

Bedford Gazette.

BY GEO. W. BOWMAN.

Freedom of Thought and Opinion.

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Select Poetry.



LITTLE MABEL.

BY MARY CLEMENS AMES.

Beloved little Mabel,
She perished in the spring;
When the flowers began to blossom,
When the birds began to sing,
Our precious little Mabel,
Had been fading all the year;
For though she was our idol,
We could not keep her here.

Had you seen our little Mabel,
You would have lov'd her well,
For everybody loved her,
More than words can tell.
Our beautiful, lost Mabel,
With eyes of dewy jet,
With the voice of zephyr music,
I see and hear her yet!

Our blessed little Mabel,
Now lieth fast asleep,
In the heart of a green valley,
Where the early violets weep;
Where the sighing trees above her,
Weave shadows o'er her bed;
Where the low, sad winds of summer,
Sing dirges round her head.

At home our little Mabel,
Some like the morning star,
Which lights the mellow heaven,
And sends its rays afar.
Our holy little Mabel,
Was a cherub from the sky,
Whom God had sent to teach us,
How we must live and die.

A Little German Story.

A countryman one day returning from the city, took home with him five of the finest peaches one could possibly desire, and, as his children had never beheld the fruit before, they rejoiced over them exceedingly, calling them fine apples, with rosy cheeks, and soft plum like skins. The father divided them among his four children, and retained one for his mother. In the evening, ere the children retired to their chamber, the father questioned them by asking:

"How did you like the rosy apples?"

"Very much, indeed, dear father," said the eldest boy; "it is a beautiful fruit, so acid and yet so nice and soft to the taste; I have carefully preserved the stone that I may cultivate a tree."

"Right and bravely done," said the father, "that speaks well for regarding the future with care, as is becoming in a young husbandman."

"I have eaten mine and thrown the stone away," said the youngest, "besides which, mother gave me half of hers. Oh! it tasted so sweet and melting in my mouth."

"Indeed," answered the father, "thou hast not been prudent. However, it was very natural and child-like, and displays wisdom enough for your years."

"I have picked up the stone," said the second son, "which my little brother threw away, cracked it, and eaten the kernel; it was sweet to the taste, but my peach I have sold for so much money, that when I go to the city I can get twelve of them."

The parent shook his head reprovingly, saying, "Beware, my boy of avarice. Prudence is all very well, but such conduct as yours is unchild-like and unnatural. Heaven guard thee, my child, from the fate of a miser.—And you, Edmund?" asked the father, turning to his third son, who frankly replied,

"I have given my peach to the son of our neighbor, the sick George, who had the fever. He would not take it, so I left it on his bed, and have just come away."

"Now," said the father, "who has done the best with his peach?"

"Brother Edmund!" the three exclaimed aloud; "brother Edmund!"

Edmund was still and silent; and the mother kissed him with tears of joy in her eyes.

NO RAIN FOR MORE THAN FOUR MONTHS.—We copy the following from the Galveston News of the 5th instant:

"The Christian Advocate of this morning says it is now four months and four days since we have had rain in this city, though we have had slight showers in that time, which did very little good. This certainly is a long time to do without rain. The principal suffering here results from the injury to gardens, and the want of good water for the ordinary purposes of life. Our cisterns are now nearly all exhausted, and even water for drinking is becoming scarce. For most other uses our citizens have to resort to wells, which furnish water more or less brackish, but which answers for washing and other purposes. When we are again to have rain passes all our power of conjecture. We have had to pay exorbitant prices for nearly all the necessities of life, and now, to add to the burdens which have fallen so heavily on the poorer classes, they are having to buy even water, at a price that renders the strictest economy in the use of it absolutely necessary."

The Wheat Crop.

A gentleman who has travelled through a great part of the Western States within a few weeks, says that in nearly every place he has been the prospect of a large crop of wheat is in the highest degree favorable.

THE BEDFORD GAZETTE.

Bedford, June 2, 1855.

LETTER OF REV. JOHN A. COLLINS!

Baltimore, May 5, 1854.

My Dear Sir:—

Your letter of the 31st inst., referring to a conversation we had during my late visit to Bedford, in regard to the Protest of the 3000 New England Clergymen, presented to the Senate of the United States, against the passage of the Nebraska Bill; and asking me to give you my views "in full" upon the subject, has been received.

I am far from supposing, that the opinions of one so humble as myself, upon a public matter, are of any consequence; still, as you desire them, I will not withhold them from you—though, in complying with your request, I may be charged with extraordinary temerity, for presuming to come in contact with upwards of 3,000 New England Clergymen, and their 25 North-Western Allies. I conform, however, to your wish the more readily, because I believe that the objections to the course of the Clergy referred to, which force themselves upon my mind, are instinctive with every American.

The obnoxious feature of this movement, the one which stamps its whole character, and justifies the objectionable inferences and implications, which may be drawn from it, is that those who made the protest, and signed it, did so, not as citizens, but as "ministers of the Gospel of Jesus Christ"—professing to act, not in the name, or in behalf of the American people, or any part of them; but in the name of Almighty God, and "in his presence;" and, in their ministerial character, alone, they solemnly protest against the passage of the Nebraska Bill—a direct attempt to influence Congress by Clerical dictation. This is a high and unwarrantable assumption—first, because the parties claim to speak in the name of God, for which they are no authority; and, secondly, because they seek to control the legislation of Congress, in a particular instance, by a power unknown to the Constitution and the laws. Not the least significant sign in the proceeding in question, is that the participants in it, do not design to petition, but adopt the higher measure of solemn protest, plainly showing, that they assumed a prerogative above the resort of the people in such cases. It is not surprising that this array of a new power to operate in political matters, awakened opposition and aroused the jealousy of the guardians of the public liberty; for, if submitted to and sanctioned, it would soon render inoperative those wise and most precious provisions of the Constitution, which disconnect Church and State; and would at no distant day, dictate the action of the National Legislature; and we should have the connexion of the two, in its most odious form, which, not being regulated by law, but managed by an organization foreign thereto, would make the civil slave of ecclesiastical authority. The Constitution of the United States does not know ministers of the Gospel as such. They can only be recognized here as citizens. In Countries where Church and State are united, the case is different. There they have Lords temporal and Lords spiritual, the Commons and the People. The Church, as part of the State, may speak potentially. It is not so in this land of freedom and equality.—By our institutions, all power emanates from the people; and we are all the people, one common people without distinction of classes or special privileges to any; and the clergy only form part of the aggregate mass of the people.—To accomplish any purpose of political bearing, legally and Constitutionally, they must move with their fellow-citizens, fully identify themselves with them, without claiming any superior influence or prerogative arising out of their calling as ministers of the Gospel. This is as it ought to be; and so may it ever remain.

Again, church organizations in this Country are simply voluntary associations, and the power and authority of clergymen are conferred by the respective denominations to which they belong; and are restricted in their operation to that sphere alone. They cannot go beyond that limit in the exercise of their functions. They are not, nor any one of them, nor any association of them, nor all of them combined, vested with plenipotentiary robes to dictate the religion of the Country, much less its legislation.

But the first Resolution, attached to the Protest of the North Western Clergymen, a copy of it would seem of the one from New England, is a fair comment upon both; and sets forth the new power in its true light. It reads as follows, to wit:—"Resolved, 1st. That the ministry is the divinely appointed institution, for the declaration and enforcement of God's will upon all points of moral and religious truth; and that, as such, it is their duty to reprove, rebuke, and exhort with all authority." Extract the essence of this resolution, and it comes out the old dogma, of the divine right to rule, claimed for themselves, by the ministry in some branches of the Church, which has been the nucleus wherever circumstances favored of the religious despotisms that have cursed the world.

The doctrine of the resolution, seems to be that by divine appointment, ministers of the Gospel have been constituted a separate class, endowed with plenary powers, to say what the will of God is, and enforce that will upon State authorities, as well as upon the Church. A sweeping claim this! None can be more comprehensive. The error in this doctrine and of the framers of the resolution consists in a great misconception of the character and powers of the Christian ministry.—It has not the same authority now, the apostles possessed. For special purposes extraordinary powers were conferred upon them. In their day, or previous to it, Revelation had not been completed—and they had to declare and make known the will of God, which had not previously been revealed, though its great outlines were contained in the Gospel of Christ—they were commanded to preach—and, for the accomplishment of this great pur-

pose, they were endowed with plenary inspiration. Their teachings are infallibly the teachings of God; and, for that reason they constitute a part of revealed truth. But the apostolic ministry completed the circle of Revelation, and the will of God is fully declared to mankind in the Bible.

Clergymen of the present day cannot be said to declare the will of God, in the sense the apostles did—they have access to none now but what is equally accessible to the laity. As expounders of the word of God, fully made ready for them by Revelation; as an instrumentality for the conversion of the world, and for "feeding the flock of Christ," ministers subservient to a most important interest—but they do not inherit the powers of the Apostles; and the plea made for them, as is substantially done in the resolution that, by Divine appointment, they have been erected into a spiritual corporation, through which as its only channel the will of God can be communicated, is alike unsound in theology and unsafe for the cause of civil and religious liberty.

The other point embraced in the resolution, which asserts the Divine institution of the ministry, to enforce the will of God "upon all points of moral and religious truth," with its obvious application, is equally untenable. Here a misconception again occurs as to the powers of the Christian ministry in matters of discipline, as though, in this respect, they are equal with those of the apostles, which is not the case. The apostles founded and organized the Church, and, by the inspiration under which they acted, laid down originally and authoritatively the principles of moral and religious discipline for the government thereof. They had a Divine warrant for this, not descending to ministers by inheritance. It all properly regulated religious bodies now, ministers cannot, of their own will, and in virtue of their office, enforce discipline upon the people of their charges.—They must be governed and guided in its administration by the regulations of the body to which they belong. It is evident, however, that reference is not had to the Church or its members in the phase of the resolution under discussion, nor to the duty of ministers to employ, in their pulpits, and other efforts, in the cause of truth, all the ingenuity, argument, eloquence, and zeal they can command to rebuke, fearlessly, the vices of the world. That is not the aim of the resolution. The parties to it intend to administer rebuke in their official character, as ministers of the Gospel, to the Senate of the United States—a body over which, as Clergymen, they had no jurisdiction, for having passed a law obnoxious to them; and as their ground of justification, for this bold, and I had like to have said, arrogant assumption, advance the doctrine that the ministry is divinely instituted to enforce the will of God! In this application of their supposed prerogatives, they go beyond apostolic authority. The Apostles never claimed the right to interfere with the action of the authorities of the State.—Such duty had not been assigned them. It is not contained in their commission, which only commands them to "preach the Gospel;" and no where in their acts, or those of their master, is such an attempt made. Doubtless, those who drew the resolution had their eye upon the 15th v. of the 2d Chap. Epistle to Titus, which reads—"These things speak and exhort, and rebuke with all authority. Let no man despise thee." But as is shown by the context, and the whole Chapter, the resort fails them. Paul is directing Titus, the pastor or bishop of the Church of the Christians, how to conduct himself in his official relation, and teaching him the Christian and social virtues he is to inculcate upon the members of his flock. No fair or forced construction of the passage can make it sustain the claim here made for ministers of the Gospel to meddle with or seek to rule the legislation of Congress.

As we have no National Ministry of the Gospel in the United States—and God forbid we ever may have—our legislators would be in a sad dilemma, if they had to consult the clergy, for the will of God, or the religious or moral character of measures pending before them.—Where should they apply—to the Catholic or Protestant side of the question, or to which denomination, among the many that divide the Protestant faith? Each has its ministry claiming, *par excellence*, to be the ministry; and, to a greater or less extent, ruling out or questioning the validity of others; and all standing upon the same basis in a civil point of view. The result of such effort would be "confusion worse confounded."

The claims for the divine right of Kings and Bishops to rule, generally go together. In our country, the first has been theoretically and practically repudiated, we trust forever: The second has been left to its own merits, and the discussion and decision of theological polemics. Of the two departments of the "divine right" theory, if either had to be, I would decidedly prefer to see the Kingly enthroned in preference to the Priestly—and why?—because ecclesiastical despotism is more terrible, greatly more to be dreaded, than civil. The former enslaves the conscience of man, and makes him willing to wear any chains that may be forged for him, or do any work his masters may assign him;—it has more oppressed mankind—has been more relentlessly persecuting—has shed more blood—has done more hateful despotism and tyrannical—has done more mischief to the interests of society, than civil despotism; and, in addition to the direct work of oppression, death and destruction committed by ecclesiastical tyranny—it has been the main support of Kingly despotism, in their deeds of enormity and cruelty. Happily, in this glorious Republic, we are free from both—nor does the corrupting influence of the union of Church and State, mar the beauty of our institutions. Let us keep it so—and see to it that clerical dignitaries—ministers of the gospel—while they are treated with respect due their office, be not permitted, by virtue simply of their calling, to control the civil legislature, and lay the foundation of a

structure that may again, (as it has in time past,) overshadow State authority, and thus obscure, if not destroy, the light of freedom that gleams so brilliantly over this happy land. In this respect, no less than others, "eternal vigilance is the price of liberty."

You will perceive, I express no opinion of the propriety or impropriety, of the wisdom or folly, the policy or impolicy, of the objects contemplated in the Nebraska Bill. I leave that where the Constitution leaves it.—My remarks have reference solely to the course pursued and the doctrines laid down by the New England and North-Western Clergymen. I have no right nor reason to question their piety or patriotism—and I do not. But I believe, whatever their intentions were, how pure soever they may have been, and however honestly they may qualify and explain their action—that it was wrong—threatening in its appearance, calculated to array the civil and ecclesiastical authority in angry strife, contrary to the fundamental principles on which the Republic is based—ominous of evil, and only evil; and, therefore express my unqualified condemnation of it. The rebuke it received was justly merited; and I am somewhat astonished that it has not waked up more general and decided opposition than it appears to have done, especially among the clergy.

Having, my dear Sir, complied with your request with great pleasure, I subscribe myself,

Yours, truly,

JOHN A. COLLINS.

To Gen. Geo. W. Bowman,
Editor Gazette,
Bedford, Pa.

HON. A. H. STEPHENS ON KNOW-NOTHINGISM.

Mr. Stephens, of Georgia, declines a re-election to Congress, and assigns as his reason therefor the fact that a large number of his old political friends (whigs) seemed to be entering into new combinations with new objects, purposes and principles, of which he was not informed, and never could be, according to the rules of their action and the opinions he entertains.—Hence he concludes that they have no further use for him as their representative. Mr. Stephens then proceeds to give his views at full length as to Know-Nothingism, condemning and repudiating the organization and its principles and objects. Sooner than surrender his national principles by joining the Know-Nothing, he declines from a position which his splendid talents, as well as his devotion to constitutional principles, had so long adorned. We extract the following from his letter:

"In my opinion, no man is fit to represent a free people who has any private or secret objects or aim that he does not openly avow, or who is not ready and willing at all times, when required or asked, candidly and truthfully to proclaim to the assembled multitude not only his principles, but his views and sentiments upon all questions that may come before him in his representative capacity. It was on this basis that representative government was founded, and on this alone can it be maintained in purity and safety. And if any secret party shall ever be so successful in this country as to bring the government in all its departments and functions under the baneful influence of its control and power, political reform will inevitably ensue. No truth in politics can be more easily and firmly established, either by reason or from history, upon principle or authority, than this. These are my opinions, candidly expressed.

"But I have been anticipating somewhat. I was on the preliminary question—that is, the secrecy which lies at the foundation of the party—that atmosphere of darkness in which it lives, and moves, and has its being; and without which, probably it could not exist. I do not, however, intend to stop with that. I will go further, and give now my opinions upon those questions which are said to be within the range of its secret objects and aims. The principles as published (or those principles which are attributed to the order, though no body, as an organized party, avow them) have, as I understand them, two leading ideas, and two only. These are a proscription by an exclusion from office of all Catholics as a class, and a proscription of all persons of foreign birth as a class—the latter to be accomplished not only by an exclusion from office of all foreigners who are now citizens by naturalization, but to be more effectually carried out by an abrogation of the naturalization law for the future, or such an amendment, as would be virtually tantamount to it. These, as we are told, are the great ostensible objects for all this machinery—these oaths, pledges, secret signs, equivocations, denials, and what not. And what I have to say of them, is that if these, in deed and in truth, be the principles thus attempted to be carried out, then I am opposed to both of them, openly and unqualifiedly.

"But to pass to the other view of these principles—that is, the consideration of them as questions of public policy. With me they both stand in no better light in this aspect than they do in the other. The first assumes temporal jurisdiction in *forum conscientie*,—to which I am quite as much opposed as I am to the spiritual powers controlling the temporal. One is as bad as the other—both are bad. I am utterly opposed to mingling religion with politics in any way whatever; and especially am I opposed to making it a test in qualifications for civil office. Religion is a matter between a man and his Creator, with which governments should have nothing to do. In this country the constitution guarantees to every citizen the right to entertain whatever creed he pleases, or no creed at all, if he is so inclined; and no other man has a right to pry into his conscience to inquire what he believes, or what he does not believe. As a citizen and as a member of society he is to be judged by his acts, and not by his creed. A Catholic, there-

fore, in our country, and in all countries, ought, as all other citizens, to be permitted to stand or fall in public favor and estimation upon his own individual merits. Every tub should stand upon its own bottom."

The Examiner on Pollock Again!

The Independent Whig took the Examiner to task for criticising Gov. Pollock's appointments; and alleges, on the authority of the Harrisburg Herald, that Mr. Darlington was himself an applicant for office, and feels sore because of his disappointment. Of course this is all gammon—and the Examiner of Wednesday last pitches into them, Governor and all, in the following caustic strain:

The Harrisburg Herald is published by the Rev. Stephen Miller, Gov. Pollock's Flour Inspector, and is regarded as the Governor's organ. We now pronounce its assertion that the editor of this paper was an applicant for office under Gov. Pollock, a wilful and deliberate falsehood. If the Herald spoke by authority, we extend the charge to its master, although we can hardly be brought to believe the Governor has got so low as to resort to such means of defence. Nevertheless, he is responsible for the language of his organ, and unless he causes it promptly to retract, we shall be obliged to exhibit the Governor of Pennsylvania in a very humiliating position.

The editor of the Examiner did feel an interest in the success of one or two gentlemen who were applicants for appointment to inspectorships—gentlemen whom we knew to be qualified for the respective posts for which they applied—whose long and unrenitted zeal in behalf of Whig principles, and whose unflinching fidelity to the Whig flag in the darkest hours of adversity, seemed to entitle them to remembrance in the day of prosperity. They were original "Pollock-men," too; the men who set the ball in motion, which carried the present incumbent into the executive chair. When these gentlemen were all passed coldly by and the most lucrative office in the Governor's gift (leather inspector) bestowed upon a yankee, but a few years resident of the State, and unknown as a politician—when the inspectorship of flour was given to a canting, hypocritical preacher like the publisher of the Herald to the exclusion of meritorious practical men—when other lucrative offices were bestowed upon loafers who left their party because they were not considered worth the fodder for which they incessantly bawled—we felt vexed and mortified, and as is our custom, expressed our thoughts in plain language. The Governor's organ can only reply by fabricating the mean falsehood that our remarks were owing to disappointed personal aspirations.

If the publisher of the Herald holds the flour inspectorship in consideration of "bearing false witness" against those who dare to speak boldly their opinion of the acts of his master, it is perhaps well he got it. A high minded man would not hold the office on such terms; and the Governor probably knew he was getting a proper instrument for the duty required to be performed.

Incidents of Steamboat Travel.

We find the following interesting incidents that transpired recently, in a letter addressed to the Louisville Courier:

The passengers of the far-famed and sumptuous Eclipse were transferred, after waiting about fifteen hours at Paducah, to the Statesman. This was necessary as there was not water enough for this monarch of steamboats to reach Louisville. Among this large number was a new comer, who had been nsbored into this world of toil and sorrow a few hours before the Eclipse landed at Paducah. His parents were deck passengers, and hence his advent was unknown to the officers and passengers of the boat. After a few hours this circumstance was made known, and the young traveler, with his mother, found in a suffering condition, were brought to the ladies' cabin, where every provision was made for their comfort by the ladies which humanity and sympathy could suggest. Dr. Palmer, of Washington county, prescribed the proper medicines, and a few hours of proper attention and care saved the life of this emigrant woman.

In a short time these facts were known to all the passengers, and a general interest manifested. It was gratifying to witness the sympathy, because it proved that hard times cannot dry up the fountains of humanity, and that strangers become friends when summoned together by the call of charity. Trunks were speedily opened by the ladies, and soon the distinguished guest was provided with appropriate clothing, and made as comfortable as if his advent had been upon in regal splendor. Such dispatch and generosity under circumstances of distress are peculiar to woman. The necessity and the means were perceived simultaneously, and the execution of a charitable work was accomplished before a man could have ascertained whether it was his duty to do any thing at all.

The stranger was exhibited with feelings akin to maternal pride, and took his journey around the ladies cabin with composure, "the observed of all observers," and yet without "a name." Certainly none are so poor as not to be entitled to a name. It was proposed by some that a name should be given him; by others that a contribution would be better, and finally that he should have both; but no one should give the name without ten dollars paid over in good Kentucky money. Round went the hat, and the first man to whom it was passed, Mr. Thomas S. Geohagan, of Hardin county, threw in a ten dollar Kentucky note, to which thirty dollars was added by the other passengers. A resolution was then adopted, fixing the name and calling upon Bishop Kavanagh, also a passenger, to baptize the child. Although the naming of the child was commenced in a joke, an assemblage of more than one hundred witnessed this solemn

and impressive baptism with close attention.—The excellent Bishop improved this opportunity with pertinent remarks, which for a few minutes made the cabin seem like a place of public worship. The sponsor took the child, and after a fervent prayer in its behalf, as well for its parents as those who presented it, the Bishop baptized Thomas Shipley Geohagan, into plenary membership of the church of God. Another prayer was offered, and the ceremony ended. A few who had looked upon "the christening" as a joke, at first could hardly suppress their mirth; but in a few minutes all were attentive, and appeared glad that the child had found so liberal a sponsor, who thus publicly pledged himself in one of the most solemn sacraments of the church to give a listening ear, a warm heart and a liberal hand to its appeal.

Adventure with a Serpent on the River Amazon.

At an early dawn our travelers, who had passed the night in the cabin of the balza (boat) prepared to move on their journey. Guapo united the cable and drew the end on board. The balza began to move, slowly at first, for the current under the bushes was very slight. All at once the attention of the voyagers was called to the strange conduct of the pet monkey. That little creature was running to and fro, first upon the roof of the taldo, then down again, all the while uttering the most piercing shrieks, as if something was biting off its tail. It was observed to look upward to the branch of the zamang, as if the object it dreaded was in that quarter. The eyes of all were suddenly bent in the same direction. What was their horror on beholding, stretched along the branch, the hideous body of an enormous serpent! Only a part of it could be seen; the hinder half and the tail were hidden among the bromelias and vines that in huge masses clustered around the trunk of the zamang, and the head was among the leaflets of the mimosa; but what they saw was enough to convince them that it was a snake of the largest size—the great "water-bow"—the terrible anaconda!

The part of the body in sight was full as thick as a man's thigh, and covered with black spots, or blotches, upon a ground of dingy yellow. It was seen to glisten as the animal moved; for the latter was in motion, crawling along the branch outward! The next moment its head appeared from the pendulous leave, and its long, forking tongue, protruding several inches from its mouth, seemed to feel the air in front of it. His tongue kept playing backward and forward, and its viscid covering glittered under the sunbeam, adding to the hideous appearance of the snake.

To escape from passing within its reach would be impossible. The balza was gliding directly under it. It could launch itself abroad at will; it could seize upon any one of the party without coming from the branch; it could coil its body around them with the contracting power of its muscles. It could do all this; for it had crushed before now the tapir, the roebuck, and even the jaguar himself. All on board the boat knew its dangerous power too well; and of course terror was visible in every countenance.

Don Pablo seized the axe, and Guapo laid hold of his machete (large bowie knife). Donna Isidora, Leon and little Leona were standing (fortunately they were) by the door of the taldo; and, in obedience to the cries and hurried gestures of Don Pablo and the Indian, they rushed in and flung themselves down. They had scarcely disappeared inside, when the forward part of the balza, upon which stood Don Pablo and Guapo, came close to the branch, and the head of the serpent was on a level with their own. Both aimed their blows almost at the same instant, but their footing was unsteady, and the bow drew back at the moment and both missed their aim.—The next moment the current had carried them out of reach, and they had no opportunity to strike a second blow.

The moment they had passed, the hideous head again dropped down and hung directly over, as if waiting. It was a moment of intense anxiety to Don Pablo. His wife and children! Would it select one for its victim, and leave the others, or —

He had but little time for reflection. Already the head of the snake was within three feet of taldo door. His eyes were glaring; it was about to dart down. "Oh God! have mercy!" exclaimed Don Pablo, falling on his knees. "Oh God!"

At that moment a loud scream was heard. It came from the taldo, and at the same instant the monkey was seen leaping out from the door. Along with the rest it had taken shelter within; but just as the head of the snake came in sight, a fresh panic seemed to seize upon it, and, as if under the influence of fascination, it leaped screaming in the direction of the terrible object. It was met half way. The wide jaws closed upon it, its shrieks were stifled, and the next moment its siltken body, along with the head of the anaconda, disappeared among the leaves of the mimosa. Another moment passed, the balza swept clear of the branch, and floated triumphantly into the open water.

Don Pablo sprang to his feet, ran into the taldo, and after embracing his wife and children, knelt down and offered thanks to God for their most miraculous deliverance.

A Boston Lawyer.

A lawyer in Boston has got into trouble with a jury, for calling them the "greatest set of skunks he ever knew." After speaking in this disrespectful manner of them, he said to one of them:

"You are the only man I know on the jury, and I shall rely on you. I have now about forty liquor cases in court, and expect to gain half of them. A disageement of the jury is just as good for my purpose, you know, as an acquittal."

The jury brought the matter to the notice of the court, and the result was that his name was stricken from the rolls of the court for six months.