

speaking of his contumacious Julian... Alexander Hamilton once said to an intimate friend: "Men give me some credit for genius. All the genius I have lies just in this—when I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort I make is what people are pleased to call the fruits of genius. It is the fruits of labor and thought."

GENIUS AND LABOR.

Mr. Webster once replied to a gentleman who pressed him to speak on a subject of great importance: "The subject interests me deeply, but I have no time. There, sir," pointing to a large pile of letters on the table, "is a lot of unanswered letters, to which I must reply before the close of the session (then three days off); I have not time to master the subject so as to do it justice."

"But, Mr. Webster, a few words from you would do much to awaken public attention to it." "If there be so much weight in my words as you represent, it is because I do not allow myself to speak on any subject till I have imbued my mind with it." Demosthenes was urged to speak on a great and sudden emergency. "I am not prepared," said he, and obstinately refused. The law of labor is equally binding on genius and mediocrity. The mind and body rarely visit this earth of ours so exactly fitted to each other, and so perfectly harmonizing together, as to rise without effort, and command in the affairs of men. It is not in the power of every one to become great. No great approximation, even to that which is easiest attained, can ever be accomplished without the exercise of much thought and vigor of action; and thus is demonstrated the supremacy of that law which gives excellence only when earned, and assigns to labor its unfailing reward.

EVILS OF MENTAL PRECOCITY.

The following paragraph from Dr. W. A. Cornell's late work, entitled, "How to enjoy life," presents a subject which should be well understood by parents and teachers of precocious children: "The premature development of the mind and neglect of the body have long been prominent evils in our educational system. It is often very pleasant to fond parents to see how bright, intelligent, and witty their children are; and they often find great satisfaction in showing to others the brilliancy and mental sprightliness of their precocious darlings. Such parents know not what they are doing. All the praise lavished by such parental folly, and fond aunts, and dotting grand-parents, and almost certain destruction of their children. Their keen flashes and sparkling witticisms are but the indications of an over-stretched mind and a neglected body. Our many systems of education thus destroy many children every year. This neglect of the physical, and stimulating the mental, is the more to be deplored, from the fact that this early precocity is wholly unnecessary, because many of the best educated and useful men the world has ever seen were very dull pupils in early childhood. Andrew Fuller, Sir Walter Scott, and Daniel Webster were very dull scholars when children; and yet who has ever done more in theological discussion than the former? or who in the whole world of intellect than the second? or who at the bar and in the Senate than the latter?"

THE LITTLE ONES.—Do you ever think how much work a child does in a day? How, from sunrise to sunset, the dear little feet patter round—to us, so aimlessly? Climbing up here, kneeling down there, running to another place, but never still. Twisting and turning, rolling, reaching and doubling, as if testing every bone and muscle for future uses. It is very curious to watch it. One who does so may well understand the deep breathing of the rosy little sleeper, as, with one arm tossed over its curly head, it prepares for the next day's gymnastics. Tireless through the day, till that time comes, as the maternal love that so patiently accommodates itself hour after hour to its thousand wants and caprices, real or fancied. A busy creature is a little child. To be looked upon with awe as well as delight, as its clear eyes look trustingly into faces that to God and man have essayed to wear a mask. As it sits down in its little chair to ponder precociously over the white lie you thought it *away* to tell it. As rising and leaning on your knees, it says, thoughtfully, in a tone that should provoke a tear, not a smile—"If I don't believe it." A lovely and yet a fearful thing is that little child.

POOR PASTORS.—Somebody in one of our exchanges suggests the following "way to make a poor pastor": 1. Be very careless and irregular in attending church. Never go except when you can manufacture no good excuse to stay at home. 2. When at church, be either asleep, or staring about. Do not listen to the sermon. 3. When you go home, complain of the sermon as light and chaffy, or dry and uninteresting. 4. Treat your pastor with cold and unwelcome civility, and then complain of him because he does not visit you. 5. Neglect to pray for a blessing upon him and his labors, and then complain of him because the church does not prosper. 6. Be always finding fault with your pastor, and yet regret that he is not more popular with the people. 7. Be very lukewarm and worldly minded, and yet complain of him for want of zeal. 8. Neglect to provide for his necessary wants, and then complain of him because he wants his salary. Do all these things, and you will never fail to have a poor pastor."

Dr. Hewitt, it is said, on being accosted once with very severe epithets by one of his parishioners, made this reply to him: "Sir, the principles of my religion forbid me to return railing for railing, or cursing for cursing, but I will tell you an anecdote. Father Mills, once reading in the pulpit the epistle of Jude, and coming to the verse, 'Michael, when contending with the devil about the body of Moses, durst not bring against him a railing accusation,' paused a moment, lifted up his spectacles to his forehead, and added, 'No wonder he durst not; because in blackguarding the devil would be sure to get the upper hand.' We think, however, the Doctor got the upper hand of his railing parishioner that time."

Such a war, instead of being a curse to a nation, is a blessing, and such a war is ours.

What does nationality imply? Some people who live under its protection inhale it as the air, altogether unconscious of that air being necessary to their civilized existence. They are apt to imagine that it is all to the force of their enlightened principles that they owe a happy and peaceful existence. But how did they acquire that force of principle? Evidently from teaching and daily practice. Where did they receive those teachings? Evidently in the church, in the school, at home. Who protected church, school and home for them? Where did they find scope for the practice of peace? Under the protection of the law—and what is the law? The order of the national life. In the end it is found that they, not less than all other citizens, have drawn from the general capital of that civilization which had grown up under the fostering care of the law and of the national flag.

That national flag, indeed, protects, under its warm folds, all the tender blossoms of civilization against the icy breath of anarchy and barbarism. Because the stars and stripes and the flag and the nation are made a theme for bragging oratory, they are on that account not less the true symbols and guardians of all that we are as men, of all that we have achieved or ever can hope to achieve in the way of civilization.—Address by Dr. Reinhold Solger, delivered in Boston, April 28, 1861.

EMANCIPATION IN RUSSIA.

It is the high privilege of the now living generation to see what so many noble men of past ages have in vain longed and toiled for—the beginning of the total abolition of human bondage. While in the New World the most wicked form of slavery the world has ever seen has been quite unexpectedly shaken to its foundation by the mad schemes of men who intended to make it the cornerstone of a new government and the starting point of a new era of civilization, a march of Europe is fast clearing away the last remnants of a milder kind of involuntary servitude in the Old World. Late advices from St. Petersburg announce that the imperial manifesto of March 17, 1861, which proclaimed the emancipation of twenty-three millions of serfs, to take place within two years, will be followed before the end of the present year by an equally important decree, which will provide for the complete liberation of more than eighteen millions of crown peasants. A few more years will suffice to complete the emancipation of all the peasants of Russia, and thus to increase her free population by more than forty millions of men.

The immense importance of an event which cannot fail to make Russia in the course of time the most powerful nation of Europe, will be best understood if we take a retrospect of the social condition of the Russian peasantry. Before the act of emancipation they were divided into three classes, viz: free peasants, peasants under the special administration of the crown, and serfs, numbering together about forty-seven millions. Only the first little numerous class had the rights of personal freedom. The second class, to which belonged, in 1848, about eighteen and a half millions of peasants of the crown or state, and about one and a half millions of peasants of the domain or imperial family; and the third class, which comprised about twenty-three millions of serfs of the nobility, had no right of owning, buying, selling, or bequeathing any landed or immovable property. Nor did the agriculturists of these classes even hold the ground cultivated by them for life-time or any long period; but the particular community, which in internal affairs possessed a kind of self-government, divided from time to time the ground between the male members, and assessed upon them the taxes which the community, as a corporation, had to pay to the state or to the nobleman. Until the reign of Nicholas the masters had even the right of buying and selling the serfs; but this was prohibited by an ukase of Nicholas, and henceforth only the landed estate, inclusive of the serfs, could be transferred to other proprietors.

The wretched condition of the serfs became still more hopeless by the utter ignorance in which their masters, the state, and the nobles, designedly kept them. Generation after generation passed away without one in a million having had a chance to learn how to read and write. Alexander I., the first Emperor who showed real sympathy with the degradation of so many millions of Russians, gave to the children of the serfs access to all the literary institutions except the academies of nobles; but Nicholas, who dreaded science and literature more than any other element of modern civilization, repealed all these laws. Bribed flatterers, not only in Russia, but also in France and Germany, pointed to the ministry of popular enlightenment as a proof that the Russian Government was sincerely desirous to promote education and knowledge among all the classes of the people. But an examination of the educational statistics of this period leads to a quite different result. While Poland in 1850 had 1,220 primary schools, with 62,700 pupils, in a total population of four and a half millions, all Russia with Siberia had only 1,500 schools, with 70,000 children. Of these numbers, 431 schools and 27,000 pupils belonged to the towns, leaving for the more than 1,100 schools and 43,000 pupils.

It can, therefore, not be surprising that so few serfs and crown peasants ever succeeded to work their way up to the condition of freemen. Fortunately for the cause of the serfs, and for the cause of humanity, the interests of the crown and those of the nobility were directly antagonistic. While the great mass of the people groated under a social despotism without parallel in Europe, the power of the Emperor was more limited by the nobility than that of absolute monarchs. Many of the noblemen were semi-independent princes rather than subjects of the crown. In 1857 there were more than twenty-five hundred noblemen who owned more than one thousand serfs each, and about fifteen hundred owning upward of two thousand each. It was obviously in the interest of the crown to weaken the relation between nobleman and serf, and to extend over the latter the direct influence of the Government. Every measure of this kind would not only diminish the power of the nobles and increase that of the Emperor, but it would also develop the financial and military strength of the Empire, and consequently increase the influence of Russia abroad.

Even a despot like Nicholas could not be blind to the force of such argument; and while his reign was in almost every respect a reaction from the liberal policy of Alexander I., he issued several ukases for the amelioration of the condition of the peasants. But it was reserved to the statesmanship and humane sentiments of the present Emperor to complete their emancipation. He seems to have made this the grand task of his reign from the moment of his accession to the throne. As early as 1857 an imperial decree was issued, demanding of the nobles the liberation of their serfs within twelve years. During this period the peasants were to remain under the jurisdiction of their masters, and to prepare for purchasing the land they were cultivating. A Central Committee, consisting of members of the imperial family and high functionaries of the state, was appointed at St. Petersburg, for the purpose of carrying through the actual emancipation and of regulating the future condition of the serfs. It is admitted on all hands, that the Emperor showed great firmness and energy in overcoming the opposition which a large portion of the nobility and of the state council made to the execution of the decree. In March, 1861, an imperial manifesto was issued and read in all the churches of the Empire, announcing that the Central Committee of Emancipation had finished its labors, and officially proclaiming the abolition of serfdom. Only two more years are allowed for carrying into effect the resolutions of the Committee of Emancipation. After that every serf will be free, and possess the right of acquiring, owning, and selling property of any kind.

and our lives seldom run in parallel lines. One may be on the mount of transfiguration, the other in the wilderness of temptation. Or, it may be that our prayers are cold and lifeless, and we receive not because we ask not aright those blessings which we need.

It must ever be thus in some degree; we are not permitted to build a tabernacle on the holy mount and there remain in intimate communion with God and glorified spirits; we must descend again into the world—that faithless, wicked world, where we have so much to contend with, and where we catch not a single glimpse of the bright, overshadowing cloud, whence so short a time before proceeded the heavenly voice. Not till we cast aside these frail, sinful bodies, will our lives keep pace with our sanctified desires. The Christian life is indeed a warfare, and if we come off conquerors, "thanks be to God, which giveth us the victory, through our Lord Jesus Christ," for verily of ourselves we can do nothing.—Advocate and Guardian.

ARISE. BY MRS. SARAH FLOWER ADAMS. Arise, My soul, arise! Sing with thy latest breath, Christ's conquest over death. Arise, My soul, arise! Sing it unto the skies, O glory over the earth and under; Sing 'mongst the myriad graves Of kings or slaves, Let the song pierce their urns asunder.

ENLARGING THEIR SPHERE. Women, mothers even, talk of enlarging their sphere. And how, we ask, by any possibility, can it be enlarged? They may step out of it into another; but when it embraces the noblest influences of a world, how can it be extended? Has not the mother her hand upon the very springs of being? Has she not the opportunity of moulding every living soul on this broad earth to her own taste and fashion? Take, now, man's acknowledged public superiority, and woman's imperceptible but universal influence, and which, O proud, aspiring, discontented woman, would you choose for extent or perpetuity? What true woman will not exult in her position? Though hampered, and driven, and cramped by ten thousand whirling, crushing, opposing circumstances, would she exchange her post with any man? Name the pre-eminent for intellect, learning, fame, and heroism, and he is but one, and can do but the work of one. But let a mother—electrified with the same aspirations after true greatness, and laying her hand upon the heads of four, six, or eight children—impart the godlike influence to them, and send them forth into the world, and she has, by so many, multiplied her greatness. If she may not send forth men, let her train her daughters, who, in their turn, shall transmit the inextinguishable fire of heaven, and she has done more to bless and purify the world than any single individual can possibly accomplish. Talk not of an enlarged and noble sphere. It is large and noble enough already. It overwhelms one who thinks of it at all with its inconceivable, unutterable vastness. Let us quietly, humbly, hopefully fall back into our retired, unobtrusive place, and patiently labor on, as the coral insects toil to build up the beautiful reefs of the Pacific. By and by, and when we have built will rise before the universe an imposing view; and while angels and men admire, and our Father graciously commends, we will fall and cry, "Not unto us, not unto us, but unto thy name be the glory."—Mrs. Stowe.

SINGULAR SUPERSTITION.

We take the following passage from a Dutch newspaper published in Batavia: A very curious superstition agitates at present in an alarming manner the native population, and we have been requested by several parties to direct public attention to it. It is required for the erection of any important buildings or works to offer as a sacrifice a number of human heads or eyes, and in order to obtain these the *Tjoelick*, or collectors of the objects of sacrifice, rove at night about the huts, ensnaring children, and sometimes even full-grown persons. It is said that they are, at the present time, occupying in this inhuman pursuit, as being either to the erection of a new bridge, or of the gasworks, an extensive sacrifice is required: some authorities, of three small barrels full of human eyes; according to others, of three hundred human heads. The proprietor of the works is, of course, the party who gives the order; but, according to the most generally received opinion, it is government itself that requires the sacrifice. These discreditable stories spread such terror among the population that no one can venture out at night; mothers watch their children with trembling anxiety, and each tongue is busy with fearful tales. We know not whether religious fanatics, with more or less dangerous intentions, have given rise to these stories; or, whether, in reality, some outcasts are fond of capable of such enormities. The police recently laid hold of several parties who were under suspicion, but who, after inquiry, were set at liberty. True it certainly is, that robbers take advantage of the general fear, and by shouting *Tjoelick*, *Tjoelick* drive the inhabitants from their buildings, which they then enter and pillage. Some suppose that the whole affair is originated by some evil-disposed persons who are opposed to the lighting of the town by gas, either out of superstitious fear of its mysterious novelty, or because the opportunities for nightly robberies will then diminish. We earnestly hope that the police may succeed in the important and difficult task of ascertaining the true grounds of this dangerous superstition, and in increasing the confidence of the people towards the government.

HOW WORDS ARE ABUSED.

A cotemporary complains that some of the noblest words in the English tongue are daily prostituted to ignoble uses, and says that "the constant application of great words to small things is gradually undermining the native strength of the language, inasmuch that, in order to make an impressive statement, it is necessary to pile a Pegasus of adverbs on an Ossa of adjectives." The complaint is certainly well founded; but whether the nuisance can be materially abated by any force or frequency of rebuke, is questionable. The evil is widely spread, but it may be seen in its most malignant type among half-educated people and young ladies. The latter class are especially addicted to adjectives of the strong kind; and even these are generally too weak for their use until they have been "raised to the third power" (as a mathematician would say) by being put in the superlative degree. In the intense vocabulary of these excitable damsels, a simply pleasurable thing is "charming," and a disagreeable one "shocking." Whatever is fine is "splendid" at the very least; and nothing that is deemed in bad taste is ever otherwise than "horrid," "awful," and "abominable." In this same hyperbolic strain they speak of a pretty bonnet as "delicious," and describe an agreeable gentleman as "fascinating." But it is not the adjectives alone that suffer; the verbs are tortured along that suffer by their adjuncts. The most common things are "dotted on" and "adored," or "abominated" and "detested"; while "love" is lavished alike on objects of taste, appetite, and affection. The same person assures you that she "loves" her mother, her lap-dog, and raw oysters!

The Recorder, as the Organ of the Seventh-day Baptist Denomination, is devoted to the exposition and vindication of the views and movements of that denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the ignorant, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. The Terms of Subscription for the Recorder are: Two Dollars per year, payable in advance. Subscribers paid within the year, will be liable to an additional charge of fifty cents. Subscribers wishing to discontinue their papers, must pay all arrears and discontinue them to that effect. Payments received by the publisher to that effect, will be so indicated in the time to which they reach. Advertisements of a character not inconsistent with the objects of the paper, will be inserted at the rate of five cents per line for the first insertion, and three cents for each subsequent insertion. Legal advertisements, at the rates fixed by law. A fair discount will be made to those advertising largely or by the year. Communications, orders, and remittances, should be directed to the Publishing Agent, E. G. CHAMPLIN, Westerly, R. I. Any one wishing to see the Editor and Publishing Agent, may find him, during ordinary business hours, in the counting-room of Potter & Champlin.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions. 2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all bills are paid. 3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and ordered their papers removed to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible. 4. The law declares that any person to whom a periodical is sent, is responsible for its payment, if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office or person to whom the paper is sent, but to notify the publisher that he does not wish it.

KANSAS EMIGRANT SONG.

The following lines were written during the first emigrations to Kansas, when freedom and slavery were contending for the dominion within her borders; but they may not be inappropriate at the present time, when the Homestead Bill has turned attention to Kansas once more. We're a band of sturdy emigrants, We are marching boldly forth— To carry to the far off West, The freedom of the North. With hardy forms, and willing hands, And brave, true hearts, we come, To rear upon the prairies green, For our loved ones a home.

We leave the homestead old and grey, Among the orchard borders, Where many pleasant memories cling, Of childhood's sunny hours. We leave the tried and valued friends, Who have been to us most dear, And o'er our parting hath been shed Many a bitter tear. But ho! for the West! the far-off West! Speed on the emigrant train! We'll make the orchards bloom once more, We'll build our homes again. Away! away! we are hopeful men— We look not longing back, To the bright green fields, and quiet homes, We pass on our westward track.

On! on! o'er the Alleghany peaks, And the plains, we speed away; O'er the rolling ruins broad and deep— We pause not by the way. We go where the dewy prairies bloom, Neath the sunset sky's clear light, Where the wandering Indian's camp fires Thro' the dusky shades of night gleam. We go in those lonely wilds to rear A temple to our God— We'll pray for his blessing on our homes, As we plow the verdant sod. We shall not pine for kindly smiles, Nor loving looks and tones, For we bear the treasures of our hearts— Our wives and little ones.

O, we are a band of dauntless men— We tillers of the soil; We are sons of freedom, bold and brave— We are not ashamed of toil. The blacksmith's stroke shall merrily ring Thro' those lonely solitudes, And the woodman's gleaming axe resound From the grand old western woods. And the burden of each cheerful song, That greets the ear shall be, "We are freedom's children, and our homes Forever shall be free!" Then ho! for the West! the far-off West! Speed on the emigrant train! In that distant land we'll take our rest, When we build our homes again! LA PRAIRIE CENTER, Ill.

WAR AND ITS BLESSINGS.

Peace is life. War is death. It is wicked to destroy life, beneficent to preserve it. Hence the horror of war in a right-minded people. But, "It is not all of life to live, Nor all of death to die." There is something higher than life; something deadlier than death; if by life and death we mean the mere animal and material existence. And that is the point at issue between ourselves and the peace societies. They want to persuade themselves that there is nothing higher for human beings, nothing to be held more sacred, than a man's animal existence; while I am firmly, deeply and solemnly convinced, that the mere animal and material existence of a human being must give way in case of conflict, before the demands of his intellectual and moral nature, which is all that makes him a man and distinguishes him from the beast. If, then, the beast of the field is rightfully my servant and instrument even unto death, I say so is my animal man the servant of my intellectual and moral man, even unto death. But, again, the individual's intellectual and moral life is bound up with that of the society in which he lives; with the life of his nation. Humanity is not possible beyond the pale of society; nor is society possible without the protection of nationality. Hence, if the national existence is put in jeopardy, the material existence of the individual counts as nothing in its defense. The material existence of its enemies counts as less than nothing—as matter to be removed and destroyed. To sacrifice your own life in such a cause is glory; to destroy the life of the nation's enemy is duty. A war undertaken to vindicate a nation's integrity and moral existence is a just war, and a sacred war, and such a war is ours.





