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BY
WILLIAM H. COUNCELL,
EDITOR AND PROPRIETOR.

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ADVERTISEMENTS,

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AN APOLOGY FOR BACHELORS.

We find the following poetical foundling roving about the country:

I do not blame a bachelor,
If he leads a single life;
The way the girls are now brought up,
He can't support a wife.

Time was when girls could card and spin,
And wash, and bake, and brew;
But now they have to keep a maid,
If they have aught to do.

I do not blame the bachelor;
His courage must be great,
To think to wed a modern miss,
If small be his estate.

Time was when wives would help to buy
The land they'd help to till,
And saddle Dobbin, shell the corn,
And ride away to mill.

The bachelor is not to blame:
If he's a prudent man,
He now must lead a single life,
And do the best he can.

If "a bad excuse is better than none," *this* is. For "a bad excuse" it certainly is; since bachelors, too often, instead of preferring, overlook homely, useful girls, and run after butterfly belles.

[COMMUNICATED.]

The Physiology of Intempernnce.

"One glass more," exclaimed mine host of the Hotel. "A bumper at parting! No true knight ever went away without 'the stirrup cup.'"

"Good," cried a merry faced guest; but the age of chivalry is gone, and that of water-drinkers and tetotallers has succeeded or ought to succeed, and grog has been nearly thrown overboard by our Navy."

"Very properly so; observed a clergyman who sat at table. "The accidents which occur from drunkenness on board ship may be so disastrous on the high seas, and the punishment necessary to suppress this vice is so revolting, that the most experienced naval officers have recommended the allowance of grog, served both to officers and men in our navy to be reduced. Many of our merchant vessels sail out of harbor on the Temperance principle; not a particle of spirits is allowed on board; and the men, throughout the voyage, are reported to continue healthy and able-bodied.—Tea is an excellent substitue; many of our old seamen prefer it to grog."

"That may be," exclaimed the merry-faced guest. "Horses have been brought to eat oysters; and on the coast of Coromandel, Bishop Heber says, they get fat when fed on fish. Sheep have been trained, during a tedious voyage, to eat animal food, and refused, when put ashore, to crop the dewy greensward. When honest Jack renounces his grog, and, after reefing topsails in a gale of wind, goes below deck to swill down a domestic dish of tea, after the fashion of Dr. Samuel Johnson at Mrs. Thrale's, I greatly fear the character of our seamen will degenerate. In the glorious days of Lord Nelson, the observation passed into a proverb, that the man who loved his grog always made the best sailor. Besides, in rough and stormy weather, when men have perhaps been splicing the mainbrace and exposed to midnight cold and damp, the stimulus of grog is surely necessary to support, if not restore, the vital energy?"

"Not in the least," rejoined the clergyman, "severe labour, even at sea, is better sustained without alcoholic liquors; and the depressing effects of exposure to cold and wet weather best counteracted by a hot mess of cocoa or coffee served with biscuit or the usual allowance of meat. In fact, I have lately read, with considerable satisfaction, a prize essay by an accomplished physician, in which he proves that alcohol acts as a poison on the nervous system, and that we can dispense entirely with the use of stimulants."

"Not exactly so," observed a Physician, who was of the party. "Life itself exists only by stimulation; the air we breathe, the food we eat, the desires and emotions which excite the mind to activity, are all so many forms of physical and mental stimuli. If the atmosphere were deprived of its oxygen, the blood would cease to acquire those stimulating properties which excite the action of the heat, and sustain the circulation: and if the daily food of man were deprived of certain necessary stimulating adjuncts, the digestive organs would no longer remit the strength and wear and tear of the body. Nay, strange as it may appear, that common article in domestic cookery, salt is a natural and universal stimulant to the digestive organs of all warmblooded animals. This is strikingly exemplified by the fact, that animals, in their wild state, will traverse, instinctively, immense tracts of country in pursit of it: for example, to the saltpans of Africa and America; and it is a curious circumstance that one of the ill effects produced by with-holding this stimulant from the human body is the generation of worms. The ancient laws of Holland condemned men, as a severe punishment, to be fed on bread unmixed with salt; and the effect was horrible; for these wretched criminals are reported to have been devoured by worms, engendered in their own stomachs. Now I look upon alchohol to be under certain circumstances, as healthful and proper a stimulant to the digestive organs as salt, when taken in moderation, whether in the form of malt liquor, wine or grog.—When taken to excess, it may act upon the nervous system as a poison; but the most harmless solids or fluids may, by being taken to excess, be rendered poisonous. Indeed, it has been truly observed, that 'medicines differ from poisons, only in their doses.' Alcohlic stimulants, artificially and excessively imbibed, are, doubtless, deleterious.

"The subject," observed the host, filling his glass, and passing the bottle "is a curious one. The port before us, at all events, is not poisonous, and I confess, that so ignorant am I of these matters, that I would like to know something about this alcohol which is so much spoken of."

"The explanation is not difficult," answered the Doctor. "Alcohol is simply derived by fermentation, or distillation, from substances or fluids containing sugar; in other words, the matter of sugar when subjected to a certain temperature, undergoes a change, and the elements of which the sugar was previously composed enter into a new combination, which constitutes the fluid named alchohol or spirits of wine. Raymond Sully, the alchemist (thirteenth century) is said to have given it the name of alchohol: but the art of obtaining it was, in that age of darkness and superstition, kept a profound mystery. When it became more known, physicians prescribed it only as a medicine, and immagined that it had the important property of prolonging life, upon which account they designated it 'aqua vitæ,' or the *water of life*, and the French, to this day, call their cognac '*Eau de Vie*.'"

"It is a remarkable circumstance," observed the clergyman, filling his glass, "that there is hardly any nation, however rude and destitue of invention, that has not succeeded is discovering some composition of an intoxicating nature; and it would appear that nearly all the herbs, and roots, and fruits on the surface of the earth have been, in some way or other, sacrificed on the shrine of Bacchus. All the different grains destined for the support of men; corn of every description; esculent roots, potatoes, carrots, turnips; grass itself, as in Kamtschatka; apples, pears, cherries, and even the delicious juice of the peach, have been pressed into this service; nay, so inexhaustible appear to be the resources of art, that a vinous spirit has been obtained, by distillation, from milk itself."

"Milk!" cried the merry-faced guest, "can alcohol be obtained from mother's milk?"

"Very probably," continued the clergyman. "The Tartars and Calmucks obtain a vinous spirit from the distillation of mare's and cow's milk; and, as far as I can recollect, the process consists in allowing the milk first to remain in untanned skins, sewed together, until it sours and thickens. This they agitate until a thick cream appears on the surface, which they give to their guests, and then, from the skimmed milk that remains, they draw off the spirit."

"Exactly so," observed the Doctor, "but it is worthy of notice, that a Russian chemist discovered that if the milk was deprived of its butter and cheese, the whay, although it contains the whole of the sugar of milk, will not undergo vinous fermentation."

"These facts," observed the Host, "are interesting, but they are more curious than useful. The alchohol, I presume, from whatever source it be derived, is chemically the same thing; how, then, does it happen that some wines containing precisely the same quantity of alchohol, intoxicates more speedily than others?"

"The reason," explained the Doctor, "is simply this: We must regard all wines, even the wine we are drinking, not as a simple mixture, but as a compound holding the matter of sugar, mucilagenous, and extractive principles contained in the grape juice, in intimate combination with the alcohol. Accordingly, the more quickly the real spirit is set free from this combination, the more rapidly are intoxicating effects produced; and this is the reason why wines containing the same quantity of alcohol have different intoxicating powers. Thus, champagne intoxicates very rapidly. Now this wine contains comparatively only a small quantity of alchohol; but this escapes from the froth, or bubbles of caloric acid gas, as it reaches the surface, carrying along with it all the aroma which is so agreeable to the taste The liquor in the glass then becomes vapid. This has been clearly proved. The froth of champagne has been collected under a glass bell, and condensed by surrounding the vessel with ice; the alcohol has been found condensed within the glass. The object, therefore, of icing champagne—or rather, the effect produced by this operation—is to repress its tendency to effervesce, whereby a smaller quantity of alcohol is taken with each glass.—Wines containing the same quantity of alcohol accordingly differ in their effects; nay, it is not to the alcohol only they contain that certain noxious effects are to be attributed, for, as Dr. Paris clearly shows, when they contain acids a suppressed fermentation takes place in the stomach itself, which will cause flatulency and a great variety of unpleasant symptoms In fact, a fluid load remains in the stomach, to undergo a slow and painful digestion."

"But in whatever shape you introduce it," remarked the Host, "whether disguised as wine, or in the form of brandy, whiskey, or gin and water, it matters not— I wish to have a clear idea of the immediate effects of alchohol upon the human system."

"Well!" said the Doctor, "it can be easily described. When you swallow a glass—let us say of brandy and water—the stimulating liquid, upon entering the stomach, excites the blood vessels and nerves of its internal lining coat, which causes an increased flow of blood and nervous energy to this part, upon the principle of 'ubi irritatus ibi fluxus.' The consequence is, the internal lining of the stomach becomes highly reddened and injected, just as if inflamation had already been produced by the presence of the stimulant. Thus far you probably follow me;—but this is not all—the vessels thus excited have an absorbing power; they suck up (as it were) and carry directly into the stream of the circulation a portion (at all events) of the alcohol which thus irritates them. The result is, that alcohol is thus mixed with the blood and brought into immediate contact with the minute and delicate structure of the organs of all the body."

"But how," said the merry-faced gentleman," can this be known? who ever saw into the stomach of a living man?"

"Strange as it may appear to you, that has been done, and all the circumstances connected with the digestion of solids and fluids in the stomach have been accurately observed. It happened in the year 1822, that a young Canadian, named Alexis St. Martin, was accidentally wounded by the discharge of a musket, which carried away a portion of his ribs, perforating and exposing the interior of his stomach. After the poor fellow had undergone much suffering all the injured parts became sound, except the perforation in the stomach, which remained some two and a half inches in circumference; and upon this unfortunate individual, his physician, Dr. Beaumont, when he was well, made a series of very careful experiments, which have determined a great variety of important points connected with the physiology of digestion. Fluids introduced into the stomach rapidly disappeared, being taken up by the vessels referred to and carried into the system.—We cannot, therefore, be surprised to hear that so subtle and penetrating a fluid as alcohol should very speedily find its way into all the tissues of the body. Its presence may be smelt in the breath of persons addicted to spirituous liquors, as well as in their secretions generally."

"But to what do you attribute the noxious effects of alcohol allowing it to be thus carried by direct absorption into the circulation?" asked the Host.

"To the excess of carbon," answered the Doctor, "which is thus introduced into the system; and explains why the liver, in hard drinkers is generally found diseased.

"How so?" inquired the Host. "I have heard of the Gin Liver."

"It is well known that a long residence in India," interposed the Clergyman, "will give rise to enlargement and induration of this organ."

"And for the same reason;" answered the Doctor, "the liver acts as a substitute for the lungs—just as the kidneys acts vicariously for the skin."

"Not a word of this do I understand," said the merry-faced guest.

"Well then," continued the Doctor, "I will endeavor to explain it. By a wonderful provision of nature, which appears to come under the law of compensation, when one organ, by reason of decay, is unable to perform its functions, another undertakes to do so, and, to a certain extent, supplies its place. You all know that blind people acquire a preternatural delicacy in the sense of touch, which did not escape the philosophical observation of Wordsworth, who speaks of

"A watchful heart,
Still couchant—an inevitable ear;
And an eye practised, like a blind man's touch."

Now, it is the office of the vessels of the skin to throw off by perspiration, the watery parts of the blood, the kidneys do the same; and under a great variety of circumstances which must be familiar to all, these organs frequently act vicariously for each other. The office of the liver, and the lungs also, is in like manner, to throw off carbon from the system, and when during residence in a tropical climate the lungs are unable, from the state of the atmosphere, to perform their functions, the liver acting vicariously for these organs is stimulated to undue activity, and becomes consequently diseased. Applying these remarks to the habitual drinker, it is obvious that the excess of carbon introduced into the system by alcohol is thrown upon the liver, and by stimulating to undue activity produces a state of inflammation."

"This I understand," observed the Clergyman, "but how does it act upon the brain? Does the alcohol itself actually become absorbed, and enter into the substance of the brain?"

"The effect of an excess of carbon, in the blood-vessels of the brain, is to produce sleep and stupor; hence the drunkard breathes thick, and snores spasmodically, and after this state, ends in confirmed apoplexy and death—just as dogs become insensible when held over the Grotto del cane, in Italy, where they inhale this deleterious gas. But in addition to this it has been clearly proved, that alcohol does enter into the substance of the brain, for it has been detected by the smell, upon examining the brain of persons who have died drunk; besides which, alcohol, after having been introduced by way of experiment, into the body of a living dog, has afterwards been procured absolutely as alcohol by distillation from the substance of the brain. It is so subtile a fluid that Liebig says, it ferments every tissue of the body."

"But how do you explain the circumstance that death sometimes happens suddenly after drinking spirits," asked the Host, before there can be time for absorption to take place."

"This may be clearly accounted for," observed the Doctor; "The stomach as I premised, is plentifully supplied with nerves and is connected with one of the great nervous centres of the body, so that a sudden impression produced upon these nerves, by the introduction of a large quantity of such a stimulus, gives a shock to the whole nervous system, which completely overthrows it. From the centre to the circumference it acts like a stroke of lightning, and the death is often instantaneous. A draught of ice-water taken when the system has been overheated by exertion, by dancing or otherwise, has been known to be immediately fatal. The physiological action—or rather the '*shock*' upon the nervous system, is in both cases the same—violent mental emotion, will in like manner suspend the action of the heart and produce almost instant death. These are the *terrors* of alcohol when drank to excess; but the health of the habitual tipler is sure to be undermined; his hands become tremulons, he is unsteady in his gait—his complexion becomes sallow; and all his mental faculties gradually but surely impaired."

"To what, may I ask," inquired the merry-faced guest, "do you attribute the circumstance of the trembling hand recovering its steadiness, after taking a glass of spirits in the morning after a debauch; 'hair of the dog,' as it is called, 'that bit overnight!"

"Action and reaction is the great Law of the animal economy," replied the Doctor; "over stimulation will produce a corresponding degree of depression; when, therefore, the nervous system has been overexcited by alcoholic liquors, the usual amount of nervous energy which is necessary to give tone to the muscular system is wanting, and then a stimulus gives a fillip to the nervous centres, which restores the nervous powers to the extremities. When this state of things has been permitted to go on, and the brain has been frequently brought under alcoholic influence, its structure becomes affected and a slow and very insidious inflammation takes place, which terminates in a softening of its substance. The mischief may proceed for a considerable period without being suspected, but on a sudden '*delirium tremens*' may supervene, which will terminate, perhaps in paralysis—perhaps in death!"

"To what, Doctor," inquired the clergyman, "do you attribute the mental pleasures of intoxication? Can this be explained upon physiological principles?"

"Easily, I think," answered the Doctor,—"all inebriating agents have a two-fold action—as I have already pointed out—first, on the circulation; and secondly, on the nervous system. There can be no doubt that the mind becomes endowed with increased energy when the circulation through the brain is moderately quickened. This has been proved by observation. The case has been reported of a person who having lost by disease a part of the skull and its investments, a corresponding portion of the brain was open to inspection. In a state of dreamless sleep, the brain lay motionless within the skull; but when dreams occurred, as reported by the patient, then the blood was observed to flow with increased activity, causing the brain to move and protrude out of the skull.—When perfectly awake and engaged in active thought, then the blood was again sent with increased force to the brain, and the protrusion was still greater. Under all circumstances, increased circulation through the brain gives rise to mental excitement, and sometimes to an unusual lucidity of ideas. It is observed in the early stage of fever and even in the dying—and this accounts for the clearing up of the mind which sometimes occurs in the last moments of life—what is familiarly called 'the lightning before death.'

"That," observed the clergyman, "is a very curious circumstance, which I firmly believe; and you account for this, if I understand your meaning, by explaining that the blood which no longer circulates in the extremities which may have become cold, flows with increased impetus through the brain."

"Exactly so," replied the Doctor, and upon this very principle, the rapidity of ideas and the pleasurable mental excitement attending that temporary state of intellectual exaltation, depends on the increased rapidity of the flow of blood through the brain; but when this becomes carried to too great an extent, and the rapidity of the current disturbs the healthy condition of the brain, then the manifestations of the mind necessarily become impaired, the ideas are no longer under the control of the reasoning faculty, and the bodily organs, usually under the dominion of the will, no longer obey its mandates.—This I believe to be the true history and theory of mental intoxication."

"But there are many circumstances," observed the Host, which may accelerate or retard this excitement."

"Certainly," continued the Doctor; "persons who join the social board already elated with some good news, or cause of unusual happiness; persons who talk much, and excite themselves in argument, are apt to become more speedily affected than those who hold themselves in the midst of the convivial scene sedate and taciturn.—The mind, in fact, may exercise a considerable power of resistance against intoxication, for which reason, persons in the society of their superiors, under circumstances which render it necessary they should maintain the appearance of being always well conducted, drink with impunity more than they otherwise could, if they did not impose upon themselves this consciousness of self-government. We also observe the influence of the mind, in controlling, and, indeed, putting an end to a fit of intoxication, by making, doubtless, an impression on the heart and causation, when a sense of danger, or a piece of good or bad news suddenly communicated, sobers a person in a very short time."

"I have heard," observed the merry-faced guest, "that moving about—changing from one seat into another—will check the effects of liquor; and I have known persons who have left a social party perfectly sober, become suddenly tipsy in the open air. How is this to be explained."

"Precisely on the same principle," answered the Doctor, upon leaving an overheated room, on your return homeward, you expose yourself to an atmosphere many degrees below that you have just left. The cold checks the circulation on the surface of the body; the blood is driven inwards; it accumulates, consequently, in the internal organs; and sometimes its pressure is such on the brain, as to produce on a sudden the very last stage of intoxication. The limbs refuse to support their burden, and the person falls down in a state of profound insensibility."

"I have recently," said the Host," "read in the Police Reports several cases of this description; and imagined that some narcotic drug must have been mixed with the liquor drank by such persons. Adulteration is carried on to such a frightful extent in these our wiser days."

"Not perhaps," answered the Doctor, "to the extent your words would seem to lead us to suppose. It is said that the spirit-dealer makes his whiskey or gin bead by adding a little turpentine to it. Well! what then? Turpentine is a good and healthy diuretic. It is given to infants to kill worms in very large doses. Then, again, vitriol is spoken of, but so strong is sulphuric acid, that it would clearly render these spirits unpalatable. I do not affirm that the art of adulteration may not occasionally be had recourse to, even with criminal intentions, for such cases have been brought under the notice of the authorities; but I do not believe the practice is so general as some persons suppose. I apprehend that *dilution* is a more general means of fraud."

"It has often occurred to me," said the clergyman, "that the legal restrictions upon this subject might be much improved. If a butcher be found selling unhealthy meat; a fishmonger, bad fish; or a baker cheat in the weight of bread they severally have their goods confiscated, and are fined. But the authorities seem not to care what discription of poison is sold across the bar-room counter—an evil which might be remedied. The public health is, upon this point, at present utterly unprotected."

"But I confess," observed the Host, "that I do not advocate the prohibition-principle; instead of making a crusade against the use of any particular article, whether of necessity or comfort, let us educate the people, and improve their social condition by inculculating sound moral principles; they will soon learn that habits of industry and *temperance* can alone ensure them and their children happiness and prosperity; and in so doing, you will teach a sound, practical and permanent lesson."

"But," interrupted the Clergyman, "if we continue the conversation longer, we shall ourselves become transgressors; the 'stirrup-cup' is drained: much remains doubtless to be said respecting the evils, physical and moral which arise from intemperance; but let us now adjourn."

"With all my heart!" exclaimed the Host, "and now, to all and each, a fair good night!" S.

For the Easton Gazette.

LETTERS ON CHARITY;

Written in behalf of the Union Dorcas Society of Easton—by a Minister.

LETTER NO. III.

CHARITY—WHAT ARE ITS CLAIMS.—This question cannot be fully discussed in so small a space as the writer designs to occupy by this communication. A mere skeleton only of the subject can be presented.

1. Christian charity has a claim upon our *means*. This beautiful virgin has a life estate in whatever property we may hold in possession in this world be it however much or little. Her claim is in proportion to what a man hath, and not according to what a man hath not. It is "according to the *ability* that God giveth." "As God has prospered you," "Every man according to his several ability." In these and similar passages she would have *every* man understand that she has a claim upon him for *something*.

That each one may determine what his *ability* to give is and thereby know the *amount* of the claim of Christian charity upon his means, this beautiful virgin refers you to the munificence of the Jewish economy. She tells you that under this dispensation the gleanings and the corners of the fields were left for the poor. That all the fruit of the trees for the first four bearing years was all given to the poor. That the spontaneous fruit of the fields every seventh year was all given to the poor. That the tithes of all the nations increase for every third year should be given in festivity unto the fatherless and widows, the stranger and the poor of every description. In addition to this she refers you to the liberality of the Jew, in sustaining religion and in building the tabernacle and temple. By this reference we learn that the beneficence of the Jewish economy did not amount to less than *one fourth* of every mans income. She now asks if the Jew gave me more than one fourth of his annual income to sustain the poor and his religion *what is your ability to help me relieve the poor in your midst!*"

She then shows you the "man of sorrows" in the days of his incarnation in Palestine, where he went about doing good—healing the sick, giving sight to the blind, hearing to the deaf, causing the lame to walk, the hungry to be fed, the dead to be raised up, and preaching the gospel to the poor. This says she is the man "who though he was rich yet for our sakes became poor, that we through his poverty might be rich." She then points you to calvary, and shows you this same benefactor giving, not his riches, but his *life* for suffering humanity. *Emphatic* she exclaims in tears is the man who sacrificed *all* for you, and who said while living, "the poor ye have always with you, but me ye have not always." And then with an imploring look she asks what is *your ability* to help me relieve the wants of your suffering poor?

She next points you to the early christians who when they were converted to Christ "sold their possession and goods and parted them as every man had need." And asks again what is your *ability* te help me relieve the poor. She refers you to John Wesley who, when his income was thirty pounds a year, gave two pounds to charity, when it was sixty pounds a year he gave thirty pounds; and when it was one hundred and twenty pounds he gave ninety two, and then asks you what is your ability to help me in my mission of mercy?

Thus you perceive my readers that the proportion of this claim, of this life estate, is not fixed by any statutory enactment of the gospel, but may be learned from the laws of the former dispensation, the example of Christ and of the primitive christians, and the deep overflowing benevolent spirit of the gospel. "He that runs may read."

But, alas, how is the claim of christian charity respected! This claim should take precedence of all other claims. But how many tend to all others first and *this last*, and sometimes *never*. Multitudes, even professedly religious, give but a mere pittance where their ability is to give largely. And many give nothing to relieve the poor, and to sustain the gospel. How dwelleth the love of God in such? Covetousness is idolatry! "No covetous man hath any inheritance in the kingdom of God." But whose hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "But to do good and to communicate forget not, "for with such sacrifices God is well pleased." Remember the poor widow, who cast her two mites, which make a farthing, into the Lord's treasury and say not *I am unable to give anything*. If your estate is as small as her's, charity has her proportionate claim upon it, and that claim cannot be denied without incurring the displeasure of our merciful benefactor.

2. Christian charity has also a claim upon our *time*. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." This *visiting* the fatherless and widows in their affliction requires *time*. A portion of *your* time, of *every one's* time. This beautiful virgin not only asks means to relieve the poor, but she asks you *to go with her to their desolate homes to distribute them*, that the blessing of *giving* may come upon your own soul. But perhaps you say your business engagements are such as precludes the devotion of your time to distributing your alms; then please hand them over to the good LADIES OF THE UNION DORCAS SOCIETY and they will distribute them for you.

These claims of christian charity are based upon our *stewartship*. We are but stewards of Gods. Whatever we have He has given, and says "occupy till I come." The duty of a steward is to use his goods for the honor of his Lord, and not for his own indulgence in ease, in sumptuous living, and ambitious desires. The Lord of the stewards will soon come to reckon with them.

These claims are based upon the express commandment of God, upon the welfare of humanity upon our own spiritual happiness, and our growth in grace. They are therefore imperative--they are reasonable. Charity asks them *now*.

"Oh, then let her scatter broadcast of your seed,
Rich in prayer and in alms and in every good deed,
Till your seed-grain is garnered in rich golden sheaves
And your guerdon of glory from Christ you receive.

Easton, Nov. 30, 1858.

"IT IS BETTER TO SAVE THAN TO DESTROY."—History tells us of a conqueror who died from a pestilence caused by the dead bodies of the vanquished. As a set-off against such a libel on humanity, we will point to a philanthropist whose sole aim it is to overcome disease, and rob the grave of victims. The man to whom we refer is a foreigner, an Englishman, but can nowhere be looked upon as an alien, for he knows no distinction of race or creed in his efforts to rescue his fellow-creatures from the grasp of death. Our readers will readily surmise that we refer to THOMAS HOLLOWAY, a name well known in this country and wherever the English language is spoken. The popularity which his marvellous remedies have attained in all parts of Europe and America, is without a parallel in the annals of medicine. Here, in the United States, they are recognized as indispensable household curatives. All classes resort to Holloway's Pills in those diseases of the stomach, liver, and excretive organs, so prevalent in this climate; and no preparation is so extensively used as a dressing for wounds, bruises, ulcers, leprosy, cancers, tumors, and other external injuries and diseases, as Holloway's Ointment.

If a world-wide reputation, founded on the successful issues of twenty years' warfare with disease, is any compensation for the labors of the physician, Holloway has unquestionably achieved it. The patronage of monarchs, the gratitude of the million, the honors of science, the eulogies of the press—all are his. If he possessed the power of the prince in the fairy tale, of traversing the earth invisible, there are few portions of it where he would find himself a stranger. He would meet with his remedies among the aborigines of America, the luxurious races of Asia, the blacks of Africa. Not only are they standard medicaments of civilization in its old domains, but they seem to be the companions of its march toward every point of the compass. It is no easy matter for any product of Europe to penetrate into the interior of China; yet, Holloway's Pills and Ointment are there. Nay, more, they are actually advertised in the heart of that exclusive empire. To deny the intrinsic value of articles that have been recognized as specifics for innumerable disorders in all parts of the globe, would be ridiculous. A community may be deluded, but the whole world cannot be deceived for twenty years in a matter of such vast moment to every human being, as the preservation of health and life.—*Chicago "Journal."*

An Irishman, referring to the sudden death of a relation, was asked if he lived high. "Well I can't say he did," replied Terrence, "but he died high." Like the United States Bank, he was suspended.

"You've destroyed my peace of mind," said a desponding lover to a truant lass "It can't do much harm, John, for 'twas an amazing small piece you had, any-way!" was the quick reply.

I'd have you know, Mrs. Stroker, that my husband was a banister of the law," "A fig for your banister," retorted Mrs. Grundy, turning up her nose, hav'nt I a cousin as is a corridor in the navy."

"Who knows what a day may bring forth," as the man said when he woke up and found himself in the gutter.

The young lady who caught a gentleman's eye has returned it, because it had a wee drop in it.