

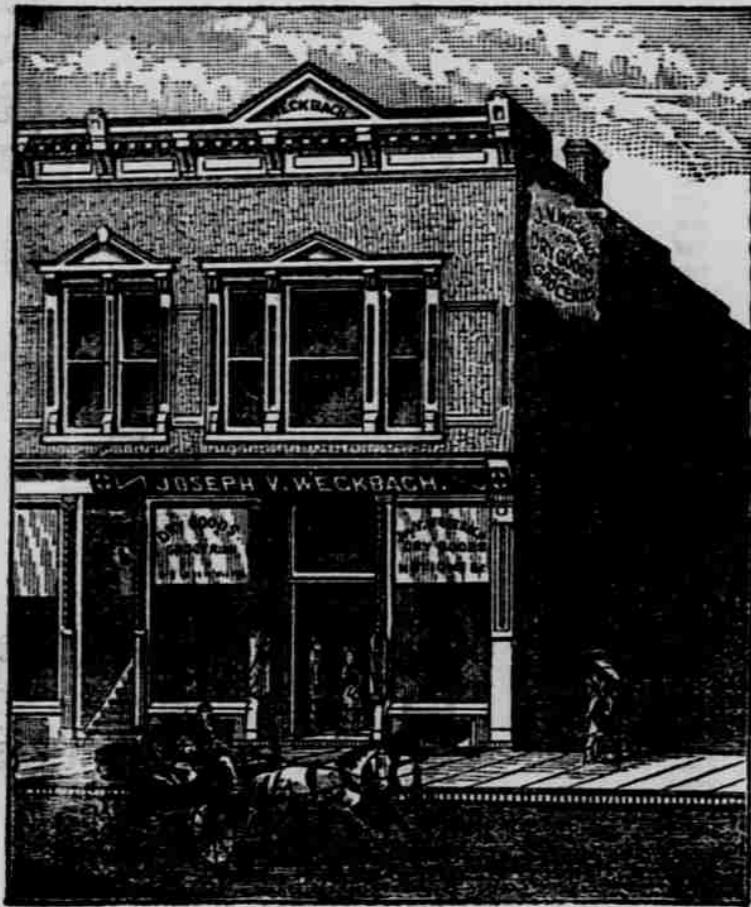
The Plattsburgh Daily Herald.

PLATTSBURGH, NEBRASKA, SATURDAY EVENING, MAY 17, 1884.

NO. 68.

**BUY
WALL PAPER
LABASTINE,
Paints, Oils, &c.,
AT
WILL J. WARRICK'S
DRUG STORE.
JOSEPH V. WECKBACH.**

CHOICE GOODS



LOW PRICES.

TO MY FRIENDS AND PATRONS

I do not care to follow the example of my competitors, by moving my store West, nor am I worried by their doing so. But on the contrary, I have MARKED DOWN all my

DRY GOODS,

Dolmans, Cloaks & Carpets,

In fact, everything in the Dry Goods line, in plain figures, and from now on will sell at

PRIME Eastern PRICES, First Cost.

and no blowing or misrepresentation.

If in want of any Goods in the above lines, or if you need any FRESH GROCERIES. Call and see for yourselves.

JOSEPH V. WECKBACH.

LUMBER.

LUMBER

RICHEY BROS.,

CORNER OF PEARL AND SEVENTH
—DEALERS IN ALL KINDS OF—

Lumber, Sash, Doors, Blinds,
MIXED PAINTS, LIME,
Cement, Plaster, Hair,
BUILDING PAPER
Lowest Rates. Terms Cash

PLATTSBURGH HERALD.

PUBLISHED DAILY AND WEEKLY

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The Plattsburgh Herald Publishing Co.

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Per Week..... \$1.15
Per Month..... .00
Per Year..... 7.00

WEEKLY, by mail,
One copy six months..... \$1.00
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Registered at the Post Office, Plattsburgh, as second class matter.

MISCELLANY.

Waiting.

Learn to wait—life's hardest lesson,
Counseled, perchance, through blinding tears;
While the heart throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition;
Faith not though the way seem long;

There is joy in each condition.

Hearts, though suffering, may grow strong.

Constant sunshine, how'er welcome,
Ne'er would ripen, fruit or flower.

Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul untouched by sorrow,
Aims not at a brighter state;

Joy seeks not a brighter morrow;

Only sad hearts learn to wait.

Human strength and human greatness

Spring not from life's sunny side;

Heroes must be more than driftwood

Floating on a waveless tide.

God's Vengeance.

Saith the Lord : Vengeance is mine;
I will repay : saith the Lord ;
Ours be the anger divine
Lit by the flash of his sword.

How shall his vengeance be done?
How, when his purpose is clear?

Must he come down from his throne?

Hath no instruments here?

Sleep not in imbecile trust.

Waiting for God to begin,

While, growing strong in the dust,

Rests the bruised serpent of sin.

Right and Wrong—both cannot live.

Death-grappled. Which shall we see?

Strike ! Only Justice can give

Safety to all that shall be.

Shame ! to stand paltering thus.

Tricked by the teaching odds ;

Strike ! God is waiting for us !

Strike ! for the vengeance is God's.

INGERSOLL.

His Arguments and His Methods.

IV.

Because there are bad artists one cannot condemn art. Because there are bad poets, one cannot condemn poetry. Because there are bad christians one cannot condemn christianity. There are dividing lines between the false and the seeming, and only the reason which Mr Ingersoll boasts as the basis of his doctrine is necessary to throw the distinction under the light of a calcium. He holds reality responsible for the pretense. He talks of genuineness when he means hypocrisy. It is true that men enter the church as a means of individual advancement. It is true that the church is sometimes cowardly enough to accept the one-tenth as a tithe of that which was not honestly earned. It is true that pretentious piety can hold its own at times against the purity which should overthrow it. It is true that the mantle or the just has covered injustice, and that falsehood has been a noisy parlor of truth. Yet all these do not alloy the pure metal.

They may deceive, but they do not change order and make untrue truth. Those who attempt it are the victim. Those who suffer it are worse if they are willing knaves; they are to be pitied if they are pious dupes. The shams which Mr. Ingersoll talks of in the churches, the wars he talks of in the history of the church, have nothing to do with religion. A church is merely the expression of truth. If it is incomplete the truth is not hurt. It is not less the truth. It is still the expression that is awkward. Because Raphael is copied by a fool is he less Raphael? Because God is travestied by man is he the less God?

The argument will not do. One must deal with realities, and not with their imitation. He must take things as they are represented to be. There has been bigotry in the church. But there has been none in religion. There has been persecution in the church. But there has been none in religion. Persecution is bigotry armed and in action, and bigotry is the bastard of belief, but that which is beyond it—the great living truth—can not be held responsible. It has not the baser sinister. They are separate, and should be so held. The scornful analysis of the scriptures which free thought is to

fond of making cannot be applied in one case and ignored in another. To sustain a system of unbelief there must be a harmony of method. Justice can not charge religion with the wrongdoing of its pretended votaries. It must concede that in their wrong-doing they are doing that which is expressly forbidden, and therefore, no matter what their protestations may be, they are as much the opponents of religion as those who openly avow infidelity. Indeed, they are worse than the latter, for their hypocrisy makes them sneak thieves, stealing a name to which they have no right.

It is not fair to talk of St. Bartholomew's day in the discussion. It is not fair to take up exaggerated traditions of the Inquisition. It is not fair to note the record of blood in the middle ages. It is not fair to cite martyrs and imprisonments. As arguments of the cruelty and short-sightedness of ambition and fanaticism these are all effective. As arguments against religion they have no force. Doctrine has too often been made a scapegoat for conspiracies of State; the church has too often been made a city of refuge for tainted reputations. Yet the Higher Teaching is not chargeable with the effects of the lower teaching. That which has been done in its name by men cannot be laid at its threshold. The quarrels of creeds, the fanaticism of forms, the assertiveness of sects, are all supplementary. They are the finite additions to the infinite.

Getting into the Wrong Pantaloons.

A fashionable tailor in Philadelphia recently informed a newspaper reporter that the ladies of that city were undergoing a revolution in the direction of male attire, and have gone so far as having trousers made for exclusive wear around their homes.

This female yearning to wear the trousers at home is not a new one, 'tis said, and it should be nipped in the bud. A man is willing to humor his wife's little whims in the matter of clothes, but when there is an alarm of fire at midnight, and he jumps out of bed and dresses in four seconds and a half, he is liable to get into the wrong pantaloons, and the chances are that the female bifurcated arrangement has lace or something on them, somewhere or somehow, and fit too frequently across the hip, and otherwise differ from the male article, and the victim doesn't make the horrible discovery until he rushes into the glare of the midnight flames, and 'n' his attention is called to the peculiarity by a friend, and he gets mad and goes home with his heart full of bitterness before the conflagration has reached its sublime maximum, so to speak, and takes the female trousers off with such sudden quickness and reckless impulsiveness, that something rips from Dan to Beersheba, and there is such an air of North Poleness in the house for two or three days subsequently, that he takes his meals down town at a restaurant.

THE HERALD notices in addition to the name of Geo. W. E. Dorsey for congress, the names of old friends Gen Thayer, of Grand Island, and Col. W. Hayes, of Norfolk, either of these gentlemen would make good representatives for the third district. They are both gentlemen of stability, and ability; whether Gen Thayer or Col. Hayes, the Third district would be ably represented.

DURHAM BULL.

Durham's historic. It was neutral ground during the armistice between Sherman and Johnson. Soldiers of both armies filled their pouches with the tobacco sold here, and after the battle marched homeward. Soon orders came from East and North and South, "more of that elegant tobacco." Then, ten men ran an unknown factory. Now, they employ 800 men, use the Durham Bull as the trade-mark of this, the best tobacco in the world. Blackwell's Bull Durham Smoking Tobacco has the largest market in the world.

Why? Simply because it is the best. All dealers have it. Trade-mark of the Bull.

Look out! DURHAM BULL.

If he'd gone for a pack of Blackwell's Bull Durham Smoking Tobacco, as he was told he would, he wouldn't have been captured by the bull.

It's a pack of Blackwell's Bull Durham Smoking Tobacco.

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