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January, 1873.

WHAT THE WICKED MAY EXPECT.

The question of future punishment is getting to be quite as interesting one among Methodists, several prominent ministers of that denomination being known and others suspected of holding views on the subject which, according to the orthodoxy of the majority of the Church, are heretical. Recently, the question came before the New York Methodist Preachers' meeting, and created quite a breeze—not to say tumult.

The question for discussion was the doctrine of the 'Annihilation of the Wicked,' and the opening paper was read by the Rev. Mr. Terry, of Poughkeepsie, who took the unpopular Annihilistic view and used the ordinary Methodist arguments. He began by stating the different theories of those holding the doctrine of annihilation, some believing that it took place at the moment of death, and others not until the final judgment, but all agreeing that it was the final end of the incorrigibly wicked. He argued that nothing is proved by the absence of specific denial in the Bible, and he had no faith in analogies drawn from nature. All argument must be kept within the Scriptures, and scripture must be interpreted by scripture, and scriptural words be explained by scriptural meanings. Life and death are test words in this discussion. Annihilationists contend that they mean physical life and annihilation, and 'to die,' 'to be cut off,' 'to be utterly consumed,' &c., are quoted as signifying the total destruction of body and soul. This is absurd. The question is simply one of interpretation of language. The speaker quoted several passages from the Old Testament where the words (he contended) could refer only to physical death. He added: So the discussion should be carried from these passages to those which clearly and distinctly teach the separate existence of soul and body, and not to the forced meaning of any single word. Christ says to his deciples: 'Fear not them that kill the body, and after that have no more than they can do; but rather fear him who after he hath killed the body can cast both soul and body into hell.' Here the statement is distinct that to kill the body is not to destroy the soul. Efforts have been made to explain this. It is said that man cannot so destroy the body that God cannot raise it from the dead. Again, that man can destroy the body, but God alone can destroy the entire being. This is a transposition of the passage, for the soul was the life, then it was made to read that man could destroy the soul but God the body. Mr. Terry said he had dwelt upon that passage because of its importance, and not to explain the meaning of the word, 'destroy;' that must be sought elsewhere. He cited the story of Dives and Lazarus; 'and in hell he lifted up his eyes,' &c. The futile efforts, he said, of annihilationists to escape the obvious meaning of this passage are chiefly directed to showing that it is merely a parable, and had reference to the temporal condition of the Jews and Gentiles after the advent of Christ. It is not, he said, a parable, but a distinct assertion of an actual fact. But even if it were, all the parables of Christ were based on absolute fact or matters of common belief among the Jews. Could he who was the way, the truth and the life have based a parable on a pagan belief? The story shows that the soul both of the good and bad remains in a state of conscious existence after death; it does not show how long, or whether annihilation comes later. This is shown by other passages. The thief on the cross was told, 'To-day shalt thou be with me in Paradise,' and the dying Stephen exclaimed, 'Lord Jesus receive my spirit.' All attempts of annihilationists to explain away the force of these passages only show their utter ignorance of the construction of the Greek language. Paul said, 'For me to die is gain.' What gain if he was to go into non existence? To die is to suffer the extreme penalty of the law, and is of all things most painful. To 'depart and be with Christ' supposed a conscious existence out of the body. The efforts of annihilationists to prove otherwise are but puerile evasions and shifts. Assume that life means physical existence and death means annihilation, as they contend, how would the following passages read: 'To be spiritually minded is life, but to be carnally minded is death;' and 'he that hath the Son hath life,' &c. The meaning of a single passage must be gathered from the context. Jesus said: 'I am the God of Abraham and of Isaac and of Jacob,' and it was said of him that he was not the God of the dead but of the living. The only question remaining is, does annihilation occur at some future time. The speaker continued at considerable length to consider the meaning of the words eternal, everlasting, &c., as applied to future punishment and concluded that the place 'where the worm dieth not and the fire is not quenched,' referred to a condition of torture that shall never end, and that the final state of the wicked is one of everlasting suffering and anguish. Those who claim otherwise he said, must do it on other than Scriptural grounds. The theory grows out of the repugnance of the human mind to such a view, and an assumption that it is inconsistent with the character of God for goodness. But the human mind is incompetent to act in judgment on some of the laws involved in the construction of a theodocy and God has set limits to the range of human thought as he has to the waves of the ocean. If we could see with the eye of the Infinite we should perhaps be able to learn why God in his wisdom keeps one spot of his creation eternally black with hell. The Christian poet uttered Christian doctrine when he said:

It is not all of life to live,
Nor all of death to die.

When Mr. Terry concluded his paper the Rev. Dr. True was called for by many voices. Dr. True is one of the most thoroughly educated and highly cultivated men in his church, and was for many years a Professor in the Wesleyan University. He rose with evident reluctance at the call of his brethren, and said that he had an essay on the subject which he had been requested to publish in the *Methodist Quarterly Review*, and which the editor had read and approved as a fair presentation of the views of many on the subject; but it had been thought best, on mature consideration, not to publish it, least it might give rise to unprofitable and perhaps bitter controversy. He would not read the essay, but would give a summary of his opinions on the subject. He was not an annihilationist, but a destructionist.

Mr. Corbet asked: 'What is the difference?'

The Speaker—Annihilation is the destruction of the material of which man is made, and would require the same exertion of power on the part of the Almighty as the creation of matter. I believe that the penalty of the incorrigibly wicked will be the destruction of his conscious existence; a total cessation of all his functions. Man was designed to live forever. He was naturally immortal; the penalty of the law was the destruction of this immortality. There were three great men at three great epochs of the world through whom the divine will was given to man—Adam, Moses, and Christ. With the law the penalty of violating the law should be given, and if you do not find the penalty of eternal punishment given by either of these in direct terms, do not look to parables, figures of speech, or the meaning of words. With the law the penalty was given. What did God say to Adam, our representative? 'In the day that thou eatest thereof thou shalt surely die,' and so death entered the world. Adam was not damned. This is not a damned world in which we Methodist preachers live and preach repentance and remission of sins. But physical death entered the world and passed upon all men, because all have sinned. I can't be objected to thus far in my theology.

Brother Corbet (interrupting)—Yes you can be objected to wonderfully. No one here will allow such ecclesiastical humtrumpery.

The Chairman called Mr. Corbet to order, and said the speaker should not be interrupted, and certainly not in such a manner

Dr. Curry arose, and protested against the assumption on the part of Dr. True that either the Church or the meeting agreed with the sentiments he had uttered.

Corbet—(again rising excitedly.)—I say I am in order and understand what I am about. The doctrine just enunciated by Dr. True originated in hell, and ought to be crammed back there again, and the preacher who would give utterance to such heresy ought to be turned neck and heels out of the church. I will protest against it here and everywhere, and if I have to stand alone I will stand firmly for the truth, like Luther at Worms.

Dr. Curry again protested against Dr. True's last assumption.

The Chairman—The proper time will come to answer, and that time is not now.

A voice—And we'll answer like gentlemen when it does come.

The Chairman—Enough of this. I don't want to be misunderstood.

Dr Curry—I don't think you are misunderstood, and perhaps you will have to have more of it. I think you are wrong.

The Chairman again decided that it was out of order to raise an argument at that point, and Dr. True was allowed to proceed.

He continued: God said to Adam, In the day thou sinnest thou shalt surely die. If God had meant 'thou shalt continue to live through endless ages in sin and misery and despair,' then was the time to say it in such words that there could be no mistake; but he did not say so. Come to the time of Moses. Again a law was given, and a penalty: 'Lest they die,' 'I set before you life and death.' Here was the time to have life and death defined beyond all cavil.

Rev. George L. Taylor (interrupting)—Do you mean that the same death, in the first passage, was applied to both men and beasts?

Dr. True—Yes, just the same; physical death. I agree with all the church on the condition of the righteous and the wicked up to the time of the judgment, and am only heretical (as my brother Corbet calls me) in my views of the future beyond that time. I heard Dr. Warren, President of the Boston Theological Seminary, say in a sermon that up to the time of the 'Sermon on the Mount' there was only a faint whisper in all the scriptures of a state of eternal punishment. I would add that there is not a whisper either before or at that time. If you will find it there I will receive it, but it isn't there. And if it were promulgated there for the first time it would be unjust, for it would be an ex post facto law. All the expressions referring to future punishment denote final destruction rapid and complete. The worm may not die and the fire be unquenchable and eternal, but each victim is utterly consumed. John Wesley—a wise man for a hundred years ago, but not so wise as Dr. Curry there. Nor so wise as I am (laughter) with the advantages of a century of research—believed that the fire of hell, was material fire, and you say he was wrong. I say he was right, but he made the mistake of thinking that fire would not burn. Neither through Adam, nor Moses, nor Christ do we hear of everlasting punishment. The Apostles nowhere teach the doctrine. The Fathers of the first century neither taught nor believed it. It was neither advanced nor suggested till the year 131. The early Christian [illegible] the advent of Christ [illegible] of their [illegible] cons. Soon after [illegible] got mixed up, and [illegible] church drew some of the [illegible] adopted as truths. [illegible] founder, was wrong, [illegible] only partially wrong.

STANLEY AND LIVINGSTONE.—Describing the western [illegible] palms.

'Unfurl your flags, and load your guns!' cried Stanley.

'Ay wallah, ay walah, bana!' eagerly responded the men.

'One, two, three!'—and a volley from fifty muskets woke up the peaceful village below. The Kirongoi raised the American flag aloft once more; the men stepped out bravely, as he crowds of villagers came flocking around them, shouting *Bindera Merikani!* or American flag!

Suddenly Stanley heard a voice on his right say, in English, 'Good morning sir.'

The blood leaped freely to his heart. Was it then true? Livingstone was near at hand!

A black man, dressed in a long white shirt, announced himself to the young adventurer as 'Susi, the servant of Dr. Livingstone.'

'What? Is Dr. Livingstone here?'

'Yes, sir.'

'In this village?'

'Yes, sir.'

'Are you sure?'

'Sure, sure, sir. Why I leave him just now.'

Then another servant introduced himself; the crowds flocked around anew; Stanley scourged himself to keep down his furious emotions; and finally, at the head of his caravan, arrived before a semicircle of Arab magnates, in front of whom stood an old white man with a gray beard.

As Stanley advanced toward him he noticed that he was pale, looking wearied, had on his head a bluish cap with a faded gold band around it, a red-sleeved waistcoat, and a pair of gray tweed trowsers. He would have run to him, but he remembered the traditional coldness of the English race; and so he walked deliberately to him, took off his hat, and said:

'Dr. Livingstone, I presume?'

'Yes,' said he, with a kind smile, lifting his cap slightly.

[illegible] necessary formalities with the Arab magnates, Mr. Stanley explained himself and his mission.

It was a great day for the old explorer. There were letters from his children!—'Ah,' he said, patiently, 'I have waited years for letters.' There was a whole epic of pathos in his voice.

And you may picture for yourselves that strangely-met pair, seated in the explorer's house, Livingstone hearing for the first time of the great changes in Europe, and Stanley offering a brimming goblet of champagne, brought all the way from the Jesuit mission at Bagamoyo! They sat long together, with their faces turned eastward, noting the dark shadows creeping up above the grove of palms beyond the village, and the rampart of mountains; listening to the sonorous thunder of the Tanganika, and to the dreamy chorus which the night-insects sang. When Livingstone bade Stanley 'Good night,' he added, 'God bless you.'

Mr. Stanley remained four months in the company of Dr. Livingstone, during which time an intimate and rich friendship grew up between the two men. Stanley brought youth, impulse, generous freedom of expression, and long experience of travel, to the veteran; Dr. Livingstone gave a deep gratitude, a thorough Christian love, and the wisdom of age to the companionship.

A HAPPY HOME.—The first year of married life is a most important era in the history of man and wife. Generally, as it is spent, so is almost all subsequent existence. The wife and the husband then assimilate their views and their desires, or else, conjuring up their dislikes, they add fuel to their prejudices and animosities forever afterward. "I have somewhere read, says Rev. Mr. Wise, in his Bridal Greeting, "of a bridegroom who gloried in his eccentricities. He requested his bride to accompany him into the garden, a day or two after their wedding. He then threw a line over the roof of their cottage. Giving his wife one end of it, he retreated to the other side, and exclaimed:

"Pull the line."

She pulled it, at his request, as far as she could. He cried:

"Pull it over."

"I can't," she replied.

"But pull with all your might," shouted the whimsical husband.

But vain were all the efforts of the bride to pull over the line, so long as her husband held on to the opposite end. But when he came around, and they both pulled at one end, it came over with great ease.

"There," said he, as the kite fell from the roof, "you see how hard and ineffectual was our labor when we pulled in opposition to each other; but how easy and pleasant it was when we both pulled together."

☞ A newly-married man complains of the high price of 'duds.' He says his wife recently paid for three of them—a duck of a bonnet, a duck of a dress, and a duck of a parasol. He says such dealings in poultry will ruin him.

WHAT TO DO WITH SINGLE WOMEN

Miss Emily Faithfull expounds in the *Female Companion* the following question of the disadvantages to women who seek to earn a livelihood here and in England:

If any one could give a satisfactory answer to this question, he would deserve well of the whole human race. In England—or, I should say, Great Britain—we have 918,162 women who can never, by any possibility, find husbands at home. These women must, therefore, become self-supporting. I am not as well acquainted with the disproportion of the sexes in the United States; but although there is an excess of men, I have already learnt from what I have seen in America that there is the same necessity for enabling women to earn money here as in the old country; though to some extent it seems to me that they have already a better chance of doing so. For instance, while we count our female doctors on the finger of one hand, I find several with established reputations in every one of your principal cities; and while a few female writers in England are occasional contributors to our daily and weekly papers, I find them in New York recognized members of the staff. Gradually, however, even in conservative England, the old assertions are being abandoned—that woman's claim to fair chances of livelihood is a morbid and an exaggerated one, and that young men struggle with equal difficulties. People are beginning, though slowly, to acknowledge that efforts made to enable women to take a larger share in the industrial pursuits of their male relatives are not made with a view of removing them from their "proper sphere" and natural duties, but in order to save them from positions into which they are now actually thrown, to the destruction of their highest instincts and their physical health and development. There has never been any dislike in England to the employment of women in the lowest branches of industrial callings; the objection is their introduction into places of responsibility and trust. Until my friend the Earl of Shaftesbury brought the matter before Parliament, women were allowed to work in mines in Staffordshire; they prepare, to this very hour, the clay which is to be converted into porcelain. Only three months before I left England I spent a day, in our potteries, and there were women and girls turning heavy wheels and lifting enormous weights, their physical strength was being drawn upon ad libitum, but they were carefully excluded from the lighter branches of the business; they were freely used as beasts of burden, but no encouragement was given them to undertake any skilled labor. And yet, by the way, we are told that women cannot serve in haberdashers' shops, because they are too weak to lift the bales of goods. In Liverpool and Dublin women earn sixpence a day by carrying immense loads of sand; nearly 50,000 hawk fish, fruit and hardware through the streets of London, their average earnings varying from 50 cents to $1 a week.

Numbers throughout the country weed, dig, and hoe potatoes, pick stones out of the soil, spread the manure, reap during harvest, and load the wagons in all weathers and seasons. Women are to be found in the lowest and worst-paid departments of our chemical works, glass-houses, rope-works, paper-mills, glue-works, and nail factories, as well as in our brick-fields and nursery gardens. In hundreds of factories where women are employed there is work going on of a less unsuitable kind than what they are actually doing. I was once going over a factory of this description, and leaving a number of women employed in work of the coarsest sort, I emerged into a clearer, quieter atmosphere, to find men engaged in what seemed to me quite a feminine branch of the manufacture. "Is not this work women could do?" I asked.

"Certainly," replied the foreman; "but we apprentice to that."

"And would you not apprentice girls?" I inquired.

"We have never done so," was the reply.

This is the root of the whole mischief. No skilled work can be done without apprenticeship. It is not customary to apprentice girls, and so it is taken for granted that they cannot do skilled work. An English factory woman labors under adverse influences. The men of her own rank are jealous of her competition with them. The overseers and higher workmen are jealous lest, in any department, she rise to their place; and it is the employer's interest to keep down her wages. But I still think that these difficulties arise from want of thought, rather than want of heart. I cannot persuade myself that men would deliberately oppress women through any selfish fear; at the same time I must admit the determined opposition of the ribbon weavers, at Coventry, to the admission of women into the higher branches of their labor, and the threatened strike of the china painters, at Worcester, if women were allowed the use of the maul stick, which alone enables them to do the best work, and consequently get the best pay. I wish, emphatically, to point out the necessity for definite training. Women are already extensively employed in various industrial pursuits; they ought to have the advantage of special training, and the most lucrative branches of their occupations ought to be opened to them. They should not find themselves shut out from any post merely "because they are women." Neither are we justified in drawing upon their physical strength and ignoring their mental capacity—regarding them, in short, as mere mechanics, hands without heads.

I cannot enter at length on one very serious consequence of the restriction of women to the inferior branches of industry, but I must say, in passing, that I regard it as a two-fold evil, for it deprives the workwoman of the stimulus found of value to the most conscientious and cultivated men in the kingdom, and it prevents the younger women from having the supervision of their own sex. If girls saw older women in positions of trust and authority they would not only be encouraged to develop that business-like capacity and those qualities of mind without which they must remain individually and socially in the lowest scale, but they would feel themselves far more protected than they can do at present, while they have no other safeguard than their own prudence. When men urge that the introduction of women into trades and professions will diminish their wages, it is necessary to remind them that the progress of science and new forms of existence have given into their hands the former avocations of women. The baking, brewing, spinning, and weaving have been transplanted from the homes to the manufactory; machinery spins, weaves, and grinds, and men undertake the work in connection with labors which formerly occupied all the women of the homes, and enabled them without leaving its sacred precincts to contribute to the support of the family. When every garment was spun and made at home, domestic duties consumed the time of all the women in the household, but in the substitution of machine for hand labor the class of women requiring outside remunerative pursuits has grown larger and larger, and has latterly increased at an unparalleled rate. Our ideas, language and arrangements have not altered in any corresponding degree. We have forgotten that this woman formerly contributed to the support of the household, and assumed that every woman has been sought to be maintained in idleness by her father, husband, or brother. In the ranks of the English aristocracy some provision is made for the female members of the family, but when you quit the narrow confines of this class you find hundreds of women compelled, like men, to seek their own bread. "And it is a terrible incident of our social existence," says the London *Times*, "that the resources open to women for gaining a livelihood are so few. At present, the language practically held by modern society to destitute women is: Marry, stitch, die, or do worse."

GOOD RESOLUSHUNS FOR 1873.—That i wont smoke enny more segars, only at sum body else's expence.

That i wont borry or lend—especially lend.

That i will live within mi inkum, if i hav tew git trusted tew do it.

That i wont advise enny body, until i kno the kind ov advise they are anxious tew follow.

That i wont wear enny more tite boots, if i hav tew go barefoot tew do it.

That i wont swop dogs with no man, unless I kan swop two for one.

That i wont swear enny, unless i am under oath.

That poverty may be a blessing, but if it is, it is a blessing in disguise.

That i will take my whiskey hereafter straight—straight to the gutter.

That the world owes me a living—provided i earn it.

That i wont swop enny horses with the deakon.

That no man shall beet me in politeness, not so long as politeness kontinues tew be as cheap as it is now.

That if a man kalls me a phool, i wont ask him tew prove it.

That i will lead a moral life, even if i go lonesum and lose a good deal of fun by it.

That if a man tells me a mule wont kik, i will beleave what he sez without trieing it.

That the best time tew repent ov a blunder iz just before the blunder is made.

That i wilt try hard to be honest, but it will be just my darned luck to miss it.

That i wont grow enny kats. Spontaneous kats have killed the business.

That i will love mi mother-in-law if it takes all the money I kan earn tew do it.

That i believe real good lies are getting skarser and skarser every day.

That when i hear a man bragging on his ancestors i wont envy him, but i will pitty the ancestors.

Finally, I will serch for things that are litule, for things that are lonesum, avoiding all torch lite processhuns, bands ov brass music, Womenins' rights convenshuns, and grass widders generally.

THE LIFE OF A MAN.—The following statistics were lately presented to the Paris Academy of Science. A man during 50 years sleeps away an aggregate of 6,000 days, works away the same period, eats away 2,000, walks 800, is ill during 500, and amuses himself for 4,000 days. During his half century he absorbs 77,000 lbs. of bread, 22,000 lbs. of meat, 5,000 lbs. of vegetables, and washes it down with 6,800 gallons of liquor.

☞ No decision—At a young ladies' debating club, the following question was lately discussed: 'What gives a girl the most pleasure—to hear herself praised, or to hear another girl run down?' No decision was arrived at.

☞ A Quaker's advice to his son on his wedding day: "When thee went a courting I told thee to keep thy eyes wide open; now that thou art married, I tell thee to keep them half shut."

A paper advertises for "girls for cooking."

SCARLET FEVER.—Dr. C. Booth, of Boston, furnishes the Good Health for January with a paper on Cells and their life, in which he discusses the relation of medicine to science, &c. Speaking of Scarlet Fever and its ravages, he says:

It always begins with loss of appetite; then fever and sore throat; then, red patches; then recovery, or quick or slow death, according to circumstances. To arrest its course, and to prevent its ravages, medicines and manipulations *ad libitum* have been tried in vain; for more children die of scarlet fever now, than one thousand years ago. But why? Because nothing, absolutely nothing, is as yet known as to what scarlet fever is; and what is still worse, there was, until recently, no need felt of such knowledge.

It is as unnecessary for a child to die of scarlet fever, as it is that it should be blind from a cataract. Let us see: At any time before the body has finished its ineffectual struggle, we are able to help it, not by wonderful medicines, but by knowledge of anatomy, and the application of common sense. We consult the sympathetic nerve, and do what it commands us to do. We must give this child salt when it wants it. We must give it acid when it has a fever, and anxiously craves it—not vinegar, but lemon juice, because the first coagulates albumen, the latter does not, on account of the surplus of oxygen it contains. To imitate the soothing mucous in the intestines which is now wanting, we add some gum arabic. To restore and relieve the injured nerve, we apply moist warmth.

In practice we can fulfill this with the following simple manipulations: Undress the child and bring it to bed in the very first stage of sickness. Give it, if it has already a fever, nothing but sourish lemonade with some gum arabic in it. Then cover its abdomen with dry flannel. Take a well folded bed sheet and put it into boiling hot water; wring it out dry by means of dry towels, and put this over the flannel on the child's abdomen. Then cover the whole and wait. The hot cloth will perhaps need repeated heating. According to the severity of the case, and its stage of progress, perspiration will commence in the child in from ten minutes to two hours. The child then is saved; it soon falls to sleep; soon after it awakes it shows slight symptoms of returning inclination for food; help its bowels, if necessary, with injections of oil, soap and water, and its recovery will be as steady as the growth of a green house plant if well treated. Of course, if the child was already dying, nothing could save it, or if it has already effusions in the lining of the heart or brain, it is much better it should die, but if the above is applied in due time, under the eyes and direction of a competent physician, I will guarantee that not one in a hundred children, will ever die of scarlet fever. I know this will startle some of my readers who have lost children already, but I shall go still further, I maintain that a child will never get the scarlet fever if properly treated. If a child has correctly mixed blood, it will not catch the disorder if put in bed with a sick child. This is still more startling, but nothing is easier of proof. The same is also true of whooping cough, cholera infantum, &c. I refer to Prof. Von Niemeyer's treatment of whooping cough; it consists of equal temperature in a room of 75 degrees, and the regulation of appropriate digestion. He warrants, by following this simple course, every case of whooping cough to disappear in three weeks. I think even this could be shortened. Lemon juice, salt, gum arabic and heat are all that are required in cholera infantum—only the restoration of digestion is here more difficult owing to the intestinal linings being injured directly.

☞ A toper got so much on his stomach the other day that said organ repelled the load. As he leaned against a lamp post vomiting, a little dog happened to stop by him, whereupon he indulged in this soliloquy: "Well, now, here's a conundrum, I know where I ate the baked beans, I remember where I ate that lobster, I recollect where I got that rum, but I'm hanged if I can recall where I ate that little yaller dog."

☞ An English vicar was standing on a Monday morning at his gate, when one of his parishioners arrived with a basketful of potatoes. 'What's this?' said the vicar 'Please sir,' replied the man, 'it's some of our best taters—a very rare kind, sir. My wife said you should have some of them, as she heard you say in your sermon the common taters (commentators) didn't agree with you.'

☞ The average age of Farmers is sixty years, while that of Printers is only thirty-three, which shows the necessity of prompt payments of the latter, so that they have the pleasure of handling their own money during their short sojourn on this sublunary sphere.

Among our national post-offices are the following: Ti-Ti-Tote, Why Not, Pipe-Stem, Stony May, Sal Soda, Shickshiny, Overalls, Lookout, Last Chance, Marrow-Bones, Sorrel Horse, Tally Ho, and Tired Creek.

One of the editors of the Cincinnati Inquirer recently saved the cook of a canal boat from drowning, and has received a letter from the girl's father saying, "You have saved the gal, and she's your'n."—No. Cards. So says a floating paragraph.

Jacob Price, of Lancaster, Penny'vania, lost his nose in a fight the other day. It was a priceless nose, but now it is a noseless Price.