Andover Advertiser.
PUBLISHED EVERY THURSDAY,
AT
BARNARD & UNDERHILL.
ANDOVER, ALLEGANY Co., N. Y.
OFFICE FIRST DOOR WEST OF B. C. BRUNDAGE'S OFFICE:
TERMS—$1.50 PER YEAR IN ADVANCE.

ANDOVER ADVERTISER.

VOL. 2, NO. 22.] ANDOVER, ALLEGANY CO., N. Y., THURSDAY, APRIL 28, 1870. [WHOLE NO. 74

THE ANDOVER ADVERTISER
has the Best
JOB OFFICE
IN THE COUNTY.

Job Department.

Having just made some important additions to the material of this Department, we stand ready to do all kinds of Job Work in the neatest style, on short notice. Orders from abroad promptly attended to.

—x—

RATES OF ADVERTISING.

	1w.	2w.	4w.	2m.	3m.	6m.	1y.
1 sq.	$1	[illegible]	[illegible]	$2 [illegible]	[illegible] 75	$5 00	$8 50	$10
2 sq.	1 75	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	16
3 sq.	2 5[illegible]	3 25	[illegible]	[illegible]	12 [illegible]	17 50	[illegible]
¼ col	3 5[illegible]	5 0[illegible]	8 75	12 50	16 00	22 25	31
[illegible]	[illegible]	[illegible]	12 25	15 75	19 [illegible]	27 50	43
½ col	7 00	9 00	[illegible]	[illegible]	25 [illegible]	4[illegible] 00	50
col	10 00	12 50	15 [illegible]	20 00	35 00	50 00	[illegible]

No notice less than $1.
Editorial Notices, 15 cents a line each insertion.
Legal Notices Required by law to be published will be charged at the legal rates.
Business Notices, [illegible] cents a line first insertion; 15 cents a line each subsequent insertion.
Advertisements without directions as to time kept in until ordered out, and charged accordingly.
Obituary Notices, embracing more than the ordinary announcement of death, and Obituary Poetry, ten cents a line.

Business Directory.

Cards of five lines or less will be inserted in this column one year for $5; every subsequent line [illegible]cts.

PHYSICIANS.

W. W. CRANDALL, M. D., Physician and Surgeon. Office on Main st., Andover, N. Y.

DEL. McCLARY, M. D. Office at Residence, corner Main and [illegible] street, Andover.

DR. L. A. SIMONS, Electrician, and Homoeopathic Physician. Office and residence two doors west of the Baptist Church, on Washington street, [illegible], N. Y.

ATTORNEY & COUNSELORS.

Angel & Jones, Attorneys & Counselors at Law, Belmont, N. Y. Wilkes Angel. Geo. S. Jones.

[illegible], Attorney and Counselor at Law, [illegible] store, Brick Block, [illegible], N. Y.

Marcus Scott, Attorney and Counselor at Law, office over Simons, Brick Block, Belmont, N. Y.

HOTELS.

American Hotel,
BELMONT, N. Y.
E & J. S. FOWLER, Proprietors.
Nearest [illegible] to the Courthouse and business [illegible]. Free [illegible] to the Depot for all Passenger trains.

American Hotel.
ANDOVER, N. Y.
B. B. MULLEN, Proprietor.
This old and favorite resort for the traveling public and the citizens of Allegany county, has passed into hands of [illegible], who, having thoroughly renovated and refurnished it, flatters himself of being able to make his guests comfortable. B. B. MULLEN.

Union Hotel,
ANGELICA, N. Y.
H. EMMONS, Proprietor.
[illegible]

Exchange Hotel,
ANGELICA, N. Y.
[illegible], Proprietor.
This old and Favorite Resort for the Traveling public [illegible] of Allegany Co., has again [illegible] into the hands of [illegible], who [illegible] experience in the business [illegible] he will [illegible] his guests comfortable and happy [illegible] to see his friends, and the public generally.

National Hotel,
BELMONT, N. Y.
ADAM SHELTS, Proprietor.
This old and favorite resort for the traveling public and the citizens of Allegany county, has again passed into the hands of the subscriber, who, having thoroughly renovated and refurnished it, flatters himself from his long experience in the business, that he will be able to make his guests comfortable and happy. He desires to see his friends and the traveling public generally.
Free carriage to and from all Passenger trains.—Good Stabling, etc. A. SHELTS.

ERIE RAILWAY.

1300 Miles under 860 Miles without One Management. Change of Coaches
BROAD GUAGE—DOUBLE TRACK ROUTE
FOR
Cleveland, Toledo, Detroit, Chicago, Milwaukee, St. Paul, Omaha,
AND ALL POINTS WEST AND NORTH-WEST,
Mansfield, Galion, Urbana, Dayton, Cincinnati, Indianapolis, Louisville, ST. LOUIS,
AND ALL POINTS SOUTH AND SOUTH-WEST

New and Improved Coaches are run through without change to Rochester, Buffalo, Dunkirk, Cleveland and Cincinnati.

On and after Monday, Jan. 31st, 1870, Trains will leave Andover at the following hours, viz.:

GOING WEST.

[illegible] A. M. WAY FREIGHT, Sundays excepted.
1.08 P. M. DUNKIRK MAIL, Sundays excepted, connecting at Carrollton for Gilesville.
6.54 P. M. DUNKIRK ACCOMMODATION, daily, connecting with trains for the West.
11.44 P. M. EMIGRANT TRAIN, Daily, for Salamanca and the West.

GOING EAST.

1.22 P. M. NEW YORK AND BALTIMORE MAIL, Sundays excepted connecting at Elmira for the South.
5.50 P. M. HORNELLSVILLE ACCOMMODATION Daily
7.05 P. M. WAY FREIGHT, Sundays excepted.

A revised and complete "Pocket Time Table" of Passenger Trains on the Erie Railway and connecting Lines, has recently been published, and can be procured on application to the Ticket Agent of the Company.

L. D. RUCKER, Gen'l Sup't. WM. R. BARR, Gen'l Pass. Ag

OYSTERS! OYSTERS

Patrick Cannon

Keeps constantly on hand a fresh supply of

BALTIMORE OYSTERS,

AT

FORTY CENTS PER CAN.

MAMMOTH.

Hardware Establishment

OF

Western New York,

Sheldon Bros.

Hornellsville, N. Y.

—

A large stock of

STOVE

TIN WARE,
CUTLERY,

Leather and Rubber

Belting,

Hand Cider Mills,

Dog Powers, Scales,

And all kinds of

FARMING UTENSILS.

—

Orders from a distance will receive prompt attention

—

Call and examine Stock and Prices

SHELDON BROTHERS.

FURNITURE !!

ALL KINDS OF

Upholstered,
Veneered,
Solid Walnut

—AND—

PLAIN FURNITURE,
LOOKING GLASSES,
of various styles and sizes.

PICTURE FRAMES
PUT UP TO ORDER.

—

FINE

Walnut, Mahogany,

—OR—

PLAIN

COFFINS.

—

UNDERTAKING
Done with the utmost care and promptness

—

SEASONED

PINE LUMBER

Constantly on Hand.

—

ALL KINDS OF

BUILDING MATERIALS
READY FOR USE.

Turning, Planing and Slitting
DONE TO ORDER.

[illegible] to accommodate all customers in [illegible]

Selling off at Cost.

I will sell for the next 30 days, at cost, a large stock of WINTER DRESS GOODS, consisting in part, of MORENOS, PAREMETTAS, POPLINS, DELAINES, SCOTCH PLAIDS, and ALPACEAS.

Also at Cost,

Woolen Shawls, Heavy Cloths, Ready-Made Clothing, Ladies Claaks and Saques, Hoods, Scarfs, Gloves, Breakfast Shawls Under-Shirts and Drawers, Furs, &c., &c.

Also at cost,

Woolen Blankets, Horse Blankets, Lap Robes, Hats and Caps, &c., &c.

I hope my friends will not be bashful, but call early and often, and secure some of the bargins to be had here, for the next thirty days.

Andover, Feby 17, 1870. J. J. Harman.

Spring Stock

of

WALL PAPER

for 1870,

Received at

VanSickle & Burrows.

ENGLISH PAPER,

three inches wider than American, at

SAME PRICES.

Best Shilling Sugar since the War.

White Drip Syrup, down to One Dollar,

CAPITAL PUNISHMENT.

While legal murders are matters of frequent occurrence in our country, the question of the abrogation of the death penalty is not out of order.—Slavery and polygamy have been appropriately termed "the twin relics of barbarism." The "sum of all villainies" has ceased to exist in our land, and we have reason to hope that Polygamy will soon cease to be. Capital punishment seems to me to be also a relic of a barbarous age, and a progressive public sentiment demands its abolition. A Tribune correspondent, writing on this subject from Berlin, over date of March 5, says;

"Although most jurists and enlightened public men are of the opinion that the punishment of criminals by death is not necessary for the promotion of justice, they acknowledge that the greatest opposition to its abolition comes from the most uneducated class who are accustomed to demand, in revenge for injuries, punishments much out of proportion to the offenses, and who in private life, adopt in practice the same mode for gratifying their angry passions. The frequent infliction of the death penalty has a very injurious effect upon the morality of the people, makes it coarse and blunt, awakens cruelty and a thirst for blood and nourishes the spirit of revenge.—The penalty cannot be qualified and therefore a distinction as regards guilt is impossible. It confines itself less than any other penalty in its effects, to the person of the criminal; for it deprives the family of the condemned forever, of their provider, leaves in them a painful remembrance, and, like a spectre frightens their fellows away Finally, it has the horrible imperfection that through it a human error may never be rectified, and may occasion for all time a judicial murder

Science therefore, in demanding a complete reform of the system of penalties, has no other resource but to require the entire abolition of capital punishment."

It seems singular in this enlightened age, to hear people argue that capital punishment is in accordance with the law of God, as expressed in the Mosaic Code. Concerning the penal code of the Jews, it is here necessary to premise that several of the penal laws are obviously repealed, although the laws themselves are still in force as moral precepts. Our grand desideratum is to know what part of the Mosaic penal code it is proper for us to retain and adopt. The moral obligation of the decalogue is certainly not to be questioned, but how far the penalties annexed to it under the Jewish dispensation, are to be retained is a radical question. Under the Jewish dispensation, seven of commands of the decalogue were punishable with death. The reason why idolatry, blasphemy, sabbath breaking, abuse of parents and adultery, are not by our laws punished with death, is because it is presumed the Divine Authority does not require it, under the gospel dispensation as it certainly did under the law.

The question arises, since the penalties have been abolished in six out of the seven precepts of the decalogue, by what authority is it retained in the seventh, that of murder? The New testament recognises the precepts of the decalogue as forming a body of moral, not of civil law; fully acknowledging its high and perpetual obligation, but regarding its violation as a sin against God, and not as crime punishable by civil tribunals. In this light the gospel system assumes and incorporates with itself every precept of the Mosaic law which is obviously of general and perpetual obligation, but it regards its transgressions of them in the light of sins against God, and not of crimes amenable to society

When the mission of the Messiah was accomplished "the scepter departed from Judah" and the Jewish civil government, whose origin and constitution were divine, passed away to give place to the gospel kingdom, which was to consist "in righteousness, and peace, and joy in the Holy Ghost." The retaliation of injuries in kind was certainly a prominent trait in the law of Moses, and was expressly recognized by Divine Authority, will it then be thought wonderful, and what triumph does it afford the argument for shedding blood, or taking life when it is discovered that it was admitted as early as the time of Noah? From ages of darkness we are surely not to look back to ages of still more palpable gloom for greater light. Though the retaliation of injuries, extending even to the ultimate act of life for life, must have been prevalent in the antediluvian world, it is not probably slain by the nearest kinsman of the murdered man, and this opinion seems confirmed by the fears expressed by Cain. Or perhaps resting on a still looser principle, it was considered that any person, the very next he should meet, had a right to kill the murderer. Death, legalized by the sanction of the law, lowers the estimation of human life and learns men to trifle with it. The practice of taking life is supported by the mighty torrent of opinion, prejudice, passion and example which carries all before it. We have at all times abundant proof how much passion and prejudice has, and how little sound reason and conscience has to do, in the extreme thirst for the blood of a murderer.

During the earlier years of the eighteenth century, by the penal laws of Great Britain, public executions of malefactors were so common that the people of that nation learned to regard them rather as good exhibitions than otherwise, and thousands thronged to the gallows to see some criminal, who by highway robbery or other daring outrage had received sentence of death. The lower masses turned out *en masse*, and a "hanging" was generally considered by them as being vastly superior to a fair. A celebrated British essayist says:

I once heard a day laborer say to his fellows, "Lads, we maun gie over work the morrow for the pla'ctors (play-actors) are comin, and two game birds are to be 'ang'd at the same time. Aye lads but there'll be rare times."

Bets as to whether the criminal would or would not "die game" were not uncommon. A "game bird," a reckless hardened felon, who ascended the gallows with a dashing, swaggering air, was regarded by the populace (brutalized by the frequent occurence of such scenes) as a true hero.

Charles Mackay in writing of days that are gone, sings:

> "They were days when the gallows stood black in the way,
> The larger the town, the more plentiful they;
> When law never dreamed it was good to relent,
> Or thought it less wisdom to kill than prevent;
> When justice herse f, taking law to a guide,
> Was never appeased till a victim had died;
> And the stealer of sheep and the slayer of men,
> Were strung up together—again and again.

In the 'merry days of England, when a man suffered death if he stole enough to pay for the rope, murders were of frequent occurrence. Draco, the severest of the Greeks, flourished about 610 years before Christ. His laws were so sanguinary that Demades declared that 'Draco wrote his laws not with ink, but with blood.' Plutarch tells us that Draco being asked why he made death the penalty for most offences, answered: 'Small ones deserve it, and I can find no greater for the most heinous' He punished every crime with death,—a practice agreeable to the stoic philosophy, which esteemed every crime equally culpable. Solon repealed these laws, and murders and outrages instead of becoming more frequent, were events of rare occurrence in Athens during Solon's administration. The Roman Laws of the Twelve tables, in point of severity were not far from the Mosaic code.

The famous Catharine II. of Russia abolished the death penalty throughout her dominions during her reign, and notwithstanding her failings in essential points, the mildness of her administration, and the prosperity of her empire, comprehending a seventh part of the solid land of the globe, will never cease to be celebrated in history.

Why should our laws evince a cruelty of character, a prodigality of life, inconsistent with the refinement and humanity of the nation? Able writers have proved by actual statistics that capital punishments do not tend to diminish the number of crimes; they have shown from actual observation and comparison that among those nations the most mild in their punishments there are the fewest capital crimes. I believe that there is no necessity of capital punishment on any ground whatever. The very few persons executed for capital crimes amount to no perceptible diminution of the profligate and abandoned. Considered in the light of mere depletion it is like taking a single drop of blood from a feverish body.

If those persons whose crimes are such as to render their liberty dangerous to society were placed in perpetual confinement, and put to a regular and moderate course of labor, they might still render some benefit to society, and enjoy a season for reflection and reformation, which would result in the happiest effects. The public prisons, with little trouble, might embrace this benevolent object, and afford a time and place for many an unhappy wretch to become an amiable and virtuous man. Even though the event of reformation might not be generally esteemed, probable lightened and benevolent, this humane and merciful policy be carried a little further? It may be of infinite importance to some of our fellow men, who are no more worthy of death perhaps than some of the members of the very court which sentences the criminal—or rather the prisoner, whether criminal or not. It will save the public presence from being polluted by the horrid spectacle of legalized slaughter. It will save our children from beholding the horrible scene of one man deliberately laying his hand on another and taking away his life. It will save an innocent family from the agonies and the infamy of seeing the blood of a father shed by the hand of the executioner.

The eloquent and amiable Tully uses on this very topic language worthy of a Christian magistrate. "For what,' says he, 'can be desired, which I would rather accomplish, than that I in my consulate should have taken away the executioner from the forum; the cross from the Campus Martius' But that praise is due to our ancestors.' He says in the same connection, "I forbid the assembly of the Roman people to be polluted by the contagion of an executioner." Not only to the Hebrews, but to many of the ancient nations, the touch of a dead body was held to be polluting. By a peculiar delicacy and force of thought, that pollution is here transferred to the sight, and even to the sight of an executioner. The thought is horrible, and shocking to the moral sense which the God of nature has given us, that one man should, under any circumstances whatever, take the life of another. It will be argued that in our country executions are no longer public, and that consequently the debasing and demoralizing effects of capital punishment are removed, but while such odd mixtures of pathos and profanity as are found in the letter of Nicklas, the murderer of Dr. Mead, are laid before the public, I for one am not willing to accept the gallows as a civilizer. No reform is more essential to the well-being of the American people than the abolition of capital punishment AQUIDNECK.

That Blessed Baby's Shirt.

'We were all preparing,' said Mrs. Jones, 'to go to the wedding. I was going, father was going, the gals were going, and was going to take the baby. But come to dress the baby, couldn't find the baby's shirt! I'd lain a clean one in one of the draws a purpose; I know'd jist where I'd put it—but, come to look for it, 'twas gone.

'For mercy's sake, says I, gals, says I, has any one on ye seen that blessed baby's shirt?

'Of course none on 'em had seed it; and I looked and looked. and looked again. but 'twant nowhere to be found It's the strangest thing in all natur! says I; here I had that shirt in my hand not more'n ten minutes ago, and it's gone nobody can tell where. I never see the beat! Gals says I, do look around, can't ye? But fretting wouldn't find it; so I give up and went to the bureau and fished up another shirt. and put it onto the baby; and at last we was ready for a start.

'Father harnessed up the double team—we drove the old white mare then—and the gals and all was having a good time, going to see Mary Ann married; but somehow I couldn't get over that shirt! 'Twan't the shirt so much, but to have anything spirited away, right from under my face and eyes so, 'twas provoking.

'What are you thinking about mother? says Sophrony, 'what makes ye so sober!' says she.

"I'm pestered to death thinking about that shirt, says I. One of you must a took it, I'm sartin, says I.

'Now ma.' says Sophrony, says she, 'you needn't say that,' says she: and as I'd laid it onto her a good many times, she was beginning to get vexed; and so we had it back and forth all about that baby's shirt, till we got to the wedding.

'Seing company kinder put it out of my mind, and I was getting good natured agin; though I couldn't help saying to myself every few minutes what could a become of that baby's shirt? till at last they stood up to be married and I forgot all about it. Mary Ann was a real modest creeter, and was more'n half frightened to death when she came into the room with Stephen and the minister told them to join hands. She gave her left hand to Stephen.

'Your other hand,' says the minister, says he; and poor Steve, he was so bashful, too, he didn't know what he was about; he thought 'twas his mistake, and that the minister meant [illegible] then both their left hands again till I was all of a fidget, and though they never would get fixed. Mary Ann looked red as a turkey, and to make matters worse, she began to cough to turn it off, I suppose, and call for a drink of water. The minister had just been drinking and the tumbler stood right there, and as I was so nervous, and in such a hurry to see it all over with, I ketched up the tumbler, and ran with it to her; for I thought to goodness she was going to faint. She undertook to drink I don't know how it happened, but the tumbler slipped, and gracious me! if between us both we didn't spill the water all over her collar and sleeve. I was dreadful flustered for it looked as if 'twas my fault; and the fust thing I did was to out with my handkerchief and to give it to Mary Ann. It was nicely done up; she took it and shook it out; the folks had held in pretty well up to that time, but then such a giggle and laugh as there was. I didn't know what had given them such a start, till I looked and see I'd given Mary Ann that baby's shirt.

Here Mrs. Jones who is a very fleshy woman, undulated and shook like a huge jelly, with her mirth; and it was some time before she could proceed with her narrative.

"Why," said she, with tears of laughter running down her cheeks, "I tucked it into my dress pocket for a handkerchief. That came of being absent minded and in a fidget.

"And Mary Ann and Stephen—were they married after all?"

"Dear me, yes!" said Mrs. Jones, and it turned out to be the gayest wedding I ever attended."

"And the baby's shirt, Mrs. Jones?"

"La me!" said Mrs. Jones, "how young folks do ask questions. Everybody agreed I ought to make Mary Ann a present of it—

'Well, Mrs, Jones?"

'Well,' said Mrs. Jones, ''twan't long 'fore she found use for't. And thats the end of my story."

Elder Knapp on Swearing.

Elder Knapp is not averse to having it understood that he may be regarded as a sort of consulting physician for sick souls when the original family doctor finds that his pharmacy has lost its efficacy. In one of his recent raids on the arch enemy of souls he selected, as being especially fit subjects for animadversion, the profane swearers. And this is the way he 'went' for them:

"I will give you, my dear friends, a picture from a scene in hell. The devil is sitting in his private office receiving the souls as they are brought to him from the upper world. In comes an infernal jailor, conducting a soul to everlasting flames. 'Who are you?' asks the devil, as the the culprit was brought to where he was sitting. 'Secretary Benjamin, of the Confederate Cabinet,' was the reply. 'Oh yes, I knew you were coming.' said the devil. as he turned the leaves of the ledger and made an entry of the Secretary's name; I always show consideration to those that showed it to me. I've got to take you in, but I'll try to make you as comfortable as possible.' To the attendant: 'Show Mr. Benjamin to a place as near as you can to a current of air.' The next arrival was a man who had killed his mother in-law: 'He was hung in Cincinnati. 'Take him away,' said the devil, 'but treat him kindly. The chances are two to one that he isn't much to blame. I remember his case His mother-in-law came here three weeks ago. She looked as though she wanted killing. She's over in number 63. Put him there, and set the old woman in front of the furnace No 63 is too cool for her.' Pretty soon another victim arrives. "What has brought you here?" asks the devil 'My case is a hard one,' was the reply. 'I am here just because I swore.'—'Because you swore?' asked the devil, rising angrily from his chair. 'Yes, that is all the sin I ever did' 'All the sin,' re-echoed the devil—'all the sin—Why, you mean, despicable, contemptible, low-lived vagabond,' said the devil, as he brought his fist down on the table, 'there isnt a corner here that's hot enough for you. Of all the sixty thousand preachers that spent their Sundays in blackguarding me not one of them ever accused me of swearing. Blasphemed your Maker, did you? Profaned the holy name of your Savior, that forgave his enemies on the cross, and died to have you saved from here. You did this, did you?' The trembling culprit made no reply. 'Why,' continued the devil, whose voice arose as his wrath intensified,—'why there is no excuse for you' A man by an unlucky blow may kill another one. In pressing temptation a man may steal; he may lie to save [illegible]