BLOOMSBURG DEMOCRAT.

VOL. XXXI. BLOOMSBURG, COLUMBIA CO., PA., WEDNESDAY, MAY 15, 1867. NO. 12.

OFFICERS OF COLUMBIA CO.

President Judge—Hon. William Elwell.
Associate Judges— Irm Derr, Peter K. Herbein.
Proth'y and Cl'k of Courts—Jesse Coleman.
Register and Recorder—John G. Freeze.
Commissioners— Allen Mann, John F. Fowler, Montgomery Cole.
Sheriff—Samuel Snyder.
Treasurer—John J. Stiles.
Auditors— Daniel Snyder, L. B Rupert, John P. Hangon.
Commissioner's Clerk—Wm. Krickbaum.
Commissioner's Attorney—E. H. Little.
Mercantile Appraiser—Capt. Geo. W. Utt.
County Surveyor—Isaac A. Dewitt.
District Attorney—Milton M. Traugh.
Coroner—William J. Ikeler.
County Superintendent—Chas. G. Barkley,
Assessor Internal Revenue—R. F. Clark.
Assistant Assessor— John Thomas, S. B. Diemer, J. H. Ikeler, J. S. Woods.
Collector—Benjamin F. Hartman.

NEW STOVE AND TIN SHOP.

ON MAIN STREET, (NEARLY OPPOSITE MILLER'S STORE,) BLOOMSBURG, PA.

THE undersigned has just fitted up, and opened, his new

STOVE AND TIN SHOP,

in this place, where he is prepared to make up new TIN WARE of all kinds in his line, and do repairing with neatness and dispatch, upon the most reasonable terms. He also keeps on hand STOVES of various patterns and styles, which he will sell upon terms to suit purchasers.

Give him a call. He is a good mechanic, and deserving of the public patronage.

JACOB METZ.

Bloomsburg, Sept. 9, 1866.—1y.

PLASTER FOR SALE.

The undersigned is about fitting up a

PLASTER MILL

at the PENN FURNACE MILLS, and will offer to the public ONE HUNDRED TONS BEST

Novia Scotia White Plaster,

prepared ready for use in quantities to suit purchasers, at any time from the first of March next.

J. S. McKINCH.

Catawissa, Jan. 23, 1867.

BOOT AND SHOE SHOP.

OSCAR P. GIRTON,

Respectfully informs the public that he is now prepared to manufacture all kinds of

BOOTS AND SHOES,

at the LOWEST Possible Prices;

at short notice and in the very best and latest styles. Mr. Girton, (as is well-known in Bloomsburg,) has had many years of successful experience with a reputation for good work, integrity and honorable dealing unsurpassed.

☞ Place of business on South East Corner of Main and Iron Streets, over J. K. Girton's Store.

Bloomsburg, Oct. 10, 1866.—3m

FORKS HOTEL,

GEO. W. MAUGER, Proprietor.

The above well known hotel has recently undergone radical changes in its internal arrangements, and its proprietor announces to his former custom and the travelling public that his accommodations for the comfort of his guests are second to none in the country. His table will always be found supplied, not only with substantial food, but with all the delicacies of the season. His wine and liquors, except that popular beverage known as '*McHenry*,' are purchased direct from the importing houses, are entirely pure, and free from all poisonous drugs. He is thankful for a liberal patronage in the past, and will continue to deserve it in the future.

GEORGE W. MAUGER.

June 13, 1866.—tf.

MACHINE AND REPAIR SHOP.

THE undersigned would most respectfully announce to the public generally, that he is prepared to execute all kinds of MACHINERY, at JOSEPH HARPLES' FOUNDRY in Bloomsburg, where he can always be found ready to do all kinds of repairing, including Threshing Machines, and in short, all kinds of Farming Utensils. ALSO, TURNING AND FITTING UP CASTING AND MACHINERY, done on short notice, in a good workmanlike manner, upon the most reasonable terms.

His long experience in the business as foreman in the shop of Lewis H. Mason of this place, for over six years, warrants him in saying that he can give entire satisfaction to all who may favor him with their work.

GEORGE HASSERT.

Bloomsburg, Nov. 21, 1866.

INVENTORS' OFFICES.

D EPINEUIL & EVANS,

Civil Engineers and Patent Solicitors.
No. 435 WALNUT STREET, PHILADELPHIA.

PATENTS solicited—Consultations on Engineering Draughting and Sketches, Models and Machinery of all kinds made and skillfully attended to. Special attention given to REJECTED CASES and INTERFERENCES. Authentic Copies of all Documents in Patent Office procured.

N. B.—Save yourselves useless trouble and traveling expenses, as there is no actual need for personal interview with us. All business with these Offices can be transacted in writing. For further information direct as above, with stamp enclosed for Circular with references.

April 18, 1866.—1y.—J W.

FALLON HOUSE.

THE subscriber having purchased the "Fallon House," in

LOCK HAVEN, Pa.,

formerly of E. W. Bigony, Esq., would say to the friends of the House, his acquaintances, and the public generally, that he intends to keep a First Class House, with the accommodations and comforts of a House, and humbly solicits their patronage.

J. OTTENBRIK.

Late of the Madison House, Philadelphia.

Lock Haven, Dec. 26, 1866.

MISS LIZZIE PETERMAN,

would announce to the ladies of Bloomsburg and the public generally, that she has just received from the eastern cities her

Spring and Summer

Stock of

MILLINERY GOODS,

consisting of all articles usually found in first class millinery stores. Her goods are of the best quality, among the most handsome and cheapest in the city. Call and examine them for yourselves.

Everybody should purchase elsewhere before examining Miss Peterman's stock of goods. Bonnets made to order, on the shortest notice, or repaired.

Store on Main street, 3d door below the store of Marshall & Rupert.

Bloomsburg, May 9, 1866.—tf.

NEW TOBACCO STORE.

H. H. HUNSBERGER,

Main Street, below the "American House,"

BLOOMSBURG, PA.,

has he keeps on hand, and furnishes to the home country trade, at Philadelphia (lowest) prices,

THE CUT AND PLUG TOBACCOS,

SMOKING TOBACCOS,

Meerschaum and Briar Wood Pipes, and all articles pertaining to the trade.

Those small retail dealers in cigars and chewing tobacco would do well to give him a call, in purchasing to the cities for every article they may require of these country peddlers.

Nov. 21, 1866.—3m.

THE

Bloomsburg Democrat.

IS PUBLISHED EVERY WEDNESDAY IN BLOOMSBURG, PA., BY

WILLIAMSON H. JACOBY.

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☞ No paper discontinued until all arrearages are paid except at the option of the editor.

RATES OF ADVERTISING.

TEN LINES CONSTITUTE A SQUARE.

One square one or three insertions.....$1 50
Every subsequent insertion less than 13.....50

SPACE.	1M.	2M.	3M.	6M.	1Y.
One square,	2.00	3.00	4.00	6.00	10.00
Two squares,	3.00	5.00	6.00	9.00	14.00
Three "	5.00	7.00	8.50	12.00	18.00
Four squares,	6.00	8.00	10.00	14.00	20.00
Half column,	10.00	12.00	14.00	18.00	30.00
One column,	15.00	18.00	20.00	30.00	50.00

Executor's and Administrator's Notice.....3.00
Auditor's Notice.....2.50

Other advertisements inserted according to special contract.

Business notices, without advertisement, twenty cents per line.

Transient advertisements payable in advance all others due after the first insertion.

☞ OFFICE—In Shive's Block, Cor. of Main and Iron Streets.

Address, W. H. JACOBY, Bloomsburg, Columbia County, Pa

[For the Democrat.]

Lyrics of the Susquehanna No. 7.

THE PENNSCREEK MASSACRE.

BY RAVEN.

With painful emotions our themes we pursue,
And sing of the troublesome times,
The tragical scenes that our Fathers passed through,
Demand now our lyrical rhymes,

On Pennscreek, near by, where Selinsgrove stands,
The Pioneer settlers had come,
Attracted by fertile and beautiful lands,
To make them a farm and a home.

Each built him a cabin, though humble and rude,
Yet it sheltered his children and wife,
Each proud of his manhood as gazing he stood,
And looked on the battle of life.

With his heart full of love, and and his arms full of strength
He was nerved for his toilsome employ,
Looking forward with hope, for the Season at length,
When the fruits of his toil he'd enjoy.

But the news from the west had filled them with fear,
They had heard of old Braddock's defeat,
And they knew not how soon the foe would appear,
The terrible scenes to repeat.

Yet months rolled away, and time stilled their fear,
Through the whispers of hope felt secure,
Forgetting the Danger they thought was so near,
And their trouble, a few months before.

But alas! how delusive appearances are,
And false is the light that we see,
Believing the danger yet lingers afar
Which almost upon us may be.

Still Water, May 10, 1867.

SERMON

Preached in the M. E. Church, Bloomsburg, on the Annual Thanksgiving Day of the I. O. of O. F.

BY REV. J. R. DIMM.

PUBLISHED BY REQUEST OF THE ORDER.

"CHARITY NEVER FAILETH."
First Corinthians, 13th chapt. 8th ver

This is the first annual Thanksgiving day appointed by the Independent Order of Odd-Fellows. You have met to day to express to almighty God your gratitude for the *preservation* by Him, of your Order.

First, since its organization in the world; Second, during the late war which convulsed our Union; Third, through the past auspicious year.

Individuals have their hereafter. Governments, institutions and associations exist, as such, only in this world. The reward or punishment of the individual is reserved for eternity. That of a government, institution or organization may be administered in time, by its continuation or overthrow. If God, therefore, permit, any organization to continue through ages, it must be because he sees in it some feature that he approves, and desires to use for the bettering of the condition of man. An organization so widespread as that of the Odd-Fellows, especially in England and America, cannot have escaped His notice. For good or for evil, it must exert a mighty influence in both countries. If God had not seen in it some feature to approve, or else, some power which he might use to scourge the sins of rebellious creatures, He would have caused it to crumble long ere this; and now it would be numbered among the things that have passed into history.

That you exist to-day as an organization so widely extended therefore, is evidence that you possess some feature in theory or practice, which God designs to use for the elevation of the human race. That feature we think is the embrace, as a fundamental principle, of *christian charity*, the subject of our text. Hence we invite your attention to *christian charity as the chief corner stone of true Odd-Fellowship.* "Charity never faileth." 1, What is this christian charity? The whole chapter, from which the text is taken, is devoted to the definition and exaltation of this christian virtue. It is held up, in this chapter, as being far preferable to the gift of tongues, the power of speaking various languages, even though they be the tongues of angels. It is represented as being superior to the gift of prophecy, the ability to foresee future events and foretell them. It is held as more important than active beneficence, the bestowal of alms upon the deserving poor. It is said to be more influential for good than martyrdom itself, for the true cause of Christ.

Charity is represented as eternal in duration. It never faileth. Prophecies shall fail—yea even now the gift has been withdrawn from men. And when all has been fulfilled that has been fortold which shall be at the end of time, even the memory of the gift will fade from the mind and man almost forget in realization what had been foretold in prophecy. Like the Queen of Sheba, he will reflect that not the half had been told him. Toungues shall cease. The multiplication of languages was the penalty of sin and folly at the tower of Babel. With sin in the world, that penalty shall cease. All the land shall speak the language of heaven. Other language will cease to be spoken. Or, perchance, no language will be needed. We may then have power to receive ideas by intuition. As God communicates His will to angels, so angels may communicate with each other. At all events tongues shall *cease.*

Knowledge shall vanish away. Our present knowledge is but a little. It is but comparative. It comprehends a few ideas. When *all* is revealed, then this little will vanish into insignificance. When the sun rises, the stars recede from view. When heaven bursts upon the view the lesser light shall be absorbed by the greater, and thus our little knowledge shall fade away as nothing. But charity never faileth. Faith and hope shall live with it when "the everlasting hills" have been removed, when the earth has been changed—and when the universe itself has been wrapped up as an old garment. But, while faith, hope and charity abide in the eternity to come, charity will be the greatest. *Faith*, the confidence we have in God—though we have entered upon realization—will still exist. Nay, it will even grow stronger, since it has grown, in part, to be knowledge. *Hope*—the desire and expectation of gaining a higher degree of perfection, will still live. For we shall be but nehytes even on entering heaven. We shall have *begun* a scale of more speedy exaltation. But it will only be begun. Not five degrees alone, are in this scale, nor thirty-three nor a hundred. But step by step, the climax reaches on through all eternity. Therefore Faith and Hope *abide.* They will exist as attributes of the soul while it continues. But *charity*—their sweetest sister—will be the *greatest.*

Charity is love, grown out in action. It is the practical result toward our fellow man, of all our religion. It is the characteristic of God which wrought us Salvation, that by which He is inclined to pardon sin. It is that which animates the angels in their errands of mercy to mankind. It is that which constitutes the bond of union between the sons of God in glory. It is charity alone that will bind this jarring world in peace, and introduce the millenium. As then, we have seen that this Christian charity is *eternal in its duration*, and that it is *the chief attribute of the Christian character*, we are led to notice in the second place 2—*That Institutions, and Associations* STAND *as they have it*—FALL *as they lose it.* The oldest institution in the world is the church. The association next in age is probably that of Freemasons, and the third is that which today holds its thanksgiving. The church has been preserved in the person of some one or a few, through all ages since the creation of Adam. Freemasons date their origin from the first building of Solomon's Temple. There is some difference of opinion in regard to the origin of Odd-Fellows as to its date. One writer claims an existence for them among the Goths and Huns in the fourth century of the Christian era; in Spain in the fifth century, in Portugal, in the sixth, and in France in the twelfth. He represents that Odd-Fellowship was carried from France into England, by John DeNeville, and other Knights who formed their what was called "The Loyal Lodge of Honor," which in the eighteenth century, was changed into the Order of Odd-Fellows. There are other writers who ascribe various other beginnings to your order; but we regard them as so fanciful or palpably erroneous as to be unworthy the time and place necessary to give them a respectable notice, and will pass them in silence. It is true, however, that in the latter half of the eighteenth century, Lodges, or Societies of mechanics and laborers existed in London, calling themselves "Ancient and Honorable Loyal Odd-Fellows." These met almost solely for convivial purposes. But certain friends of reform opposed to this feature of the society's character, called a convention in 1813, and formed the "Independent Order of Odd-Fellows." This new form of the association had as its object the aid of the poor, the support and care of the sick, the defrayal of burial expenses, and the relief of the widows and orphans of its members. Here they incorporated into the system the principle which was destined to give them perpetuity. Beneficence or true Christian charity was a recommendation to all men and from this point onward they began especially to flourish. In 1816 they were transferred to the United States by the organization of Washington Lodge No. 1, in Baltimore, Md. And though not yet fifty years old on this continent in 1860 there were according to official returns in the United States 3,458 lodges, and 173,818 members. The amount paid for relief in that year was $648,746,95, and for other charitable purposes $72,450,95 and the total amount paid to these purposes in thirty years was $8,478,523,41. Now it takes a mind but slightly indative to infer from this history that just as your association has practiced christian charity, it has flourished. For since the embrace of that principle as the main characteristic, your numbers have increased far more rapidly than in any preceding period of your history. And we might also conclude that just in proportion as you practice charity in the future, in that ratio will you increase and flourish.

But as a part of the derision under which we are speaking we are prompted to notice that—as you lose christian charity, you will as any association decay. Look at the church in its numerous branches; When any branch loses the Apostolic charity and simplicity, that moment piety begins to decay, and then the whole organization. Of this we see examples every year. Thus it is that whole congregations are disbanded and die out entirely. Thus it is that some associations have passed away. But to the historian, the most forcible illustration of an association practically ignoring the principle of christian charity, is found in the case of the Mohammedan religion. Islamism started out with as fair prospects of success as any organization, religious or otherwise, that has ever figured on the page of history. Islam means full submission to God. What fairer profession could have been made in that day? The system was eclectic. "Mohammed designated himself as the restorer of the pure religion revealed by God to Abraham. As the messenger of God he required his pagan countrymen to leave their idols and adopt the worship of the one true God; of the Jews to exchange the law of Moses, intended for only a limited period, for the new and final revelation given to him, of the christians, to cease worshipping Christ as God, as inconsistant with Monotheism and with the true doctrine of Christ himself. To say the least of it this was a fair presentation to the world as it then stood. On their first promulgation, the doctrines of Mohammed spread with amazing rapidity. But, though every Moslem was compelled to give the fortieth part of his income to support the poor yet charity was not one of the main planks in their religious platform. And no sooner had they gained, by moral suasion and the merit of their doctrines, sufficient power to levy an army, than they gave the lie to all profession of charity by the forcible propagation of their religion in numerous battles. It is indeed true that by the power of the sword their religion was forced upon many nations of the world. But as soon as that power ceased to be exerted, their influence began to waive even among those nations where that religion had prevailed. And gliding a little at first, it soon began to precipitate headlong, until now the Moslem influence which once claimed the supremacy of the world, embraces but a few insignificant provinces. A few tribes in South Africa have indeed, been converted to Mohammedanism during late years. But their success even here arises from two causes which coincide with the very idea we desire to convey. First, The natives embrace this religion because they are ignorant of any other; Second, Because the Moslems themselves have been touched by the charity of the christian religion and make that characteristic more prominent than ever before.

Efforts have been made of late years to rouse the spirit of the Saracen among the Mohammedans renew the bloody onset against christianity, but the more intelligent and wealthy have become so much imbued with the charity of the christian church, that they have seen that the sword is not the most successful instrument in the propagation of any religion. Thus it may be seen that here is an institution, that once claimed the empire of the world, and yet it is declining toward decay. As it practiced charity toward men, it succeeded. All it gained by the power of the sword it lost as fast as it gained it and the progress it is making now, if any, is gained by the re-embrace of that once discarded charity.

Learn then, that as you practice true charity among yourselves and towards others, you will increase and be propagated. As you neglect it, God will forsake you, you will be divided among yourselves, and your prestige among men will be lost. The moral sense of the age is so highly cultivated, that all may judge for themselves. You must stand upon the merit of your actions. And when public opinion judges your institution to be morally deficient men will withdraw their influence trom it. 3, God will be with you just in proportion as you carry into practice the principles of true cristian charity.—It is evident that God has laid and is now engaged in carrying out the great plan of regenerating man and elevating the human race. His great design is to restore man to the position which he occupied before the fall. To this end He will make use of every institution that in its purpose falls in with His design. But the ax is laid at the root of the tree and every tree—individual, association or church—that bears no fruit—unto this end—will be hewn down and cast into the fire. As you practice and cultivate the principle of true christian Charity you will fall in with the design of God in elevating the human family. Charity is the great characteristic of the church itself, and as this is our main principle, you may not only lead men to avow that principle as connected with Odd-Fellowship. You may lead them right on through your association into the church. Unite your religion with your Odd-Fellowship—I say your *religion*—not your denomination—and it will make you powerful to carry forward your plans.—You have a powerful means of appealing to men of your number to accept religion. The rules of your Order require you to approach your members immediately upon learning that they are sick. You go too smooth the pillow of the weak and make the bed of the dying. You are present as Odd-Fellows when man feels most his need of religion.—The kindness you show him and his family introduce you to his affections. He is disposed to accept the food for the soul as well as the medicine for the body. And as you lift the dark veil of care from the widow's brow and wipe the tear from her eye in this world, we believe it to be in accordance with your principles to brighten her prospects for a future world. Hence may you labor for the salvation of your members.

Nor would this be foreign to the example of the savior himself. For his miracles wrought upon the body, were to be but introductory to the conferring of blessings upon the soul. He raised the widow's son to make the widow and her friends believers in himself, as well as real worshippers of the true and living God. He woke the daughter of Jairus to show to her father and his nation that the power of life and death resided in himself and to open up the way for their asking still more blessing. He called forth a Lazarus from his grave to show to his sisters and their friends that he had the power of resurrection and was the source of all blessing in death as well as life. And there was not one instance of a miracle performed upon the body, by which some one was not led to believe, and open the way for receiving blessing for the soul.

Thus when you go to watch by the bedside of a sinking brother, to soften his couch while he lingers—to lift his trembling form and touch his fevered lips with the cooling draught, it is your privalege in a peculiar sense to instil the gentle teachings of the meek and lowly Jesus. And when you close his sightless eyes in death, and straighten out his body and dress it for the grave, it is yours to point the widow and the orphan to that God who tempers the wind to the shorn lamb and will not suffer us to be tried above that we are able to bear.

4, But in conclusion—the church lives upon piety—the government lives upon the intelligence of her people and their obedience to law—and associations live upon *principle.* What the food is to the body—what thought is to the soul—what piety is to the church—what law is to the government—such is principle to an association like your own. Let not that principle, as those of the politician too often are, be but a pack-horse to carry you into power, and to be discarded whenever you have accomplished that journey. But once the principles are chosen, let the association stand or fall by the principles. We have shown you that the principle of charity is immortal. It will not only be operative in time. It will abide throughout all eternity.

Men may change; generations may pass away; thrones may totter and fall and dynasties cease upon the earth; governments may be revolutionized; empires cease their light and go out in the darknes of anarchy or the jarring world be bound in the bonds of peace by the coming Savior—yet will principle remain the same. Right will be right and wrong will be wrong. While God remains God, the one will be approved—the other condemned. Having chosen right principles we only need adhere to them and we will be safe. Having chosen your main principles stand by it and you will stand. The tooth of time which marks all things but principle with age and decay, will leave you still unscathed. Charity will preserve you while age follows in the track of age. "For now *abideth* faith, hope and charity—these three, but the greatest of these is charity." Go on then, Brethren of the mystic tie; "and giving all diligence, add to your faith, virtue; and to virtue, knowledge; to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." "If ye do these things ye shall never fall." 2, Peter, 1, 7-10. Study to know the will of God toward a sinful, but redeemed world. As you discern God's plans for the regeneration and elevation of the human race, fall in with those plans, as the genius of your institution qualifies you to do. Then when God comes to sum up the results of human life in the world, and to reward those who have assisted in the elevation of man, he will find for you, some niche in the great celestial palace, where you may observe in the society of heaven the result of the operations of your darling principle—charity throughout all eternity.

Then will you be able to thank God for his preservation in time—for his approval in eternity, you have been preserved, Centuries comprehend alone your secret history. Fifty years have measured your existence in the United States, yet they have been eventful years. A rebellion, the most gigantic the world has ever seen, has appeared upon the stage of human action performed its bloody drama and passed away. States have been disorganized, churches in fragments driven—associations split never to be united and even families divided; but you are *one.* Like the oak in the forest that has seen the fall of its fellows, your branches are still extending preserved by that hand that restrains wind and tide and causeth the wrath of man to praise it. For this you owe him your heartfelt thanksgiving. I believe the past year has been one of more than ordinary activity in your order. If Odd-Fellowship is a blessing, then you may thank God that so many have come to a knowledge of it. And you may also ask God to go with you during the coming year. It is well that you recognize God in all your doings. This itself is an assurance of his favor, you have embraced one of the principles of his holy religion, as the fundamental plank in your platform. As you stand upon it and really to it you will be co-workers with God. Go forward. Feed the hungry—clothe the naked, succor the needy and bind up the wounds of the afflicted. Comfort the widow, sustain the orphan, and with tender hand lay into the tomb thy worthy departed brother. So shall your life be long and your end peace.

THE GYPSY'S WARNING.

PUBLISHED BY REQUEST.

Do not trust him, gentle lady,
Though his voice be low and sweet:
Heed not that he kneels unto thee
Softly pleading at thy feet.
While thy life is in its morning,
Cloud not thus thy sunny lot,
List unto the gypsy's warning,
Gentle lady, trust him not!

Do not turn so coldly from me
I would only guard thy youth,
From a stern and withering sorrow—
I would only tell thee truth.
I would shield thee from all danger,—
Woo thee from the tempter's snare;
Lady, shun the dark-eyed stranger
I have warned thee; oh, beware!

Lady, once there lived a maiden
Young and pure, and like thee, fair;
Yet, oh, yet, he woo'd and won her,
Filled her gentle heart with care.
Then he heeded not her weeping,
He cared not her life to save;
Soon she perished—now she's sleeping
In the cold and silent grave!

Keep thy gold! I do not need it!
Lady, I have prayed for this—
For the hour when I might find him
Rob him of expected bliss!
Ay! I see thou'rt filled with wonder
At my words so fierce and wild;
Lady, in that green grave yonder,
Sleeps the gypsy's only child!

Artificial Flowers.

Ladies who deck their hair with mimic bloom, have in general, little idea of the way in which these false flowers grow. They wear them, light-hearted, in the gayest scenes, and think not that they are transplanted from the saddest. They put forth their leaves and delicate hues in stifling garrets, in fetid back kitchens, or in hot, overcrowded factories, where the gas-burners are often without glass or shade, and gas stoves are set on the table to heat the tools, while a hundred women and girls from nine years old and upward, bend over their hot-house plants. Some hold the hand-stamp which cuts through sixteen folds at a time of the muslin or silk that is to make the leaves and flowers. Others vein the leaves by pressing them between dies, or paint the petals separately with a brush when the centre is to be left white. Most of them are busy with the finer work of constructing the flowers. The gum and wax, dust for bloom with potato flour, or with blown glass powder for frost; they twist paper or silk thread for the stalk, and make the foundation on which the petals stick. Slender wires are run through the blossoms, and a small goffering iron gives them their curl. All this is strange and fidgety work, especially by gas light with blistered fingers, thumb nails worn to the quick, and the dust of paint and other material inflaming the eyes, and preparing patients for the Opthalmic Hospital. The blues and carmines try the sight sadly, and the latter causes heaviness in the head. Arsenic green and verdigris blue are seldom used; But enough is left to poison the poor "flower girl's" existence. She works in London fourteen or fifteen hours a day, and sometimes longer. After thirteen hours' work, girls often take home sufficient for two hours more.

WANTED, A "GURL."—The following burlesque is designed to "set off" the ridiculous and insolent demands from Irish "help" in these days of liberal ideas and "equal rights:"

WANTED—A "gurl" to dwell in my family, assist my wife in doing the work, and give directions generally.

One of the Irish-German-American descent will answer, if she was born in Ireland, and knows a flap-jack from a boot-jack.

We don't want her to spit in the soup to ascertain whether it is hot, nor to boil "aggs" in the "tay pot, and we rather prefer that she would not wash her feet in the dish tub.

We also expect that she will use something besides matches to get breakfast with.

Wages not much object, if she will only leave me enough of my income to pay for the crockery ware that she breaks.

If she should not be satisfied with having five evenings in a week, an effort will be made to give her eight, she may decide what we shall have to eat, and whether it shall be overdone, underdone, or done at all, and do, in fact as she pleases, except wear my wife's gloves and shoes, (unless her hands and feet are within four sizes of being as small.)

P. S.—We always expect to give our help Christmas and New Year's gifts, worth from one dollar to one hundred, just as they prefer.

N. B.—She can have the use of a piano and guitar, and go to "marrs" nine times a week, if she is not absent more than twenty-six hours per day.

O. P. S.—Feather beds or mattresses, as preferred.

A sister or old "mither" will be no objection, as we have a spare chamber, and will if necessary, hire a "nuss" to take care of her.

Apply at 66 Gray Street, between 6 A. M. and 4th of July.

☞ Scandal is a pit of false money, and he who passes it is frequently as bad as he who originally utters it.

A Bachelors Reverie.

Fifty to day! Fifty: little chance now of my having a wife, and a house full of "little responsibilities," as Fanny Wright calls them. Heigho! I'm getting to be—no not a "middle-aged gentleman," for I've been that, any time the last ten years; no, I'm a gentleman declining in years, and may advertise for a housekeeper without giving a handle to scandal to make free with my character. Twenty five years ago, and I should have affronted the man who foretold this; that I should be sitting this day in an arm-chair, newspaper in hand, breakfast before me, one foot on a cushion, and only one cup and two eggs on the table. Newspapers are stupid things, I'd much rather chat over my morning meal. Why the deuce am I not married? Nobody makes tea fit to drink now, and the toast never comes up to me hot. What capital tea Lucy Smith used to make. Poor Lucy; I wonder what made me think of her? People said Lucy and I would certainly make a match; and so we should, I suspect, if it hadn't been for that cursed cousin of hers. I'm sure she would have married me if I had asked her but I kept putting it off, and putting it off day after day, and he—cut me out, and be hanged to him. I was a young gentleman, then, and thought I could marry whenever I liked. They went away to the west, and got rich; he's a member of Congress, and she has grown fat, and rides about in her carriage, with two or three grown up daughters, pretty girls, too, as I'm told, but they'll never be like their mother. I've a ribbon of hers that she used to wear round her slender waist, and I bribed her little brother to steal for me, with the loan of my fowling-piece; and sometimes when it rains, and I feel sentimental, I take it out of my writing-desk, and look at it awhile, and think I'll throw it into the fire—but I don't though, and there it is yet in the secret drawer with my mother's picture, and the last lock of my own hair. They make capital wigs, now, by the way; nobody seems to suspect that my curls are not the natural crop. Lucy used to say that my hair was beautiful, and I'm almost certain she cut off a lock once, when I was asleep on the sofa. I wonder whether she's lost any of her splendid teeth; mine have stood it out pretty well, but they're going. Parmly said hers would last a long time, and he ought to know. I must go to him and get him to make me a couple of new ones. What shall I do with myself to-day? I've given up business, and made money enough to last me my time. I've no one to leave it to when I'm gone. Where's the use of going on adding dollar to dollar, and acre to acre, unless one has children to set up? Nine marriages in the paper to-day! Nine husbands and nine wives created since yesterday morning. I dare say they'll all have young sprouts—say four a piece on an average; that's thirty six little mouths to be stuffed with bread and butter, and seventy two little feet to buy shoes for, and two hundred and eighty-eight little fingers to wash and keep clean! No fool of a job that for the nine papas and mammas! I was always remarkable foud of children.

There is a newly-married couple moved into the house over the way, on purpose to plague me, I do believe: they seem to be very fond of each other, and dreadfully happy. There's a gig comes to the door every afternoon, and he hands his wife into it so carefully, and she smiles at him so brightly as they drive off, that I'm almost tempted to wish they might break their necks before they come back. That's a nice looking girl that has come to stay with them during the honeymoon; she's the bride's sister, or something, dare say; the prettiest foot and the most roguish eyes I've seen—except Lucy Smith's. I wonder if she's engaged to be married; I don't see any very suspicious young man come to the door, and——. But what the duce is it to me whether she is or not? I'm an old bachelor, and must go down to the grave without leaving any one to cry for me. I should like, though to see the girl nearer; its easy enough to get introduced into the house, and though I'm too old to marry, there's no reason that I know of, why an old fellow like me, shouldn't do the polite thing to a new-comer into the neighborhood. I've a new coat coming home, that my artist says, will make me look fifteen years younger—rather impertinent, by the way. And I'm not so amazingly old, after all. When I sat down to breakfast, I felt rather bluish, and thought myself quite a Methusaleth. Poh, no such thing; I can walk as briskly as ever—almost—I can ride, sing, dan—, no I'd better leave out the dancing; but what of that?—I'm a good-looking, middle aged man, tired of living alone, and, hang me, but I'll make one more try for the ring, if I die for it.—There's a pretty girl over the way, and I'll send over a basket of grapes with my compliments.

☞ "Old age is coming on me rapidly," as the boy said when he was stealing apples from an old man's garden and saw the owner coming furiously with a cowhide in his hand.

☞ A fellow went to Saratoga for his health—to pick up a little—and picked up enough to send him to State prison for three years.

☞ Vile and debauched expressions are the sure marks of an abject and groveling mind, and the filthy overflowing of a vicious heart.

☞ Much tongue and much judgment seldom go together.