

The Sabbath Recorder.

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GEORGE B. UTTER, EDITOR.

A PROCLAMATION.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

In conformity with a recent custom, that may now be regarded as established by national consent and approval, I, Andrew Johnson, President of the United States, do hereby recommend to my fellow-citizens that TWENTY-EIGHTH DAY OF NOVEMBER NEXT, to be set apart and observed, throughout the Republic, as a day of National Thanksgiving and Praise to the Almighty Ruler of nations, with whom are dominion and fear, and who make peace in His holy places.

Resting and refraining from secular labor on that day, let us reverentially and devoutly give thanks to our Heavenly Father for the mercies and blessings with which He has crowned the new closing year. Especially let us remember that He has covered our land throughout all extent with His kindly and very abundant harvests; that He has caused industry to prosper, not only in our fields, but also in our manufactures; that He has multiplied our ships upon our lakes and rivers, and upon the high seas, and, at the same time, to extend our frontiers so far into the interior, and places of the continent as to guarantee speedy overland intercourse between the two oceans.

He has inclined our hearts to turn away from domestic contentions and occasions consequent upon a distracting and desolating civil war, and to seek more and more in the sweet ways of loyalty, concession, and charity.

He has blessed the peaceful efforts with which we have established new and important commercial treaties with foreign nations, while we have, at the same time, strengthened our national defenses, and great enlarged our noblest tribute of national praise and thanksgiving, which is so justly due to Almighty God, let us not fail to implore Him that the same divine protection and care which he has bestowed so undeservedly and yet so constantly enjoyed, may be continued to our country and our people through all the generations forever.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, the 26th day of October, in the year of our Lord One Thousand Eight Hundred and Sixty-seven, and of the Independence of the United States the Nineteenth.

ANDREW JOHNSON, President of the United States.

WILLIAM H. SEWARD, Secretary of State.

THE SUNDAY CAR QUESTION.

Judge Read's decision concerning the Sunday cars, and his reasons therefor, given in the editorial columns of last week's RECORDER, are worthy of comment, not only on account of their merits, but also from the fact that they expose the untenableness of the position of those who are trying to enforce the observance of Sunday as a Christian or Bible institution, and also on account of the fallacy of some of his own arguments.

"Sunday," he says, "is a day for worship and rest, as regulated by the civil authority;" which is equivalent to saying, that there is no higher authority for its observance. That he is correct in this, the scriptures and church history abundantly prove. If so, then such civil enactments have no right to exist. Human governments are for the protection of their subjects in the enjoyment of their religious rights and privileges, but not to prescribe or enforce religious dogmas. To compel men to pay homage, or not, to any religious institution or dogma, is to encroach upon the domain of the Almighty, and presume to decide, in His stead, how, and how far, men must or must not conform to His requirements, which is the essence of Popery.

Again he says, "The fourth commandment was a positive statute, fixing the seventh day of the week as a day of rest, and of course the first day cannot be the Sabbath day of the Decalogue." His position here in regard to the relation of the fourth commandment to the seventh day or first day, is incontrovertible. That commandment cannot be made to apply to any but the seventh day of the week without making it utter one of the most glaring of falsehoods. It is contended, that it now applies to the first day, the same as it once did to the seventh. If this be so, then the first day belongs in that commandment where the seventh day used to. Let us put it in there, and see how it will read: "Remember the sabbath (rest) day, to keep it holy. Six days shall thou labor, and do all thy work; but the first day is sabbath (or rest) day of the Lord thy God; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the first day; wherefore the Lord blessed the sabbath (rest) day, and hallowed it." This makes God say, that he rested on the first day of the creation week; while he has told us, that he worked on that day, and rested on the seventh. Again, it makes him say that he sanctified the first day, and hallowed it, because he rested on it; while he declares that he sanctified the seventh day, because he had rested on it. How can any one, who has the least reverence for him, have the audacity to claim that he has thus contradicted and falsified himself? Yet this charge is preferred against him every time the fourth commandment is quoted to enforce the observance of any other day of the week than the seventh, and every time any other day is observed as a weekly Sabbath.

Again he says, "Sunday rests on no divine command of any kind." This statement is also incontrovertible. No shadow of authority can be produced from the Bible to enforce its observance as a sabbath or rest day; and therefore it is no sin to violate it. For "where there is no law, there is no transgression." It is a day of rest, and for the same reason, there is no transgression in keeping it. Obeying it is impossible where there is no law to "obey." But the fourth commandment requires us to do what he has commanded; for when you fall short, you acknowledge your own weakness. But when you

a command without doing the thing commanded? Substituting something else in the place of what is required, has no shade of obedience in it, but rather of presumption, and contempt of the authority involved.

True Christianity has no institutions that are not Divine; for an institution must originate in the authority of God, to be a Christian institution. If it is set up by any other authority it is anti-Christian. And Sunday is clearly one of this kind. Hence, instead of its being "the Christian Sabbath," it is the Anti-Christian Sabbath, having originated in authority that exalts itself against Christ, as all authority does which attempts to set up or enforce institutions for his kingdom, or in the place of those he has established. Every such attempt is assuming that God has left his Government defective, for uninspired men to complete and patch up, as though he either did not know what was needed, or had not sufficient interest in it to supply what was needed. Will man presume to be wiser and more benevolent than God? Every such act is assuming it. "In vain do ye worship me, teaching for doctrine the commandments of men." This is declaring that he will accept of no such homage or worship.

The Judge next proceeds to back up his arguments by quotations from the reformers—Luther, Calvin, and many modern divines. But as these quotations have not come to hand, I can only give the following: "Calvin even encouraged the burghers of Geneva, by his own presence and example, at their public recreations, as bowling and shooting upon the Lord's day, after their devotions at church were ended." In the absence of further quotations by him, I will fill out the picture with a few quotations from my note-book:

Neander says, "Opposition to the Jews early introduced the festival of Sunday." It was not love, or respect for Christ, or truth, which led them to introduce it, but an unchristian spirit.

Luther says, "There is no necessity for keeping it (Sunday). . . . But if any where, any one sets up its observance upon a Jewish foundation, (i. e., upon the authority of the law given by Moses, the fourth commandment,) I direct you to work on it, ride on it, dance on it, feast on it, do anything that shall reprove this encroachment on the Christian spirit and liberty." (Michelet's Life of Luther, book 4, ch 2, and Coleridge's Table Talk, May 19, 1834.)

Calvin says, "The Lord's day is not observed by us as a Sabbath, upon the authority of the fourth commandment, . . . but we only use it as a remedy necessary to the preservation of order in the church." This shows that the spirit and sentiments of popery still adhered very strongly to the reformer—that he thought the church had a right to modify or patch up the government of Christ to suit their own fancy.

Melancthon, in the Augsburg Confession, speaks of festivals which, he says, "may be well to observe," but the neglect of which is "not sinful; such as the Lord's day, the passover, pentecost, and other similar feasts and rites. For those who judge that by authority of the church the observance of the Lord's day has been substituted for that of the Sabbath, greatly err."

Zwingle says, "It is lawful on the Lord's day, after divine service, for any man to follow and pursue his ordinary labors, as commonly we do in the time of harvest."

Henry Bullinger says, "The churches set apart this day by their own authority, and of their own accord they made choice thereof, it being no where to be found that it was commanded." (Comments on Rev. 1: 10.)

Wm. Tyndale says, "We be lords over (the first day festival), and may change it to Monday, or any other day, as we see need, or we may make two (such) festivals every week, if it were expedient." (Tyndale's Works, book 1, ch. 25.)

Martin Bucer, in his comments on the Apocalypse, says, "To hold that working on the Lord's day is in itself sinful, is a superstition, an apostasy from Christ."

Bishop Hooper, who was burned at Smithfield by Queen Mary, says, "We are under no more obligation to observe Sunday, than Friday, or any other day." (Treatise on the Decalogue, p. 103.)

Dr. Scott, author of Scott's Bible, says, "All human appointments are evidently a violation of the spirit and intent of the second commandment, when at all relied on as acceptable with God. They substitute something else in the place of the appointment of God, and it tends to the usurpation of authority over men's consciences." (See his Commentary on the second commandment.) He thus claims that bowing to human appointments in religion is idolatry, as it exalts another power in the place of the Divine.

do what he has not commanded, and claim this as a part of his religion, you charge him with defectiveness, and alter him, by additions of your own, to make his government more perfect." This would be religious forgery. The Corinthians ate and drank damnation to themselves, because they did in the Lord's name, and as his institution, what he had not authorized. And such presumption has lost none of its sinfulness since.

More next week. N. W.

A NEW BOOK ON THE SABBATH.

Having seen a notice of the appearance of a work entitled "The Sabbath," by Charles Elliott, Professor of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the North-West, Chicago, Ill., and published by the Presbyterian Board of Publication, Philadelphia, I took the earliest opportunity to become possessed of a copy, and to pass it under examination. It is a 12mo. book of 106 pages. As to arguments and ideas in general, it contains nothing new, and indeed it states the Puritan theory with only moderate ability. The author quotes only from second-rate modern authorities in favor of Sunday, among whom Mr. Gillilan stands quite prominent. The section in which he considers the "change of the Sabbath from the seventh day of the week to the first," opens as follows:

"The morality of the Sabbath does not lie in observing the seventh day in order from creation, or in observing any particular day of the week; but in observing such a seventh day, or such a proportion of time, as God may determine and appoint. Hence the day, for important reasons, may be changed; and a great majority of Christians say that it has been changed from the seventh day of the week to the first." (P. 59.)

Then follows a page and more of Mr. Gillilan's vagaries concerning the "eighth day," from Ezekiel 43: 27. This is followed by the usual half dozen of texts from the New Testament in favor of Sunday. Then comes Pliny's "stated day," and the repetition of Bishop Andrews' "Dominicum servatis," in support of the "stated day" as Sunday—the same which was so fully disposed of by your correspondent J. M. T., in his review of Denison, week before last.

In addition to what was said by J. M. T., I only stop to say, that I have lately found the speech of Bishop Andrews against Trask, in Paggitt's Hierarchy; so that its origin is clearly shown by a cotemporary. Dr. Dwight took it from him. Gurney, and Edwards, and Denison, and Elliott, have each in turn taken it, as though it were reliable. If either of them had ever read the searching examination given to this subject by Sir William Domville, in his work on the Sabbath, entitled "An Examination of the Six Texts," &c., they could not have had the effrontery to produce it again in such a connection. Domville shows that no similar question even is found on record as having been put to any martyr until the opening of the fourth century, when a similar question concerning the "celebrating of the Lord's Supper," is put to Saturninus and his sons; whereas Elliott, Denison, and others, have used it as though it were a truth, and occurred early in the second century. Such wholesale and unauthorized statements may be "taking" with the unsuspecting reader, but they are very unscholarly, and inexcusable in one who assumes to write a book on so grave a subject. A little more of a similar character completes the testimony in favor of the "change."

But the main thing to which I desire to call the attention of the readers of the RECORDER, is the position taken by Mr. Elliott with reference to Sunday legislation. To do this, I will quote at some length what he says on this point. After quoting the reports of the New York Sabbath Committee, relative to the "Excise Law," and commenting on the beneficial results of such legislation, he says, on page 103:

"But it is said all men do not observe the same day as the Sabbath. The Jews, and a few professing Christians, observe Saturday; Mohammedans keep Friday; hence, if the State enjoins the observance of any particular day, it does not respect the rights of conscience; and if it visit with penalty the infraction of its ordinance, it violates these rights."

"The objection, if admitted, would lead to this absurd conclusion, that the State must not legislate with reference to any moral or religious institution, concerning the moral and religious character of which men differ in opinion! Some consider polygamy to be right; must the State, then, decline to legislate concerning marriage? The Thugs of India believe murder to be right; should any of them emigrate to our shores, ought our government, out of respect to their opinion, to repeal the law against murder? The Hindoo mother considers it a religious act to cast her child into the Ganges; should a Christian government frame laws in accordance with her perverted religious sentiment, and suffer infanticide to go unpunished?"

"We are a Christian nation, and our legislation should be in harmony with the principles of Christianity. These principles, so far as they relate directly to legislation, are contained in the Decalogue, every law of which

is of binding authority, and cannot be set aside. "But does not the Fourth Commandment of the Decalogue enjoin the observance of the Seventh-day as a Sabbath—the very day observed as such by the Jews and some Christians?" It does. But nearly all Christians believe, for sufficient reasons, that the Sabbath, after the resurrection of Christ, was changed from the seventh day of the week to the first; and that this change is to continue until the end of the world. Those who keep the seventh day do not violate any positive command, but they do not conform to the example of the apostles and of the primitive church. That example nearly all Christians consider binding; hence they feel it to be a duty to abstain from all secular employments on the first day of the week, and to spend it as a day of holy rest. Consequently, they are excluded from all public works and service that require a violation of the Christian Sabbath, and denied an equality of rights with Jews and infidels. Should such a thing exist in a Christian land?

"But it may be asked, would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath, and ignoring the Jewish?" The answer is, We are not a Jewish, but a Christian nation; therefore, our legislation must be conformable to the institutions and spirit of Christianity. This is absolutely necessary, from the nature of the case. A Christian nation can not, without the greatest wrong to itself, ignore Christianity, or place it on a level with Judaism, Mohammedanism, or infidelity. Christianity is the salt of the earth—the great, conservative principle of all that is good and holy in the world; and the Sabbath is the great co-servator of Christianity.

"Let us, then, preserve the Sabbath. Our highest interests require it. Our duty to ourselves as a Christian people, and to the many foreigners who seek a home among us, demands it. Unless we are faithful in maintaining the institutions of Christianity, our glory will depart; for the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted." Is: 60: 12.

The illogicalness of the above attempt at argument is plainly apparent, and open to severe criticism. The unkind and undeserved obloquy cast upon the Sabbath, and upon those who observe it, by the invalid comparisons used, is worthy of cutting rebuke. But I choose to pass them by, and note briefly the general spirit of the position.

It is nothing less than the oppressor's motto, "Might makes right." A majority think that the Sabbath is no longer the seventh day of the week, but the first; hence, all who do not thus think must be made, by force of law, to bow or break. Polygamy should be suppressed by law; hence, Sabbath-keeping should yield by force of law to Sunday observance; not, indeed, because Sabbath-keepers violate any "positive command," but they do not conform to the ancient and present practice of the majority! "This is a Christian nation," is the answer, when the conscientious heart, unwilling to betray the truth, asks the poor privilege of being allowed to continue in its fealty to God and His Word, and Christianity is the will of the majority.

I have been expecting such expressions, and expect them still more and more intensified. But yet I acknowledge I can scarcely believe my senses. It is like the sudden thrusting of an unsightly picture before the gaze; it startles more than we expect. Such words, in the heat of debate, or of pulpit or rostrum effort, were not surprising. But that a man of high standing in a leading "evangelical denomination," in America, in Chicago, in 1867, should boldly write a book containing the above words, and that the representative "Board" of that people should publish, and thus sanction it, seems too much to believe. What say the Presbyterian papers? Tell us, you that edit these sheets, do you accept this? Is it your platform?

After all, I am very glad that Mr. Elliott has said what he has. I like to know what men think—where they stand. I like this the more, because I see in it the fuller agitation of this question. Welcome anything that will awaken the American Church to an investigation of the Sabbath question, and lead them finally to see the great truth, that all Sunday-keeping is, in essence and effect, Sabbath-breaking; that will teach the Church, that the no-Sabbathism she now attempts to shake off is a serpent which her own bosom has warmed.

A. H. L. Nov. 20, 1867.

QUARTERLY MEETING.

The Quarterly Meeting of the churches of DeRuyter, Scott, Cuyler, Lincklaen, Otselic, and Preston, will be held with the church of Lincklaen, commencing on Sixth-day before the first Sabbath in December, at 2 o'clock P. M. Come, brethren and sisters, up to this solemn feast. Come with devout hearts, and let us worship before the Lord, and let us exalt his name together."

The last Quarterly Meeting of these churches was held in September, with the church at Preston, and was one of unusual interest, and the Spirit of God was manifest in the preaching of the Word, and in the seasons of conference. The celebration of the Lord's Supper on that occasion was truly the communion and fellowship of the saints. On the First-day morning, after the business

meeting, the Preston church held a business meeting, in which the door of the church was open, and invitation given to any of the former members, who had some time since withdrawn, by asking them sabbath letters of standing, to return and take their places in the church, and aid in the building up the cause of Christ. In response to this invitation, some of the brethren presented their requests, and were, by vote of the brethren and sisters, received, much to their mutual comfort and renewed fellowship. It is believed that the forward movement of the church, to which and in which the Quarterly Meeting encouraged them, has been the beginning of better days. An interesting season of revival and reformation is now in progress there.

B. G. STELLMAN, Secretary. DeRUYTER, N. Y., Nov. 14th, 1867.

THE SABBATH CAUSE.

The Executive Board of the American Sabbath Tract Society again appeal to the churches for funds. The plan of the Society now in execution will require at least \$2700 during the present year. The Board feel that they are none too broad, and that indeed a much larger sum could be judiciously expended. Attention is called to the following items of expenditure, for which provision should be made:

1st. Eld. A. H. Lewis should be maintained. Not only the salary necessary for his support, but also a considerable amount for traveling expenses, will be required, as the design is to have him in the lecturing field most of the time.

2d. The extensive circulation of tracts for the last two years has exhausted the supply at the Depository, requiring new editions of nearly all the Society's publications.

3d. One new tract, for distribution on the cars, &c., is now in the printer's hands, and 5,000 copies will be immediately published. Another, a review of Gillilan, which Eld T. B. Brown is writing, should be put in circulation as soon as possible.

4th. Eld J. W. Morton has been invited to enter the service of the Society as lecturer, and there is a probability that he will be at work a part of the year.

5th. Three years ago, the Society invited the production of a "Standard History of the Sabbath," and promised liberal compensation to any author who should prepare one that would be acceptable. Since that time, Eld. A. H. Lewis has been engaged upon such a work, and the Board are informed that it is nearly ready to be submitted for approval. It is hoped that the manuscript will be found acceptable, and that its publication will be reached by the first of January next. The demand on us as a people to put forth such a history, and its power to do good, urge its speedy presentation to the world.

About \$2,000 should be collected by the first of January, to enable the Board to carry out the plans of the Society. Thus it will be seen, that nearly three fourths of the means for the year will be needed before that date. Now, brethren, we ask your hearty support, by your prayers and liberal contributions, to advance the great reform to which God has called us. His truth is our defense, and if we would conquer error, we must proclaim it with redoubled energy. Last year, scarcely more than ten cents to each member of the churches were contributed for this cause. This year, at least fifty cents per member should be given. Taking this sum as a basis, you can easily see what would be the share of each church and individual, provided all were equally able. But since some have more wealth than others, it becomes necessary that they give on the Gospel plan," according to their several ability." The funds needed can be raised with the utmost ease, if all work together, and contribute according as God has entrusted to them as his stewards. Let none withhold from Him! It is for the interest of the churches to be their own agent to gather the needed means. We trust they will do it, and thus avert the additional expense of a soliciting agent. We appeal to you with a confidence made strong by the support you have rendered in the past. We feel that your response now will be prompt and adequate. Let the contributions immediately be secured, and remitted before the new year, to C. V. Hubbard, Treasurer, Brookfield, Madison Co., N. Y.

By order of the Board. IEA J. ORDEWAY, Cor. Sec'y. WEST ELMSTON, Nov. 12th, 1867.

STATISTICS OF THE JEWS.—According to recent statistics, the total number of Jews in the world is 7,000,000—5,000,000 of whom reside in Europe. In Russia the Jewish population is 2,900,000; in Austria, 853,000; in Prussia, 284,000; and in Germany, 192,000. At Frankfort-on-the-Main, every eighteenth inhabitant is a Jew, and in the whole of Prussia every seventy-third. There are fewer Jews in Saxony than in any other part of Germany. In Sweden and Norway the proportion of Jews to the rest of the inhabitants is about one to 6,000. It is remarkable that in such countries as France, England, and Belgium, where the Jews are under no disabilities, they

are less numerous than in countries where they have not yet been placed on an equality with the members of other creeds.

DENISON'S REPLY TO TODD—NO. 2.

In his second article, friend Todd, though he has some side talk, really attempts to make but one point. He endeavors to meet my statement, that "the apostles, disciples, and first churches, are found in the habit of holding their stated appointments for public social worship on the first day of the week," by saying that "Luke applied the term Sabbath to the seventh day." No one ever denied that Luke thus speaks. The Jews everywhere kept the seventh day, and called it their Sabbath; and Paul, and Luke, and all Christians, who wished to meet the Jews and address them, met them on their Sabbaths, in their synagogues, just as I have met and addressed Sabbatharians. But is there an instance recorded in the New Testament where a Christian church, or an assembly of Christians only, met on the Jewish Sabbath? Friend Todd finds no such case. The fact is, in holding the sabbatic institution, the first churches, by divine order, dropped the Jewish edition of the Sabbath, for the higher, freer, Christian edition. And friend Todd admits two instances in which the first Christians met for worship on the first day of the week, Acts 20: 7; 1 Cor. 16: 2. So, against no instance of the meeting of a church on the Jewish Sabbath, we have, even by his admission, meetings of the churches in Tross, the church in Corinth, and the churches in Galatia on the first day of the week. This day they called *mia sabbaton*, first day of the week, and *kuriake emera*, Lord's day. They lifted, by divine direction, the sabbatic institution out of the semi-political, provincial, vanishing structure of Judaism, into the higher realm of the Christian dispensation.

P. D. WESTERLY, R. I., Nov. 1867.

HOME NEWS.

A lone Sabbath-keeper, living in Ohio, says in a business letter: "I wish you would call on the churches for more Home News. We don't get half enough." If we knew how to call so that the Home News would come, our correspondent may rest assured that we should call often. Will the pastors and brethren remember the reasonable wish of the lone Sabbath-keeper, and try to gratify it?

A letter from Adams Center, N. Y., Nov. 20th, says: "Bro. Harvey Maxson died this morning, of which I presume you will receive a notice in due time."

A letter dated Adams, N. Y., Nov. 18th, says: "We are having a very unusual drought about here, such as has not occurred in many years, if ever before. Wells and cisterns are mostly exhausted, and some farmers are compelled to drive their stock for miles to get them to water. The ground is frozen several inches in depth, and should winter come upon us in this state of things, there will necessarily be much suffering before the earth will again be supplied with that necessary article." E. D. S.

JOHN R. BUTTS having sold his farm near Milton, Wis., has removed to West Hallock, Ill., and requests his correspondents to address him accordingly.

CONGRESS.

The Fortieth Congress reassembled at Washington, on Thursday, Nov. 21st. As was generally expected, the President's Message and accompanying documents were not presented, being withheld for presentation at the regular time of meeting, on the first Monday in December. Below we give an abstract of proceedings on Thursday.

In the Senate, Senator Sumner obtained the floor immediately after roll-call, and presented a petition for redress, signed by a large number of freedmen in Richmond, complaining that they had been discharged from employment by rebel employers for exercising the right of franchise. Before yielding the floor, he revived the District equal rights bill, which was pocketed by the President at his last session, and attempted to push it through to a final passage; but Davis, of Kentucky, interposed an objection, which carried it over till Monday. Senator Edmunds then offered a joint resolution, declaring it to be the sense of Congress, that the principal and interest of the public debt should be paid in coin, in accordance with the agreement of the bonds, which was referred to the Finance Committee without debate. Several petitions from ex-rebels to be restored to citizenship, and other matters of similar import, were presented; after which, the Senate adjourned until Monday.

In the House of Representatives, immediately after assembling, the privileged question of election cases came up, and out of the impeachment report, which was pending at the adjournment, and occupied the most of the day. The members elected from Tennessee presented themselves for qualification; when the Democrats rose to object, and through their spokesman, James Brooks, of New York, used the arguments, aside from loyalty, advanced by the Republicans in their last session against the admission of the Kentucky members. Mr. Dawes, of

Massachusetts, chairman of the Committee of Elections, replied to Brooks, congratulating him upon his conversion to loyalty. The debate was protracted and exciting, and General Logan, E. B. Washburne, and other Republicans participated, as well as Mr. Chandler, Democrat. The discussion resulted in the admission of all the applicants from Tennessee except Colonel Butler, whose case was referred to the Committee of Elections, in accordance with a precedent at the last session, of inquiring into the loyalty of new members. The California members had been previously sworn in. The New Mexico contested seat next came up, and was referred to the Election Committee. Representative Robinson, of New York (Fenian), then offered a resolution favoring the impeachment of Hon. Charles Francis Adams, our minister to Great Britain, on the charge of having neglected to protect American citizens charged with having incited insurrection in England during their trial for treason against the British flag. Judge Wilson, of Iowa, then got the floor to explain, that the Judiciary Committee would not be ready to report on the impeachment question until Monday. The Hon. John Covode, of Pennsylvania, was, by right, entitled to the floor on the subject, but yielded to Mr. Wilson, and finally resumed it, making the statement, that reports from both a majority and a minority of the Judiciary Committee would be presented on Monday. The Hon. Glenn W. Soudin, of Pennsylvania, was excused from attendance on account of sickness, and the Speaker stated that he would announce the standing committees on Monday; after which, at four o'clock, the House adjourned to meet on Monday.

MISCELLANEOUS ITEMS.

The appearance of Mr. Stevens in his seat in the House occasioned considerable surprise in the galleries, and he was congratulated by many of the members from both sides of the House. When the House was called to order, he was quietly reposing on a sofa in a committee room in the corridor, in the rear of the House, and in reply to offers to assist him to his seat, said: "I can go alone; I am not as dead as some of my newspaper friends have reported me." He remained in his seat for several hours, and did not leave the House until after the most important questions arising during the session had been disposed of, when he was conveyed to his rooms in a close carriage.

The Hon. E. B. Washburne, whose absence from his seat during the last session occasioned much regret, was in his place, and received, with Mr. Stevens, the congratulations of his colleagues. He seemed to be fully restored to health, but is somewhat emaciated, and looks paler than usual.

The following is the District Equal Rights Bill introduced in the Senate by Charles Sumner:

"Be it enacted, &c., That the word 'white,' wherever it occurs in the laws relating to the District of Columbia, or in the charters or ordinances of the city of Washington or Georgetown, and operates as a limitation to the right of any elector of said District, or of either of said cities, to hold any office, or to be selected and to serve as a juror, or to be the same is hereby repealed; and it shall be unlawful for any person or office to enforce or attempt to enforce said limitation after the passage of this act."

A TERRIBLE RAILROAD CASUALTY occurred on the Cincinnati, Hamilton and Dayton Broad Gauge Railroad, Thursday morning, Nov. 21st. The express train due at Cincinnati at six o'clock, was detained at Lockland by a freight train coming from the south, and while the express train was waiting for the freight train to take a side track, another freight train came dashing along, and ran into the rear of the express train, before the man on the lookout could get out his flag to stop it. The concussion upset the stores in the express train, and set it on fire, and four ladies and one gentleman were burnt to death, and a number of other persons were severely injured. Two of the ladies killed were sisters, named Morgan. They had tickets to Detroit and Drewsville. The other woman lived at Detroit, and a man named Jackson was from Boston. Others were badly injured by the shock of the collision.

THE LAST WORDS OF A MURDERER.—Quiller, who was recently hung at Wilkesbarre, Pa., for murder, spoke as follows on the gallows:

"I have only a few words to say to you, my friends—that it is to you against the use of strong drink. You that indulge in it, take warning from this day. Some of you may have come here expecting some confession from me about the trial; but I have no confession to make to men; I have made my confession to God. I am ready to go to my Redeemer. Jesus has applied his blood for me. This is the only crying time; I hope Jesus will go with me through the chilly waters of Jordan. The spirit is willing, but the flesh is weak. I have no animosity against any one, but leave you all in the hands of God. I leave the testimony behind, that I am going home to my father's house."

HARPER'S MAGAZINE, for December begins the 36th volume, and is a number with special attractions. It opens with a profusely illustrated article, "A Pilgrimage in Sunny Lands." Then comes "The Nurseries on Randall's Island," also profusely illustrated. The remaining articles are: Trouville, a new French Paradise; A day's Fighting in Quercy; Mrs. Stanhope's Last Lover; Fish Farming in Western New York; My Brother-in-Law; Darwin and Domestication; Yesterday; Unexpected Blows; The Fog-Bell; Parisian Sketches; Light and Shadow; The Love Romance of Benjamin West; The Impresario; A Bowl of Broth; Sorrow; Some Scottish Stories; Macquarie; Rome; Editor's Easy Chair; Literary Notices; Monthly Record of Current Events; Editor's Drawer.

THE TRIAL OF JEFFERSON DAVIS is at hand, and he has gone to Richmond, according to promise. He left Canada on Tuesday last week, and to avoid attracting attention in New York, went on board the steamship Albatross, lat. sailing for New York on Wednesday night. He was unaccompanied. On his arrival at Richmond, he took a coach and drove to the residence of Judge Edwin P. Ford in 1815. A volume of his poems was published in 1827, and several editions appeared in 1838. His last book was "The Trial of Marco Bozzaris," which is yet un-

Miscellaneous.

REAL ESTATE IN NEW YORK.

"Burleigh" writes from New York to the Boston Recorder, as follows: A life-long friend of John Jacob Astor, said to him just before he died, real estate being then very dull: "Mr. Astor, don't you think you have too much real estate?" "No, sir," said the old man, "if I could begin life again, and know what I know to-day, I would buy every foot of land on the island of New York for twenty-one years. They usually include a clause for three or more renewals at the expiration of successive twenty-one years, at a new valuation. Trinity Church leases all expire this year, and the difference in price over what it was twenty-one years ago is perfectly enormous. I mentioned in one of my letters, that Dr. Cheever's congregation built their church on leased property at the rate of \$1500 a year ground rent. The new valuation brings the ground rent for the next twenty-one years to the sum of \$10,000 a year. Stewart's new marble store on Tenth street and Broadway, which will cover the whole block, Broadway, Bowery, Ninth street, and Tenth, is built on leased ground. It is owned by the corporation of the Sailors' Snug Harbor.

Many years ago, Captain Randall left his farm-house and twenty-four acres of land to form a snug harbor for disabled and aged seamen. The property was then valued at about \$14,000. It includes the lots on which Stewart is now building his store, and stretches away across Broadway to Washington Square. It is among the most valuable of city property. The lots on which Stewart is building were rented twenty-one years ago for \$6,000 a year. The renewal takes place this year. Mr. Stewart bought up the leases and holds the renewal. He pays \$6,000 ground rent to the Sailors' Snug Harbor.

On January next, the new valuation will begin, and from that time for twenty-one years his rent will be increased from \$6,000 to \$50,000 a year! And so real estate goes in the city. The whole of Park Place, near City Hall, is owned by Columbia College, and those immense warehouses in and around pay tribute to the cause of education. The Dutch Church property, running from Ann street to Broadway and down toward the East River, gives the Collegiate Church an income which makes it a millionaire; while Trinity sees its domain stretching below its cathedral on Broadway, above it to Grace, and stretching out east and west like an immense fan, making a pleaser richer and more valuable than the gold mines of the old world or the new.

ADULTERATIONS OF FOOD.

Once a Week contains an article on this subject, which is quite interesting. After showing how tea is adulterated, both here and in China, the author proceeds: Coffee is adulterated with mahogany saw-dust, ground acorns, roasted carrots, dogs' biscuits; and, what is still more repulsive, baked horses' and bullocks' livers. There are men known as liver bakers, who prepare powders from these animal sources, which are sold to give body to the coffee. A few years since chicory was the common ingredient with which coffee is used. It is made so lawful to sophisticate in this manner, and the consequence was, that in many of the samples, Dr. Hassall found that chicory formed the chief ingredient in the article. Now, chicory must be sold separately; but we apprehend that it is often used to adulterate the superior article in the low neighborhoods. There are certain inspectors appointed to examine such matters, but their inspections are few and far between. If a few of these useful officers were to determine to do their duty, like Haroun al Raschid, the poor would receive an immense advantage; for, as it is, they are victimized shamefully.

Milk is too tempting a fluid to hope to escape; the iron-tailed cow is the principal adulterator. Sometimes water is mixed to the extent of fifty per cent. Cream is, indeed, but too often a skim-milk; flour is mixed with the milk to thicken it, and a ball of annatto is swung round in the can to give it a rich color. Butter is adulterated with salt to thirty per cent., and lard is used to mix with it; and the bread we use with it is shamefully falsified. The baker has always been known as a rogue, from the earliest time. He mixes with his flour, when it is dear, alum, white clay, bone-dust, and most largely of all, potatoes, and flour made from damaged wheat. The alum that is required to bring up damaged flour to the required whiteness is very great, sometimes a hundred grains in a four-pound loaf. There is also a stuff made by the buggiest called "hairs," a preparation used to correct the sour taste of the damaged flour. The adulteration of alum is not only fraudulent but, deleterious to the health, inasmuch as it is a violent astringent. Some people use marmalade instead of butter upon their bread; but they will not escape adulation by this arrangement. Marmalade, excepting that which is purchased in the best shops, is falsified to a very large extent; and sometimes a more dire adulteration, in the form of copper, to bring up the color. Copper is largely used again in the manufacture of pickles. That vivid green, which makes the pickles of the pickle merchant look so much more attractive than those made at home, owes its color to copper. "Honey-keepers of old used to throw a half-penny into their pickles, with the same purpose in view. Many of the preserved fruits, which are made in the glass, contain a quantity of copper, which is used in large quantities, usually in the form of a solution of copper in water, prepared by the French. When any of our little ones are seen to be indulgent in such

antiquated pastries, we may guess what is the cause. It seems hard that the most attractive sweets should be subjected to adulterations more deleterious than are to be found in any other articles of food. It must have been a diabolical person who first perpetrated the sin of mixing poisonous pigments with the lozenges and sweets the little ones receive as special treats. What we have to say, however, will be a caution to parents. They never should give their little ones sweets that are colored in imitation of nature. Sometimes we see fruits imitated to do this, tints are employed that are highly injurious. Thus, the reds are done with red-lead, the yellows with chromate of lead. How many a sweet in the shape of an orange have we seen thus colored with death? The green leaves are colored with arsenite of copper, and carrots are represented by chromate of lead and Brunswick green, any one of which is a virulent poison. At the best, it is only vegetable colors are used; indeed, in most of the continent, States it is as lawful to use any of dangerous metallic pigments.

THE TAILOR BIRD.

"What do the birds want with a tailor? they don't wear clothes," said Addie Rea. Her brother Josie was turning over the leaves of a book, and had just exclaimed, "O dear! here's a tailor bird." Josie laughed a merry laugh at his sister's remark. "Let me see," said Addie, and she leaned over her brother's shoulder to get a peep at the wonderful bird. "He doesn't look much like a tailor. I don't see his shears and goose, nor his needle and thimble." "He's a tailor for all that," answered Josie, "and knows how to sew leaves together. He's at work now." "What is he doing?" "Making a nest." "Oh! that's it," said Addie, a new interest coming into her face. "How curious! Tell me all about it, won't you Josie? Does he use a needle and thread?" "He uses thread."

"Where does he get it?" "Out in the fields. There are a great many plants from which you may strip long, tough fibres, or threads; and the tailor bird knows where to get them. When it wants to make a nest, it selects a large leaf, hanging at the end of a slender twig, and pierces a row of holes along each edge, using its bill just as a shoemaker uses his awl." "Why not call it a shoemaker, then? Tailors don't work with awls," said Addie. "It was the fancy of the man who first named it to call it a tailor bird, I suppose," replied Josie, "and I rather think it's the best name, even if it does use an awl; for the bird doesn't make shoes."

ADULTERATIONS OF FOOD.

"Nor clothes, either," returned Addie, laughing. "But no matter. Go on telling how it works." "Well, after it has pierced holes all along both edges of the leaf—it makes a great many of these holes, more than it has any use for sometimes—this feathered tailor of the woods takes the thread it has stripped from a plant, and begins passing it through these holes, drawing the edges of the leaf together, and working away until it has made a sack, just as you see in the picture. Some-times a single leaf is not large enough for the bird, and then it will take two leaves hanging side by side, and sew them together; or cut a leaf from another twig, and fasten it to the one first taken."

"Indeed, but it's a smart little fellow," said Addie. "As smart as it looks," replied Josie. "And what does it do next?" "It gathers soft white down from the fields, and lines this nest which it has made with such singular skill. Here its eggs are laid and his young ones hatched." "Are there any tailor birds in this country?" asked Addie. "I never heard of any," replied her brother. "This bird lives in India, away on the other side of the globe." "I believe all the curious birds and animals are to be found in far-off countries," said Addie. "So the people of India might say, when told about our mocking-bird, that can imitate the song of every other bird; or the raft spider of England, or the oven bird of South America."

HOSPITAL LIFE IN THE ARMY.

"I didn't think of it in that way," returned Addie. "Things seem more curious when we first hear of them than they do afterwards." "Just so. And no matter how wonderful a thing is, the sight of it does not surprise us, if we've always known about it."—Children's Hour.

HOSPITAL LIFE IN THE ARMY.

The men were brought to us just as they had come from picket, or guard, or the march, often covered with mud, and soaked with water, uncombed and unwashed. By dint of "faculty," we collected vessels sufficient to wash them thoroughly; washed them with our first prescription; then combed and refreshed with a clean shirt, and dry warm socks. It is impossible to convey any idea of the effect of these first luxuries. We found by experience, that a large portion of the ailments of soldiers arose from impaired digestion, the consequence of uncooked or improper food. A comfortable, home-like meal, after thorough ablution, had a magical effect, and, in many instances, this simple treatment, twice or thrice repeated, effected a cure—always produced great relief.

GENTLEFOLK OF IRELAND.

A gentleman who has been on a walking tour round Ireland says: "The first remarks I have to make concern the peasantry, the class of whom I saw more than any other in Ireland. Their courtesy and politeness were something surprising. As a pedestrian traveler with an imperfect map, and finding few mile-stones, and no direction posts, I was obliged to make constant inquiries with reference to the route to take. But these were invariably answered with cheerful readiness, and only in two or three instances, arising probably from ill health or some local disturbing cause, did I ever receive what may be termed a short reply. The peasant or farmer would often put himself to some inconvenience to answer one's questions. If riding, he would bring his horse to a standstill, or, driving, would stop the vehicle. A man would allow his team to go on regardless of the trouble of overtaking them, and be surprised at receiving an apology for delaying him. A boy going down-hill with a donkey, cart would slowly and with difficulty bring the animal to before receiving and answering a question. When you entered a peasant's cottage or hut, the soul of its possessor in a short time raised one above the insignificance of his dwelling. In addition, also, the peasant is very superior, his language being pure, simple, and easily understood, and swearing seems scarcely to exist as a perceptible habit. I regret to say that as regards courtesy and politeness, the peasant class seemed superior to many of those I met in the ranks above them. Frequently, on leaving a hotel in the morning, did I reflect that in Ireland Nature must have

made some mistake, and given all the land and property to men and women, but left the gentlemen and gentlemen poor indeed!"

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than I do. He is so old, or so young, or kind of delicate, or not used to roughing it." Even when the poor mangled bodies were brought on stretchers, these brave men would say, "Raise me up higher in the bunk; I can bear it better than he."—The Boys in Blue.

THE LATE MR. THOREAU.

A correspondent who has been visiting Concord, Mass., writes about the author of "Walden" and his eccentricities. He says that in 1845 Mr. Thoreau conceived the idea of living alone in the country, reducing his expenses to the lowest point, and devoting all the time he could spare from his work to the cultivation of his mind, and common talk with nature. Emerson took me to him and asked permission to build on a field of his ground, situated near a pond or lake, about a half mile from Concord. Emerson granted him leave, and he built a shingled and plastered house, the feet wide by fifteen long, with a garret and a closet, a large window in each side, two trap doors, one door at the end, and a brick fire-place opposite. The exact cost of this house was \$28 12 1/2. His living expenses were on the same economical scale, the following being his outgoes for food for eight months: Rice, \$1 73; Indian meal, 90c; pork, 22c; flour, 88c; sugar, 80c; lard, 65c; apples, 25c; dried apples, 22c; sweet potatoes, 10c; one pumpkin, 6c; one water-melon, 2c; salt, 3c. Total, \$8 47. In winter he would sometimes go hunting, though he had doubts as to the morality of that sport. Sometimes he would fish in the lake. His clothing for eight months cost him \$8 40. He cultivated a little patch of land, the produce of which he sold for \$23 14; besides this, he occasionally worked as a surveyor, a business at which he was an adept. He used to say it was only necessary for him to work six or eight weeks in the year in order to meet all his expenses.

ODDS AND ENDS.

Among the pretty things at the Exposition, a correspondent tells us there is a white silk dress, with peacocks' feathers embroidered upon it so admirably, that at first sight almost every one is deceived by the resemblance; there is an apple-green silk dress embroidered with silk and pearls so as to produce the effect of velvet and lace; some splendid guipure de Chantilly over silk; and some specimens of embroidery in colored silk, straw, and other materials, some of it evidently after Japanese models.

There are two things that always pay, even in this not over-remunerative existence. They are working and waiting. Either is more or less in the end, and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting, is fitful in his strivings, and misses results by impatience. He who works steadily, and waits patiently, may have a long journey before him, but at its close he will find its reward.

Dr. O. W. Wight, of Indiana, who has lately figured in the papers for getting a divorce from his wife on account of ill-health, and marrying another woman, while his wife officiated as bridesmaid, comes out with a defence of his action, in which he says that his wife was afflicted with epilepsy to such a degree that she required constant attention, and that he married for the sake of providing her with a nurse, and he is now happily adopting her as their daughter immediately after their marriage. The first wife gave her full consent to this singular proceeding.

Wendell Phillips, the leader of the Radical party, says that Abraham Lincoln had his face heavenward, that Johnson has his face heavenward, and that Grant is a man "of whom the public rejoices and is proud to know that they do not know which way his face points." "The representative man at Washington today is the great American riddle. Out of twenty millions of people who have watched him for six years, there is not one who knows his opinions."

An engagement ring, given in Brooklyn, N. Y., is thus described: "It is made of solid plain gold, in which is set a single diamond, of remarkable brilliancy and great value. The setting is entirely new in design, and the engraving on the inside beautifully executed. The wording of the inscription is novel and beautiful, being as follows: 'From ———, October 20, 1867. Each for the other, and both for God.'"

An excellent turn was made at dinner-table by Judge Hoar, of Massachusetts, too good to be lost. A gentleman remarked that Mr. A., who used to be given to sharp practice, was being to do more or less of it. "Yes," replied the judge, "he has reached the superlative of life—he began by seeking to get on, then he sought to get honor, and now he is trying to get honest."

About the year 1798, Washington Morton, of New York city, youngest brother of Major Morton of the same place, called on the brother of Mrs. Josiah Quincy in Philadelphia, Pa., on one day, on a wager, which he won. He was accompanied by a few friends on horseback. The route he had to take made the distance at least one hundred miles.

A special dispatch tells how, at a recent election for magistrates in Memphis, some poor freedmen were tricked out of their votes by a wagg, who told the negroes who were inquiring where to deposit their ballots, to put them in the letter box on a lamp-post, which a large number did, and departed with great glee.

The formal transfer and delivery of Russian America to the United States government took place Nov. 11th, by Capt. Pestchreff, Acting Commissioner on behalf of the Russian government, and Major Gen. Rousseau, on behalf of the United States.

An ex-major general in our armies, and at present a cotton planter of Georgia, resident in Ohio, writes that while cotton has been worth only 12 1/2 cents per pound, it has cost to raise it 13 to 18 cents; so that, beyond question, cotton growing at present prices is a losing business.

It is understood to be the decision of the Treasury Department, that unless the holders of seven-thirties shall present them for conversion into five-twenty bonds at maturity, the option to make such conversions is lost, and seven-thirties will afterwards be paid in greenbacks.

A plastering match for one hundred to one thousand dollars, is announced at Cincinnati, between four plasterers. Two thousand square yards is the amount to be plastered by each.

All who love peace, and are destined to live with those of less delicacy of feeling than themselves, must learn to take no offense where none is intended. One man asked another why his beard was brown and his hair so very white? "Because," he said, "one's twenty years younger than the other."

the outside of the case the flexibility of the stone is shown.

Koomiss.—Dr. Stahlberg, physician to the factories of Soria, in the Oural, read a paper before the French Academy of Medicine, on the efficacy of koomiss, or fermented mare's milk, in the treatment of pulmonary diseases. Its use is said to lessen the secretion of the mucous membranes, and afford better nourishment. The Kheirgheses prepare the best kinds of this beverage, and administer it with success to those who have a tendency to consumption.

CICERO gives expression to a beautiful thought when he says, "I go from life as from an inn, not as from home."

London prohibits the distribution of handbills, but provides that "this section shall not apply to newspapers."

The regulations relative to the management of the French army, occupy one hundred and fifty large volumes.

An English philosopher declares that a teaspoonful of pulverized charcoal worm in each stocking is a preventative of yellow fever.

The statistics of the corset trade in Boston seem to show that one woman out of every three over the age of sixteen uses them.

Egyptian princesses with large fortunes are marrying with the proviso that their husbands shall have but one wife.

Two thousand four hundred accidents in English factories within six months ending last April—fifty-four deaths.

The slave trade on the east coast of Africa is as fearful now as it has ever been on the west coast.

One of the officers of the Fall River Lodge of Good Templars, rejoices in the name of Carrie Goodrum.

A lady in Washington was divorced on Tuesday morning, and married again at noon.

LOCAL AGENTS FOR THE SABBATH RECORDER.

NEW YORK: Adams—Dr. C. D. Potter. Alfred—Charles D. Langworthy. Alfred Center—M. J. Green, N. Y. Hunt. Brookfield—Richard Stillman. Brooklyn—John W. Burdick. Cayuga—Wm. R. Masson. DeRayter—Barnard G. Stillman. Genesee—E. R. Randall. Hamilton—John Maxson. Independence—John P. Livermore. Leonardville—A. M. West. Orleans—John Maxson. Portville—A. B. Crandall, E. I. Maxson. Poland—Abel Stillman. Rome—John Maxson. Saratoga—John B. Clarke. Scott—Byron L. Barber. South Brookfield—Thomas A. Hall. Verona—Thomas Perry. Watson—D. P. Williams. Westfield—Charles Rowley. West Edmeston—Ephraim Maxson. CONNECTICUT: Mystic Bridge—George Greenman. Waterford—Oliver Kenney. RHODE ISLAND: 1st Hopkinton—Alfred B. Burdick. 2d Hopkinton—S. S. Griswold. Rockville—Chapman Matteson. VERMONT: Marlboro—J. C. Bowen. New Market—Jacob R. Tinsworth. Plainfield—Isaac S. Dunn. Shillshill—Walker B. Gillette. MASSACHUSETTS: Duffield—D. B. Kenyon. Hebron—Geo. W. Stillman. Venango—James R. Irish. VIRGINIA: Lost Creek—John Kennedy. New Milton—J. F. Randolph. OHIO: Jackson Center—Jacob H. Babcock. WISCONSIN: Albion—Joshua Clarke. Berlin—Darius Lewis. Dakota—Oscar Babcock. Edgerton—Henry W. Stillman. Fond du Lac—G. Hamilton. Ditch—L. Coon. West Milton—James Pierce. WASHINGTON: Wallworth—Howell W. Randolph. MINNESOTA: Farina—L. M. Cottrell. West Hallock—Truman Saunders. MISSOURI: Freeborn—David P. Curtis. New Auburn—Z. W. Burdick. Frenchburg—John G. West. Wasioja—Henry B. Lewis. KANSAS: Pardee—A. A. Randolph. MISSOURI: Long Branch—Joshua G. Babcock.

HYGIENICURE.

COMPRESSED AIR BATHS, TURKISH BATHS, RUSSIAN BATHS, ELECTRIC BATHS, AND all the appliances of a first-class Cure. Buildings are new, modern style, and commodious. Send for a Circular.

H. F. BURDICK, M.D., or MRS. BURDICK, 100 N. BROADWAY, BOSTON, N. Y.

GERMAN AND ENGLISH SCHOOL.

MAIN STREET, WESTERLY, R. I. Full Term commences Oct. 1, 1867. TUITION, PER TERM OF ELEVEN WEEKS: Common English Branches, with 'or without German, \$6 00; Common and Higher English, \$8 00; Common and Higher English, with Languages, (except German, which is free), \$10 00. A discount of five per cent. made on bills paid within two weeks after the pupil enters. There is also a Drawing Class in connection with the school, from half past three to half past four P. M. Tuition \$3 per term of 4 weeks, and \$1 members of the school. Those wishing to attend for part of a term may pay by the week. H. W. STILLMAN.

DERUYTER INSTITUTE.

This Institution of learning is in successful operation, and its doors are open for the admission of students, where all branches usually taught in Academies, can be advantageously pursued.

The granite found at Sank Rapids, Minnesota, has been tested by the government geologist at Washington, and pronounced to be equal, if not superior, to any in the United States, and fully equal to Russian granite, known as the finest building material in Europe.

Why does water boil sooner in an old sauce-pan than in a new one? Punch takes it upon himself to say: "Punch takes it upon himself to say: 'It's because the old pan's used to it.'"

Here is a conundrum which may not be new, but which is good: Why will a singing master win in a race? Because time flies, and the singing master beats time.

Dr. Hall says: "To be a great orator, a peerless beauty, or the star of the social circle, whether man or woman, is the next door to being lost."

The greatest number of old people in the United States are to be found in Massachusetts and Western North Carolina.

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The slave trade on the east coast of Africa is as fearful now as it has ever been on the west coast.

LOCAL AGENTS FOR THE SABBATH RECORDER.

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