



The Sabbath Recorder.

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GEORGE B. UTTER, EDITOR.

THE PURITAN SABBATH ARGUMENT.

The question of "Excise Laws," "Sunday Cars," "Sunday Papers," &c. is calling so much attention to the Sunday and its observance, that it may be well to keep before the public the outline of the argument made in favor of Sunday as the Sabbath. In doing this, we do not mean to be understood as opposing the "Excise Laws." We are glad that they lessen crime and immorality for the present, and we trust that in the end they will prove an aid to the cause of the true Sabbath. It is, nevertheless, well that we remember, that the day contended for is not the Sabbath, and that men have no divine warrant for attempting to make it such, especially when it is done at the expense of God's Sabbath.

The following is an outline of the usual arguments adduced in favor of Sunday as the Sabbath:

1. "Redemption is a greater work than Creation."

The bare assertion is all that is, or can be, made. It involves the following difficulties: A finite man assumes to judge which is the greater of two infinite works, neither of which he can comprehend. This is undertaken in the face of the fact, that God has nowhere revealed anything concerning the point assumed, and hence has, in effect, shown us that He does not design that we should attempt such a comparison. So far as we are able to understand these infinite works, we discover certain truths which go entirely against the assumption. A part can not be equal to or greater than the whole. The work of "Redemption" is but an included part of the great plan of Creation. Again, which is greater, to create the universe, with its worlds of matter, and races of powers, whose present and future potentialities and destinies they themselves can not fully comprehend, or to open a way by which the disorder and death resulting from the disobedience of these powers might be rectified and avoided? These suggestions show how great both fields are; and when we remember that, "angels desired to look into" the plan of Redemption, but were not able, we can not fail to see how human wisdom overleaps itself when it assumes, unaided, to say which is the greater of these works, only as we see that a part is less than the whole.

2. The second link in the chain is this: "Redemption was completed at the Resurrection."

A moment's thought will show how utterly incorrect this assumption is. The Scriptures distinctly teach, that the work of Redemption is coeval with the race to be redeemed; that Christ was as a lamb slain from the foundation of the world; that he ascended on high, to become our "great high priest," making intercession for us, until, in the fullness of time, he shall come as judge and king; after which, his work being done, all things being put under his feet, he shall deliver up the kingdom unto the Father. "Then cometh the end." The resurrection was but one of the prominent points in the earth-life of Christ. To make that the end which is but a midway point in the great work, is to contradict both reason and revelation.

3. The third link, on which the idea of a change of day most especially hangs, is this: "Christ rose on Sunday;" therefore, the law of the Fourth Commandment applies to Sunday, and Sunday is the Sabbath. The weakness of this link is, that it positively contradicts the Word of God, and if the first two links were sound, this would overthrow the whole pretended argument. The only one of the Evangelists who tells the time and circumstances of the resurrection, is Matthew, who, in the 28th chapter of his Gospel, states that he rose "in the end of the Sabbath," or, "more exactly," "late in the Sabbath." This could have been no other time than just before the setting of the sun on the seventh day of the week—the Sabbath. The other three Evangelists relate concerning another visit, made on the following morning, at which time the sepulchre was found empty. We know that Christ was entombed late in the day, just before the setting of the sun on the day of his crucifixion. We know that Christ gave as a sign of his Messiahship, the fact that he should "lie in the grave three days and three nights," should "after three days rise again," and "upon the third day." All of this was fulfilled to the letter; and hence we can but conclude, that the popular tradition, that he was crucified on the sixth, and rose on the first day of the week, is only a tradition, and one which contradicts Christ's own words, and the words of the sacred historian. He was crucified on the fourth, and rose on the seventh day of the week.

4. And does the tower of the "Puritan Sabbath" crumble at a single touch? I know its solidity has long been taken for granted, and, to the casual observer, it may have thus appeared. It can not long remain

thus. The present agitation will draw attention to it, and will reveal its weakness. The longer the church clings to it, on such traditional grounds, or on the more fragile basis of "inferential" reasoning, the deeper must be its burial in the coming ruin. Had we not strong faith in God's Word, we should expect nothing in the future of the American Church except non-Sabbathism, and consequent immorality and decline. As regards the masses of the American people, we expect nothing less than this. Meanwhile, we hail all "Excise Laws" and "Sunday Car Questions," not only for the momentary gain to good order and morals, but because every such effort brings the public mind nearer to the truth concerning "God's Sabbath."

LETTERS FROM PROFESSOR KENYON.

FORST, NIEDER LAUSITZ, PRAESIA, Dec. 21st, 1866.

"Why should we crave a hallo'd spot? An altar in each man's cot, A church in every grove that spreads Its living roof above our heads."

CHURCHES.

London is said to have more than nine hundred church edifices, and yet to have only sufficient to accommodate about two-thirds of its people. A little more than half of these belong to the Established Church, and the balance belong to the different Dissenting congregations. The churches of the Protestant Dissenters are usually plain and commodious; those of the Episcopalians and Catholics are often expensive, especially in their internal decorations. A brief description of two of the most prominent of these, may not be uninteresting.

WESTMINSTER ABBEY.

This is a Gothic edifice, built in the form of a cross, four hundred feet long and two hundred wide. It stands near the Royal Palaces and Houses of Parliament. It was originally founded in 610, by Sebert, a king of the East Saxons. In the ravages of the Danes, it was destroyed. It was rebuilt in 958, and enlarged in 1245. Its present admirable proportions are due to the architectural skill of Sir Christopher Wren, by whom it was remodeled and reconstructed. Many of the windows are painted in illustration of Bible history. Thus, one window represents Abraham, Isaac, and Jacob; Moses and Aaron, and the twelve Patriarchs; and another represents Christ and the twelve Apostles, and the four Evangelists. Others still, painted since 1856, illustrate portions of the Te Deum. But its highest interest does not depend upon its magnitude and proportions, nor upon the splendid painting of its windows. It is the resting place of a large number of England's illustrious dead; some, of whom it has been said, they were

"The basest, meanest of mankind," and others, still more illustrious, were the benefactors of their race. Here reposes the dust of long lines of Kings and Queens, Princes and Princesses, Lords and Ladies, Dukes and Duchesses; also, Statesmen and Orators, Marshals and Generals, Philosophers and Philanthropists; Actors and Actresses, Deans and Bishops. The tombs, monuments and statues of these are contained in some dozen chapels, most of them of moderate size, arranged along the East and North Transepts.

Standing by the side of the tombs of such persons as Mary Queen of Scots, General Wolf, who fell upon the heights of Abraham, and the unfortunate Major Andre, of revolutionary memory, we are reminded of life's fickle fortunes, so mixed, so sad, so cruel. We envy not Kings and Statesmen, nor Generals; we rather respond to the sympathetic lines of one of England's sweetest singers. They will apply to others as well as to kings:

"A crown! What is it? Is to bear the miseries of a people! To hear their murmurs, feel their discontents, And sink beneath a load of splendid care! To have your best success ascribed to Fortune, And Fortune's failures all ascribed to you!"

In the South Transept, is the Poet's Corner. Here are buried Milton, Shakespeare, Southey, Chaucer, Dryden, Campbell, Butler, Spencer, Drayton, Sheridan, Addison, Thompson, Handel, and many others of like distinction. And here are their monuments, statues, busts, urns, tablets, adorned with a great variety of sculptured designs, beautiful illustrations of their special literary labors. One lingers here, too, in sadness, that such bright luminaries could not have remained longer in their zenith.

"Death loves a shining mark." The Abbey is also distinguished for the royal coronations, that have for several hundred years been performed in it. It is the spot

Pillow. And as such relics excite the admiration of the simple, and the curiosity of most people, churches in other parts of the world claim to possess the same Jacob's Pillow.

ST. PAUL'S CATHEDRAL.

It stands in the centre of the old city of London, near the summit of the highest land in the city. It is built of Portland stone, in the form of a cross, five hundred and fourteen feet long by two hundred and eighty-seven wide. By an ascent of over six hundred steps, its ball or observatory is reached, where, on a clear day, a splendid view of London can be had. It was built at an expense of \$4,000,000, paid by a tax on the coal consumed in London during its erection. It took thirty-five years to complete it, under the architectural supervision of Sir Christopher Wren. Its bell, which is ten feet in diameter, weighs four and a half tons. The bell strikes the hours, and can be heard at a distance of several miles. It is tolled only when the death of a member of the royal family occurs.

Here are buried Sir Christopher Wren, Benjamin West, Sir Joshua Reynolds, Sir Thomas Lawrence, Bishop Heber, John Howard, Nelson, Abercrombie, Havelock, Wellington, and others of similar reputations. And here, too, are their monuments and statues, noble and beautiful tributes to their memories. Its chapel, though a magnificent and richly decorated audience room, and provided with a powerful organ, is far less commodious than many unpretending churches. Services are held in it twice each day throughout the year, and a portion of the year three times on Sunday. As these services are in the super-Episcopal style, they are quite ungenial to our devotional tastes, and we must, therefore, forbear the privilege of criticism. W. C. KENYON.

"FUTURE OF THE SABBATH."

To the Editor of the Sabbath Recorder:

Permit me to correct a mistake in my last article, (Dec. 18,) where it is said, "The kingdoms of this world are (to) become the kingdoms of our Lord and of his Christ." (Rev. 11: 15.) This would teach a kingdom in the future. But I intended to show, that Jesus Christ is now "King of kings, and Lord of lords;" and that "in his times he shall shew" this. 1 Tim. 6: 15. When it is said, that he was "born King of the Jews," (Matt. 2: 2) and was publicly proclaimed King when he rode into Jerusalem, (Zech. 9: 9, Luke 19: 38,) why should our Advent brethren say, (as many of them do) that he is not now King? It is said, in a late Review and Herald, "We know of no principle on which we can be saved, when Christ ceases to be a priest and becomes a king." But I understand that "Christ is a priest forever, after the order of Melchizedek." Heb. 5: 6, 7: 21; Psa. 110: 4.

The kingdom of God, I understand, was to be "set up" gradually—not all at once. It was to be "set up in the days of these four kings," or kingdoms, viz., Babylonian, Persian, Grecian, and Roman kingdoms. This kingdom was made conspicuous at the fire furnace, where one appeared "like unto the Son of God," with three of his subjects, whom the fire could not burn. This "stone" (or kingdom of God) "became a great mountain, and filled the whole earth." Dan. 2: 35. It was to break in pieces all these other kingdoms, and take their place. See also the 7th chapter of Daniel. This government was to be a republican government; it was to be "given to the people of the saints of the Most High," chapter 7: 27, (the saints, the pious people, and none other people are worthy,) because "all dominions (or rulers, in the margin) shall serve and obey him." Chapter 7: 27.

This kingdom, though it began gradually, was to grow like a grain of mustard seed, or like leaven hid in three measures of meal, till the whole was leavened; (this might refer to three measures of time,) or "like the corn, first the blade, second the ear, third the full corn in the ear." We suppose we are now in the time of the ear—the second coming of Christ, the full corn in the ear, (Eph. 1: 10,) when "all shall know the Lord from the least to the greatest." Hence we say, "Thy kingdom come, thy will be done, in earth as it is in heaven; for thine is the kingdom, and the power, and the glory, forever. Amen."

Permit me to say to Bro. R. F. Cottrell, that I agree with him, that to bear the cross is not "discouraging," because, "if we suffer with Christ, we shall also reign with him." But what I thought might be "discouraging to those who labor for the true Sabbath," was such words as the following, in his article: "But do you believe that our government, or the people in general, or even a majority, will be revolutionized on this subject, and keep the Sabbath of the Lord? Never, my dear friend; far from it." Such words as the above might have been used in regard to slavery a few years ago. But what has the Ruler of the Universe caused to be done toward the equal rights of man? Will not the "Lord of the Sabbathday," that said, "The Sabbath was made for man," vindicate his own law, and cause it to be loved and respected by man? Is he not able to write his law in the mind and heart of

man, so that man will "delight in his law after the inward man?" Has he not died for sinners? And will he not "see of the travail of his soul, and be satisfied?" (Isaiah 53: 10.) Or, will he give it up to the man of sin, after it has been kept, even in this world, for thousands of years, by patriarchs, and prophets, and apostles, and saints, and martyrs, and Christ himself, to whom be glory and dominion, now and forever.

B. CLARK.

FESTIVAL IN FARINA.

FARINA, Ill., Jan. 29, 1867.

It may be interesting to the readers of the Recorder to learn, that our people at Farina, though pressed by the many responsibilities of pioneer life, have not forgotten to take along with them to their new homes, eastern ideas of social intercourse and Christian benevolence. They have never, since coming here, been able to visit each other, and form that acquaintance so essential to mutual love and co-operation of friends in the same locality. But more recent developments show that they only needed opportunity to give full proof that the resources of social and benevolent feelings were still abundant. To meet such a necessity, it was agreed to hold a public visit, on the evening of January 15th, at our Hall, for further acquaintance, and fraternal encouragement. The time set proved favorable, and our society was well represented. The evening passed pleasantly, spent in friendly introductions and social chit-chat, interspersed with singing and melodeon music. Thus passed one of the most pleasant interviews in our history here, leaving many happy traces of the benefits of our wholesale western visit.

As an outgrowth of this, a donation visit was appointed, for the benefit of myself and family, which was held on the 22d of January, at the Depot of the Illinois Central Railroad in our village, the avails of which were \$85. Eld. L. Andrus was with us, and added much to the entertainment, by discoursing good music to us from an organ furnished him for the occasion. This has been the more encouraging to me in my labors, from the fact that it was the first effort of the kind ever made on this new field; and besides, it was altogether unexpected. Our first-day friends co-operated, and bore a prompt and liberal part in the donation. Good order prevailed throughout the evening, and the whole affair closed with honor to the donors, and profit to myself. Yours truly, C. M. LEWIS.

TRAIT AGENCY IN NEW YORK.

The undersigned having become the local agent of the American Sabbath Tract Society in New York, will be grateful for any items of news, local or general, relative to the cause of Sabbath truth. The readers of the Recorder are therefore invited to communicate to him all such information, which they do not wish to send to the Executive Officers of the Society, or directly to the Recorder. It is especially requested that all articles touching any phase of the Sabbath question, which the readers of the Recorder may meet with in other newspapers, and which they do not wish to dispose of otherwise, be forwarded to him. Any person wishing tracts for distribution, can be furnished by applying to him; or, if any one knows of cases where individuals are investigating, or would be likely to investigate the question, let them send the address of such persons, and the undersigned will forward such tracts as will be likely to aid them in their investigation. A little money sent with the request, or to the Treasurer, Rev. J. E. Clarke, at West Edmeston, N. Y., would aid in paying for postage and printing. The work of the Society is being enlarged not a little, and will demand a corresponding outlay of money. Brethren, the work grows upon our hands. Let us be true to our trust. A. H. LEWIS, No. 9 University Place, New York.

New editions of the stereotyped tracts best adapted to general circulation have recently been issued. The sermon preached before the Seventh-day Baptist Missionary Society, at its anniversary in September last, by Eld. A. H. Lewis, has also been issued in the form of a tract of twenty-two pages, including cover. Any of these publications can be obtained by addressing as above, or by the General Agent, Geo. B. Utter, Westerly, R. I.

The Paris Exposition appears to be in favor at Washington. The Senate Committee on Foreign Affairs have reported a bill which provides that there shall be a Commissioner-in-Chief, the thirty Commissioners already appointed, and twenty additional honorary Commissioners, fifty-one in all. The ten paid Commissioners already appointed are authorized to make such rules and regulations as may be necessary for the proper and efficient working of the commission. These paid Commissioners may employ a Secretary, clerks, scientific assistants and draughtsmen, and may engage suitable persons. For the expenses thereof, twenty thousand dollars is appropriated. Other appropriations are also made, including fifteen thousand dollars in addition to the ten thousand already appropriated, for the traveling expenses of the ten

paid Commissioners; fifteen thousand dollars for additional freight; two thousand dollars for freight from Havre to Paris; ten thousand dollars for return freight of works of art lent; three thousand dollars for insurance of works of art lent; ten thousand dollars for additional steam-powder of school house, &c., five thousand dollars for expense of arranging mineral collection, five thousand dollars for extra office expenses.

MY SHEPHERD.

Shall countless earthies theme employ My tongue, And my Redeemer's love remain unused? No. Waken, all my powers of heart and voice, Worship the Saviour. In His praise rejoice.

Through desert wastes of sin I long did rove; He, pitying, sought me, wooed me by His love, Led me to fertile meads of holiness, And fed me with the riches of His grace. My Shepherd! Thy great mercy I adore; While here I dwell, my gratitude I'll pour To Thee; and when this fleeting life is o'er, In endless life I'll praise Thee evermore.

SYMPATHY FOR PRISONERS.

A paragraph has gone the rounds of the papers, to the effect that a gentleman who was himself once a prisoner, had made arrangements to give a good dinner or supper, on a certain day of each year, to the convicts in several State Prisons. A few days ago, the Connecticut State Prisoners had their feast, which consisted of roast beef and roast pork with vegetables, four fresh biscuits, and a liberal allowance of gravy, served out to each man in a tin dish, as he passed to his cell. In each cell was placed a whole apple pie, several soda crackers, apples, and cheese. The donor of the feast—Mr. H. C. Dorsey, of Pawtucket, R. I.—was present during a concert given on the occasion, and was introduced to the convicts, who loudly applauded him. The Hartford Post gives the following sketch of the man whose sympathy for prisoners has taken such a practical turn:

A good many years ago, a young man lived in Kentucky, who had a large fortune left him by his grandfather, which he soon squandered in riotous living. He became a somewhat noted gambler, and after running through one fortune, he came in possession of another, and desiring to retrieve his lost fortune, he went to gaming again, and was soon beggared. He then left Kentucky and came to New York, where he found himself in quite destitute circumstances. One day he met an old friend, who was a "professional" character, and who, seeing his destitution, invited him to a restaurant, where he called on a tempting meal, and before they left the saloon, gave him a considerable sum of money. Some months after this, a robbery was committed in a Rhode Island bank, and the robbers succeeded in getting off with thirty or forty thousand dollars. From some suspicious circumstances, two men were arrested, charged with the crime, one of whom was the man who had befriended the Kentucky man in New York. When the case came to trial, the Kentucky man went upon the witness stand to prove an alibi. The prisoner was indicted with the offense committed on a special night. The witness who represented himself as being in some mercantile business in New York, produced his books to show that the prisoner had bought goods in his store on the day alleged in the indictment. This was well enough for a thief's dodge, but there was a person in court who knew the witness, and that he had formerly associated with the prisoners, and the charge of perjury was introduced and sustained, and both the witness and the prisoners were sentenced to the State Prison.

The bank officers were very anxious to get some confession from the prisoner as to what disposition had been made of the money, because they were frequently called on to redeem some of the missing bills, which were held by innocent parties. After a time the warden of the prison obtained to some extent the confidence of the witness, and learned, at first, facts concerning his former history, such as are, in substance, given above. He said he was led to visit Rhode Island, and testify as he did, had befriended him, and he was influenced by what he conceived an obligation to repay the kindness. Finally, through him, a confession was got out of the man who stole the money, by which a few thousand dollars were recovered, though most of the money stolen was got rid of. For the action of the witness in this direction, the bank officers used their influence with the legislature in his behalf, and he was shortly after pardoned out. He went at once into laudable employment, and to-day has quite a fortune. Recently, the warden of several State prisons have received donations of money to be applied in giving the prisoners a supper out of the regular course. The giver is the man we call the witness, who, understanding the lonely solitude of prison life, and realizing how much attention is prized by the prisoners, does this noble act.

THE SYRIAN PROTESTANT COLLEGE.

Under the presidency of Rev. Dr. Bliss, opened its collegiate term in December, with a freshman class of 13. It is the first attempt in Syria to carry pupils through a thorough course of education to the higher branches, and it has every prospect of being a great success. This college is supported by an endowment and scholarships distinct entirely from the funds by which the American mission in Syria is supported. It is highly creditable to our country, that its endowment of \$100,000, raised in the United States in 1863 and 1864, while the great war for the Union was still raging. There are thus two American colleges now est-

ablished in the Turkish Empire—the Robert College in Constantinople, and the Syrian College in Beirut. They will both make their mark in the future of that great empire.

LIFE AND ITS RELATIONS.

The following extract from Eld. J. L. Scott's "Man and his Destiny," comes to us with a request for its publication in the Recorder:

"As the contracting lens closes over the sensitive nerves of vision, when light too strong falls upon the pupil, so the heavy lens of gross nature shuts in the soul, when it seeks to peer into the home activities of infinite thought. This life and its relations furnish abundant means of improvement—the rudiments of an immortal scholarship. Nor can the soul, without this primary education, be prepared to study the laws of higher being. Who visits a foreign land to improve his knowledge, taste, and manners, while wanting in home cultivation? And how would such an one appear in royal circles, as the representative of his native country and its customs. How, then, let it be urged, can men of earth expect to enter heaven's high circles; ignorant of the laws of moral being, and insensible of the value of their souls, development, in this mundane sphere? Men cannot dream their way to knowledge, or by silly yarning win the character and rank of earth's greatest and most noble souls; much less, win heaven by idleness and folly. Tears may suffice as penitential fruit, or as a noble tribute offered to beneficence, but hardly as barter in exchange for a coronet of gems.

AN ODD CHRISTMAS DINNER.

A curious Christmas festival, given at Blennerhasset, Cumberland, England, by Mr. Wm. Lawson, is reported in the English papers. Mr. Lawson is a vegetarian, and gave an entertainment accordingly: About 1,000 people attended. The farm buildings were decorated, and in the large rooms singing and dancing and lecturing on phrenology, co-operation, vegetarianism and physiology, went forward at intervals during the day. At noon a meal of grain, fruit, and vegetables was given to the guests, which rather surprised some of the beef-eating peasantry, who had assembled to take part in the festival. There were raw turnips, boiled cabbage, boiled wheat, boiled barley, shelled peas, (half a ton of each of the three last named,) oatmeal gruel, with chopped carrots, turnips and cabbage in it; boiled horse beans, boiled potatoes; salads made of chopped carrots, turnips, cabbages, parsley, &c., over which was poured linseed oil to a jelly. As there were no condiments of any kind, either upon the extraordinary messes or the table, and all being cold except the potatoes, it may be imagined that the guests did not sit down with much relish to their vegetarian fare. Each had an apple and a biscuit presented on rising from the table.

SUFFRAGE AND AMNESTY.

A recent dispatch from Washington to the New York Times says, that since last November, leading politicians, North and South alike, have been at work on a plan whereby the differences between the North and South, and between the executive and legislative branches of the government, would be satisfactorily adjusted. Suffrage and amnesty form the basis of the proposition. For instance, if South Carolina will adopt the Massachusetts suffrage franchise, the President is willing to issue a proclamation of amnesty to all who approve of it. The people of South Carolina, blacks as well as whites, can elect loyal representatives to Congress, and Congress can determine on their admission.

DEAD CHINA MEN.

A letter from Hong Kong, China, says that no small part of the commerce between San Francisco and Hong Kong consists in the transportation of dead and living Chinamen. The desire of the Chinamen in California to be interred in their native land does not proceed from love of country, or the sentiment which leads men to wish to lie among their kindred; but with them it is that their remains may be duly cared for—sacrificed to, and supplied from time to time with money, food, raiment, and other articles in the spirit world, which articles, made of paper, are transmitted through the medium of fire.

REFUGEE FROM THE SOUTH.

A refugee family, named Gunter, from Putnam county, Tennessee, arrived at Nashville, the other day. It appears that last spring, the head of the family—Larken Gunter—was beset by a band of ruffians, who dragged him from his house, and were beating him to death, when his daughter, aged 18, killed two of the gang, and disabled a third, with an axe, when the rest fled. Her father recovered, but he has been in such continued danger ever since, that he was recently obliged to seek a home elsewhere.

FRAUDS ON THE GOVERNMENT.

Some idea of the frauds that are constantly perpetrated upon the government by smugglers, may be formed from the report of a special agent of the Treasury Department, who was sent to investigate secretly what was going on along our frontiers. Included in the district investigated are twenty-three subordinate customs officers located at different points. The special agent, who was unknown to these officers, succeeded in making an arrangement with twenty-two of the officers for smuggling goods into the United States.

MARINE DISASTERS IN JANUARY.

There were 43 American merchant sea-going craft, and 22 foreign vessels (bound to or from United States ports) reported in the month of Janu-

ary as either totally lost or missing. The list comprises 2 steamers, 5 ships, 11 barks, 13-brigs, 33 schooners, and 1 sloop—total 65. Of these, 42 were wrecked, 9 abandoned, 7 foundered, 2 burnt, and 5 are missing. The total value of the domestic craft, exclusive of cargoes, is estimated at \$486,000 in specie.

A PRETTY STORY.—The Atlantic cable brings the correspondence between James Gordon Bennett, Jr., the successful yachtman, and Prince Alfred, a son of Queen Victoria, which is epitomized by the N. Y. Tribune, as follows:

"James and Alfred were two good boys who had little ships, and James' ship sailed over the pond. Alfred was so glad that he asked James to dinner, and they had gingerbread. So James offered to give Alfred his little ship, as a proof that all James' countrymen were so glad Alfred had given him such a nice dinner! But Alfred wouldn't take the little ship because it was too good for him, and so both boys were glad, and hoped their families would never quarrel."

SIGHT OF HELL.

A Roman Catholic clergyman, Rev. J. Furniss, has recently published a pamphlet, under the title of the "Sight of Hell," in which he informs the world, that that mysterious place is just 4,000 miles down from the surface of the earth, and then follows a description of it, as gathered from the experiences of St. Francis, who was extirpated therefrom by the Angel Gabriel. The reverend author says that the least spark from it, thrown into the ocean, would dry up all the waters, and set the world in a blaze.

COST OF A SNOW STORM.

A Boston dispatch, of Jan. 31st, says: "It is estimated that the total cost of clearing our streets of the superabundance of snow which fell during the last two great storms, will amount to at least \$50,000. From the date of the storm until last Sunday, over 1000 men were employed." If all of the cities paid for clearing the streets like Boston, snow storms would be about as expensive luxuries as war.

NEW SENATORS.

The Hon. Frederick T. Frelinghuysen was elected Senator from New Jersey, for two years, to fill the vacancy caused by the death of Mr. Wright. His opponent was Mr. John P. Stockton. Gov. Morton was also elected by the Indiana Legislature to the Senate, over Mr. Voorhes, for the term ending in 1873. Senator Howe was re-elected for the same term by the Legislature of Wisconsin.

SUFFRAGE IN KANSAS.

At Topeka, Kansas, on the 31st of January, the House of Representatives passed a joint resolution to amend the Constitution, by striking out the word white, by a vote of 56 to 15. An amendment allowing female suffrage, was defeated by a vote of 40 to 26.

REV. W. H. BIDWELL, of New York.

is to be sent by Secretary Seward to look after the interests of the Maine colonists in Joppa.

MISSISSIPPI HAS REJECTED THE CONSTITUTIONAL AMENDMENT BY A UNANIMOUS VOTE OF BOTH BRANCHES OF THE LEGISLATURE.

A bill was passed, regulating the issue of writs of habeas corpus.

RELIGIOUS INTELLIGENCE.

A Jeweler in Jersey City, who had about \$500 worth of his wares stolen from him nearly a year ago, recently discovered nearly the whole of it at a church fair, where it was being disposed of by lottery. The managers said it had been sent to them by some unknown person, with a request that it be sold for the benefit of the church. They willingly gave it up to the owner.

Mr. Leonard W. Jerome, a person of opulence, well known upon the continent and the turf, has bestowed upon Princeton College, a most respectable seat of learning, the sum of \$5,000. The interest of this sum is to be annually employed to buy a medal for that graduate who shall be voted by his classmates "the first gentleman" of them all.

At New York, on the 20th of January, Rev. Dr. Neely was consecrated Bishop of Maine, at Trinity Chapel, in the presence of a large number of Episcopal clergymen, and a crowded congregation. Bishop Potter preached the sermon, and Bishop Hopkins presided over the consecration services.

At a recent Convention, at which the leading evangelical denominations were represented, the following was the thought around which all the deliberations and addresses centered: "Idleness in a Christian is a sin, and every professing Christian should do something every day for Christ."

Rev. Dr. Pierce, in the Baltimore Episcopal Methodist, says: "There are two modes of sermonizing. One is, as if the preacher were laboring to sustain his text by his discourse; the other as if he were laboring to sustain his discourse by his text. The latter is the right mode."

Statistics show that the average cost of each seat in church is, among Methodists and Baptists in this country \$5 25; among Presbyterians, \$11 60; among Congregationalists, \$13 40; among Romanists, \$17 20; among Episcopalians, \$25 50. The New York newsboys' lodging room association has received a donation of \$50,000 from a Mr. Rose, of Iowa, whose brother left two million dollars to be appropriated to the benefit of poor and neglected children.

A sacrilegious wretch in Buffalo has been detected in robbing the contributions of a church. He was let off by giving him a check for \$150.

Miss Sarah P. Pratt, a wealthy lady lately deceased, left in her will ten thousand dollars and a very valuable collection of shells to the Boston Society of Natural History, and the society has been placed in possession of this handsome bequest.

At a Catholic Fair in Memphis, Tenn., a cane was offered for the most popular county official. It was voted to Sheriff Winters. It cost one dollar each, and 4,038 votes were cast. The cane originally cost \$85.

Rev. Samuel Adlam, who was pastor of the First Baptist Church in Newport, R. I., for fifteen years prior to 1865, has received a unanimous call from the Baptist Church in Brewster, Mass., and will probably accept.

A new ball ring has been opened opposite Havana, just fifty yards from a church. It was inaugurated on Sunday, and the prayers of those who worshipped and the yells and oaths of the bullring intermingled.

There are in the District of Columbia, Alexandria and Fairfax Counties, Virginia, and five counties in Maryland, 126 freedmen's day and night schools, 143 teachers, 6099 scholars.

Hon. John Baldwin, of Berea, Ohio, has given a deed for forty acres of quarry as a centenary donation to Baldwin University. The land is said to be worth at least \$100,000.

Mr. Nicholson, of Cleveland, Ohio, proposes to give that city 250 acres for a public park, providing Cleveland will expend \$100,000 a year for improving the same for ten years.

A collection was taken up in Henry Ward Beecher's church, on a recent Sunday, for the Brooklyn City Mission and Tract Society, which resulted in obtaining \$5,805 51.

One of the wealthy merchants in Salem, Mass., commemorated the new year by a distribution of some \$40,000 among his relatives and friends.

A Methodist minister in Brooklyn was presented with a baked potato, on Christmas day, in which was inclosed a five hundred dollar green-back.

In a church at Decatur, Ill., held night recently, a Mrs. Merry died while in the attitude of prayer.

There are 3,064 languages spoken, and 1,000 different religions professed, in the world.

It is said that the Russian government proposes to build a great church in New York.

DOINGS IN CONGRESS LAST WEEK.

As Congress is now on its last month, and has not yet advanced far in its business, the people are beginning to feel anxious about the matter. Bills, which there is any question about the President's signing, must be passed before the 22d of February, or they may be lost by the failure of the President to sign them. Below we give the principal items of business transacted last week.

THE SENATE.

A bill was passed to transfer the Indian Bureau to the War Department.

The House discussed at considerable length the bill to regulate the tenure of office, which was rejected.

EUROPEAN NEWS.

The following European items were received by the steamer Africa, which left Liverpool on the 19th of January.

In London, the ice catastrophe in Regent's Park continued to absorb public attention.

Another of the West India mail steamers, the La Platte, had arrived at Southampton with the yellow fever on board.

The weather continued very severe throughout Europe, and traveling was greatly impeded.

The postal service was suspended between Lyons and the Mediterranean owing to the snow.

In some parts of Denmark even the telegraph wires were buried in the snow.

A stove manufactured in Boston is to be sent to the Paris Exposition.

A young lady committed suicide in Joliet, Illinois the other day.

Then they wanted something else to do, and the ringleader, Condier, proposed that they should shut up in the storehouse those who would be likely to betray them.

It is to this circumstance, probably, that the following dispatch refers: Wallace's train with sixty men were in camp, when a party of fourteen Indians came begging of the teamsters, who refused to give them anything.

The teamsters returned the fire and killed eight of the aggressors. About eight o'clock that night, the camp was surrounded by some two hundred Indians, who massacred fifty-nine out of sixty-three men.

The man who brought the news had an arrow head through his shoulder, and was also wounded in the hip. He claims to be one of the four men who escaped.

A case involving the right to money found was decided in the Supreme Court, Boston, last week.

William Morgan found a purse containing \$80 in the depot of the Old Colony and Newport Railroad Corporation, and handed it to the ticket master to be advertised.

No answer appearing in answer to the advertisement, Mr. Morgan claimed the money. The corporation refused on the ground, that as it was found on their premises, if it vested in any party it did in them.

The court ordered a verdict for the finder.

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They were in a state of siege. All the Sioux Indians, including those who completed the treaty in Minnesota, are in the neighborhood.

The New York Evening Press says of George Rand, who has been arrested as the chief of the Lord bond robbers, that he is probably the most accomplished bank thief and robber on this continent.

It is estimated that the losses by fire in the United States, during the past twelve months amounted to one hundred millions dollars.

Butter was sold at St. Albans, Vt., last week, at prices varying from 20 to 35 cents per pound.

There are 929,577 children in the public schools of New York, but the average attendance is only 91,986.

Over one hundred thousand sheep perished near San Antonio, Texas, during a recent snow storm.

The small-pox is very prevalent at Lawrence, Mass.

A conductor on the New York and New Haven railroad, whose pickings amount to \$50 per day, has been discovered.

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MISCELLANEOUS.

TWENTY SKATERS DROWNED.

The London Times of January 16 has full particulars of the accident in Regent's Park, by which twenty skaters were drowned.

On that part of the Ornamental Water in the Regent's Park immediately opposite Sussex Terrace, which is the broadest, several thousand persons had been skating during the forenoon without any accident taking place, although the ice was looked upon by the experienced ice men on duty as being very unsafe, from its being principally snow ice.

The consternation and alarm of the skaters and other persons on the ice may well be imagined, and a general rush was made for the banks. Unfortunately this broke up the soft ice into still smaller pieces. Numbers of persons fell through the cracks into the water, which is at least twelve feet deep, and several appeared at once to be sucked under the ice.

The ice men, of whom the full number were on duty, did all that it was possible to do under the circumstances, and three of them narrowly escaped from drowning, having been in the water, helping the people out, been seized by others drowning, and pulled under the ice.

What made the ice the more dreadful was that the female relatives of many of those who fell into the water, saw their struggles from the bank, without the possibility of saving them.

As soon as the ice was cleared, a body of ice men and laborers, with great difficulty, got out the boats to that portion of the water where it was known several persons had sunk. Before dusk seven bodies had been recovered, but it was known that there were many more under the ice.

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JUBJUBE.

What is it? Where does it come from? What is it made of? I think five hundred times I have heard these and similar questions asked about the pleasant and peccatory compound; and thousands of people, somewhat familiar with the commercial jubjube past of all civilized countries, who have no more definite idea of what it is made of than a Hottentot has of a hymn book.

The universal ignorance of jubjube, and the tree that produces the genuine material, is scarcely creditable to us, who grow so many thousands of tons of tobacco, and make so many million gallons of murderous rum.

In reply to the question, what is jubjube paste made of? I have to say, that three-fifths of all we buy and use as pure jubjube is a compound of pure gum Arabic, damaged flour, and cheap sugar, tinted with some villainous chemical liquid.

The little pure jubjube paste we get is made from the fruit of the jubjube tree (Rhamnus Ziziphus), a common East India tree, or more generally a large shrub, growing also in the majority of the islands of Japan, and on the continent, hardy and abundantly fruitful in all the northern mountains of China, and north into Tartary, where the winter cold is so intense that no other fruit trees exist.

The manufacture of toys has in modern times become an important branch of trade. Whole districts in Germany and Switzerland are employed in the production of Noah's arks, and dolls' tea things, and such like goods; and according to the last Post-Office Directory returns, good news knows how many persons are returned as dolls' eye and wig makers. But these are its only known in Leather Lane.

It is a market place for struggling poverty, and its toys are expressly contrived to suit the taste and means of the population. Miss Spangledillo, with her wonderful trimmings and laces, and a marvelous mechanical contrivance in the region of her stomach, that causes her to emit earthly sounds when pressed to do so, may be all very well for West End market, but the 'industrious washerwoman,' as the seller persists in calling her, better suits Leather Lane, because the contemplation of that ingenious toy, besides amusing, teaches a practical lesson against idleness.

It is made out of splint wood, and the limbs of the 'washerwoman' are jointed with tags of strings, and her arms are made to appear as though immersed in the tub; and when a bobbin at the back is agitated, she at once commences to wash in the most energetic manner. This, it may be assumed, is for the little girls of Leather Lane, since for the boys there is a companion toy known as the 'hard-working cobbler,' contrived on the same principles, and depicting an operative of the cordwaining persuasion straining till he squints in a very horrible manner, as he stretches out his arms over sewing a shoe-sole.

The hard-working cobbler and the washerwoman may be bought at the low price of a half-penny each, and there are eight joints in each figure, which is painted in various colors. 'I make 'em myself—leastrays, me and my old woman do,' the cobbler man informed me, with a rueful face because of the slackness of trade, and without desisting from jerking the string attached to the figure in his hand. 'Sometimes she sells and I makes, and sometimes I sells and she makes.' 'In a day?' 'What, sticking five dozen; and out of that you may safely set, and wood down at sixpence.' 'Which leaves two shillings for your day's work?' 'When they're sold it do,' replied he, jerking the poor washerwoman spitefully, and compelling her to duck down her head in an agonizing manner. 'They won't go off to-night; me and my old woman set up all last night making, wanting a shilling extra, it being Christmas time, and she's out selling too. If she aint got no better luck than I have, there'll be no fear of our plum-pudding bling over and putting the fire out.' A sorry manner of picking up a living this, my friends!

But here, alas! is a 'sorrower.' 'Dolls' houses a farden each! only a farden! with a reglar winder and a door whall' open and shut.' This time an old woman, with as many dolls' houses as made a heap, as they stood before her, at least three feet long and as high as her waist. The houses were built of pastel card and brushed over with some sort of gum, and then sprinkled with red sand, which gave them quite a pretty appearance; and besides this, each had two chimney-pots and a window and a street-door, with a knocker and a knob painted on it, and yet they were only a farthing each. I inquired how many her stock numbered, and she told me that she had fifty when she came out at dinner-time (it was now about seven in the evening), and she supposed she had about thirty-six left. 'So that when you have sold out you will have taken a shilling and a half-penny in all?' 'When I've sold out, yes.' 'And when you does the material cost you?' 'Nothing,' my gals go round to the paper warehouses of mornings at sweeping time, and saves the old cardboard, give 'em.

PLANTS IN ROOMS.

In the crowded city, amidst its dust, smoke, turmoil, and trouble, it is pleasant to find a memento of the country in the opening rose and modest daisy. When we see a pot of flowers adorning the window, however humble the domicile may be, the feeling arises in the mind that they are fostered by a gentle hand.

Plants are frequently injured by injudicious watering. Some persons seem to think that deluges of water afford a remedy for all the evils to which plants are subject. This is a mistake. True, they require a considerable amount of moisture, but not one-half the quantity that is often times applied. Evening is the best time to water them, and in every case, cold water from a cistern or a pump should be avoided.

Many plants are greatly retarded in their growth by cold water being poured upon them. The quantity to be applied varies with the size and nature of the flower; the ground should be thoroughly moistened, not soaked. If the leaves should become infested with insects, some tobacco juice mixed with water and sprinkled over them, will soon destroy these.

How differently is the action described in scouring a forest and scouring a floor; in skimming the sea and skimming milk; in breaking a dish, breaking a colt, and breaking a commandment; in catching a train and catching a cold; in falling in a ditch, falling in love, falling in your own estimation, and falling in with a friend, or falling out with a friend, and falling out of a carriage. So you might read of a museum of wonders, illuminated by the light of other days; furnished with music played upon the feelings by the man who, having lowered his voice by means of ropes, murdered a tune, but subsequently tried his voice and acquitted himself with ease; of walls hung with pictures of despair; of a library filled partly with volumes of sound and partly with volumes of smoke; and where might be seen the lady who sat on the lap of ages; the attorney's clerk who engrossed a man's attention; the mathematician who is so devoted to figures that he frequently casts up his eyes; the girl who was saved in a shipwreck by clinging to a forlorn hope; the man who was wounded by sitting down on the spur of the moment; the acrobat who jumps at conclusions; the man of sorrow which overflowed; the chain which bound a freeborn mind; the ticking of an oyster-bed; the receipt given to the man who paid his people; the suspenders used for breaches of gum; and also this at the top of their bonnet, and where they please, stoutly averring afterward to the priest, or some one else, that they have not gone from under their own roof.

A pleasant little custom mentioned in the Wilkie MS.; the first child baptized by a minister after his appointment to a parish is to receive his Christian name. Through the North of England, if a boy and girl are brought together to the font, care must be taken that the former be christened first; else he is condemned to bear through life a smooth and beardless face, and still worse, the young lady will surely be endowed with the ornament he lacks. This belief holds its ground in Durham, and extends as far north as the Orkney Islands. One curious nursery practice exists both in the north and the extreme west of England, that of leaving an infant's right hand unwashed; and the reason alleged is the same—that he may gather riches. The baby's nails must not be cut till he is a year old, for fear he should grow a thief, or, as they quaintly express it in Cleveland, 'high-fingered.' The mother must bite their off, if need be; and in the best of Northumberland it is believed, that if the first parings are buried under an ash tree, the child will turn out a 'top singer.'

The mention of the ash is curious, for has it not been from very ancient times a sacred tree, supplying in its sap the first nourishment to the Grecian hero, as now to the Celtic Highlander. Nay, according to Hesiod, Zeus made the third or brazen race of hard ashwood—pugnacious and terrible; as Yggdrasil, the cloud-tree of the Norseman, out of which he believed the first man was made, was an ash. When the year of infancy is past, and baby's nails may be safely given up to the scissors, care must be taken not to cut them on a Sunday or Friday. Friday, of course, is an unlucky day, and as for Sunday, the old rhyme says: 'Better a child had ne'er been born, Than cut his nails on a Sunday morn.'

Another variation, of the verse runs thus: 'Friday hair, Sunday horn, Better that child had ne'er been born.' And yet another: 'Sunday shaven, Better hadst thou ne'er been born.' Or, at a greater length: 'Cut them on Monday, cut them for health, Cut them on Tuesday, cut them for wealth, Cut them on Wednesday, cut them for news, Cut them on Thursday, a pair of new shoes, Cut them on Friday, cut them for sorrow, Cut them on Saturday, a present to-morrow; But he that cut his nails on Sunday morn, Better that he had never been born.'

Teaching a horse to back. A correspondent of the Rural New Yorker, would teach a horse to back in this wise: 'A horse that will not or don't know how to back, should be harnessed beside one that is kind and well broken, and hitched to a lumber wagon, loaded (not too heavy) with wood, rails, or anything at hand, or that you wish to move, and then find in the road or field a knoll where the surface is smooth and free from stones, and the descent from one to two rods.

Drive the loaded wagon to the top, and after stopping a minute or so, command your horse to back, pulling steady but firm on the lines. The wagon, being in a position to start very easy, and being loaded, will not easily stop after it is in motion, and your horse, if the harness is good, will be very likely to back down the hill. After getting to the bottom of the hill, speak kindly to him. Be sure to say 'whoa' about the time you see the wagon is going to stop.

AN ELEPHANT'S REVENGE.

A man named Williams, a groom at the circus of Messrs. Bell & Myers, at present performing in England, received serious if not fatal injuries recently, from an elephant connected with the establishment. Williams, in the discharge of his duty, went to the stables, after the evening performance, to attend to the horses. While giving water to the horse placed next to the elephant, the latter, wishing to drink, reached out his trunk, which Williams struck a violent blow, refusing the animal any water. He then, to show to a companion—a soldier of the 69th regiment—his mastery of the elephant, commanded the animal to perform some of his usual tricks. This was done until the patience of the docile animal being exhausted at the unreasonable demands of Williams, he threw his trunk around him, and pressed him against the stable wall with such force, that when the unfortunate man fell to the ground and was picked up, he was half dead, and bleeding profusely. He was conveyed at once to the General Hospital, where he was attended to; but it was feared that the internal injuries he had received would terminate fatally.

A SAD TALE is told briefly by a reporter of one of the New York papers, as follows: Sitting, the other evening, by the side of a captain of a certain station house, a woman, of more than usual intelligence, plainly dressed in widow's garb, entered and asked permission to pass the night out of the cold. After giving her name, age, nativity, and relations in life, she was asked what brought her to a station house for lodging. 'I beg your pardon, sir,' she said, 'but the fault is all my own. Husband died and left me pretty well to do; but you see, sir, I had a boy—the only boy left out of four of 'em, sir—and I indulged him some; and he married, sir, a week or so ago, and he brought his wife to my house, and between the two of 'em they made it so that I had my choice of sleeping in the river or in the station house to-night. I wasn't prepared to die, if I thought I would come here, if you would permit, and sit and think things over by the stove till morning.'

GEN. GRANT'S ARMY.—An idea of the strength of the armed force which enabled General Grant to give the rebellion its death blow may be formed from the exhibit of the volunteer troops mustered out of service between May 1, 1865, and Nov. 1, 1866, which foots up 1,023,021 men. Of these there were 111,682 colored troops, 136,598 from New York, 107,332 from Pennsylvania, 102,698 from Ohio, and so down to 34,270 from Massachusetts, 19,791 from Maine, 14,169 from Connecticut, 10,846 from New Hampshire, 9,932 from Vermont, and 5,610 from Rhode Island. There was not a loyal white man in the service from Virginia had 85, Georgia 147, Mississippi 955, Alabama 607, Florida 992, Texas 1,375, Louisiana 2,652, North Carolina 1,224, Arkansas 5,186, and Tennessee 14,659. Certainly this proves that in each of the above mentioned rebellious States, there had been white citizens who were willing to 'follow the flag and keep step to the music of the Union.'

THE WHEAT TRADE OF MILWAUKEE.—The Milwaukee News has an elaborate article on the wheat trade of that city which it seems has been considerably larger during the last year than it was in 1865, although the wheat crop of Wisconsin was partially a failure last season. The wheat receipts of Milwaukee for 1866 amounted to 12,604,418 bushels, while those of Chicago during the same time were but 11,950,991 bushels, a difference in favor of Milwaukee of 713,427 bushels. Milwaukee may, therefore, continue her boast, that she is the largest primary wheat depot in the world.

ODDS AND ENDS. In Russia, not long ago, while the people of a certain parish had assembled in the church, the building was surrounded by troops, and a priest of the Greek Church was brought in with a cup in his hand. He went from one to another and administered the communion. If any one shut his lips and refused to receive the sacrament, the soldier who accompanied the priest opened the mouth of the refractory peasant with his bayonet.

Old Dr. A.—was a quack—a very ignorant one. On one occasion, he was called by mistake to attend a council of physicians in a critical case. After considerable discussion, the opinion was expressed by one, that the patient was convalescent. When it came Dr. A.'s turn to speak—'convalescent!' said he, 'why, that's nothing serious; I have cured convalescence in twenty-four hours.'

A rural pastor prayed fervently for rain during a severe drought, which began to fall in torrents just as the service closed, when two farmers, walking home together, were getting fully wet, and one remarked to the other: 'The parson does pray with a good unction.' 'Yes,' replied the other, 'but he lacks judgment.'

Oil of cloves was found at Island Pond in the money safe of the express messenger from Canada, a few days since, whereupon the safe and contents were seized by the customs officers. On the same day, two quarts of liquor were discovered in an Island Pond stage; consequently the liquor, stage, horses and all were seized.

The following is the conclusion of an epitaph on a tombstone in East Tennessee: 'She lived a life of virtue, and died of the cholera morbus, caused by eating green fruit, in the full hope of a blessed immortality, at the early age of twenty-four years, seven months and sixteen days. Reader, go thou and do likewise.'

PHILADELPHIA UNIVERSITY OF MEDICINE AND SURGERY.

Organized 1848. Chartered by the Legislature, Feb. 26, 1853. Amendments to Charter, Feb. 15, 1860, and March 15, 1865. Two full sessions of Lectures each year, commencing the first of October, and continuing until April. The Dissecting Rooms are open from 12 to 2 P.M., and the Lecture Rooms continue during the entire year. The first session continues until Christmas, or for part of a session, and the second until the first of April, or three months of the year, depending on the date of graduation. The total number of candidates for graduation at the end of each session is limited to 100. The requisites for graduation are three sessions of lectures, and a session of practical exercises, including two years spent at the University. The System of Medicine taught.—The University teaches the medical sciences, including all branches of medicine and surgery as taught, including the preparatory studies, with reference to any section of science. Hence, while they deprecate the exclusiveness of allopathy, Homoeopathy, Eclecticism, and the various sects, and the various principles of cure and therapeutic agents should be taught in all well-regulated medical schools, and every student should be able to apply the principles of each, and through practical instruction all the courtesies and privileges of the profession, and to regard to his peculiar medical system.

The fees for all branches, including all the tickets, matriculation, and dissection, are \$100 per annum, or \$100 per course, which purchase tickets only to matriculate once, which makes the second session free, and the third session free, and the fourth session free, and the fifth session free, and the sixth session free, and the seventh session free, and the eighth session free, and the ninth session free, and the tenth session free, and the eleventh session free, and the twelfth session free, and the thirteenth session free, and the fourteenth session free, and the fifteenth session free, and the sixteenth session free, and the seventeenth session free, and the eighteenth session free, and the nineteenth session free, and the twentieth session free, and the twenty-first session free, and the twenty-second session free, and the twenty-third session free, and the twenty-fourth session free, and the twenty-fifth session free, and the twenty-sixth session free, and the twenty-seventh 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