professors, and hasten the time, when there shall be a union of hearts in the great work of sustaining all our Institutions to the injury or prejudice of

For the American Lutheran.
ENTERTAINMENT AT THE MISSIONARY INSTITUTE.

I had hoped that a more experienced hand than mine would trace a few lines of comment on the interesting proceedings at the Institute at its last annual exercises; but no special notice has yet been taken, you will therefore, please pardon a visitor for asking a little room in your excellent paper for this purpose.

You told us in your editorial, just preceding the close of the session, that it would amply repay any one to be present and witness the exercises. I must confess that my curiosity was somewhat aroused, and expectation was on tip-toe, and in this state of mind, I made my way to the chapel of the Institute early on Tuesday morning. Although the hour appointed was unusually early, yet the large room was soon packed, the halls were filled, the side rooms were used to accommodate those who could not possibly be seated in the chapel, all anxiously awaiting the opening of the programme. It would be keeping back the truth did I not here state, that although my expectations ran high, occasioned perhaps, by your article, yet they were more than realized. I have had the pleasure of being present at many exercises of the kind, not only at the Missionary Institute, but also at other Institutions of high repute for erudition, but to be candid, I never felt so much gratified—never enjoyed a higher satisfaction than at this last exhibition of the Classical Department of the Institute. I would congratulate Prof. Born, and his associates on their success, and hope they may feel themselves repaid for the labor bestowed on the preparation and complimented by the evident appreciation of the people.

The subjects selected for the occasion were decidedly appropriate, well written, and admirably spoken. This may be said of all the orations and declamations to the exclusion of none.

The first oration was delivered by Master Albert, son of P. S. Albert, of Isle of Que, subject, "Selinsgrove." He is quite youthful and perhaps the youngest of all the performers. He acquitted himself well, and gave the audience satisfactory evidence that he had a fine mind, and most excellent memory.

"Good Character," by C. P. Kistner, was well received. He showed the importance of it, not only in reference to the present, but also, its reward in the future. He insisted upon the observance of the golden rule,—"Whatsoever ye would that men should do unto you, do ye even so unto them."

"Nil Desperandum," by E. F. Bartholomew was finely enunciated and elicited much applause. The speaker discoursed eloquently of the glory that crowns every faithful and persevering effort. He proved conclusively the correctness of the maxim, "Perseverance and industry overcome mountains of difficulties."

"Educated Mind," by D. F. Koser. This young gentleman very nicely showed man's superiority over animal creation. It was mind, cultivated and educated that gave him pre-eminence. His remarks were listened to with evident satisfaction.

"Our Country's Destiny," by T. F. Dornier, was enthusiastically received, the speaker being frequently applauded during the delivery of his oration. There seemed to be a warm flow of feeling; and the patriotic fire that evidently burned on the altar of his heart communicated itself to the audience, and came out in smiles and cheers. This gentleman possesses great volume of voice, and has it under good control. He is destined, I think, to be a prominent speaker.

"The Faithful Student," by W. E. Cavery. His subject was well conceived, and most happily delivered. This young gentleman possesses the elements of a fine speaker. The audience showed their appreciation of his talents by the enthusiasm manifested during the delivery of his address.

"Triumphs of Mind," by J. P. Haas. This was a capital oration and just as capably delivered. We have been acquainted with this young man from his youth, but never had the pleasure of hearing him speak until on this occasion. He exceeded our highest expectations, and gave me, and to the intelligent audience who listened with marked attention, the evidence of fine powers of utterance and strength of voice. It was well received.

"Young America," by E. Hutter. Leisenring came in at the right time. I think upon the whole, E. Hutter is a right good specimen of the class referred to, what I mean is, I think that he is a tolerably fair specimen of what 'Young America' should be. This young gentleman always brings down the house. He has fine taste in getting up his addresses—his language is chaste and dignified as could be expected in handling such subjects, and he delivers them with considerable vim.

The programme concluded with one of the most laudable dialogues we have ever heard. It was well selected, and each performed his part admirably. The performers were frequently interrupted by demonstrations of applause and satisfaction.

We regret that time and space would not permit us to refer more extensively to the addresses that were delivered on this occasion. We hope the young men will feel encouraged, and strive for a still higher proficiency in oratory, and adopt the motto "Excelsior!" Well done, young gentlemen, go on, and greatness and goodness will crown your efforts.

The music furnished on the occasion by the school, was most exquisite. Rounds of applause introduced each performance, and applause echoed the departing sound. Thus has closed one of the most interesting and largely attended Commencements ever held at Selinsgrove.

It was indeed gratifying. Misrepresented as you frequently are, the people are beginning to open their eyes to the importance of sustaining these Institutions, and are not willing to sacrifice the interests of our dear church to gratify an unwarranted prejudice. May the Lord bless and prosper your Institutions, encourage the hearts of all the professors, and hasten the time, when there shall be a union of hearts in the great work of sustaining all our Institutions to the injury or prejudice of

none. Your cause at Selinsgrove seems to be onward and upward.

JUNIATA.

For the American Lutheran.
EVANGELICAL LUTHERAN SYNOD OF CENTRAL PENNSYLVANIA.

The Thirtieth Annual Convention of this body was held at Lewistown, Pa., in the church under the pastoral care of Rev. J. B. Riemsnyder. The Synodical sermon was preached on Thursday evening, the 6th inst., by the President of Synod, Rev. W. H. Diven—text 1 Peter, 4, 14.

The following officers were elected for the ensuing year:

Rev. D. Kloss, President,
J. M. Anspach, Secretary,
J. A. Hackenberger, Treasurer.

The attendance of members of Synod was unusually large—29 ministers and 21 lay-delegates being present.

The following were received into connection with this Synod, at this session:

Rev. R. Lazarus, from Maryland Synod,
G. M. Settemeyer, from Wittenberg Synod,
J. B. Anthony, from North Carolina Synod,
J. F. Dietrich, from East Pennsylvania Synod.

ORPHAN'S HOME AT LOYSVILLE.

This Synod resolved to enter into arrangements, with the Synods in Pennsylvania holding connection with the General Synod, for the purchase of the property known as the Loysville Academy, to be held and controlled by these Synods as a Home and School for Orphans of the Evangelical Lutheran church. This property is, at present, occupied by orphans of soldiers, under the direction, and at the expense of the State. Mr. Philip Boserman, the Superintendent appointed by the State, is an active member of the Lutheran congregation at Newport, and the Synods need have no fears in regard to the management of the Home. Rev. P. Salm and Mr. Jacob Crist were appointed to act for the Synod of Central Pennsylvania in the consummation of this project.

HOME MISSIONS.

This Synod has a number of missions within its bounds, the principal of which are Lock Haven and Bellefonte. The prospects of these missions are reported as encouraging. In addition to missions in its bounds, this Synod has undertaken two missions in Missouri—one at Tipton the other at Kansas city. Rev. M. Officer made satisfactory oral statements in regard to these Western missions, after which the Synod voted fifteen hundred dollars to build a chapel for the little band of Lutherans at Kansas city.

PUBLICATION SOCIETY.

The interests of the Lutheran Publication Society were well represented by the efficient agent, Rev. P. Willard. Although Synod declined to make any formal promises, yet we believe that our ministers and people are wakening to the necessity of a Lutheran, religious literature, to be brought into existence by our own Board of Publication.

THEOLOGICAL SEMINARY.

Dr. Brown, by request of Synod, presented the claims of the General Synod's Theological Seminary, at Gettysburg. The Synod voted to contribute annually to the contingent fund of the Seminary. Revs. P. Salm and J. B. Riemsnyder, and Mr. David Kistler were elected Directors.

TEMPERANCE.

Rev. G. D. Chenoweth, of the M. E. church, appeared as the representative of the State Temperance Union, and briefly addressed the Synod, after which it was resolved that we cordially and actively co-operate with the friends of temperance in this great movement.

DELEGATES TO GENERAL SYNOD.

Clerical—Primarily—Revs. H. Ziegler, D. D., W. H. Diven, P. Salm, D. Kloss.

Alternates—Revs. J. B. Riemsnyder, P. Anstadt, D. Sell, J. B. Anthony.

Lay Delegates—Primarily—W. M. Stover, D. L. Tressler, Esq., Dr. Berg, Col. Hamilton.

Alternates—John Musser, Dr. Miller, H. S. McNabb, Mr. Willis.

DELEGATES TO OTHER SYNODS.

East Pa. Synod, Rev. R. H. Fletcher, West " " " L. K. Searist, Alleghany " " G. F. Schaeffer.

RELIGIOUS EXERCISES.

Revs. J. Kistler, Dr. Brown and M. Officer, spoke on the subject of Missions; Rev. Dr. Ziegler delivered the Education address, and Revs. Officer, Dr. Brown, Chenoweth and Willard addressed the Sunday schools (all assembled together) on Sabbath afternoon. The ordination sermon was preached on Monday evening, by Rev. P. Salm, after which Messrs. J. A. Adams, J. B. Shoup, B. F. Alleman and G. N. Roth, were licensed to preach the gospel. Much other business, interesting to the church in general, was transacted. The session was a harmonious one, although it was regretted by many, that the business of Synod was crowded and hurried by the impatience and eagerness of members to return home.

G. F. SCHAEFFER.

The Hope of the Resurrection.

Should not the resurrection of the body be an object of hope and longing? It is so spoken of again and again and again in the Epistles. We are told to hope for it, to look for it, to wait for it. And if Hope is a Christian grace worthy of being joined with Faith and Love, what better thing have we to hope for than this: that when the resurrection day shall come, "and the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," we, through a Saviour's infinite merits, may share in the blessed resurrection of the just; and that our change may be into the image of that heavenly One, "whom having not seen, we love; and in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Oh! that our hope of such a resurrection and of such a change were but stronger and truer, and fuller, and brighter than it is!

Church News.

The Juniata Conference

of the Synod of Central Pennsylvania will meet in the Lutheran church of Perryville, Mifflin co., Pa., Rev. T. C. Pritchard, Pastor loci, on the second Tuesday in July (9th).

Questions for discussion: "Whence did the writings proceed, which purported to come from the Prophet Elijah to Jehoram, six years after the Prophet's departure from the world?" Also: "What should be the character of a true Lutheran subscription to the Augsburg Confession?"

Rev. P. Salm, Pres.

J. B. RIEMSNYDER, Sec.

TEACHER WANTED.

In the Mathematical Department of the Missionary Institute. One who can come well recommended, will receive a liberal salary and a pleasant home. A single man is preferred. The next scholastic year will begin on the 22 of August next.

For particulars apply to

Rev. P. BORN,
Principal of Collegiate
Selinsgrove, Pa. Dep't. of Miss. Inst.

SUSQUEHANNA FEMALE COLLEGE.

This Institution will continue under its former management. Rev. Dime having declined to take charge of it, Rev. S. Dornier, in consequence of such declination, asked and obtained the consent of the Third English Lutheran church of Baltimore, to his withdrawal from the engagement to become their pastor, and will therefore continue hereafter as Principal of Susquehanna Female College.

Correspondents will therefore address him as heretofore, at Selinsgrove, Pa.

MARRIED.

On the 30th April, by the Rev. P. Born, in the Missionary Institute, Mr. L. Swann, of Millstadt, Illinois, to Miss M. E. Kreighbaum, of Selinsgrove, Pa.

On the 18th inst., by the same, at the home of the bride, Mr. E. M. Shindel, of Allentown, to Miss A. C. Bright, of Sunbury.

On Tuesday evening, in the Second Lutheran church of Selinsgrove, Pa., by Rev. P. Anstadt, assisted by Rev. M. L. Shindel, Rev. B. F. Alleman, pastor of the Lutheran church at Baltimore, Pa., to Miss C. L. Benson, of Baltimore.

Gettysburg National Orphan's Homestead.

Many of our readers are among the friends of this Institution. Perhaps some of them need to be informed that it is not identical with the Gettysburg Asylum for Soldiers and Sailors, an organization incorporated by our last Legislature, and which claims authority, from the act of incorporation, to carry on the lottery business, as the chief means of filling its Treasury. The Orphan's Homestead has nothing whatever to do with this concern. It depends not upon fair, gift enterprises or lottery schemes, but upon contributions which have been steadily paid into its treasury by the Christian people and Sabbath schools of every part of the country. It has been in successful operation since last fall; it has fifty children, as many as its present accommodations will admit, gathered from Pennsylvania, New York, Illinois, Michigan, &c., its buildings and grounds, four acres directly adjacent to the National Cemetery, are paid for within a few hundred dollars, and the instruction and influences under which the children are placed are such as to make the Homestead equal to any institution of the kind in the State or country. The peculiarities of the institution are in part, as follows:

1. It is National. Children from all parts of the country are admitted. This is an important fact, as very few of the States have asylums for the orphan children of their fallen soldiers.

2. It is not under State control, but is in the hands of religious men. Bishop Simpson is President; Dr. Newton is Chairman of the Executive Committee; Peter B. Simons, Esq., President of the Y.M.C.A. of this city, is Treasurer; Gen. Meade is one of the Vice Presidents. The religious interests of the children are carefully regarded.

3. Its plan of operations puts it in direct connection with the Sabbath schools of the country. The contribution of any sum from \$25, and upwards, gives a Sabbath school the right of nomination of a soldier's orphan for admission. When admitted, the officers of the school may become joint guardians, with the Homestead of the orphan. Some of the schools take a lively interest in their wards, and the relation is mutually gratifying and profitable.

The main want of the Institution, at present, is a larger building. Nearly half the amount needed for that purpose is in hand. When sufficient means are secured, it is proposed to erect on the brow of the famous Cemetery Hill, a monument, not to fortune with the wheel, not to odd numbers and to luck, not to the willingness of the American people to be duped in the holy name of Charity, but a monument of gratitude from true American and Christian hearts, to the men, who, under the blessing of God, held that hill and saved that critical day at the cost of their lives, and to all the men of our armies, who fell in the glorious struggle for national life and liberty.

Who will help speedily in this work?—Am. Presbyterian.

THE BEAUTIES OF RELIGION.—In conversing with those who have an aversion to religion, we should begin by showing them that it is by no means contrary to reason; in the next place, that it is worthy of veneration, to inspire them with respect for it; and after this we should describe it as lovely, to make them wish it to be true; and then we may demonstrate it to them by irrefragable proofs that it is true; we may show them its antiquity and holiness, its majesty and sublimity, and finally show them that it is amiable in that it holds out to us the true good.—Pascal.

A New Anecdote of Washington.

Being accustomed to visit an old and hospitable friend whose mansion is not far from the place I have been describing, I formed an acquaintance with the worthy dame by often stopping in my rambles to rest myself, and listen to her stories about Washington and Putnam, and other revolutionary heroes of less note. Washington was her hero. She had a picture of him hung up just below her best looking-glass, and whenever she looked that way it reminded her of something the general said or did, or some event of those doleful times when the foot of an enemy pressed almost every threshold in the land. She would look at the picture with the affection of a mother, and exclaim:

"Ah! he was a good man, I remember he used to come over sometimes, nay, very often, to talk over matters with Gen. Putnam, who had his quarters here. If ever a man loved his country, it was Gen. Washington. I could tell, but I am old, and lose my memory every day—I could tell of his perplexities, his watchings, cares, and sufferings of mind and body, which I believe he never let any one see but myself; and I shall never forget his kindness when I lost my youngest son. My boy was quite a hero among the young men of the men of the hills, and night after night used to go out with parties of militia, beating up the plundering Yagers that came from below and carried away everything they could find, to the ruin of many of our poor people, who stayed between the lines because they were old, and knew not where else to go.

"One night—it was the twentieth of January—I can recollect that—in the dead of night, my son and his little troop were surprised in turn by a party from below, while warming themselves in a house, which the enemy surrounded in blank silence and then set on fire. In attempting to escape they were all butchered by the Yagers, who lacked them down, though they begged for quarter. The next day, while I was out at a neighbor's house, my son's body was brought home by some people who knew him; and when I returned, I saw it, with the blood frozen in the gashes with which he was covered."

"I don't remember what became of me till I found myself sitting in our old arm-chair, and the general standing just by, with his hat in one hand and the other resting on the back of the chair."

"Mother," said he, when he saw I was come to myself—"Mother"—and the word made me so proud I almost forgot what had happened—"Mother, you have given a son to your country—a brave man to his God. Go now to your room; I will see everything done."

"I went, for no one could say nay to him when he soothed or commanded, and they buried my boy like a soldier. The troops died, while the general himself stood over the grave, and the pride of a mother almost overcame her affection. Time, hardships, and more sorrows succeeded each other for years afterwards, drove away the bitterness of this bereavement; although when the floor was washed, or the sun shone bright upon it, we could see the stain of blood where the body had lain. I can talk of these things now, for when I think of the death of my son, I remember also that he died in the service of his country, and his country's father followed him to his grave."—Paulding's Life of Washington.

CHRISTIAN PERFECTIONISM.—The New York Tribune gave a long account of the Christian Perfectionist, a community residing in Madison county New York, and now having about twenty years of history. They have a number of ample buildings, situated beautifully in grounds that are highly and artistically adorned making another "Happy Valley." They are engaged in the manufacture of divers articles, and in the preparation of canned fruits. Their annual income is large.—They pay \$8,000 government tax, and \$2,000 State and county tax. They have a business house in the Moffatt building, Broadway. They have libraries, reading rooms, musical instruments, and various entertainments.—They are mostly vegetarians in diet. They have no physician. When a man is sick he is "criticized." It is a fault to be sick, and not a misfortune. Their material success is beautiful and wonderful. They never pray. They do not regard any day more sacred than another, but rest from labor on Sunday.—They have no sacraments. They hold that life is a continued worship. They claim to be the successors of the apostles, to whom Christ's speedy return to earth was promised. They believe that He did return after the destruction of Jerusalem, did judge the world and establish His spiritual kingdom. They believe that God consists of two persons, male and female. They believe in a devil, and that some men are fore-ordained to salvation, and others to damnation. They believe in Free Love, each man the husband of every woman, and each woman the wife of every man.

A New Struggle for Religious Freedom.

The Constitution of Peru, like that of the other South American republics, has heretofore recognized the Roman-Catholic religion of the state, and forbidding any other form of religious worship. While the draught of a new Constitution was recently under discussion in Congress, it was unexpectedly found that a large number of the delegates were favorable to religious toleration. This alarmed the priests, who immediately began to bring all the pressure in their power upon the liberally-inclined members. The subject became the exciting topic of discussion in public and private. The daily papers, were filled with articles in favor or against it. The priests also excited the fanaticism of the women, who, when the question was discussed in Congress, crowded the galleries, cheering and crowning with flowers those who spoke on their side, but hurling showers of cabbage and turnips and insulting epithets upon those who advocated toleration till the disturbance was so great that the session of March 18, 20, and 26 were broken up in confusion. Whatever may be the fate of the measure at present, such tactics are poorly calculated to confirm intelligent minds in the support of the arbitrary doctrines of popery.

Missionary Institute.

I hereby acknowledge the receipt of the following amount for the support of the Theological professor.

From Rev. Luther Horine, Middletown, Md.,	\$10.00
From Rev. Peter Gheen, collected in his charge, Petersburg, Pa.,	30.00
From Mrs. Anna Hoover, Oakville, Pa.,	6.00
From Rev. E. Dutt, collected in charge, upper strawsburg, Pa.,	23.00
From Rev. R. Weiser, collected in his charge, Manchester and Baughman, Md.,	15.00
From Rev. J. Peter, collected in his charge, St. Clairsville, Pa.,	16.00
From Mrs. Amelia Wagnerseller, collected in his charge, Berksburg, Pa.,	

Miscellany.

The Lower Life in New York.

The thousands of readers of our paper who live in quiet country homes, breathing heaven's pure air, and daily looking upon the sweet green fields, can not possibly form any conception of the wretchedness, the vice, the depth of degradation that exists in some of the large cities. The Editor of the New York Independent thus introduces an account of a visit made by him to some of the low haunts of depravity of that city:

In company with several well known public men and under the guidance of the police, we made a tour last Saturday night through the northernmost haunts of misery, vice, and crime in the city of New York. This is an exploration which every man connected with public affairs, either by civil or by editorial duty, ought if possible to make, at least once in his life. Born in New York, and having always either resided or labored within it, we never saw or knew our own city until last Saturday night. Never until then had we any adequate conception of its poverty, of its squalidness, of its villainy, of its debauchery, of its leprosy! The sight can never be forgotten! The story, even if we had the heart to tell it, must, for decency's sake remain untold. We can only say that none of the familiar descriptions had adequately prepared us for the actual scenes. We were shocked, confounded, sickened! And as we now look back upon the awful revelations of that one night's descent into hell, we can hardly persuade ourselves that what we saw was a reality. It seems a hideous dream.

Startling Accident.

On Friday afternoon 10th inst., a singular and startling accident happened near Girardville, at the foot of Mahanoy Plane, about six miles from Mahanoy City, Schuylkill county. It seems that at that point a "breast" of the Boston and Mahanoy Coal Company's colliery, has been worked to within about twenty feet of the surface of the earth, and that located just above it stood a two story frame building, occupied by Mr. Thomas T. Myers, a breaker-boss at the colliery, and his family. He also had a number of boarders whose clothing, etc., were in the house. About three o'clock on Friday afternoon, as Mrs. Morris Robinson, of this borough, wife of the Superintendent of the colliery, who was on a visit to the house, and Mrs. Myers, were in the kitchen, they felt the house moving and rushed in haste into the open air. Two minutes had hardly elapsed after they left the house before it sank with a surging, swaying motion into a huge chasm, to the depth of about eighty feet. Large masses of earth and rock from the sides of the chasm, immediately closed in upon the house, burying it almost completely from view. The crash when it went down, was tremendous. The complete entombment of the dwelling which was about thirty-five feet long, may be imagined, says the *Miner's Journal*, when we state that the chasm formed by the sinking of the mine, would readily have admitted a building over one hundred feet in length. The house contained seven beds and bedding, four stoves, bureaus and other furniture, besides a considerable quantity of clothing, a Sunday School library and some money. There was fire in several of the stoves, and shortly after the accident smoke was seen issuing from the earth which covered the roof, rendering it almost certain that the house had been set on fire. Streams of water were directed into the chasm, and it was hoped that the house would not be entirely destroyed. Fortunately, the startling occurrence was not attended by the loss of human life. Had it taken place at night ten lives might have been lost. But it took place in an hour when some of Mr. Myers' children had gone to school, while the others were playing outside.

Douglas Jerrold.

This noted wit, whose sarcasm always seemed so ready and pungent, had a most generous and lively nature, with little of the jealousy and pique which often affects authors in their relation to one another. Mr. Dickens says of him:

"Of his generosity I had a proof within these two or three years, which it saddens me to think of now. There had been estrangement between us—not on any personal subject, and not involving angry words—and a good many months passed without my ever seeing him in the streets; when it fell out that we dined each with his own separate party, in the Strangers Room of the Club. Our chairs were almost back to back, and I took mine after he was seated and at dinner (I am sorry to remember), and did not look that way. Before we had sat long, he openly wheeled his chair round, stretched out both his hands in an engaging manner, and said aloud, with a bright and loving face, that I can see as I write to you, 'Let us be friends again. A life is not long enough for this.'"

A New York correspondent gives an account of two children, a boy of seventeen, and a girl of fourteen, who ran off, some years ago and were married. The parents came upon the scene just as the ceremony was concluded, took them away and sent them to school. Parents belonged to the upper ten, and the young lady was taken to Paris to finish her education. School days over, she was introduced into society, at eighteen, declined the attentions of many beaux, attracted by her beauty and fortune; came home and married her own husband. Who will not wish them a long, a happy life?

Grafting.—The Germantown Telegraph says every farmer should learn to do his own grafting—an easy operation when one knows how. A sharp knife and a fine saw are prerequisites to the operation. Saw off the limb to be grafted and split the stock so as not to bruise it. Shape the scion wedge-fashion, both ways, with the bark un injured. Place the rim of the wood of stock and scion exactly together so that the sap may intermingle, and wax the section of contact well over. Two buds to a graft are sufficient.

Deserters.

A prayer-meeting is the true thermometer of the Church. A cold prayer-meeting invariably marks a cold church; it is at once the cause and the effect of a sad spiritual declension. If the place of prayer is well-nigh deserted; if the few who are present in person seem to be absent in spirit; if the formal prayers that are rehearsed are without point, purpose, or unction—then the pastor of such a flock has abundant cause for heaviness and tears. His work drags; his truth-seed decays as soon as it is sown; his spirit faints within him. I would as soon be the pastor of Greenwood Cemetery as of a congregation who insult me systematically by asking me to spend my life in preaching the Gospel to immortal souls for whom they refuse to pray. The member of a Christian Church who has made his public vow to serve his Master, and yet *willfully* absents himself from the place of prayer, is guilty of a breach of his covenant. He is as rank a deserter from duty as the soldier would be who refused to stand in his place when the regiment was drawn up in line of battle on the field. Individual cowardice, when it becomes general, kills an army; so individual coldness in piety freezes out a prayer-meeting and kills a church.—*Rev. T. S. Cuyler.*

DENOMINATIONAL CHARITY.—The following paragraph, which we find in an exchange goes directly to the point on a subject that attracts much attention at the present time:

"I see no objection," says a certain popular writer, "under certain circumstances, to the use of different denominations, while our views continue to vary; it is both truthful and useful to label the varieties. While differences of opinion remain, nominal distinctions must exist. Charity does not require you to deny your convictions. Keep your convictions, but abandon your prejudices. The mischief does not come from thinking differently, but from quarreling about it. He who only loves those who agree with him, only loves himself in a glass. It is surely possible to prefer a particular church, without denouncing the church catholic. In fundamentals we are one; only in smaller matters do we divide. Let us look more at our mighty agreements than at our minute diversities. Let us use the telescope of faith more, and the microscope of sects less. When the hues of the rainbow fall into a strife, a well-tempered, well-spoken cloud rebukes their folly: 'Fair colors, know ye not the blending makes the beauty, and one sun is the parent of us all?'"

Don't be Discouraged.

Don't be discouraged if, in the outset of life, things do not go so smoothly. It seldom happens that the hopes we cherish of the future are realized. The path of life in the prospect is smooth and level enough, but when we come to travel it, we find it all up-hill, and generally rough enough. The journey is a laborious one, and whether poor or wealthy, high or low, we shall find our disappointment, if we have built on our own calculation. To endure cheerfully what must be, and to elbow our way as easily as we can, hoping for a little, yet striving for much, is perhaps the true plan.

But don't be discouraged if occasionally you slip by the way, and your neighbor treads over you a little; in other words, don't let a failure or two dishearten you—accidents will happen; misadventures will sometimes be made; things will often be different from our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in April—sometimes clouded, and sometimes clear and favorable, and, as it would be folly to despair of again seeing the sun because the day is stormy, so it is equally unwise to sink into despondency when fortune frowns, since, in the common course of things, she may be surely expected to smile again.

And, again, don't be discouraged if you are deceived in the people of the world; it often happens that men wear borrowed clothes, and sometimes those who have long stood fair before the world are very rotten at the core. From sources such as these you may be deceived; and you will naturally, under such deceptions. To those you must become used; if you fear, as most people do, they will lose their nobility before you grow gray, and you will learn to trust men cautiously and examine their characters closely before you allow them great opportunities to injure you. Don't be discouraged under any circumstances. Go steadily forward—rather consult your own conscience than the opinions of men; though the last is not to be disregarded. Be industrious, be frugal, be honest; deal in perfect kindness with all that come in your way, exercising a neighborly and obliging spirit in your whole intercourse, and if you do not prosper as rapidly as any of your neighbors, depend upon it you will be happy.

DR. LIVINGSTONE'S FATE SETTLED.—The following extract of a letter, dated Johanna, February 23, places the fate of Dr. Livingstone beyond a doubt:

"You have heard, long before you get this, that Dr. Livingstone was killed. The Johanna man whom I engaged last March to accompany Dr. Livingstone into Africa arrived at Zanzibar last December, and went sent here by the Consul. I have received an account of their journey and of the attack of the savages on the Doctor's party, in which he was killed. The only witness of his death states that about noon they were traveling over a large plain. The Doctor and nine Africans were ahead. Suddenly he heard the Africans cry out, 'Mave! Mave!' He ran on and saw a number of men rushing on the Doctor and the Africans. Three made for the Doctor, who shot two, but was cut down himself by the third. Moosa, the narrator of this sad event, fired his gun and ran back to his countrymen, and they escaped into the grass and bushes. At dusk they returned to the spot where Dr. Livingstone was attacked, and found his body, the two bodies of the two Maveles whom he shot, also the bodies of four of the Africans. They buried the Doctor, and then set off as fast as they could go on their return to the coast, and after escaping

two or three times from bands of Maveles reached Kulloa, on the coast. Unless some of the Africans survive and reach Zanzibar, which is very improbable, this is all that will ever be known of the fate of Dr. Livingstone. The Maveles, who have come from the South in considerable numbers, are killing the unfortunate negroes, who have neither courage nor the means of defending themselves."

The *Griffin Star*, (Ga.) says the demand for corn, in that section, is very emphatic and prices are advancing. It advises the farmers to pay less attention to cotton and more to the production of breadstuffs. When the South becomes self-sustaining as to bread it will be the better able to extend the business of raising cotton if desirable. The Star is right whether its advice is heeded or not.

ARE ROBINS USEFUL?—A correspondent says: The robin devours more fruit in the course of the season than all our other birds put together. Most of the birds, however, feed more or less on insects which are injurious to fruit, but not so with the robin. He lives until the strawberry time almost entirely upon apple-worms, and the remainder of the season on fruit. From investigations undertaken by the Massachusetts Pomological Society in 1865, it appears that scarcely an insect injurious to fruit was found in the crop of the robin during the entire season.

PIG PENS.—Common sense says, let the pigsty be arranged on one side of the barnyard, so as to allow the pig manure to be mixed with that of the horse and cow, as they severally accumulate. One apartment of the pen should open into the yard, so as to allow the hogs to run out and work over the horse manure, and to feed on such grain as they may find among it. The pig pen should, of course, have its sleeping room well provided with straw, and the whole establishment should be kept clean.—*Rural American.*

COMPETENT AND WORTHY TESTIMONY.—The late Prof. Moses Stuart, a learned biblical scholar and critic, gave this testimony to the general correctness of our version of the Scripture: "Out of some eight hundred thousand various readings of the Bible that have been collected, about seven hundred and ninety-five thousand are of just about as much importance to the sense of the Greek and Hebrew Scriptures, as the question in English orthography is, whether the English word *honour* shall be spelled with a *u* or without it. Of the remainder some changed the sense of particular passages or expressions, or omit particular words or phrases, but no one doctrine of religion is changed, not one precept is taken away, not one important fact altered by the whole of the various readings collectively taken."

Northern Capitalists Prospecting in Georgia.—The *Savannah News* says: "We have been permitted to read a letter addressed by a Northern gentleman to a merchant in this city, communicating the gratifying intelligence that a party of Northern capitalists, numbering perhaps forty, will visit Savannah in the early part of September, for the purpose of making a prospecting tour through southern and southwestern Georgia. It is stated that a considerable amount of 000,000 worth of capital, is considerable amount of which will be invested in improved and unimproved lands on and near the route of the Atlantic and Gulf road, if they can be purchased on reasonable terms. The ulterior object contemplated by these capitalists is the settlement of a colony of Northern farmers, who are to cultivate the lands as tenants for a specified term of years, when they will become proprietors."

The Following is a list of "commemorative weddings." Two years after the wedding is the "paper wedding;" the fifth anniversary is the "wooden wedding;" the tenth the "tin wedding;" the fifteenth the "crystal wedding;" the twentieth the "china wedding;" the twenty-fifth the "silver wedding;" the fiftieth the "golden wedding;" the seventy-fifth the "diamond wedding."

Sands of Gold.

There's a secret drawer in every heart as in every desk, if we only knew how to touch the spring of it.

Dispose of the time past to observation and reflection; time spent to duty; and time to come, to Providence.

Pitiful! that a man should so care for riches, as if they were his own; yet so use them, as if they were another's; that when he might be happy in spending them, he will be miserable in keeping them; he will be miserly, leave wealth with his enemies, than being able, relieve his friends.

It is no wonder if he who reads, converses and meditates, improve in knowledge. By the first, a man converses with the dead, by the second, with the living, and by the third, with himself. So that he appropriates to himself all the knowledge which can be got from those who have lived and those now alive.

When the world crowds Christ out of the heart, duty becomes simply cold, irksome, hard duty, and the worship of God, a bore. A business that does not challenge the scrutiny of God, and the approval of a good conscience, cannot be consistent and proper. Cherish your best hopes as a faith, and abide by them in action.

Tea drops! Resting like pearls upon the red cheeks of childhood in its first grief; welling into young eyes in bursts of merry laughter; falling like summer showers upon the bier of youth's blighted flowers and clouded hopes pouring tempest like, or slowly trickling over the furrowed cheek of age.—Ever are ye sacred, Tea Drops, for Jesus Wept.

POWER OF A CHRISTIAN LIFE.

There is one department of Christian evidence to which no skill or industry of the champion of revealed truth can do justice—one also with which the sceptic is little disposed to meddle. It is that which is spread before us in the noiseless and almost entirely unrecorded lives of thousands of the faithful followers of Christ. Ambitions of no distinction; intent only on the Master's service; pursuing the even tenor of their way in the discharge of common duties, their lives are ennobled, and sometimes become heroic, thro' the lofty purity of their aims, and the singleness of their devotion to life's great end. No theory of infidel philosophy can account for them. The attempt to explain them by means of enthusiasm or fanaticism is an insult to common-sense.

Cowper has graphically portrayed the lot of one who may be taken as the representative of the class of which we speak: "Perhaps the self-approving whistling world, That, as she sweeps him with her whistling silks, Scarce deigns to notice him, or, if she sees, Deems him a cypher in the works of God; Receives advantage from his noiseless hours Of which she little dreams. Perhaps she owes Her sunshine and her rain, her blooming spring And plenteous harvest to the prayer he makes, When, Isaac like, the solitary saint Walks forth to meditate at eventide, And thinks on her that thinks not on herself."

—Boston Recorder.

Odds and Ends.

In a New Hampshire town there lived an ignorant, irreligious, worthless family, Ransom by name, no member of which had been seen within a church within the memory of the oldest inhabitant. The village pastor after years of failure, had at length almost persuaded two of the younger sons to promise attendance for one Sabbath; but for fear that they would be made the subjects of some personal remarks still deterred them. They were in great terror lest they should be publicly upbraided with their misdoings, and called to account for their wickedness. After much exertion their fears were quieted, and on the following Sunday the eyes of the good pastor's congregation were astonished at the unwonted presence of the aforesaid Ransoms. All went pleasantly enough until the reading of the second hymn, which was the familiar

"Blow ye the trumpet, blow!" etc. Imagine the effect when, at the end of the line

"Return ye *ransomed* sinners home," the older of our heroes seized his hat, and with long strides toward the door, shouted: "Come along home, Bill! I knowed they'd be flinging at us if we came here!"

At a recent wedding in Detroit, the bridegroom was called for a song. He cheerfully promised to comply, and said he would give his friends a new version of "Hunkadori." On taking the paper from his vest pocket, it proved to be not a slip from a newspaper, as he had calculated, but a greenback which he had intended for the clergyman's fee. Imagine the bridegroom's consternation at the trick he had unwittingly played on the clergyman; and imagine also the indignation surprise of the latter when he found only a new version of "Hunkadori," when he wanted some money for marketing next day! It is a well known rule of etiquette for the marriage fee to be given and received quietly, without examination.

On Sunday, a lady called her little boy who was shooting marbles on the pavement, to come into the house. "Don't you know you shouldn't be out there, my son? Go into the back yard, if you want to play marbles; it is Sunday." "Well, yes; but ain't it Sunday in the back yard?"

GETTING A WIFE.—Our beaux and belles may be interested to know the qualifications of a good wife, as given by the great Indian sage, Anvra, high authority among the devout Hindoo nations in matrimonial matters. He says:

The girl to be one-third of her husband's age, not very black, not yellow complexion, not a cripple, not deformed, not vicious, nor unhealthy, nor of low origin, but one who has been well brought up, and who speaks with propriety. She must not inherit a family malady, nor possess a masculine appearance; neither speak thick nor thin, nor croak like a raven; must not keep her eyes shut, nor have them wide open; must not have thick ankles nor dimples in her cheeks, nor goose-skin, nor white nails, nor red eyes, nor fat hands, nor duck-like feet. She must neither be short, nor tall, nor fat, nor thin, but very middling. Her teeth must be very close set, and her eyebrows wide apart; finally, her gait must resemble that of a young elephant.

A Practical Commentary.

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself. I showed him my garden, and told him it was my botanical garden.

"How so?" said he, "it is covered with weeds."

"O!" I replied, "that is because it has not yet come to years of discretion and choice.—The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil toward roses and strawberries."—*Colebridge.*

It is from the remembrance of joys we have lost, that the arrows of affliction are pointed.—*Mackenzie.*

He who, by his principles or practice, corrupts the manners and morals of the rising generation, will reap a terrible harvest of woe! Better for such a man he had never been born!

JONES, LEISENRING & PRICE,

WHOLESALE DRUGGISTS,

AND DEALERS IN
Chemicals, Paints, Oils, Glass, Varnishes, Herbs, Dye Stuffs, Spices, &c., &c.

SOLE PROPRIETORS OF
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Solicit Consignments of

FLOUR, GRAIN, BUTTER,

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By the Use of

CHASTELLAR.

WHITE LIQUID

ENAMEL.

For Improving and Beautifying the Complexion.
The most valuable and perfect preparation in use for giving the skin a beautiful pearl like tint, that is only found in youth. It quickly removes Tan, Freckles, Pimples, Blisters, Measles, Scalliness, Eruptions, and all impurities of the skin, kindly healing the same, leaving the skin white and clean as alabaster. Its use cannot be detected by the closest scrutiny and being a vegetable preparation is perfectly harmless. It is the only article of the kind used by the French and is considered by the Parisian as indispensable to a perfect toilet. Upwards of 40,000 bottles were sold during the past year, a sufficient guarantee of its efficacy. Price only 75 cents. Sent by mail, postpaid on receipt of an order.

BERGER, SHUTTS & CO., Chemists,
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REPARATOR CAPILLI!

Throw away your false frizzles, your switches, your wigs—
Destructive of comfort and not worth a fig; Come aged, come youthful, come ugly and fair, and rejoice in your own luxuriant hair.

REPARATOR CAPILLI.

For restoring hair upon bald heads (from whatever cause it may have fallen out) and forcing a growth of hair upon the face, it has no equal. It will force the hair to grow on the hairy scalp, and in from five to eight weeks, or hair upon bald heads in from two to three months. A few ignorant practitioners have asserted that there is nothing that will force or hasten the growth of the hairy beard. Their assertions are false, as thousands of living witnesses (from their own experience) can bear evidence. But many will say, how are we to distinguish the genuine from the spurious? It is certainly difficult, as nine-tenths of the different Preparations advertised for the hair and beard are entirely worthless, and you may have already thrown away large amounts in their purchase. To such we would say, try the Repurator Capilli; it will cost you nothing unless it fully comes up to our representations.

If your druggist does not keep it, send us one dollar and we will forward it postpaid, together with a receipt for the money, which will be returned to you on application, provided entire satisfaction. Address, W. L. CLARK & CO., Chemists,
No. 3 West Fayette street, Syracuse, N. Y.
mar14.67 1y

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HAIR EXTERMINATOR.

For Removing Superfluous Hair.
To the ladies especially, this invaluable depilatory recommends itself as being an almost indispensable article to female beauty; it is easy application, does not burn nor injure the skin, but acts directly on the roots. It is warranted to remove superfluous hair from the forehead, or from any part of the body, completely, totally and radically, without the pain, leaving the skin soft, smooth and natural. This is the only article used by the French and is the only one effectual depilatory in existence. Price 15 cents per package, sent postpaid, to any address, on receipt of an order, by

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CRISPER COMA!

Oh! she was beautiful and fair,
With starry eyes and radiant hair,
Whose curling tendrils soft, entwined,
Enchained the very heart and mind.

CRISPER COMA.

For Curling the Hair of either Sex into Wavy and Glossy Ringlets or Heavy Massive Curls.
By using this article Ladies and Gentlemen can beautify themselves a thousand fold. It is the only article in the world that will curl straight hair, and at the same time give it a beautiful, glossy appearance. The Crisper Coma not only curls the hair, but invigorates, beautifies and cleanses it; is highly and delightfully perfumed, and is the most complete article of the kind ever offered to the American public. The Crisper Coma will be sent to any address, sealed and postpaid for one dollar.

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Teas for the People. No More Enormous Profits for Consumers to Pay.
Fifty cents to One Dollar per Pound Saved by buying your Teas direct from the Importers.

T. Y. KELLEY & CO., Importers of Teas, in connection with their large wholesale business, have determined to introduce their Teas directly to consumers at importer's prices, thus effecting a saving to the consumer of 40 to 60 per cent. Families can now call together for any kind or quality of Teas, in packages of one pound and upward, and we will send them a superior article of Tea at 5 per cent. above the cost of importation. Let some energetic lady or other person in each neighborhood call upon her acquaintances and take their orders for any of the following named Teas. And when a club of ten, twenty, or more is obtained, send to us and we will send the Teas put up in separate packages, with the name of each person marked on it, all enclosed in one box. As a further inducement to the person getting up the club we will send for his or her services an extra complimentary package on all orders of \$80 and upward. It is perhaps not well understood why we can sell Teas so very low; but when it is taken into consideration that besides the original cost of importation, the Broker, Speculator, Jobber, Wholesale Dealer and Retailer, has each to reap a large profit and the immense Carriage, Cooperage, expenses, storages, &c., which teas have to pass through before they reach the consumer, will readily explain this. We propose to do away with seven-eighths of these profits and expenses, and it now remains with the people to say whether they shall save 60 cents to 80 per cent. on every pound of Tea they purchase, or be compelled to give their earnings to a host of go-betweens.

PRIVILEGES AND SMALL DEALERS wishing Teas to sell again, can be accommodated with small packages, suit their trade, but no reduction can be made, as these are our cost prices.

PRICE LIST.

Oolong, (Black) 70, 80, 90, \$1.00, \$1.10, best \$1.25, per pound.
English Breakfast, (Black) 80, 90, \$1.00, best \$1.25, per pound.
Young Hyson, (Green) 85, 95, \$1.00 extra \$1.25, superior \$1.50, per pound.

Mixed, (Green and Black) 70, 80, 90, best \$1.00, per pound.
Imperial, (Green) \$1.30, best, per pound.
Japan, \$1.00, \$1.10, \$1.25, best, per pound.
Gunpowder, (Green) \$1.30, best \$1.60 per pound.

COFFEE DEPARTMENT.
We have lately added a Coffee Department to our establishment, and although we cannot promise the consumer as great a saving as we can on Teas, (the margin for profit on Coffee is very small, yet we can sell Coffee fully 25 per cent. cheaper than retailers charge. Our Coffees come direct from the Custom House and we roast and grind them perfectly pure, and in 1 or more pound packages, at an advance of 2 cents per pound.

Our Wholesale Price—Ground Coffee—pure Rio 25, 30 cents per pound. Best Old Government Java, 40 cents. Best Ceylon, 40 cents.
Serving Money.—Parties sending orders for less than \$30 for Teas or Coffees should send with their order a P. O. Draft or the money, to save the expense of collecting by Express and collect on delivery.

We shall be happy at all times to receive a call to our warehouse from persons visiting the city whether dealers or not.

T. Y. KELLEY & CO.,
Late Kelley & Vough,
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THE EUREKA ILLUMINATING OIL!

Costs only One Cent in three hours. Cheap, clean and neat. No Smoke. No offensive smell. No Grease. No Chimney. No Explosive. Costs only 25 Cents Per Gallon. No Family should be without it.

Samples for testing will be sent prepaid, on receipt of 50 cents. County and State Rights for sale on liberal terms, either for Cash, Real Estate, or Personal Property.

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Apr 18, '67.—1y 37 Park Row, New York.

Lackawanna & Bloomsburg Railroad.

On and after May 28, 1867, Passenger Trains will run as follows:

SOUTHWARD.
Leave Scranton, 5.50 a.m.; 10.00 a.m.; 7.10 p.m.; 4.40 p.m.
" Kingston, 6.55 a.m.; 11.20 a.m.; 8.20 p.m.; 6.40 p.m.
" Rupert, 6.20 a.m.; 8.17 p.m.
" Danville, 9.54 a.m.; 8.30 p.m.
Arr. Northum'd, 10.30 a.m.; 9.35 p.m.

NORTHWARD.
Leave Northum'd, 7.00 a.m.; 5.20 p.m.
" Danville, 7.40 a.m.; 6.00 p.m.
" Rupert, 8.15 a.m.; 6.35 p.m.
" Kingston, 10.50 a.m.; 2.50 p.m.; 8.30 a.m.; 9.05 p.m.
Arr. Scranton, 12.12 p.m.; 4.00 p.m.; 9.35 a.m.; 10.15 p.m.

Trains leaving Kingston at 8.30 a.m. for Scranton, connect with Train arriving at New York at 8.30 a.m.

Passengers taking Train South from Scranton at 5.50 a.m. via Northumberland, reach Harrisburg 12.30 p.m., Baltimore 5.30 p.m., Washington 10.00 p.m., via Rupert reach Philadelphia at 7.00 p.m.

H. A. FORDA, Sup't.
Kingston, March 21, 1867.

On after May 28, 1867, Passenger Trains will run as follows:

SOUTHWARD.
Leave Scranton, 5.50 a.m.; 10.00 a.m.; 7.10 p.m.; 4.40 p.m.
" Kingston, 6.55 a.m.; 11.20 a.m.; 8.20 p.m.; 6.40 p.m.
" Rupert, 6.20 a.m.; 8.17 p.m.
" Danville, 9.54 a.m.; 8.30 p.m.
Arr. Northum'd, 10.30 a.m.; 9.35 p.m.

NORTHWARD.
Leave Northum'd, 7.00 a.m.; 5.20 p.m.
" Danville, 7.40 a.m.; 6.00 p.m.
" Rupert, 8.15 a.m.; 6.35 p.m.
" Kingston, 10.50 a.m.; 2.50 p.m.; 8.30 a.m.; 9.05 p.m.
Arr. Scranton, 12.12 p.m.; 4.00 p.m.; 9.35 a.m.; 10.15 p.m.

Trains leaving Kingston at 8.30 a.m. for Scranton, connect with Train arriving at New York at 8.30 a.m.

Passengers taking Train South from Scranton at 5.50 a.m. via Northumberland, reach Harrisburg 12.30 p.m., Baltimore 5.30 p.m., Washington 10.00 p.m., via Rupert reach Philadelphia at 7.00 p.m.

