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BY DAVID OVER. BEDFORD, PA., FRIDAY, FEBRUARY 1, 1856. VOL. 29, NO 5.

For the Inquirer and Chronicle.

A Pleasant Sleigh Ride—Interesting Theological Controversy—The place of meeting—Four days public discussion—Immense crowd—The Disputants—Greenfield Hotel—Journey home, &c. &c. &c.

MR. EDITOR, For the information of those of your readers who were not there to hear and see. we desire to refer briefly to an interesting theological controversy which we last week had the pleasure of witnessing. Tempted by the fine sleighing--(to assign no more laudible *motive*)—we bade an early good morning to our village on Tuesday, and, in company with a friend, dashed off in the direction of Hollidaysburg as fast as a span of lively bays could draw us! A few hours drive, over delightful roads, brought us in sight of the place appointed—the old *Greenfield Church* in Union township. This church or *Dei Mansalis*—dwelling house of God—is situate about two miles south of Sarah Furnace, in the midst of a woods, and though near the road-side is not within sight of any human habitation. A first glance gave us *some* idea of the *crowd* assembled! For a large circuit around, sleds and sleighs and every imaginable kind of conveyance *on runners* met the eye; and dozens of horses, lashed fast to saplings stood patiently awaiting the pleasure of their owners! Groups of men also, for whom their seemed to be no accomodations within, were seen standing about whiling away the time in conversation! Our *first impressions*, therefore, as we drove up in front of the church aforesaid, with regard to comfort, were not very comfortable. But having secured our horses after the fashion of the place we began the work of entering. The expected "crowd" was *there*! The aisles, and pews, and altar and galleries, and steps, and every point where a live being could sit or stand seemed occupied! But either owing to our *reverential appearance* or the kind assistance of friends (perhaps both) we soon found ourself, in the midst of ministers, in the altar, and facing the congregation. And now that we are seated let us glance hastily at the place, and the people. and turn then to the speakers, the subject and the occasion.

The building itself gave evidence of being a log structure weather-boarded—and the interior arrangement resembled in appearance an old Virginia church! The tall, narrow windows,—straight, high-backed pews; narrow, peculiar gallery and altar; high, small, tub-like pulpit, perched aloft on a single post and surmounted by the old fashioned sounding board or *cap* gave striking proof of its primitive origin.

The large audience assembled was equally respectable in number and appearance. From towns, and villages and country homes—the whole region round about—from hoary age to helpless infancy was there. Hollidaysburg, Newry, Freedom, Martinsburg, Woodberry, the Cove, Snake Spring Valley and Wills Creek—besides a host of other towns and places were fairly represented! All were orderly, all were attentive. To our left sat the Tunkerd brethren—and as we surveyed their thoughtful, earnest looks, their hoary heads and patriarchal beards (badge of their brotherhood) we could not help feeling that *this*, truly, was a "solemn assembly." The occasion was full of interest. The church of Luther was joining issue with the followers of Alexander Mack, upon a cardinal principle of their faith—a great theological *question*!

Is Infant Baptism or Infant Church Membership Recognized and Authorized in the Scriptures?

The affirmative of this issue was mantained by the REV. JOSEPH FEIGHTNER (Lutheran, Pastor of the Newry charge in Blair county,) and the negative, by the REV. JAS. QUINTERS (Tunker, of Fayette county.) By arrangement, the gentleman last named spoke first and had commenced his discourse when we entered. He is in appearance a middle-aged man, about medium size, an original thinker and gave evidence of being a diligent student of the scriptures. He spoke with much ease, and earnestness, and for three full hours was patiently listened to. He was followed by Mr. FEIGHTNER—who is a graduate of the Lutheran Theological Seminary at Gettysburg, Pa.,—and though a young man in ministerial life gave ample proof of being a correct thinker and a sound theologian. His discourse was equal in length to that of Mr. QUINTERS, and was throughout a close, careful, logically arranged analysis of texts pertaining to the subject—a well digested *Argument* presented with force and beauty. To decide upon the merits of the *debate*, or give the public's opinion of the respective ability of the debaters is not our object, for

What is beautiful and what is crude
Finds thousand answer in a multitude.

At the close of this first days discussion, it was agreed to adjourn on the next day to the Church at Claysburg, three miles distant. Ten o'clock was the hour appointed, though at a much earlier hour the house there, a large commodious building, was crowded as much as the church at Greenfield the day before.

Rev. Jacob Miller and Rev. Benedict were chosen moderators, and with the approbation of the audience, limited the speakers to one and three fourth hours each. The discussion was confined to the same branch of the subject as on the previous day. On Thursday the *modes* of Baptism were examined, and on Friday (the last day,) the same point was further discussed, together with a review of the first question.

Throughout, the discussion was conducted with christian forbearance, and though in an earnest, able, and animated style, yet with an evident desire, on both sides, to discover if possible the truth! The proofs adduced in support of either side were drawn from the Bible, the works of commentators and writings of eminent theologians. Upon the whole one could not help thinking that this public discussion would be attended with good. A large crowd of people were called from their houses, many of whom perhaps, on ordinary occasions, do not go to church! The gospel was here fully and earnestly quoted and explained, and some seed many likely have fallen in such ground as will hereafter yield good fruit. The disputants, in their dissertations, carried us back to the days of the patriarchs, to the times of our Saviour and pointed frequently to the acts, and teachings of the appostles!

In a word we were both instructed and gratified.

During our absence we stopped at the "Greenfield Hotel" of which our clever friend P. Mauk is the owner and proprietor! It is one of the best country houses in the State, and no pains are spared by the proprietor to make all hands comfortable and at home.

The weather was pleasant, the sleighing excellent, and our return to B——— delightful!

SPECTATOR.

Huntingdon and Broad Top Railroad.

The annual election for President and Directors of the Huntingdon and Broad Top Mountain Railroad and Coal Company, took place in Philadelphia on Monday of last week.

The following gentlemen were elected:

President—L. T. WATTSON.

Directors—S. MORRIS WALN, SAMUEL WELSH, JOHN DEVEREUX, DANIEL HADDOCK, HORATIO C. WOOD, JAMES W. PAUL, RATHMELL WILSON, JOHN MCCANLES, JAMES B. LANE, JAMES ENTRIKEN, JOHN SCOTT, A. P. WILSON.

We make the following extract from the annual report of the Directors to the Stockholders:

The road from Huntingdon to Stonerstown, twenty-four miles. is completed, and the cars running upon it daily. The bridge at the latter point can be completed with one week of good weather, and the track from that to the mines is already laid, with the exception of about one and a half miles, which the track-layers are now putting down. We expect to commence the regular transportation of coal by the 30th inst. The track of the road has been laid with T rail of the best quality, from the Cambria Iron Works, weighing 56 lbs. to the yard, on substantial cross ties, laid in ballast of broken stone, and the whole work, as far as completed, pone in the most substantial manner. Two portions of the Company's lands have been leased to responsible and proatical lessees, for a term of five years, at a rent of twenty five cents per ton, and the lessees have already driven in five gangways, from 120 to 150 yards each, and are now erecting schoots and platforms, so that they will, in a short time, be prepared to deliver from three to four hundred tons daily. Besides the two already leased, we expect to have three other of the Company's mines opened and ready for leasing by May, for which we have already numerous applicants. A large number of private operators are also opening their mines, and heavy contracts for the Spring delivery of coal have been made by them, as well as by the Company's lessees. The Broad Top Improvement Company and the Semi-Anthracite Company, whose lands lie higher upon the mountain, have each opened for working extensively during the ensuing summer. From the vigor with which the work at the mines is being pushed both by the Company's lessees and by private operators, and from the heavy contracts already made for the delivery of coal, we are satisfied that the present year's business will far exceed our calculations hitherto made.—The Broad Top mines being generally opened from the outcrop, and no breakers, screens, or engineer needed, they can be much more rapidly developed than those of an anthracite region.

The annexed statement is, perhaps, as near an approximation as can be made to the business of the present year

Transportation 150,000 tons coal, at 75 cents,		$1 12,500 00
Rent from Company's mines, say 60,000 tons, at 25 cts.		15,000, 00
Receipt from passengers and mails,		15,000 00
Local freight, including lumber, iron, iron oar, produce, maze., &c.,		15,000 00
		$157,500 00
EXPENDITURES.		
Six stations, for reparis, five men each,	$9,500 00	
Removing slides, &c.,	2,500 00	
Running 2 freight trains 1 year,	15 000 00	
Running one extra train 6 months	3,750 00	
Running one passenger train 1 year,	6,500 00	
Salaries, rents, superintendence, &c.,	7,000 00	
Contingencies,	10,000 00	
		$54,250 00
Nett earnings.		$103,250 00
Interest on $500,000 bonds, at 7 per cent.,	$35,000 00	
Six per cent, on $550,000 stock,	33,000,00	
		$68,000 00
Surplus,		$35,250 00

The nett earnings of the road the second year, by which time a large number of collieries will be opened, will perhaps be nearly double that of the first, and must annually increase thereafter. The peculiar adaptation of this coal to the use of locomotive, steamships, and stationary engines, as well as rolling mills, foundries. &c., the solidity of its coke, and its value for blast furnaces, will of themselves create an immense demand for it. Besides this, it is only necessary for it to be known, in order to take the place of Anthracite for stoves and open grates in families, burning freely, with little smoke, and making as cheerful and pleasant a fire as hickory wood. With these facts before us, we think we hazard little in saying that within a very few years, the Broad Top coal region, this heretofore terra incognita, will send to market a million of tons annually. With a liberal charter, granting many valuable privileges; and without restrictions upon dividends, with the most valuable coal in the States, or perhaps in the United States for nearly all the purposes enumerated above, and with 2,500 acres valuable coal lands, costing the Company comparatively nothing, there is no reason, being once completely in operation, why the stock should not pay as large dividends as any other in the market, and command as high a price.

L. T. WATTSON, President.

SPARKLING GEMS.

'The longer I live,' says Sir T. F. Paxton, 'the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed on, and then death or victory.

Self-praise is the ground of hatred.

Speaking evil of one another is the fifth element men are made up of.

When a man speaks to you fair, look to your purse.

Play not with a man till you hurt him, nor jest till you shame him.

He makes his grief light who thinks it so.

He thinks but ill who does not think twice of a thing.

He who goes about a thing himself hath a mind to have it done; who sends another, cares not whether it be done or no.

He that cannot forgive others, breaks down the bridg over which he must pass himself—for every man has need to be forgiven.

Wishes can never fill a sack.

Eating more than you should at once makes you eat less afterwards.

Anger is the most impotent passion that that influences the mind of man—it effects, nothing it undertakes, and hurts the man who is possessed by it more than the object agains t. whom it is directed.

A man may see his own faults in those which others do.

Success in life depends upon an absolute and unyielding determination to succeed.

If thou take pains in what is good, the pains vanish, the good remains. If thou take in what is evil, the evil remains, and the pleasures vanishes.

From the Lutheran Observer.

EXTRACTS FROM A SERMON Preached in Hollidaysburg on the 22d of November by Rev. L. Knight, from 1 Tim. 1: 2--4.

CONCLUSION.

IF FROM the pulpit, ministers of the gospel now should attempt to walk in the footsteps of many of their illustrations predecessors, such as Davies, Edwards and others, and should freely express their opinion of the "Kansas outrage," and other iniquitous proceedings, they would be denounced by many partizans and demagogues as "traitors" and "midnight conspirators," &c. In some States (e. g., Maryland) the minister of the gospel is totally deprived by law of the rights and privileges of free citizenship. While a subject of the Pope of Rome, or of Mohammed, can hold office in Maryland, a native born citizen, a minister of the gospel, can hold none. If ever the time was, that "supplications, prayers, intercessions" be made for all office-holders and office seekers, it is now. If ever the time was, that the country and the church were in danger of not "leading a quiet and peacable life, in all godliness and honesty," it is the present. Why what will politicians *not* do in these latter days to get into office? And when *in*, what will they not do to hold on to it? What care they about involving the country in a war and butchering thousands of their fellow citizens, only so it will enable them to hold office? What care they whether freedom or slavery, right or wrong, prevail, only so it might help them into office? What care they, in adding territory to our already too rapidly growing country whether these possessions are peopled with a motly, ignorant, superstitutious race, only so they will help to vote them into office. What care they wether Protestantism or Papacy, whether Mohammedanism or Mormonism triumphs, only so the triumphant ones will give them an office. Verily the *lust* for office is becoming so great that the political demagogues (and their name is legion) would sever the glorious fabric of this union into a thousand pieces, should there appear the least chance of their riding into office on one of the smallest fragments!

* * * *

3. A third source of danger is *Popery*. Of this we have long ago been warned by such illustrious men as Washington and Lafayette. Many Roman Catholics in this country are no doubt among our best class of citizens and little know the intentions of their leaders. Many Protestants, too, apprehend no danger from this source, at least they profess not to see it. There are many Jesuits in this country, some wearing the garb of neutrality, and others even that of Protestantism! And, although the bold attempt to destroy our free school system, the burning of the sacred word of God, and the sudden entrance into the political arena and grasping the balance of power, did arouse American freemen from their slumbers for a little season: they seem nevertheless to be closing their eyes again in security. And unless God in mercy prevent it, they will awake before long, like Samson shorn of their strength. Bonaparte, one of the most sagacious men and greatest generals that ever lived, was outwitted and ruined by two Jesuits in his cabinet. And then we have in this country thousands of nothangarians, or dough-faced Protestants and political Esaus, who would sell their country's liberty for a mess of potage—Daniel O'Connell said in 1843, "You should do all in your power to carry out the *intentions* of his holiness, the Pope. Where you have the electoral franchise give your votes to none but those who will assist you in so holy a struggle."

Brownson says in his review, (Roman Catholic,) of November, 1854, that government, "is a mischievous thing where the Catholic faith does not predominate to inspire the people with reverence, and to teach and accustoms them to obey. The last lesson to be forgotton is obedience. But is it the intention of the Pope to possess this country? Undoubtedly it is. And in this intention, is he aided by the Jusuits and all the Catholic prelates and priests in the country? Undoubtedly. If they are faithful to their religion.

What can be more plain? Romanists themselves tell us their intentions. The orders are from head-quarters, that Catholics in this country are to vote for such persons only who will assist them in carrying out their intentions. And the intentions are to have the power in this country. And I ask every unprejudiced mind, have Romanists not been voting, are they not now voting, and will they not continue to vote agreeably to these orders? Yes, verily, to a man. And they will have many Protestants to help them carry out their intentions. And then, according to Catholic authority, (The Rambler,) "If it will benefit the cause of Catholicism, the Pope will tolerate them; but if expedient, he will imprison, banish, fine or hang them. One thing be assured of, he never will tolerate them for their glorious principles and civil and religious liberty." God save the country from the rule of the Romanists and their allies. * * * *

4. Another source of danger to the civil and religious liberties of the country is *infidelity*.

We may learn what would be our condition, from the condition of that country where infidels and atheists did possess the supreme power and government, and attempt to dispose of human happiness according to their own doctrines and wishes.

"The name and profession of Christianity was renounced by the legislature. Death was declared to be an eternal sleep. The existence of the Diety and the immortality of the soul were formerly disavowed by the national convention, and the doctrine of the resurrection from the dead was declared to have been only preached by superstition for the torment of the living. Correspondent with these professions were the effects actually produced. Public worship was utterly abolished. The churches in France were converted into temples of reason, in which atheistical and licentious homilies were delivered; and an absurd and ludicrous imitation of the pagan mythology was exhibited under the title of the religion of reason. In the principal church of every town a tutelary goddess was installed and the females selected to personify this new divinity were mostly prostitutes who received the ad orations of the municipal officers and multitudes of people, constrained by fear, favor or the motive of gain.—All distinctions of right and wrong were confounded; tragedy followed tragedy in almost brethless succession on the theater of France; the waters of the river were impeded in their progress by the drowned bodies of the ministers of religion; children were put to death as they clung about the knees of their destroyers; the moral and social ties were all broken; women denounced their husbands, brothers, and fathers and sons as bad citizens and traitors."

Three million of human beings are supposed to have perished in France through the influence of infidelity! O, unhappy France! Never, perhaps, will she altogether recover from these dire effects. Should we, as a nation adopt such sentiments, what crimes would we not prepetrate, what agonies would we not suffer? What mean those gatherings in many parts of our country for mirth and pleasure on the holy Christian Sabbath, trampling it with contempt in the dust? What mean those efforts put forth to have the Lord's day abolished, as it was in France? What mean all the numberless and nameless infidel associations in the country, from *Mormonism* down through *Spiritualism* to *Free love* societies? What mean those efforts occasionally put forth by our rulers to have the Bible, all ministers of the gospel, and their services excluded from the Senate chambers and congress halls of the Senate chambers and congress halls of the nation? What means that great opposition to the Bible, on which our civil and religious institutions are mainly built? O say not there is no danger; when there are thousands upon thousands, both native born and foreign, as rank infidels in this country as there ever were in France; and when thousands more of the same sort are landing on our shores annually. And if we would never have reason substituted for the Bible; if we would have no foreign potentate build upon our ruins; if we would not see our government sapped to its foundation, our constitution trampled in the dust, our glorious union divided, and our beloved country bleeding at every pore; if we would never stoop to the dogmas of the mystic Babylon, nor bow the knee in vassalage to her sainted bishop, we must faithfully obey the injuctions of the text. . . .

May our grateful thanks go up to the God of heaven this day for the preparation of our civil and religious liberties; for the peace and plenty we have enjoyed; for the success which has attained the labors of all classes of our honest, industrious citizens, and for all past favors and present blessings. . . . . .

May we continue to guard our liberties in the fear of God, feeling the power and life of religion in our souls, and reducing its divine precepts to practice in our daily intercourse with the world. May we ever keep in mind that it is "righteousness which exalteth a nation while sin is a reproach to any people," and will ultimately be the ruin of any form of government.—May we continue to offer "supplications prayers, &c."

Then may we expect to "lead a quiet and peaceable life and &c. Then may we confidently look for the divine goodness and protection in the future, and expect to continue a free, independent and happy people. "Then our nation shall be exalted high above all the nations of the earth," and we shall be blessed at home and abroad, on the land and on the sea. Then our prosperity, civil and religious, will continue to "flow as a river, and our peace and happiness like the waves of the sea."

THE TEACHER.

The teacher stands between the present generation and the future. He must represent the world as it is; his ideal is the world as it should be. He should possess the carefully hoarded wisdom of the Past divested of its dust, and should be inspired by the genius of the future, without being visionary.

Education cannot create faculties. It can only develop the affections, powers and aspirations of the human character. It is not a mere discipline of the intellect, nor confined to school rooms; but commencing with each person's existence, it never ends. It is the bringing of Manhood and Womanhood into form and activity, the training of affections, tastes and faculties.

A small portion only of these duties are committed to teachers. They are formers of character only to a limited degree; and their exertions are often painfully embarrassed.—The persons and circumstances around them warp them to a great extent from their true position. When the future welfare of those under their charge should be consulted, they are required to enact the sycophant, and consult the means of securing their own popularity. Fond as all well constituted persons are of approbation, they are often compelled to receive ingratitude, and to learn the mortifying fact that their noblest and most interested efforts are not appreciated. Possesing the frailties incident to our nature, they are expected to display merits and virtues greater than those of other hman beings. Whether to them much has or has not been given, it is very certain that from them much is required.

We have, however, no inclination to give any wordy declamation about the nobility of the profession, or the lofty motives which should inspire teachers. We feel our impulses too much repressed by the peculiar utilitarianism of the age to be very eloquent in these particulars, or to regard avocations as very honorable which are indifferently compensated. Fulsome and complimentary language can never make a proper equivalent for an insufficient salary, or for the want of a home, wholesome food and comfortable apparel. The first step will be taken toward enhancing the respectability of the profession and elevating the standard of teachers, qualifications, when they are honorably remunerated for their services; and this will be done when the people are convinced that the instruction imparted in our schools is worth that it costs.—*N. Y. Tribune.*

A REMARKABLE MAN.

The correspondent of the Louisville (Ky.) Democrat, writing from Madison, December 3, 1855, relates the following:

Having during the last ten years, heard the history of Mr. David Wilson, who formerly resided at Carrolton, Ky., repeated frequently and which seemed to me fabulous, or which, at least, taxed my credulity very much, happening, a few days ago to meet Madison, with Mr. Alexander Wilson of North with whom I've been acquainted for several years, I spoke to him of his father, and he said what I heard was correct. He told me he (Alexander) was the forty-fifth child of David, and David was the father of forty-seven lawful children. He lived to the age of 107 years, and during his lifetime had five wives. A few years before he died he expressed a desire to remove to Indiana, but was opposed by his fifth and last wife. He, however, took a trip to find a new location to suit him, and when he returned he found that his wife had packed up some of the goods and chattels and returned to her friends in Kentucky. He went afer her and endeavord to persuade her to return to his house, but she would not go. In a time, however she relented, and then wished to return to his house; but he would have nothing to do with her, and so they remained separated till his death.

Very few of his children died in their infancy or youth; and there are now thirty-five of them living who are all men and women full grown. David Wilson was a man of pure health and robust physical constitution. At the age of 105 years he could mow an acre a day for a week at a time without evincing much fatigue. He appeared to have not a rib. The whole region of his breast was shielded by a plate of solid bone, and he could receive the most severe and powerful blows upon it without being hurt. He frequently, for the gratification of others suffered them to strike him most violently in the breast without being made to feel in the least uncomfortable. During our border wars he was taken prisoner by the Indians, and they attempted to stab him in the breast, but found the solid bone impenetrable. His minute history would be interesting if collected and published. He was one of the most remarkable men that ever lived in America. His progeny was very numerous, and he attained a green old age. At the age of 107 years, when he died, none of his faculties of mind or body were materially impared.

NINE RATIONAL RECREATIONS,

For the Amusements and Instruction of the Young and others during Winter Evenings.

1. Take a tumbler, and fill it nearly full of water. Then insert a lump of sugar in water, and continue to stir it. In a few minutes the sugar will become invisible.

2. Place a candlestick, with a lighted candle in it, in the middle of a table. Mahogany is best, but deal will answer the purpose. Place an extinguisher upon the candle, and the appartment will be left in darkness, unless there are other lights in it.

3. Take a kitten (one of kindly disposition is preferable) and place it upon your lap. Stroke it gently for a few seconds and the animal will be distinctly heard to purr.—This experiment may be varied by pinching its tail, in which case it will spit, and jump down.

4. Let the cinders be thrown upon the fire, and then take a common hearth-broom, and carefully sweep every particle of ash and dust under the grate. Hang up the broom and sit down, and a pleasing display of tidiness will be made

5. Take a pair of scissors, the size immaterial. Obtain a piece of white paper, six inches long a yard and a half across. Snip it in two. You will find that no exertion of strength will join the severed parts together again.

6. Place the palms of your hand together crosswise, and holding them somewhat loosely strike them on your knee. A sound will be produced somewhat resembling the chink of money. This is quite as good as having money itself, which only leads to out-lay and extravagance.

7. Take a common rule copy-book, and at the top of a page let a confederate inscribe Bounty Commands Esteem, or some other moral sentiment. Copy this on every line of the page, and when you have it done show it to the company. This experiment is not only interesting in itself, but leads to improve the handwriting.

8. Take the tumbler of water mentioned in the first experiment, and show the company that the glass is nearly full. Drink it off, and instantly make them observe that the glass is entirely empty. The success of this feat depends on its rapidity.

9. Go to bed.—*Punch.*

HOW TO SLEEP WELL.—Since the fullest amount of sleep is as essential to the healthful working of mind and body as necessary food, it may be well to know how to secure it, as a general rule:

1. Clarify your conscience.

2. Take nothing later than two o'clock P. M., except some bread and butter, and a small cup of weak tea of any kind, or half a glass of water for supper.

3 Go to bed at some regular early hour. Get up the moment you wake of yourself, even if at midnight.

4. Do not sleep an instant in the day time.

Unless your body is in a condition to require special medical advice, nature will regulate your sleep to the wants of the system in less than a month; and you will not only go to sleep at once, but will sleep soundly. *Second naps* and *siestas* make the mischief.

THE SHEPHERD AND THE PARSON.—A proud parson and his man, riding over a common, saw a shepherd tending his flock, and having a new coat on, the person asked him in a haughty tone who gave him that coat?

"The same," said the shepherd, "that clothed you—the parish."

The parson, nettled at this, rode on murmuring a little way, and then bade the man go back and ask the shephard if he would not come and live with him, for he wanted a fool.

The man, going accordingly to the shepherd, delivered his master's message, and concluded as he was ordered, that his master wanted a fool.

"Why are you going away, then?" said the shepard.

"No," answered the other.

"Then you may tell your master," returned the shephard, "that his living cannot maintain three of us."

AN OLD bachelor says there are two important cares in a woman's life—one when she wonders who she will have, and the other when she wonders who will have her.