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THERE IS NO DEATH.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear;
The fairest leaves drink daily life
From out the viewless air.

There is no death! The leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours,
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead."

He leaves our hearts all desolate—
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad this scene of sin and strife,
Sings now in everlasting song
Amid the tree of life.

And when he sees a smile too bright,
Or heart too pure for taint and vice,
He bears it to that world of light,
To dwell in paradise.

Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

GREEK BRIGANDS.

The recent massacre of a party of travelers by Greek brigands, near Athens, will lend new interest to the following account of the system under which these desperadoes pursue their calling. It is taken from a curious pamphlet written last year by a certain Andrew Moskonisco, a cavalry lieutenant in the Greek army. He states that after the fall of Constantinople, in 1453, and the subjugation of Greece by the Turks, bands of patriots, particularly from among the tribes known as the Clepita and the Armatoli, joined together to resist the tyrants, and, retreating to the mountains and fast holds of nature, there set up a code of laws, and formed a small but independent government in the midst of the conquered country. Gradually, however, these heroes dwindled into robbers; and the warfare against tyranny became a spoiling of the weak. Their code of laws, as at present existing, is a strange mixture of barbarity and chivalry. It contains fifteen clauses, which are as follows:

1. All treachery to be punished by cutting off the extremities of the traitor, as an example to others.

2. On a second offense, the traitor to be killed and exposed.

3. The rich to be captured, and not allowed to depart till they have paid ransom, and sworn not to injure the brigands by a relation of their adventures to the authorities.

4. The captives, if not ransomed, to be strangled.

5. If the ransom be short of the sum named, lots to be drawn whether the captive shall go free, having one ear cut off to show that the sum was deficient, or shall be killed.

6. Captives once ransomed must, if recaptured, pay a second time.

7. All soldiers to be killed.

8. The bearers of the ransom to be respected, and small money to be given them on their departure.

9. After the ransom is paid, before the captive is released, he is to be kept and entertained some few days, to see what manner of man he is; and before he goes his beard is to be shaved off.

10. All robbers plotting with government to be killed.

11. No one to be admitted into the band as a member who has not previously committed a criminal act.

12. Should a captive escape, his keeper is to be held responsible, and expelled from the band.

13. Never to steal the goats and sheep from the shepherds, but to pay for all taken.

14. To offer gifts at any monastery or hermitage, by way of expiation for sin.

15. Not to be cruel to captives; to go shares in every thing; and never to injure women.

It is the shepherds who support the brigands, and by whose means they are so well hid from the authorities. The shepherds supply them with bread, meat, and wine, serve them as guides in time of danger, and it is their children who are educated to be brigands, and who reinforce their ranks. Immense precautions are taken by the robbers against surprises. In the fine weather they come down from their strongholds among the rocks and evergreen olives to the more sheltered country, to retire again in the winter. They always travel by night, proceeding in file through the open country; never through the narrow passes, for fear of ambushes. The smallest object, the faintest sound, startles them; and down they drop flat on their stomachs till their confidence is renewed. A tree waving in the breeze, or the rustle of dead leaves as they walk over them shoeless for fear of noise, is often enough to cause one of these panics. Before starting on any of these journeys, they always appoint a rendezvous in case of separation. Their scouts go on in front, driving horses or oxen, and habited as drovers. Under their shelter follows the main body, peeping constantly beneath the cattle to see if an enemy is approaching, and behind come the van-guard, who, if any thing is amiss, whistle like a night-bird, and the band disperses.

It is said that the crows are the best detectives of the robbers. When the band are camping in a marsh, their clothes, owing to their uncleanly habits, emit so strong a smell, that the crows, imagining it to be carrion, collect in swarms, and hover above them, so that the soldiers are often guided to the spot by seeing the dark cloud in the air.

There is a regular system of treating for the ransom of the captives. A letter is first conveyed by the robbers from the captive to his friends. This generally contains a safe-conduct for the messenger who shall be chosen to go to the robber camp and treat, and a plan marking out certain places he must stop at. He travels by night, on a white horse, and carries a small bell, which he rings at certain convenient and solitary situations, where he is answered by a shrill whistle if all is well. Unless the whistle is heard he must not go on, and the whole plan is so arranged that the man himself does not know where he is finally going to, so that it is impossible for the authorities to discover the brigands' haunt thereby. At a certain spot the robbers meet him, and conduct him into the presence of the chief. Then a regular bargaining is commenced. The chief names a sum, which the messenger, if he is a man of determination, and represents well the insufficient means of the captive, can often get reduced. When the bargain is finally struck, the messenger goes back for the money by a different road to that he came by, and returns with the same ceremonies and precautions. The ransom is delivered to the chief in presence of all the band, who light a taper and examine the coins to see if they are good. The captive is then brought in, loosed from his ropes, his beard cut off, and then he is kissed by each robber on the cheek, while they all cry out several times, "Kallali!" that is to say, "Begone, and be of good health." Should the robbers be besieged during the time of the bargaining, both captive and ransom are destroyed.

The robbers' great object is to terrify the people into bringing sufficient ransom; therefore, when it is deficient, or the captive is too poor to pay at all, the most horrible cruelties are practiced. There are several such cases known to have occurred quite lately. One man, whose ransom was short of the sum named, was tortured, stripped naked, and slowly burned with a lighted fusee to such an extent that he can never recover. A boy of fifteen had his ear cut off from the roots because a hundred drachmi of the ransom was wanting. But the most terrible account of all was as follows: Three peasants had been taken prisoners. Two of them were enabled, by the sale of their oxen, to make up a sum sufficient to content the brigands. The third was a poor man, and could pay nothing. He was condemned to death. He fell at their feet praying for mercy. "The law forbids it," was the answer. Lots were drawn as to who should be the executioner, and it fell to the chief. The chief led him out, and compelled him to dig his own grave, standing over him dirk in hand, and occasionally, as the peasant hesitated over his task, sharpening it on an instrument usually employed for lighting the fires. When the grave was dug the man fainted; but recovering, and trembling all over like a fish, again knelt down, crying, "Spare me, brothers, for my children's sake." He might as well have prayed to a stone. The chief seized his long hair in one hand, with the other made six thrusts at his neck, and finally threw the body into the grave. Then the other captives had to cast in earth and bury him.

It would be impossible to believe that such atrocities could be carried on without the connivance of government. Such has been hinted to be the case—whether with truth, can not be positively ascertained.—*Harper's Weekly.*

A CASE OF BRIGANDAGE.

The following particulars of the late case of brigandage in Greece, is furnished by a correspondent of the New York *Tribune*, writing under date of Athens, April 13th:

The day before yesterday, a party of Englishmen—Lord and Lady Muncaster, Mr. Vining, Lady Muncaster's cousin, Mr. Herbert, Secretary of the British Legation here, Mr. Lloyd, an English lawyer, connected with the Athens and Piræus Railway, with his wife and child, and Count Boyl, Secretary of the Italian Legation—started to visit the Plain of Marathon, escorted by four gendarmes on horseback. They had applied to the War Office here, to know whether the rumors about brigands were true or not, and whether the roads were secure. In reply, the four gendarmes had been sent to escort them, with an assurance that the country about Athens was perfectly safe, and brigands a bugbear invented by foreigners. The party drove out of Athens at 6 in the morning in two carriages, visited Marathon, and were returning about two in the afternoon, when they were attacked by a band of brigands at a ravine called the Rafina Bridge, about 12 miles from Athens. Shortly after they had started from Marathon, they had met a patrol of soldiers headed by a well-known leader, an ex-brigand, called Mitsa, who had offered to accompany them, and had in fact done so for a short time; but his men being on foot and unable to keep up with the carriages, they had soon been distanced and were far behind. When the carriages reached the ravine, about 30 banditti sprang forth and stopped them. They seized the horses' heads, and in a twinkling had knocked the drivers from their seats, and unhorsed and secured the gendarmes before they could fire a single shot. Resistance indeed was useless. One of them tried to free himself and draw his pistol from his holsters, when his horse was shot under him, and rolling with it to the ground, he was seized and bound in a minute. The brigands then politely asked the ladies and gentlemen to alight from the carriages and follow them. The party alighted, and each prisoner was given in charge to a brigand, who walked by his side with gun ready cocked. They were marched off at a quick pace, coachmen servants, guides, and gendarmes following under similar escort, and leaving the carriage on the road. No attempt had been made to search them or make them give up valuable articles. The brigand escorting Lady Muncaster alone, his eye having caught a golden locket she wore round her neck, snatched it, tore it off, and thrust it into his breast pocket; but in doing so he seemed very anxious that he should not be seen by his companions. This was the only article stolen. The gentlemen were allowed to retain their watches and purses, and the carriages were left unsearched. As they walked briskly up the rugged brushwood-grown slopes of Mount Pentelicus, suddenly the chief of the band, on a sign from one of his scouts, turned round and ordered the prisoners to lie flat on the ground and not breath word if they valued their lives. The occasion of this sudden measure seems to have been that the scout had descried the patrol headed by Mitsa coming along the road.

Presently they were told to rise again, and they proceeded up the hill, walking fast over rocks and rolling stones, the ladies with great difficulty climbing the rough hillside and tearing through the thick brushwood covering it, while Mr. Lloyd, who had to carry his little girl in his arms, struggled hard to keep up with the rapid pace. As they advanced high up the hill, some of the brigands looked round at the gendarmes, who with the servants followed in the wake of the party, whether it was that they felt uneasy at having them among the rest, or that they had some ancient grudge against them, they suddenly called to their companions who escorted them walking by their side, and as these sprung aside, the others with the most cold-blooded ferocity fired down upon them. Two fell groaning to the ground, the one with a ball through the jaw and another in his side, and the other with a broken thigh and a wound in the shoulder. The other two, not wounded, fell on their knees and begged for mercy in the name of their wives and children. The chief ordered them to rise and move on fast; and the party, horror-stricken with the incident, marched on again, leaving the two wounded men lying on the ground, where they were picked up some time after and brought to town. One has died since, and the other is not expected to live.

The party had marched on a short way, when suddenly they were ordered again, in a manner even fiercer than before, to lie flat on the ground, and they heard shots fired in their rear. The soldiers had reached the foot, of the hill and probably seen some one of the band, or conceived some suspicion, and fired. They were random shots, however, and reached no one. The chief sent ten of his men back to hold the soldiers in check, and bidding his prisoners rise, led them at a breathless pace up to the top of the hill. The fusilade continued behind them, but as they reached the summit of the hill—the northern spur of Pentelicus—and commenced descending on the other side, it died away, and they heard no more of it. Here the detached brigands, having probably diverted the attention of the patrol, and led it off on a false track, and then disappeared, rejoined them. Meantime the ladies, thoroughly worn out, declared their utter inability to go any further. They had walked about two hours up the rough, rocky hill, at the bridgands' breath-taking pace; their garments were torn to tatters by the brushwood; breathless and prostrated they sunk down, and despite all menaces could not be induced to go on. The brigands soon saw indeed that their accompanying them any further would only be an incumbrance to their progress, and decided to send them back. One of the gendarmes was ordered to conduct them to the carriages, and a coachman sent to drive them thence to town. Mr. Herbert, the English Secretary, had to write a letter to his chief, the British Minister, dictated by the chief of the brigands, in which he stated that their ransom was fixed at £30,000 sterling, which was to be sent within three days, in gold, and that steps should be taken to prevent the Greek Government from sending any troops in pursuit of them, for the brigand declared positively, that as soon as they saw any troops, their first step would be to behead their captives and then effect their own escape. Mr. Herbert added, that from their position on the hill they commanded the whole of the plain for miles around, and that each brigand was provided with a first-rate spy-glass. This letter was given to Lady Muncaster to take with her, and the two ladies and little girl (Miss Lloyd) set out.

The news of the capture was first brought to Athens by one of the grooms stationed on the road with a relay of horses. The King and Queen are absent traveling in the Islands of the Archipelago, and the Prime Minister Zaimis is with them. The rest of the prime Ministers held a Cabinet Council on hearing the news, and decided that a strong detachment of troops should be sent out at once in pursuit of the brigands. The order was given, and the troops marched out of the town. But when the ladies arrived with Mr. Herbert's letter, Mr. Erskine demanded that the order should be revoked, as only increasing the danger of the captives. The troops, therefore, were ordered back.

The following morning a second letter arrived, addressed by the brigands themselves to Mr. Erskine, the British Minister, in which they stated, that having consided the matter better, they had raised the price of ransom to £10,000 for *each* of their prisoners, and now demadded £50,000 in all.

To-day Lord Muncaster arrived himself, sent on parole, having pledged himself to send the money before Saturday, or return himself again on that day if he had not succeeded in obtaining it, the rest of the captives being hostages for the fulfillment of his promise. He had come to a new settlement with the brigands, who now consented to take £25,000 if paid in gold before Saturday. He states that the brigands are 30 in number, belonging to the well-known band of Arvanitake, all young, hardy, daring-looking men. The oldest among them, the chief, is hardly more than 30 years of age. They treated their prisoners with every courtesy, and danced before them Greek national dances for their amusement when they bivouacked during the daytime, but marched them nearly off their legs all night. On Monday night they had marched incessantly up and down the ridges of Pentelicus without one moment's rest till morning, when they found themselves not very far from the place of their capture. They had been kept concealed in a deep ravine all yesterday (Tuesday,) where the brigands had procured and roasted some lambs for their dinner. As soon as darkness set in they had set off again, and marched all night, finding themselves in the morning at the foot of the opposite hill, the Parnese, having crossed the whole of the plain dividing that hill from the Pentelicus.

There he had left them, as arranged, with a guide provided by the brigands, who had conducted him to a village, placed him in a village cart in charge of a village boy, and left him to be driven thus into Athens. Lord Muncaster says the money must be got ready before Saturday, or else he will have to return to the brigands.

Mr. Erskine is doing all he can to procure the ransom, but it is not an easy thing to get £25,000 in gold in Athens, at a moment's notice, and it has rather produced a commotion in the money market.

There are a great many Americans here just at present, as this is the season for traveling. Some had even been up on the Pentelicus the day before.

This incident does not prove that brigandage is worse than ever in Greece. It is an ill that has always existed—a very plague to the country; but from its very nature it is *periodic*, and of course safety is greater after an attack. The brigands have not had so good a catch for a long time, and probably after this successful feat, with their purses full and people on the lookout, they will subside into tranquility and obscurity for some time to come, especially as the commotion occasioned by this bold *coup*, in which two members of foreign legations are concerned, the government may be forced and shamed into somewhat greater activity and watchfulness. Indeed, it may bring matters to a crisis, and, by rousing a storm at home and abroad, drive the Ministers, either through foreign pressure or indignation at home, to make some desperate but decisive efforts to uproot the evil entirely.

The Greek government is certainly responsible, the act having been perpetrated on the public highway, the travelers having a government escort, and having been encouraged to go by the official assurance that there was no danger from brigands on the road. The government officials ought to have been better informed as to the state of brigandage in Greece and the state of the roads. In pretending, though a silly bravado, that all was secure, the Ministers have become responsible, must abide by the consequences of their conduct, and pay for the ransom.

April 14—I add a few words before the mail closes. A Cabinet Council was held last night. Gen. Soutso, the Minister of War, asserted that the order for the escort of four gendarmes was obtained from the War Office without his knowledge. The question was then debated whether the government should consider itself answerable for the ransom, and after an animated discussion, the Ministers decided to reject all responsibility. This decision, however, is subject to the approval of the King and Prime Minister on their return.

Mr. Erskine is also waiting their return to make a final appeal to the King. The second soldier died this morning of his wounds. The other was buried yesterday.

DR. FISK'S FAILURE.

Dr. Ezra Fisk, when pastor of the Presbyterian Church in Goshen, Orange county, N. Y., had been attending Synod, and returned on Saturday evening, and had had no time to prepare, as usual, a written sermon. He selected a paragraph from the Bible, and preached an extempore sermon. As he and Mrs. Fisk walked home after the sermon, Mr. Fisk feeling some doubts as to his success in extempore preaching, thought he would draw out from his wife some faint approbation, and said to her: "I feel as if I had rather failed in my effort this morning." Instead of finding somewhat to comfort him, she replied: "I think so, too."

The Doctor remarked, that now he felt satisfied that he had, and would try, in the afternoon, to make amends for his failure. Accordingly, he looked over his pile of written sermons, and selected one which he thought was rather extra, and preached it in the afternoon, to the great satisfaction both of himself and wife. Shortly after this, he invited his session to meet, and all who wished to connect themselves with the church to meet with them. Several persons presented themselves. When he asked them what was it that first awakened their attention to religion, one after another replied: "*The first sermon you preached after your return from Synod.*" Yes, every one gave him distinctly to understand that his extempore sermon was blessed to their conversion. "But," said he, "I never heard any more of the finely-finished and well-delivered written sermon of the afternoon."

Something much like to the above has been the experience of other ambassadors for Christ. Sermons which they elaborated with care, and from which they expected much, amounted to very little; while sermons which, because hastily prepared, they were almost ashamed to preach, proved to be the power and wisdom of God to the salvation of many. The great Head of the Church judges not as men judge; and those utterances from the pulpit to which he sets his seal are the ones which are "mighty to the pulling down of the strongholds of sin."

RELIGIOUS SIMPLICITY.

It is curious to notice how fast the primitive simplicity of religious organizations slips away with the coming of worldly prosperity. Of this, the Society of Friends furnishes a notable example in the changes (many of them for the better) which have been made in the discipline as established by George Fox. We wonder what the somewhat ascetic John Wesley (who preached in the lanes and meadows of England to coal-heavers, sailors, and the peasantry, or to congregations in the very plainest of chapels) would have said to the pomp and circumstance of a fashionable wedding celebrated a few days since in a Methodist Episcopal Church in St. Louis. The great preacher, who at his own request was carried to the grave upon the shoulders of six poor men, would hardly have recognized his own connection, if he had been present at these performances. To his horror, he would have found an organ playing the Wedding March. He would have seen the meeting-house "filled with the aristocracy of the city." He would have observed the bride and bridegroom richly clothed. He would have marked the former supported by four bridesmaids. He would have found out that it now takes one Bishop and two Doctors of Divinity (with four other clergymen as supernumeraries in the pulpit) to marry a couple in a Methodist church; and what he would have said to the carpets stretched from the church door to the carriages passes all conjecture. Poor Mr. Wesley was not himself at all happy in the married state, and we can imagine him, at the sight of all this splendor, breaking out with some cynical Latin quotation, and afterwards translating it rather sternly for the benefit of the company's souls; for he would have seen in this scenic display only an alarming demonstration of the improper Old Lady of Babylon. It is evident that there is both in this country and in England a growing aversion to simplicity of religious observance. Churches which owe their very existence to a horror of the Roman ceremonial are, to the best of their ability, imitating the forms and modes, the pomps and shows of the (Roman) Catholic Church. The precise religious value of such a change, it is not easy to determine; but it is very certain that there is a large class of plain, thoughtful and unpretending men and women to whom an excess of ecclesiastical display is exceedingly distasteful.

THE BEAUTIFUL LAND.

There are brighter skies than these, I know—
Lands where no shadows lie—
Fields where immortal flowers bloom
And founts that are never dry;
There are domes where the stars are never dim,
Where the moon forever gleams,
And the music breath of the radiant hills
Sweeps o'er the crystal streams;
For often I've caught, in the time of sleep,
A gorgeous glimpse of this hidden deep,
Away in the land of dreams.

When night lets down her pall of mist
On slender cords of air,
And the purple shadows of dying day
Are teeming everywhere;
While unseen fairies chant a lay
In the lily's crimson cells,
And the solemn voice of the harmless winds
Breaks up the dreary fells;
I know by the cry of my soul within,
There's a place where they shut the gates of sin,
And the God of glory dwells.

The wall of the wind, the river's voice,
The arch of western hills,
The beauty spread o'er the living earth,
In slumbrous twilight stills
The yearnings of each human heart,
For a holier, better clime—
A higher life than this mortal course,
Bearing the seal divine!
Ah, sure there must be a beautiful land,
Where the white-robed millions ransomed stand,
Chanting their songs sublime.

LECTURE BY SENATOR REVELS.

United States Senator Revels, (colored,) recently delivered a lecture in Providence, on "The Tendency of our Age." Among the audience were many colored people. The speaker was briefly introduced by Governor Padelford, and proceeded something as follows:

He began by referring to the anti-slavery movement, and the labors of William Lloyd Garrison, Wendell Phillips, Charles Sumner and others, and he rejoiced to know that to-day the Old Bay State witnesses the fruit of complete victory. "But for the active, busy brain of her legislators, of her statesmen, of her leading men and leading women, it is more than probable," he said, "that four millions of my race would still be under the bitter yoke of American slavery. And now, as a recognized citizen of the American Union, my fellow-citizens, I present to you the sincerest congratulations of the whole colored population of the South, and in bearing this message from them to you, I am confident that I only express a sentiment that lives in the breast of every colored man on this continent.

"The subject on which I am to speak to-night," said the lecturer, "offers but little scope for novelty of thought or laborious research. It does not reach beyond the domain of the attentive student of the times, and lies within that province of inquiry which has attracted the mind of your speaker, not only by the present flame of magnanimity, but by the past ignominy with which his race has been treated since the foundation of the Republic. The subject has been chosen in the firm belief that an audience like this which I see before me would prefer practical, familiar truths, upon a subject in which we must all have a lively interest, to any flights of mere fancy or flippancy of display. From the rise of modern civilization, which I date at that period known in history as the revival of letters, two great elements have been at work in the social and political economy of the world—the one clinging to the mediæval past, represented in a modified form of feudalism—the other lived, so to speak, in the future, and embodied its advancement; and while these elements have appeared in different centuries under different forms, they may be respectively characterized under the two types of aristocracy and democracy. In the conflict waged between them since the epoch of the Reformation, the progress of the latter has been at times slow and sluggish, yet the direction of its march has been upward and onward. A nation's literature is little more than an expression of its leading characteristics. What forms the man forms the multitude, and in the case of national as individual character, there are causes of universal and powerful operation, known and felt by all. I advance it as a political axiom, that this continent and this people have been prepared by the hand of an overruling Providence to be the theatre and actors for the exemplification of the thorough and ultimate enfranchisement of the human mind. The American people occupy a vantage ground above all other nations for the successful completion of that pursuit of liberty in which the world for ages has been engaged. Every phase of our position points to this grand result in the education of the race."

Mr. Revels then reviewed in a careful manner the history of the present epoch, and, in speaking of the adaptability of America for the carrying out of great liberal ideas, said that the nature of our clime, the geography of our soil, if nothing else, fitted us for educational leaders, for he considered that the soul was lifted up to the grandeur of surrounding objects, and so was intellectually developed. Their past history had been short but brilliant, fruitful of great events, heroic achievements, and thrilling epochs—influences calculated to exalt the mind. But while Americans had much to be proud of, they had done much to cause the crimson to rush to their faces. The story of wrongs done to the races on the western continent was a reproach to the fair fame of a free people. The Indian and the negro belonged to the history of this land, and at the present time they presented the greatest problem that civilized nations had ever yet been called upon to solve. He firmly believed that in the truthful and conscientious solution of that double question was involved much that would effect the permanency of American institutions. America had been called a nation without a history, but he thought events were proving that it was a nation with a world's history. It presented the most remarkable spectacle in the history of modern times—the complete and full emancipation of the colored race, the giving them at once all the rights of citizenship. The deed itself was prompt and decisive, but the preparation of that crowning glory was lengthy, and was a preparation of blood; for before Sumter was fired upon, the people were passing through a fiery ordeal—the ordeal of the frown of an angry God.

Mr. Revels spoke at some length of the fierce conflict between aristocracy and democracy, and contended that all the nations of the earth were copying from American ideas of progressive liberalism. He discussed the Irish Church bill, prophesied the downfall of the English Established Church, and spoke of the Gladstone of to-day as a very different man from the Gladstone of 1839, and intimated that he had obtained many of his ideas of reform from this side of the water. As it was with Great Britain, so it was with all the other nations of the earth—liberalism was the tune to which they were all taking up the line of march. Austria, France, and Spain, were in a state of fermentation, and poor, despised Cuba, was at present lifting up her hands for our sympathy and co-operation. He prayed God to hasten the day when all people should sing the same joyful hymn of universal emancipation, and when the poor and down-trodden of every nation should enjoy the same inalienable rights with the rich and the titled.

Mr. Revels paid a very high tribute to Senator Sumner for the part he had taken in the work of the abolishment of slavery, and spoke of the Declaration of Independence as being, until a short time since, a political and moral lie, under which the American people lived. It was so acknowledged by the Fathers of the Republic, who, however, believed that slavery was a necessary evil of their particular day, and that the generations that succeeded them ought to take such measures as would blot it out from the American soil. The slave power was the basis on which was reared in the Republican States that aristocratic element which threatened at one time to engulf the whole nation in ruin. The people of the land lived on regardless of the prophetic words which ever and anon were sounded in their ears by far-seeing men; they were content to listen to the scorn hurled at our government by honest men across the water, and placidly listened to the characterizing of the American flag as a flaunting lie. Our inconsistency had made us a by-word among the nations of the earth. But a terrible ordeal awaited this people, and the country was at last purified of those evils, and the purification was by fire. The past with its dark memories, forever coupled with bondage, had now gone never to return, with its blighting power, and the day that millions upon millions of our race had sighed to see—the day of perfect freedom and equality—had come at last. Their prophetic eyes saw scintillations of the present glorious day, the full radiancy in a full period of time that had no counterpart in the world. He believed that if ever the African race had just reason to give utterance to a glorious pean of praise, it was in this year 1870, the year of the promulgation of the Fifteenth Amendment.

Mr. Revels closed by urging that, as the promulgation of the Amendment opened a new chapter in history, and as henceforth the colored race would take their part in the work of government, and the decision of their status rested with themselves alone, they should take advantage of every educational privilege open to them. Their effort at self-government was the only heirloom they could leave to their succeeding generations, and to make their efforts successful it was necessary that education should come in, for that, and that only, was the great lever to elevate and ennoble the African race on this continent. A tribute was paid to the Republican party for its work of enfranchising the colored race, and the speaker urged his hearers always to prove faithful in their adherence to the principles advocated by that party.

SMOKING MANNERS.—The street is not a private smoking room. One man has no more right to void his tobacco smoke into the face of another man, than he has to void his saliva. If he has, why, in the name of sense? Because the smoke is less disagreeable? That is a matter for individual preference; and, besides, a man has no right to do the least disagreeable thing. Why not a man appear on Broadway with a stick strapped horizontally across his back, or an open package of assafœtida in his pocket, or a polecat in his arms, or his clothes dripping with kerosene oil, or a rattlesnake around his neck, with as much right as he may smoke there? Because it is not customary to carry assafœtida in his pocket, nobody thinks about it; if it only were the custom, we should hear a fearful cry from the tobacco smokers themselves. If a man treads upon another's foot, he apologizes; but he will carelessly void offensive smoke into his very throat, and never think he does anything reprehensible. If a man dislike smoking, he can keep out of the street. But the right of the tobacco hater in the street is equal to that of the tobacco lover; to refrain from smoking in public places is not granting a concession, but not to refrain is violating a right. Upon actual right, without reference to the sanction of custom, a man would be perfectly justifiable in resenting the smoking of tobacco near him as a personal affront.—*The Round Table.*

TWO PICTURES.

An old farm-house, with meadows wide,
And sweet with clover on each side;
A bright-eyed boy, who looks from out
The door with woodbine wreathed about,
And wishes his one thought all day:
"Oh! if I could but fly away
From this dull spot the world to see,
How happy, happy, happy,
How happy I should be!"

Amid the City's constant din,
A man, who round the world has been,
Who, 'mid the tumult and the throng,
Is thinking, thinking all day long:
"Oh! could I only tread once more
The field-path to the farm-house door,
The old green meadows could I see,
How happy, happy, happy,
How happy I should be!"

WHAT I KNOW OF FARMING.

BY HORACE GREELEY.

XVII.

COMMERCIAL FERTILIZERS—GYPSUM.

Prices vary so widely in different localities that no fertilizers can be pronounced everywhere cheapest or best worth buying; and yet I doubt that there is a rood of our country's surface in fit condition to be cultivated to which Gypsum (Plaster of Paris) might not be applied with profit. Where it costs $10 or over per ton, I would apply it sparingly—say, one bushel per acre—while I judge three bushels per acre none too much in regions where it may be bought much cheaper. Even the poor man who has but one cow should buy a barrel of it, and dust his stable therewith after cleaning it each day. He who has a stock of cattle should never be without it, and should freely use it, alike in stable and yard, to keep down the noisome odors, and thus retain the volatile elements of the manure. Every meadow, every pasture, should be sown with it at least triennially; where it is abundant and cheap, as in Central New York, I would apply it each year, unless careful observation should satisfy me that it no longer subserved a good purpose.

As to the time of application, while I judge any season will do, my present impression is that it will do most good if applied when the Summer is hottest and the ground dryest. If, for instance, you close your haying in mid-Summer, having been hurried by the rapid ripening of the grass, and find your meadows baked and cracked by the intense heat, I reckon that you may proceed to dust your meadows with Gypsum with a moral certainty that none of it will be wasted. So if your Corn and other Fall crops are suffering from and likely to be stunted by drouth, I advise the application of Gypsum broadcast, as evenly as may be, and as bounteously as its price and your means will allow. I do not believe it so well to apply it specially to the growing stalks, a spoonfull or so per hill; and I doubt that it is even judicious to plant it in the hill with the seed. The readiest and quickest mode of application is also, I believe, the best.

How Gypsum impels and invigorates vegetable growth, I do not pretend to know; but that it *does* so was demonstrated by Nature long before Man took the hint that she freely gave. The city of Paris and a considerable adjacent district rest on a bed of Gypsum, ranging from five to twenty feet below the surface, and considerably disintegrated in its upper portion by the action of water. This region produces Wheat most luxuriantly, and I presume has done so from time immemorial. At length, it crawled through the hair of the tillers of this soil that the substance which did so much good fortuitously, and (as it were) because it could not do otherwise, might do still more if applied to the soil, with deliberate intent to test its value as a fertilizer. The result, we all understand.

Gypsum is a chemical compound of Sulphur and Lime—so much is agreed; and the theory of

Tract Society Department.

EDITED BY A. H. LEWIS,
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THE CHRISTIAN UNION AND THE SABBATH QUESTION.

The *Christian Union* of May 7th, has another article on "The Sabbath Question." It seems that a correspondent, who calls himself *Farmer*, is disposed to agitate this question, and so proceeds to ask Mr. Beecher some well-considered questions, from the no-Sabbath stand-point, and both the sense of the questions, and the editor's answers, may be fully comprehended from the following extracts:

"3. Does the original Greek—in 14: 6, translated, 'And he that regardeth not the day, to the Lord he doth not regard it, signify an act of devotion or dedication to God, just as positively as do the words translated 'He that regardeth the day, regardeth it unto the Lord?'"

"We have already in effect answered this question. If 'to the Lord he doth not regard it;' if, that is, being sincerely and earnestly desirous to promote the coming of Christ's kingdom on the earth, he breaks over the conventional conceptions of Sabbath-keeping, not to make more money, to serve ambitious ends, to seek his own profit, but to serve the cause of God, his non-observance is as acceptable to God as his neighbor's observance; and may be more so. It is the spirit, not the act, by which God judges, and by which we are to judge ourselves and one another."

In the above, it will be seen that Mr. Beecher makes no distinction between the annual holydays of the Jewish economy and the weekly Sabbath. If this be correct, then there is no Sabbath left to us, and Sabbath observance continued in any form would be as clearly contrary to the gospel, as an attempt in any form to continue the observance of the annual Sabbaths and holydays. But Mr. B. goes the length of approving a man's working on the Sabbath to "serve the cause of God;" that is, a man would be justified in working on the Sabbath to earn money with which to serve the cause of God. Let the reader be careful to comprehend this. Mr. B. does not say that God will compassionately regard the man in this, *but that the act is lawful.*

"4. When the Hebrews were in Palestine, the time they were required to observe as a weekly Sabbath was plainly, unmistakably defined; and now, under the Gospel, *if* God requires that Christians observe a weekly Sabbath, would not the time for such observance be as plainly designated?"

"No! If God required that Christians should observe *the* weekly Sabbath, the time would be appointed. But the obligations of the Sabbath rest on laws written not in tables of stone, but in the human constitution, interpreted not by Moses and the Prophets, but by the experience of the human race. To the Jew the day and hour was fixed by law; for the Jew was a child. The Christian is left to fix his day of rest and worship as he will; for the Christian is a man in Christ Jesus. When we were children we ate what was set before us in the hours our mothers appointed. Now we eat what and when we will. But because the meal-hour is not fixed by law, does it follow that there is no longer need of food?"

Here Mr. Beecher acknowledges that the law of the Sabbath is plain, and that, were we required to observe it, there would be no need of mistaking the *time* of observance, as that is well defined. But he says that the obligation to keep Sabbath is not written "in tables of stone, but in the human constitution, interpreted, not by Moses and the prophets, but by the experience of the human race." No written law, according to Mr. B., determines the day the Christian is to observe, as he "is left to fix his day of rest and worship as he will." We rejoice that Mr. Beecher does not here *maunder* about the greatness of redemption, the time of Christ's resurrection, the meetings of Christ and his apostles on the first day of the week, the breaking of bread, the taking of collections on this day, &c. He says distinctly, that the Sabbath is abolished, and that the Christian is at liberty to set his own time for "rest and worship."

"5. As it is intended that the Gospel shall be preached throughout the world, and as many people live where they have constant night or constant day for a month at a time every year, do not these circumstances amount to circumstantial evidence that, under the Gospel dispensation, it is not obligatory on Christians to observe a weekly Sabbath?"

"6. In many parts of the world the first day of the week does not commence until it has ended in Palestine and other contiguous countries; can there be any reasonable doubt that this circumstance is a circumstantial proof that Christians are not bound to observe a weekly Sabbath?"

"It is nothing of the sort. Our correspondent confounds *a* weekly Sabbath and *the* weekly Sabbath. It is very good evidence that the law which God gave only to the Jews he did not mean for all mankind, that no precise time is or can be set, and that all attempts to graft this little piece of Judaism on the Christian stalk, makes only a dead bough on a live tree. But it does not follow that sailors and Esquimaux do not need *a* day of rest from life's work and worry as well as others."

It is strange that Mr. Beecher should make the blunder he does in the above paragraph. To hold that on account of the earth's rotundity one cannot keep *the* weekly Sabbath, but can keep *a* weekly Sabbath, evinces great inattention to the merits of the question. Would not *a* weekly Sabbath fall on some day of the week? But which of the other days of the week is free from the difficulty growing out of the earth's rotundity, if any such difficulty exists? Are not all the days alike in this respect? How can it be that a man of Mr. Beecher's acuteness did not see this? But we are bound in charity to believe he did not, although it places him in an awkward position. Mr. B. is sharp on those who would graft the idea of *the* weekly Sabbath "on the Christian stalk," and yet does the same thing by defending the idea of *a* weekly Sabbath; for a child can see, that one day of the week is in this respect the same as another. Mr. B. "changes the place, but keeps the pain."

But is there any difficulty respecting Sabbath observance growing out of the earth's rotundity? The commandment does not require the observance of a seventh part of the time, but the seventh day. The difference is this, time is the same everywhere at the same instant; the day is not. If the week should be divided into seven equal parts, without any marks or lines of division between them, one could not distinguish one from another. But when the week is made up of days and nights, one can easily tell the parts, because they are separated from each other by great natural marks. The days of the week repeat their visits in regular order, whether in the east or west, and there is no difficulty in distinguishing them. Bear in mind, then, this fact, that the commandment does not require you to keep the seventh part of time, which would be impossible, but the seventh day, which is quite possible.

Is it not a mistake, that men live so far north that they cannot distinguish the regular return of day? I think so. Besides, as I have shown, the difficulty, whatever it may be, is not lessened by an exchange of days, as they are all alike in this respect.

Mr. Beecher's idea, that the doctrine of *the* weekly Sabbath is opposed to Christian liberty, while the doctrine of *a* weekly Sabbath favors it, is fallacious, the real question being, not the *day* of observance, but the *motive* impelling to action. Christian liberty is the rendering of a free service.

N. V. Hull.

SUNDAY LAWS IN IOWA.

Centerville, Iowa, April 26th, 1870.

It appears to me, that the very extensive efforts which are now being made to obtain more restrictive Sunday Laws, are flank movements to co-operate with the proposed national appeal to Congress, to so amend the Constitution of the United States as to compel a national recognition of *American Christianity*—prominent in which would be the American Sabbath—a thing as foreign to the religion of Jesus Christ, as is the Catholic Church orthodoxy of the fourth century.

In past ages, wily churchmen have persuaded the doughfaced and superstitious legislators of nations and colonies, to enact such laws, while those who dissented were proscribed all interference in their movements, and the ignorant multitude were charmed into acquiescence by specious pretences of their rulers doing honor to God, while in reality the movements were intended to suppress all opposition to established church usages. In the early history of the New England colonies, none but the "standing order" were permitted to publicly advocate their religious sentiments. The national revolution from royal colonies to a national republican confederation, necessarily destroyed such local distinctions, placing all existing sects upon the same platform of equal rights. But now, new orders of people, and new sects, have come into the nation, and others have arisen among us, and these circumstances are supposed to demand of all the conservative orthodox sects, a general combination to save their common faith from falling, like Dagon, with his face to the ground. But it will be in vain. Taking the cause of God into the State legislatures, or into the national Congress, will no more honor God, or conserve the orthodox church's cause, than taking the ancient ark of Jehovah's national covenant into the house of Dagon saved the Philistines from the rising power of the Hebrew nation. The sage counsel of the town clerk of Ephesus would be much more appropriate, respecting these things, than the efforts of Demetrius and his fellow craftsmen. However, as the town clerk's counsel is not likely to be regarded in this case, we think it becomes us all who are interested in this matter, to be informed, and put on record all such movements, that we may know how to act in any such emergency. I therefore send you a brief synopsis of the state of the question in Iowa.

The following contains the statute law as at present authorized:

Section 4,392. That if any person be found on the first day of the week, commonly called Sabbath, engaged in any riot, fighting, or offering to fight, or hunting, shooting, carrying of fire-arms, fishing, horse-racing, dancing, or in any manner disturbing any worshiping assembly, private family, or in buying or selling property of any kind, or in any labor, (the work of necessity and charity only excepted,) every person so offending shall, on conviction, be fined in a sum not more than five dollars, nor less than one dollar, to be recovered before any justice of the peace in the county where such offence is committed: *Provided*, nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day as the Sabbath, or to prevent persons traveling, or families emigrating, from pursuing their journey, or keepers of toll bridges, toll gates, and ferrymen from attending the same.—*Page* 751, *Laws of Iowa.*

Last Fall, the Iowa Synod of the Presbyterian Church passed a resolution to ask of the Sate Legislature a revisal of this statute; but as the record of it is not now at hand, I cannot give particulars; in fact, I did not think enough of it to file it on my Sunday documents. But judge of my surprise when the following notice came to hand:

Des Moines, Iowa, March 15th, 1870.

The following is a list of bills that have been passed since the legislative recess, and received the approval of the Governor:

THE SUNDAY LAW.

Section 4,392 of the revision of 1860, in regard to the observance of the Sabbath, has been amended, so that the fine cannot exceed more than one hundred dollars, and not less than five dollars. Sabbath-breakers, look out how you violate the law. I was surprised to see the opposition to this law in the house. Members denounced it as "puritanical," "a relic of barbarism," etc., and unworthy of a place on the statutes of a free and enlightened people. * * * *

The Legislature was then within a few days of adjournment, and there appeared no chance to make any protest against it; but we immediately drew up the following statement and request, and addressed the same to our Senator and Representative:

Honorable Sirs,—We, citizens of Appanoose County, Iowa, are concerned to learn, by the public prints, that the Legislature of the State has recently passed a very stringent act on Sunday-keeping, inflicting a penalty of not less than five dollars, and allowing it to be extended to one hundred dollars, for laboring on Sunday. Now, as we, and some hundreds more in the State, as loyal citizens as any others, do habitually pursue all our ordinary business on the first day of the week, and do also hire men to labor for us on that day, we feel ourselves deeply interested in the operation of any law of the State of that kind; and had we known that a bill for such a law was before your honorable body, we should have made it our business to have asked to have been heard on the subject before any such law was passed. But as the thing is done, and, as the press says, signed by the Governor, we respectfully ask for an authorized copy thereof, that we may know what to expect of the State authorities and the courts authorized by them, and govern ourselves accordingly. We think it right also to say, before such law is enforced, that such is our faith in the obligations of righteous men to keep the fourth commandment of the holy Decalogue, God Almighty's holy law; that it will never permit us to submit our practice concerning Sabbath-keeping to any Sunday law whatever, let the consequences be what they may. Our property, our citizenship, and if need be our lives also, are pledged to keep God Almighty's holy law, which says, "Six days shalt thou labor, and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, thy son, nor thy daughter, nor thy man servant." We hold this institution, not as a mere rest-day, but as a standing divine testimony against substituting any human authority in place of God's authority; in other words, against worshiping any human authority that contravenes his who made heaven and earth.

Very respectfully, your fellow-citizens.

Signed by eleven male members of our society.

In reply to this, I received the following:

Senate Chamber, Des Moines, April 1st, 1870.

Mr. S. Davison, Centerville, Iowa:

Dear Sir,—Yours of the 27th ult. is on my desk. The bill you refer to has not passed the Senate yet, and many Senators think it will not. If it does pass, and become a law, I will procure a copy and forward to you.

Yours truly,
W. F. Vermillion.

I have since been informed by the Lieutenant Governor, (who is a citizen of this place,) that it was not brought before the Senate after this date. Thus the matter stands at present. But what may be done at another session, who knows? To be forewarned gives an opportunity of being forearmed.

Respectfully, S. Davison.

ADULTERATED LIQUOR.

A case was tried in Stonington, Conn., recently, which excited much interest among dram-drinkers and the temperance people, the defendant being charged with selling adulterated liquors. The eminent chemist of New Haven, Prof. Silliman, who analyzed samples of the liquors, testified that the port wine was an imitation article, containing oil of vitriol and oxide of lead, besides various coloring and astringent drugs; the whiskey contained lead, iron, sulphuric acid, and fusil oil; and the gin was made of alcohol, lead, sulphuric acid, oil of turpentine, sugar, etc. The effects of these adulterated liquors upon the consumers were thus described by the Professor:

Sulphuric acid, which is found in all these liquors, is one of the substances used in adulteration of liquors, for the purpose of giving false strength and a stinging sensation. It is present in the second and third samples in small quantities; in the first sample in large quantity. There can be no question that in any quantity sulphuric acid must be considered a deleterious substance. Lead which is present in all these samples is one of the most subtle of all metallic poisons. It accumulates by small successive doses, gaining power by each new addition. It is well known that the frequently repeated introduction of even very minute quantities of any of the preparations of lead into the system may, after a time, induce serious symptoms, such as loss of appetite, great thirst, a metalic taste in the mouth, parched tongue and throat, dull and anxious countenance, yellow, dry skin, more or less severe abdominal gripings, and a blue line along the line of the gums. These symptoms are frequently followed by pains in the extremities, muscular emaciations and paralysis. The symptoms of lead poisoning, I believe, are not so generally known as they should be, and they appear in this connection with the manufacture and sale of poisonous liquors, to hold up a mirror, reflecting the frightful image of all the horrors which the wretched victims of such dram-drinking are sure to suffer.

The Free Baptist Educational Society, at a meeting at Great Falls, Me., voted to establish a theological school at Lewiston, in connection with the Bates College.

The Sabbath Recorder.
Westerly, R. I., Fifth-day, May 19, 1870.
GEORGE B. UTTER.....EDITOR.

ANNIVERSARY WEEK.

Twenty years ago, the first week in May was known in New York as "anniversary week," and was by many regarded as the most important week of the year. In the course of it the principal national benevolent societies held their anniversaries, and the anti-slavery and other reformatory societies discussed without stint the great questions of human freedom and national prosperity. One who visited New York last week, or who read thoughtfully the New York daily papers, must have been struck with the change which has taken place in these twenty years. Not only have the places of holding anniversary meetings been changed, but the multiplication of societies has rendered it impossible to arrange for giving to each an exclusive time. Besides, there is now no such general gathering of country preachers and their families, to attend the meetings, talk over old times in colleges and seminaries, and see the wonders of the city. Indeed, if one may judge from the papers, "anniversary week" has become a very quiet affair, and the sessions of the different societies now awaken comparatively little interest in the great public. The discussions in the various Woman's Rights Conventions appear to have taken the place of the anti-slavery discussions of old; what are called anniversary meetings appear to have been principally occupied in listening to reports from the officers of the societies; and the reports in the daily papers may be measured by squares instead of columns.

Below we give brief notices of several of the societies.

THE SEAMEN'S FRIEND SOCIETY.

At the 42d anniversary of the American Seamen's Friend Society, addresses were delivered by Rev. Stephen H. Tyng, Jr., Rev. Henry Ward Beecher, and Rev. T. DeWitt Tallmadge. The following is an abstrace of the annual report:

Foreign Operations.—The society has in foreign countries, supported wholly or in part from its treasury, twenty-four chaplains and missionaries, stationed at St. John, N. B., on the coast of Labrador, and at ports in Sweden, Norway, Denmark, Belgium, France, Buenos Ayres, Chile, and Sandwich Islands. The reports of many of these missionaries are deeply interesting. In all the stations, more or less conversions have been reported.

Domestic Chaplaincies.—The society has also seventeen chaplains and missionaries on the Home field, laboring in Boston, New York, Brooklyn, Norfolk, Richmond, Wilmington, N. C., Charleston, S. C., Savannah, Pensacola, Mobile, New Orleans, Galveston, San Francisco, Buffalo, Rochester, Syracuse, and along the inland waters of New York. The chaplain at San Francisco reports from thirty to forty hopeful conversions during the past year, making three hundred during his ministry the last twelve years. The whole number of chaplains and missionaries is forty-one.

Sea Missions.—The society has sent to sea during the past twelve years 3,387 libraries, composed of about 150,000 volumes. These libraries, including the reshipments, have been accessible to crews numbering altogether over 150,250 men, many of whom have read every book in the library of 40 to 50 volumes. Of these, 1,761 have been shipped in the United States navy since 1861. Twenty thousand more of these libraries are needed to supply American vessels alone.

Sailors' Home.—The Home has been in operation twenty-eight years. The whole number of boarders has been 75,716. The number of boarders during the last year has been 1,655, an increase of 712 over the previous year. These have deposited with the keepers for safe-keeping, $30,345, $5,900 of which has been placed in savings banks, and $15,172 sent to relatives at home. This one Home, during the twenty-eight years of its existence, has saved to seamen and their families $1,500,000—nearly double the amount received into the society's treasury in the same time for the support of all its branches.

Colored Sailors' Home.—The whole number received into this Home since 1839 has been 16,307, including 509 during the last year. Of this last number, 29 were shipwrecked and destitute, and relieved at an expense of $342 95.

Finances.—The receipts from all sources, including a gift as a permanent fund of $11,000, have been $74,065 17; expenditures, including the $11,000 invested, $78,549 83; leaving balance against the treasury of $4,484 66; the balance of last year was $2,393 08; present debt, $6,857 74.

THE AMERICAN BIBLE SOCIETY.

The report presented at the anniversary of the American Bible Society embodied the following statistics:

The receipts have been larger than in any previous year—amounting to $747,058 69. Of these, $432,788 65 were derived from sales, $161,465 78 from donations, $116,985 35 from legacies, and $35,818 91 from rents of stores and offices in the Bible House. Books printed at the Bible House, 1,420,648 volumes; printed and purchased in foreign countries, 311,401 volumes. Total, 1,437,719 volumes. Books issued from the Bible House, 1,031,761 volumes—namely, 329,774 Bibles, 657,018 testaments, 44,669 portions of the Bible, and 300 volumes in raised letters for the blind; total value of these issues, $513,578 00. The foreign distributions, exclusive of books granted from the Bible House, amounted to 298,870 volumes, in more than 50 languages and dialects. The number of volumes issued for distribution during the year, 1,330,640. Entire number of volumes issued during fifty-four years, 26,572,371. Bible Society Record—copies circulated during the year, 457,940. The gratuitous distributions and appropriations for the year amounted in value to $193,824 01. Of this sum, $71,283 20 were for the foreign field.

THE AMERICAN TRACT SOCIETY.

At the 45th annual meeting of the American Tract Society, the treasurer's report, read by Moses Allen, showed that the receipts for the year, in donations and legacies, have been $116,171 05; sales, $361,513 44; making, with balance in the treasury, $479,081 65. Expended in manufacturing books and tracts, $238,094; manufacturing and issuing periodicals, $66,432 76; colporteurs, agencies, and depositories, $113,152 41; district secretaries, $13,407 44; appropriations for foreign and pagan lands, $6,000; all other expenses, as by the treasurer's report, $42,416 56; total, $478,502 77; balance in the treasury, $578 88.

The Rev. Dr. Hallock read an abstract of the annual report on colportage. During the year 287 colporteurs—including 56 students, from twenty-eight colleges and theological seminaries—were engaged in thirty-four States of the Union, and in adjoining British provinces. They held or addressed 10,220 religious meetings; made 256,897 family visits; found 38,594 Protestant families who habitually neglected attending evangelical preaching; 10,446 families of Roman Catholics; 23,180 families destitute of all religious books except the Bible, and 13,819 Protestant families without the Word of God.

FEMALE GUARDIAN SOCIETY.

The report read at the annual meeting of the American Female Guardian Society shows that the Society sustains nine industrial schools in different localities of the city of New York, employing twenty stated teachers and as many monitors, besides furnishing clothing for the children. The total number of children attending these schools during the past year was 4,795; number at present registered, 2,192; average attendance during the year, 1,083. The number of adult inmates of the Home at present is 256; juvenile inmates, 459. Total, 715. One hundred and fifty children have been provided with homes during the year, and 912 adults have been secured situations. Whole number of beneficiaries in the Home and schools, for the year, 6,422. Since its erection the Home has had 16,542 inmates, and 3,589 children have been provided with homes. The Society is not an endowed charity, but depends for daily supplies on the generosity of the public. Its receipts for the fiscal year ending January 1, 1870, were $71,936 86, and its expenses $64,523 83, leaving a balance of $7,413 03.

CHRISTIAN UNION.

At the 23d anniversary of the American and Foreign Christian Union, a report was read showing that during the existence of the society, $1,626,273 has been gathered and expended, and more than one thousand five hundred laborers have been employed in the Christian field, and many millions of printed pages have been circulated. During the past year the society has received and accounted for the sum of $116,689 95. Missions have been planted and sustained in Italy, Hungary, Greece, France, Spain, Northern and Central Mexico, and in Chile.

OUR TRIP TO CONFERENCE.

NOTES BY THE WAY.

NUMBER XXI.

William Penn was born in London, on the 14th day of October, 1644. He was the son of Admiral Sir William Penn, who procured the conquest of the Island of Jamaica, and annexed it to the British crown, during the protectorate of Cromwell. Young Penn was sent to Oxford, and while there, hearing the Quaker sentiments advocated by an itinerant preacher, he espoused that cause with such earnestness that he was expelled from the University. He subsequently became so zealous a believer in the quaker doctrine, that he refused to take off his hat while in the presence of the King, and for this act he was disowned by his father. He was frequently imprisoned and constantly persecuted for preaching his recently-acquired opinions and sentiments, but he persevered with such integrity, and bore his trials with so much patience, that his father afterwards became reconciled to him.

In 1681, he obtained a charter of Charles II., for a province in North America, and soon after published the "Fundamental Constitution of Pennsylvania." The same year the first settlers in this province arrived from England in the ship "Sarah and John," and in the following year its founder and proprietor landed on its shores. The reason why this celebrated man labored to establish a colony in North America, to use his own words, was, "to afford an asylum for the good and oppressed of all nations." After his arrival he effected a friendly intercourse with the Indians, entered into a treaty, and purchased the land of them as the rightful owners. When the time arrived for the ratification of this treaty, under the "Great Elm Tree," on the bank of the Delaware, sat the Indian sachems, awaiting the arrival of Penn and the Quaker delegation. Soon they appeared, unarmed, and Penn delivered to them the price agreed upon, and presented to the Chief a copy of the parchment deed. This the Indians "promised to keep for three generations, and solemnly pledged themselves to live in love with William Penn and his children as long as the sun and moon should endure." For many years after the treaty, this majestic elm withstood the storms and winds which swayed its branches; but mouldering into decay, it fell in 1810, when it was ascertained to be two hundred and eighty-three years old. "The Penn Treaty Monument" stands upon the spot once occupied by this celebrated treaty tree. Our attention was called to this monument, and we turned aside and stood upon ground rendered memorable as the place where a treaty had been consummated with the Indians, and kept in "unbroken faith." This commemorative monument was erected by the Penn Society. It is a square marble shaft, not very high, bearing the following inscriptions. North side—"Treaty Ground of William Penn and the Indian Nation, 1682. Unbroken faith." South side—"William Penn, born 1644, died 1718." West side—"Placed by the Penn Society, A. D. 1827, to mark the site of the great elm tree." East side—"Pennsylvania founded 1681 by deeds of peace." This monument is in the District of Kensington, near the intersection of Hanover and Beach streets, and but a short distance from the shore of the Delaware.

One hundred and ninety years ago, the present site of Philadelphia was a wilderness. On the plain where this beautiful city now stands, the red man then kindled his watchfires, throwing their lambent light on the crested wave of the Delaware, while his birchen canoe glided sprite-like over its waters. Where now trusting thousands devoutly worship the Eternal One, revealed to man, the Child of Nature then only

"Saw God in clouds, and heard him in the wind."

How changed! On the hunting ground of the Indian, where was heard the savage war cry and shout of victory less than two centuries ago, now stands one of the happiest cities of the world, beaming with the light of Christianity, the arts and sciences.

Philadelphia was founded in 1682, and incorporated as a city in 1701. It was then bounded by the Delaware on the east, and by the Schuylkill on the west, by Vine street on the north, and Cedar street on the south. In 1854, the suburbs, which had been incorporated into districts, and formed some ten or twelve separate governments, were consolidated into one municipality, and the jurisdiction of the city now extends over the entire county of Philadelphia. Its population is estimated to be about eight hundred thousand. It commands extensive water privileges for manufacturing purposes, and the Delaware River, from its mouth to the city, is sufficiently deep to float the largest class of vessels. The Schuylkill River winds its way through the city, as the Thames does through London. The soil is principally clay, of different colors and degrees of tenacity, underlying which is a stratum of coarse gravel. The city is divided into twenty-seven wards, and comprises five Congressional districts. Within the limits of the city there are about three hundred miles of paved streets, and over one hundred and eleven thousand buildings.

C. H. M.

THE RESURRECTION.

RESPONSE TO E. ANSON STILLMAN.

NUMBER TEN.

"If a man die, shall he live?" And if so, when and how and where will he live? A large portion of those who believe in the second coming of Christ, and in His personal return to this earth, maintain either a shadowy kind of existence, or the sleeping of the soul, during the intermediate state between death and the resurrection.

The most common notion, I think, is, that the soul at death exists somewhere in the spirit world; that the souls of the righteous go to God, and are happy, and the souls of the wicked go to a place of suffering; that, after perhaps thousands of years, in the resurrection, the bodies of these dead persons will all be raised, and their souls will be remanded from heaven and hell, and each soul made to again indwell its former body; after which a great white throne will be erected; and that Christ, as judge, will sit down upon it, and then all those resurrected bodies, and their souls, will stand up in a vast assembly, and be rejudged, and then each one sent back to heaven or hell, where they had been existing before the resurrection.

The Second Adventists, and others who hold to the personal reign of Christ on this earth, maintain that between death and the resurrection the soul is unconscious; that it died with the body; and hence the body must be raised in order that mankind have a future existence at all. By this means, they get rid of the inconsistency of the "orthodox" view of two judgments, one at death, and another after the resurrection. It was this monstrous inconsistency that led me to commence examining the subject, some twenty-five years since, and which has led me to the view I now hold.

The Old Testament makes but little reference to a future state; and never, in any instance, to the doctrine of the resurrection as held by most Christians. The passage in Job 19: 25–27, (the oldest probably of the sacred books,) has been thought by some few to teach the resurrection of the body; but has long since been given up, by nearly every commentator, as not at all referring to that, but simply to Job's deliverance from his calamities. There are a few other passages, that have been *supposed* to refer to the doctrine of the resurrection; but they are of such questionable character, that I shall pass them by, and proceed to the New Testament.

It has been shown, I think, most conclusively, that the coming of the Son of Man and of the Lord were events that were immediately to transpire, in that age, and before that generation had passed away. Now, if the resurrection of the dead, (not body, or dead body, for there is no such expression in the New Testament, but always the resurrection of the dead,) as is conceded by all, is synchronical as to time with the coming of the Lord, or the coming of Christ, then the resurrection was an event that took place during that generation, and was near at hand, and transpiring, in the time of the apostles. This fact, and the fact that the Scriptures everywhere represent the dead as immediately living in the spirit world after they had died here, is strong presumptive evidence that the resurrection was continually going on. In the case of Lazarus and Dives, they both appeared in the hadean regions immediately after their death, and that too with *bodies*, which could not have been their earthly bodies. John, when introduced into the spiritual world, saw vast multitudes of spiritual beings, who once lived here on the earth, and they all had bodies, with hands, heads, feet, eyes and ears; and crowns on their heads, and harps in their hands. But their earthly bodies had not been raised. Now what can we do with these facts but to admit them just as the inspired writer left them. They establish, beyond a doubt, that men live in the spirit world, immediately after they die here; and they also prove, that the dead have bodies there, just as truly as they had here. Therefore, as the Bible nowhere teaches the resurrection of this our earthly body, but, on the contrary, denies the resurrection, and calls men fools for believing this body will ever be resurrected, we are led to inquire, What is the true scriptural doctrine of the resurrection? And by so doing we may ascertain who "wholly denies the resurrection," Bro. Stillman or myself, and which is the "scoffer."

But, before proceeding farther, I wish to ask Bro. S. if he believes in the resurrection of the body?—if he believes the resurrected body is identically the same with this? Am I to be resurrected with a lame leg? If so, shall I not need my patent crutch? If this same body is resurrected, must not the sexual distinction continue? Are the blind to be resurrected without eyes, and the deaf without hearing, the bald-head without hair, and the toothless without teeth? Are the deformed from the womb to be resurrected with their deformed bodies; the emaciated body of sickness or the plump body of health to be resurrected? Are the mangled bodies of those brave soldiers who fell in the day of battle to be resurrected? And where will those bodies come from, which were eaten by wild beasts, and fowls, and fishes? In short, does Bro. Stillman himself believe in the resurrection of *the body—this body* which we have now? If so, perhaps he can solve the above questions. If not, why charge me with denying the resurrection? I doubt whether that man lives, who believes in the resurrection of this our material body. And yet Bro. S. is not the only one who has charged me with denying the resurrection. But the self-righteous conceit of bigotry and ignorance call for pity rather than censure.

I turn now to the examination of the 15th chapter of 1st Corinthians, the proof-text of Bro. Stillman (and others) for his views. But a more fatal chapter to his theory he could not have selected; for Paul most positively denies the resurrection of the body in this chapter, and says to him who believes in it, "Thou fool." Concerning this chapter, President Dwight, of Yale College, says:

"The substance of this chapter is the *anastasis, or future existence, of man.* The word is commonly, but often *erroneously, rendered resurrection.* So far as I have observed, it usually denotes *our existence beyond the grave.* The original meaning is, *to stand up, or to stand up again.* As *standing* is the appropriate position of *life, consciousness and activity*, and *lying down* the appropriate posture of *death, unconsciousness and inactivity*, the word is not unnaturally employed to denote the future state of spirits, who are living, conscious, and active beings." "Then came to Christ, says the Evangelist, the Sadducees, who say there is no resurrection, *me einai anastasis;* that there is no future state, or no future existence of mankind. They ask, Whose wife shall she be in the resurrection, (*en te anastasis,*) *in the future state.* Christ says, In the resurrection, or, as it should be rendered, *in the future state.* This passage, continues Pres. Dwight, "were we at any loss concerning the meaning of the word (anastasis, resurrection,) determines beyond dispute. The proof that there is an *anastasis* (resurrection, or future state of the dead) alleged by our Saviour, is the declaration of God to Moses, I am the God of Abraham, of Isaac, and of Jacob; and the irresistible truth, that *God is not the God of the dead, but of the living.* The consequence, as every one who reads the Bible knows, is that Abraham, Isaac, and Jacob, were living at the time this declaration was made. Those who die, therefore, live after they are dead, and this future life is the *anastasis*, concerning which there was so much debate between the Pharisees and Sadducees. The *anastasis* is the thing mentioned as having been denied by some of the Corinthian Christians. (See verse 12.) 'How say some among you, that *there is no resurrection, no future state, life or existence of the dead.*' This man (the one who denied the resurrection, or future life) seems to have been a Jew, and was most probably a Sadducee, as he brought over several members of this church to the great Sadduceean error—*the denial of a future state.* To remove this error (viz., the denial of a future state) from that church was the design of Paul in writing this chapter."

Thus far from President Dwight, who expressly says, that Paul was teaching the doctrine of *a future life*, and not the resurrection of the body. Thus, according to Dr. Dwight, the word resurrection, in this chapter, should have been rendered future state. It is, then, the future state of mankind, the existence of man after death, and the manner of that existence, of which the Apostle is speaking. Nor should it be overlooked, that, as Paul argues, this future state, from the analogy of nature, the sowing and germinating of seeds, it is evident that he intended to teach, that the resurrection, or future existence of mankind, was not miraculous, but according to a law of our being, as much as the germinating of seed dying in the ground.

But I must close this article, already too long. S. S. Griswold.

HOME NEWS.

PARDEE, KANSAS.

The following programme of a recent entertainment will interest persons acquainted with the region and the parties, and may stimulate the residents in some other farming regions to "go and do likewise."

"*No Excellence without Labor.*" *First Annual Session of the Farmers' Lyceum of Pardee, Atchison County, Kansas. Tuesday Evening, March* 15, 1870.

PROGRAMME.

Prayer by Rev. S. R. Wheeler.
MUSIC.
Salutatory—(Poem) Sarah Shriner.
Oration—"Life's Labors," C. Truman Griffin.
MUSIC.
Essay—"Victories," Emily F. Randolph.
Recitation—"The Wonderful One-Hoss Shay," Geo. Butler.
Declamation—Patrick Henry's Speech, Uberto S. Griffin.
MUSIC.
Discussion {Milo Carlton, Joshua Wheeler.
MUSIC.
Paper—"The Literary Farmer," {Z. S. Hastings, Rosetta Butler.
MUSIC.
Poem—"Our State." C. O. Dunshee.
Valedictory—"Self-Culture," James Davison.
MUSIC.
Adjournment.

Admission to Literary Exercises and Supper, 50 cents. Proceeds used in purchasing a Library for the Lyceum.

FARINA, ILL.

Eld. C. M. Lewis, by an arrangement between himself and the Seventh day Baptist Church and society at Farina, having accepted a call to perform some missionary labor in Northern Wisconsin and Minnesota, under the direction of our General Missionary Board, requests his correspondents to continue to address him at "Farina, Fayette Co., Ill.," from which point any communications requiring immediate attention and reply will be forwarded to him by his family.

MINNESOTA.

Alden, May 10, 1870.

We are having a pretty favorable spring, considering the length of the winter, depth of snow, &c. No rain of any account since the snow went off, (and that went off very rapidly, with the sun,) until last Fifth-day. Seeding is pretty well along, considering the little plowing done last fall. The season is earlier than last spring, by several days. Emigration started early, and every thing looks prosperous for the country, save the low price of grain, and that is improving.

D. P. C.

ALLEGANY COUNTY ITEMS.

The following items from Allegany County, N. Y., we clip from the *Canisteo Valley Times* of May 11th:

Friendship grants no licenses this year.

Belmont is building a $4,000 bridge over the Genesee.

Andover has just placed a melodious $700 bell in its Presbyterian church.

Rev. John Reid, pastor of the Presbyterian church of Angelica, has left for Scotland.

Henry Hobby, of Friendship, was thrown from his buggy, one day last week, and severely injured.

Dr. J. R. Hartshorn, of Alfred, received $800 insurance money on his store recently destroyed by fire.

Mr. Joe Gillis' hotel, at Stannard's Corners, was consumed by fire Sunday night. His insurance was light, and his loss quite heavy.

The Wellsville *Free Press* contains the valedictory of Col. H. C. Fisk, its retiring editor, and the salutatory of Charles M. Beecher, his successor.

Johnson Higgins, of Friendship, has invented a new stump machine, simple in design, that will cost only from $20 to $40, and which promises to give the best satisfaction.

A prisoner named A. S. DeNise, confined in the Allegany County jail, made his escape during the absence of the Sheriff, by burning a hole through the floor with a heated poker.

Prof. Ford and C. J. Langdon, (says the Elmira *Review*,) joined a Boston party at Alexandria, for a tent life in the Holy Land, during the months of February and March. By this time they expected to be on their way to Paris, which will be made the base for their excursions to various parts of Europe, until their return home, late in the fall.

A NEW CHURCH.

In England, much attention is now being given to the Hindoo "Brahmoo Somaj," or "Church of the One God," an organization having much aggressive energy. Its members are not only characterized by a high-toned external morality, but also seek a deep spiritual life, a regeneration of the soul by the influences of the Spirit of God. They believe that the knowledge of the fundamental truths of religion is primarily intuitive, though this knowledge, lying potentially in the human mind, needs awakening in order to be apprehended and revealed in actual consciousness. Revelation they hold to be subjective, not objective, though in a secondary sense, it includes an objective collection of principles which stimulates the dormant institutions of the soul. God punishes sin in order that we may be delivered from it; the sole atonement is repentance and amendment; the true salvation is deliverance from sin; all may have this salvation. They proclaim "By faith are ye saved," as earnestly as did St. Paul; but the faith they inculcate is faith in the grace of God, not the mediation of Christ, though they honor him as the loftiest example of their principles. They are generally friendly to Christianity. Such a development as this, under the shadow of Brahminism, is certainly interesting; and to some, at least, it is full of inspirations of hope. Its most distinguished leader, Keshub Chunder, Sen., is now visiting England. Mr. Martineau threw open to him his pulpit, and in it he has preached—taking a text from the Bible—against a merely nominal theism, and in favor of the necessity of a real spiritual communion with God.

CONGRESS.

Monday, May 2.

In the Senate, Mr. Morrill, of Vermont, spoke at length on the bill reducing taxation. The Legislative Appropriation bill was considered, without decisive action.

The House sat for a few minutes only.

Tuesday, May 3.

In the Senate, a bill was reported to refund certain duties imposed on Russian hemp. The Army bill was called up, and explained by Mr. Wilson. The Legislative Appropriation bill was considered, without result.

In the House, James H. Lewis, of Kentucky, elected in place of Mr. Golladay, was admitted to a seat. The Northern Pacific Railroad bill came up, but no vote was reached.

Wednesday, May 11.

In the Senate, a bill was introduced providing for mail service between New York and Valparaiso, via the Panama Railroad. The Legislative Appropriation bill was considered, and an amendment adopted for a new State Department building.

In the House, the Northern Pacific Railroad bill was referred to the Committee on the Pacific Railroad. A bill was reported to revive the commercial interests of the country, and Mr. Lynch spoke at length in advocacy of it.

Thursday, May 12.

In the Senate, Mr. Wilson's substitute for the House Army bill was amended and passed.

In the House, the bill to revive American Commerce was debated. Considerable progress was made with the Tariff bill. In the evening session, a bill defining the duties of pension agents was passed.

Friday, May 13.

In the Senate, a bill was introduced to secure equal rights to travelers, irrespective of color. The Legislative Appropriation bill was considered, without decisive action.

In the House, the Tariff bill was taken up, and some progress made.

MC'FARLAND–RICHARDSON.

The twenty-five days trial of Daniel McFarland for the murder of A. D. Richardson ended on Tuesday of last week, much as it was expected to. Below we give a report of what transpired after the charge of Recorder Hackett to the Jury:

The jury retired at two minutes of three o'clock.

At five

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The jury retired at two minutes of
ree o'clock.

At five minutes before five o'clock
e order of the officer of the court
remove hats and preserve silence
court was followed by the appear-
ce of the jury at the Judge's pri-
te door. As the jury slowly pass-
d to their places, the most perfect
lence was observed by the crowded
nd intensely interested audience.

At five o'clock Recorder Hackett
ook his seat, and Mr. Vandervoort,
he clerk of the court, called the
ame of each juror. This finished,
e said, "Gentlemen of the jury,
lease rise; prisoner, stand up."
or a moment the jury and McFar-
nd stood looking at each other.
he suspense at this time was inde-
cribably painful, and the solemnity
f the moment was intensified by the
eam of lightning which flashed
rough the half-opened windows,
cceeded by a loud peal of thunder.
he impressiveness of this scene will
robably never be forgotten by those
resent.

The clerk then said, "Jurors, look
pon the prisoner; prisoner, look
pon the jurors. How say you,
entlemen of the jury, do you find
e prisoner at the bar, Daniel Mc-
arland, guilty or not guilty?" The
reman, Richard Brown, answered
a loud and clear voice, "Not
UILTY."

The scene that followed has prob-
ly never before been equaled in the
urt of General Sessions. Cheer
e upon cheer; ladies waved their
ndkerchiefs, and several seized Mc-
rland's little boy, in the excite-
nt of the moment, and embraced
; while in the midst of all Mc-
rland stood, scarcely changing
untenance, although both his coun-
, Messrs. Graham and Gerry, were
ercome with emotion.

No effort was made by the Court
suppress the ebullition of feeling,
f those ladies who could reach the
t where the prisoner stood, kissed
h him and his counsel. McFar-
d and Graham, the latter evident-
the more moved of the two, warm-
returned their thanks for the con-
atulations which were showered
on them.

When comparative silence had
n restored, the verdict of the
y was recorded, and Mr. Gerry
ved the discharge of his client.
e Recorder complied, and the
rt adjourned. McFarland left the
rt room, accompanied by his son
cy, who has been his constant
panion during the long trial, and
driven to the residence of his
ther in Lamartine Place.

THE PRESBYTERY OF EGYPT.—The
sion of the United Presbyterians
Egypt is organized into a regular
sbytery. The proceedings of the
nual meeting, held at Osiott on
5th of March, read like those of
like body in this country. The
ning sermon was preached in
abic, by Mr. Watson, the retiring
derator. The death of Mr. Car-
was affectionately commemorated,
e examinations of theological stu-
ts were highly creditable, and
were licensed to preach. The
ve preachers are expected to pro-
e a part of their support from the
ple among whom they labor.
church at Alexandria was stir-
up to greater efforts to support
pastors. A translation of the
ch standards into Arabic is in
ress.

OLLIER ON SAINTS.—Rev. Robert
ver, of Chicago, at the recent
arian Convention there, declared
"there were many saints on
t to-day, and they were more
ot saints than in old times. They
not eat herbs and wear question-
liers; but in 1861 there were
who went out to fight, who
not lose by comparison with St.
ul. They left houses, and lands,
children, and wives, to help along
ause embodied in the image of
ist in ebony. There were more
now than of old; but they
of a different kind."

FOOT-WASHING.—The ancient ceremony of foot-washing, the Eastern *Budget* tells us, was performed at Vienna this Easter. Twelve of the most hopelessly poor old men and women that could be procured were brought out of their rags and dirt, properly bathed and attired in suitably picturesque old German costumes, and then placed in the Throne-room, in "the presence of the Royal family of Hanover and the principal court dignitaries, together with an immense crowd of visitors." The twelve impersonations of Poverty were then seated to a cold collation, which was placed before them by the Emperor and Empress; they were not, however, allowed to eat anything, the dishes being immediately removed and placed in wooden vessels. The feet of the women were then washed by the Court Chamberlain; the Empress touching them with a laced towel, Prince Hohenlohe and the Emperor performing the same office for the men. The Emperor and Empress (after washing their hands) then hung round the neck of each a bag containing thirty pieces of silver, and the poor old wretches were sent back to the squalor in which they had spent their lives, in Court carriages, each with a bottle of wine and his dinner, while the Imperial party betook themselves to their accustomed routine, secure of "approving conscience and a smiling heaven," with the sweet consciousness of having discharged their duties to Poverty for another year, and vindicated their claim to be faithful disciples of the meek and lowly Saviour.

HEIRS TO A GREAT ESTATE.—A claim agent named Smith some time ago reported to several persons in Sandyston, N. J., Bradford county, Pa., and Port Jervis, N. Y., that William Innis, of Scotland, had died, leaving them heirs to twenty or thirty millions of dollars. Mr. Wm. Kite went to England, where he was informed that if the claimant could produce the old family Bible, with the records, it would be the best evidence as to their title. Mr. Kite did not know that any such Bible was in existence. Recently, however, the missing link, the old family Bible, was found, in the hands of an Innis, living in Bradford county, Pa., with the family record complete; and now the heirs intend to take the proper measures to secure the property, and a committee will shortly sail for England for this purpose. The facts in the case are given as follows:

"George Innis, of Edinburgh, Scotland, died intestate, without children, and his estate fell to his only brother, William, and his maiden sister, Jane. William, however, had previously sailed for America in 1792, settling in Sandyston, N. J. As he failed to acquaint his friends of his whereabouts, Jane, his sister, entered into peaceable possession of the entire estate. Afterwards she died, and willed it to her brother William, who she supposed had gone to America. The estates are now in the hands of trustees, and have swelled to the enormous sum stated above."

William Innis was one of the founders of the Reformed Church in Port Jervis, and was forty years a member thereof. He was a school teacher, and widely known, but for some reason or other he never wrote to his brother, neither did he know of his death. He had eight children, all of whom are dead; and it is to their grandchildren, eighty in number, that the vast Scottish inheritance rightfully belongs.

CAPT. WILLIAMS' CHILDREN.—It has been stated, that the children of Capt. Williams, of the lost U. S. Corvette Oneida, died during his absence. This statement proves to have been a mistake, and an effort is now being made to raise a fund for their benefit. To encourage this effort, the following account of them, by Mrs. S. W. A. Goodwin, of Dixon, Ill., a sister of Capt. Williams, has been made public:

"By his untimely death his three sons are left entirely dependent on relatives—a willing, but inadequate source of supply. Edward P. Williams, the eldest, aged twelve, has been under my charge since the death of his mother, three years ago. While I live I shall do everything I can for my brother's boy; but my health is feeble, my means limited, and I shall have nothing to bequeath to any one. The second son, aged eight, is with his uncle, Dr. Henry Williams, of Alton, Illinois, an excellent guardian for the present, but he is in feeble health, and without fortune. This boy must depend on a liberal education, on account of a severe and permanent injury to his right arm. The youngest, Martin Henry, five years old, is with his maternal grandmother, Mrs. Jane Ritche, of Searsport, Maine. The family is poor, and can do nothing for his education. They are fine, intelligent children, well worthy of the protection of their country. God grant that some day they may render the country and the cause of humanity the same noble service their father has done, by a valiant life, and its heroic sacrifice for duty's sake."

SECTS.—The following extract from an article by H. W. Beecher, in a recent number of the *Christian Union*, is sensible and suggestive:

"Wide apart as sects are on special doctrines and particular usages, they hold in common not only the great understratum of Christian morals, but also more of the doctrines of the Christian scheme, than they differ about. Does any one doubt that the Presbyterians, Congregationalists, Episcopalians, Lutherans, Baptists, Moravians, and Evangelical Unitarians, have really the same end, viz: the awakening of man, his conversion and sanctification by the Holy Spirit! They seek the end by different methods. If the attention of thoughtful men were directed to the similarities, analogies, and unities of different branches of Christians, and if the commonest courtesy which prevails among men in good society could be secured, the sects would cease to vex each other, and if there did not come an organic unity of the churches there would be a spiritual harmony which would soon put an end to the war of sects, and bring them into cordial co-operation, if not into unity."

LIFE INSURANCE.—We print to-day an advertisement of the *Home Life Insurance Company*, to which we take pleasure in calling the special attention of our readers. How to provide for ministers of the gospel in their old age, or when they are disabled by disease, is one of the serious questions of the day. There is often much suffering, as every minister of extensive observation too well knows, among superannuated and disabled ministers, and among the widows and children of such as are called away by death; suffering sometimes almost for the necessaries of life.

The plan submitted by the Home Life Insurance Company seems to be humanely conceived, and well calculated to bring relief, in part at least, to such ministers of the gospel as are able to avail themselves of it. There is also a security in it which does not attach to ordinary life insurance; the danger with the minister is, that after having paid his premium for a few times, he may then find himself unable to keep the policy going, and so forfeit all, or nearly so. But by this plan, though the amount of insurance may be less, yet the premium is all paid at once, and the amount is secured to his family. If he wants to make the amount larger, he can take out another paid-up policy whenever he can afford it. All this is more fully explained in the circular, which can be had gratuitously by application at the Home Life Office, 254 Broadway, New York.

How beautifully an attached, loving people, might thus provide for the declining years of a faithful pastor, need hardly be suggested. Let them raise a few hundred dollars, insure the life of their pastor for as many thousands, more or less, in a paid-up policy. It is not all forfeited the next year by his being unable and their being unable to pay the next premium. It is all paid at once. It is so much secure.

THE WILL OF A PHILANTHROPIST.—The will of the late John C. Baldwin, of Orange, N. J., has been admitted to probate by Surrogate Moore, of Essex county. During the last ten years of his life Mr. Baldwin gave away over half a million dollars to various institutions, and reduced his fortune to $400,000, which amount is disposed of in his will. After large bequests to the various members of his family, the bulk of his property is bequeathed to charitable institutions and colleges. To the American Tract Society, the American Bible Society, the American and Foreign Christian Union, and the New York City Mission and Tract Society, the will gives $8,000 each; to the American Board of Commissioners for Foreign Missions, the Presbyterian Committee of Home Missions, each $10,000; to the American Sunday-School Union, trustees of the General Erection Fund of the General Assembly of the Presbyterian Church, the New York Association for Improving the Condition of the Poor, and the Society for the Relief of Poor Widows, each $5,000. After these legacies are provided for, the estate is to be divided in equal parts between Wabash College, Indiana; Hamilton College, New York; Williams College, Massachusetts, and Middlebury College, Vermont.

A SENSIBLE MONUMENT.—The corner-stone of the Judd Hall of Natural Sciences, at the Wesleyan University, Middletown, Conn., was laid recently, with the usual ceremonies. The building is to be of Portland brown stone, sixty-four feet by ninety-four feet, five stories high, including a high basement, laboratory and cabinet, under a Mansard roof, the different floors to contain chemical lecture rooms, laboratories, philosophical lecture rooms, and apparatus rooms, cabinets of natural history, geology, etc. The estimated cost is $60,000 or more. This is the gift of Mr. Orange Judd, an alumnus of the institution. He is the well-known editor of the *American Agriculturist*, and being an enthusiastic devotee of natural sciences, has taken this means to signify the same. He also designs it as a memorial to his eldest son, a lad of great promise, who accompanied his father in a recent European tour, and anticipated, at the time of his death, entering upon a college course at the Wesleyan University. The foundation and a part of the walls are already up, and the stone for the rest is cut and on the grounds. The walls will be completed and the roof on before commencement in July.

GARIBALDI AS AN EDUCATOR.—Garibaldi has undertaken an educational work in a quarter where it was sorely needed. The women of Maddelena, the island nearest his own, occupy themselves in making fishing-nets and preparing a material resembling silk, obtained from certain shell-fish. The objection to educating the women on the part of the male Maddelenians, is that if the women should know more than the men it would be "contrary to the decrees of Providence." But Garibaldi has opened schools for girls in Maddelena and two other places. The first experiment attracted more pupils than accommodations could be provided for, since women and boys insisted upon receiving instruction. After some interference by the authorities, he has succeeded in arranging his schools so that each girl is only taught during half a day; there are two day sessions and one at night, and the last is attended by boys. There are 8,000 inhabitants on these islands, and not a bookshop. Garibaldi asks for aid to carry on these undertakings, and appeals to the American people.

AN INCIDENT OF THE STORM in Philadelphia is described by the *Ledger* as follows:

"Just as the hail and rain storm commenced in this city on Sunday, a funeral procession was about starting from a house in Seventeenth Street, below Pine. About twenty carriages, containing relatives and friends of the family, were forming, when the horses became unmanageable, in consequence of the pelting of the hail, and started at a furious rate up Seventeenth street. The driver of the hearse containing the corpse, a child, in attempting to stop the horses ran the hearse against a tree box, and before he could get away, two of the carriages ran into the hearse, breaking the wheels of the hearse and damaging the sides; but the fastening in the bottom of the vehicle prevented any damage to the coffin. The driver of one of the carriages broken by the collision with the hearse was thrown violently to the ground, receiving such dangerous wounds in his head and back that it was thought best to remove him to the hospital, where he now remains in a critical condition. A lady in one of the carriages had a finger cut, and another one of her wrists sprained. The coffin was removed from the broken hearse to one of the carriages, and with two others proceeded to the Cathedral Cemetery.

THE WORLD'S EVANGELICAL ALLIANCE.—Interesting services were held on Sunday evening in the Fifth Avenue Presbyterian Church, New York, Rev. Dr. John Hall's, in reference to and preparation for a meeting of the World's Evangelical Alliance in New York, from September 22d to October 3d. Addresses were made by Rev. Drs. Hall, Schaff, and John Cotton Smith, giving a full description of the objects of the Alliance and the prospects and purposes of its next meeting. The European delegation will number one hundred and fifty, including twenty or thirty of the most eminent scholars and divines of the continent, and a number of members of the English Parliament, Presidents McCosh, Woolsey, Hopkins, McIlvain and Cummings. Rev. Dr. Storrs and Henry Ward Beecher have prepared essays on "Christian Union" and "Christian Life," which will be read during the meeting of the Alliance, and other essays, in foreign languages, will be read. A revision of versions of the Scriptures and Bible in common schools, will be among the prominent topics of discussion.

ROASTED ALIVE.—The stock-pens of Gaff's distillery, in Cincinnati, containing 4,200 hogs, were burned one day last week. Three thousand hogs were roasted to death. The scene is said to have been as grand as it was horrible. Great columns of flame, fed by the living fuel, shot up thousands of feet, and rolled off in dense masses of black smoke. The outcry of the frightened animals as they crowded one above the other into the corners of the pens remotest from the fire until its rapid approach first scorched and then consumed them, awed the spectators, who stood looking helplessly on. Every effort was made to save at least a portion of the hogs, the greater proportion being hopelessly cut off. But a little over a thousand of the animals were gotten out in all, and the rest of the 4,200 were literally broiled alive. The odor of burned or roast pork pervaded the city for many blocks in all directions after the fire died out for want of fuel. The loss on live stock alone is estimated at $60,000. The loss on the buildings is estimated at from $25,000 to $35,000.

A "SPECIMEN BRICK."—The McFarland trial developed many disgraceful specimens of ready letter writing. The writer of the following is represented to be the "managing editor of the *Independent*," a paper in whose religious character some good people yet have a lingering confidence:

INDEPENDENT OFFICE, N. Y., Aug. 29, 1866.

MY DEAR MRS. MCFARLAND: Pardon me, I have been at home more than a week, and my promise to send you the hardshell sermons has not been fulfilled. You will find them in the same envelope with this note. I trust they will be blessed to your spiritual comfort and edification. They have been the means of comforting a great many sinners, of whom you are "chief among ten thousand, and one altogether lovely, and of such is the Kingdom of Heaven.

THE METHODIST CHINA MISSION.—Bishop Kingsley's letters from China have done much to increase the general interest of the Methodists in this country for their Chinese enterprise. A correspondent of the *Advocate*, writing from San Francisco, contends that the English ought to be mainly responsible for missions in India, as their country will largely reap the benefit, while in China the people have a peculiar confidence towards the Americans. He shows that the Methodist mission in India has in six years absorbed 195 years' labor, at a cost of $407,634, yielding 578 converts, while the Chinese mission had but 70 years' labor, and cost but $211,803, yielding 824 converts. That is, with about half the labor and money, China shows results one-third greater than India. Under these circumstances, the Methodist Missionary Board have resolved to send to China five additional families of missionaries as soon as the proper persons can be found who are willing to go.

JOHN WESLEY IN THE SPIRIT LAND.—The New Haven *Palladium* says that on a recent Sunday, at Loomis Hall, the late Rev. John Wesley preached through the medium of a lady. The writer remarks:

"Mr. Wesley, who was a graduate of Oxford, and not undistinguished for scholarship and eloquence, has, we regret to say, sadly deteriorated during his residence in the Spirit Land. He was slightly incoherent and decidedly ungrammatical. He also pronounced the English language in a very unpleasant fashion. We fear he has been keeping bad company, and has consequently acquired the phraseology of the pot-house. We are sorry for him, for a man who did such noble service when living is certainly entitled to better treatment after death. If Mr. Wesley has become what he appeared last evening through the mouth of his female medium, what are the rest of us poor sinners to expect who have not labored as he did?"

AGRICULTURAL COLLEGE.—Iowa has an agricultural college at Ames, with about two hundred pupils of both sexes. It aims to graduate good, practical and scientific farmers—and good, practical, scientific farmers' wives. In addition to the regular course of study, the latter are required to spend a certain portion of their time in "household work." The male students are required to give a portion of their time to the culture of the college farm. Tuition is free—students paying for their board. The college has recently received an appropriation of $56,000 from the State, which will be expended in buildings.

THE EAST AND THE WEST.—The *New York Tribune* of a recent date says:

Chicago has still the grace to be not altogether ashamed of its Puritan ancestry, the founders of New England. The National Memorial Convention, which met there on the 27th April, seems to have been hospitably received, though but few Western men took any part in its proceedings, the great speech being delivered by the Rev. Dr. Bacon of New Haven, and Connecticut having the honor to furnish the presiding officer. From the tone in which Western newspapers permit themselves to speak of Massachusetts, as well as of Connecticut, one would suppose these States to be historically contemptible. However, it is pleasant to know that the Pilgrim Fathers have been forgiven for not founding Chicago instead of Plymouth, and it will be pleasant to record similar evidence of a forgiving spirit in St. Louis and Cincinnati.

AUBURN THEOLOGICAL SEMINARY.—The semi-centenary convention of the Auburn Theological Seminary was held recently. The occasion brought together a large number of Presbyterian clergymen from all parts of the State of New York. A portion of the exercises consisted in the laying of the corner-stone for a library building connected with the seminary, to cost $40,000, which sum is given by the Hon. William E. Dodge, of New York, and the Hon. E. B. Morgan, of Aurora, Cayuga Co. The commencement exercises of the Theological Seminary took place in connection with the semi-centenary convention.

EDUCATION AT NEW ORLEANS.—Straight University is named from the Hon. Seymour Straight, of Cincinnati, and is legally incorporated. The buildings are in a quiet part of the city, and cost $25,000, paid by government. The normal department has fifty students, and is aided by the Peabody fund. The academic department has two hundred and fifty students. Reed Theological Seminary, named after Damon Point Reed, of Plymouth, Mass., has a class of fifteen young ministers. The medical department, to which the state has appropriated $35,000, will soon open, under eminent professors. A law school and a commercial department are to be added.

EDUCATION FOR MISSIONARIES' DAUGHTERS.—The Female College at Elmira, N. Y., has an aid fund of twenty-five thousand dollars, to help such approved young ladies as need aid to complete their education. It yields $1,750 a year, which is all in use, and it is proposed to raise another like fund to aid in the education of the daughters of foreign missionaries, who desire to be educated in this country, while their parents remain at their work in the foreign field. Many of these daughters become themselves missionaries in their turn, taking up the work in which they may be said to have been born.

POLISH-RUSSIAN JEWS.—A discussion has arisen among the Jews as to the disposition to be made of a large number of Polish Jews, who are said to have been cruelly driven from their homes by the Russian government. The Board of Delegates in London appealed to the American Jews to provide for bringing them to the United States, but the latter declined the expense of their transportation, inasmuch as they will be for a long time a heavy charge for their support here, until they can acquire that degree of intelligence and those habits of industry which will make them self-supporting. They therefore keep the money here for that purpose.

THE HOWARD BURMESE MISSION.—The mission to the Karens at Bussein embraces sixty pastors, fifty-five theological students, and six thousand baptized believers, constantly increasing in intelligence and liberality. Mrs. Douglass bravely carries on the work left by her lamented husband, and makes long tours, finding the people more eager to learn than ever before. At Toungoo the native pastors and delegates assume the entire support of the school. The Red Karens are considered the superior race, and one of them has just been baptized, and is already doing a great work in preaching. An earnest appeal is made for a missionary to take charge of the Karen churches at Maulmain.

A TERRIBLE RAILROAD ACCIDENT is reported from Kansas. At 6 o'clock on the morning of Thursday, May 12th, the night express train on the Missouri Pacific Railroad, which left Atchison, Kansas, the previous evening, came in collision, near Eureka, 28 miles from St. Louis, with an extra freight train going west. Nineteen persons were killed and a number wounded. Both the locomotives were completely wrecked, and the trains badly smashed. The collision occurred through a misapprehension of orders given to the conductor.

RIGHT OF PROTEST.—Somebody in the Illinois Constitutional Convention opposed the reception of a protest from certain women of Cook County against Woman Suffrage, declaring that women had no right to protest against the action of the Convention. Mr. Medill came gallantly to the front, and maintained that this body was not so hedged in by divinity, but that the divinity embodied in the women of Illinois had the right to protest against its action.

THE RHODE ISLAND CABLE.—The prospectus of the new cable between Wales and the coast of Rhode Island, to be laid next year, will soon be published. Ex-Senator Arnold of Rhode Island, William Blodgett, Eugene Kelly, H. G. Marquand and G. Ticknor Curtis will be the New York directors of the undertaking. The cable is contracted for, and it is expected will be laid before September 1st, 1871.

A SCHOLARSHIP IN BROWN UNIVERSITY.—The Newport *Mercury* says that "the sum of one thousand dollars has been given by Mr. William Sanford Rogers, of Boston, to found, in Brown University, a scholarship for the benefit of a meritorious student from Newport. The appointment from time to time of the student, who shall receive the income of this foundation, rests with the Public School Committee."

MCFARLAND-RICHARDSON.—A dispatch from New York says that owing to the great mental excitement during the past month, and the threatened trouble indicated in the published remarks made by McFarland since his release from custody, Mrs. Richardson has been violently attacked by fever, and now lies dangerously ill at her residence at Woodside, N. J.

THE Sunday opening of libraries is coming to be a question of much interest. It is up in New York, where a "reform ticket" of officers for the Library Association has been nominated, with a view of securing the opening of the library on Sunday.

SUMMARY OF NEWS

An insane woman, named Anne Schneider, committed suicide lately, in San Francisco, by cutting her wrists with a razor, and thus bleeding to death. She left a long letter in the German language, in which she stated that her sufferings had been almost beyond endurance for three months past. She was fifty-six years old, and never committed any wrong act, yet felt that some person was persecuting her; and she prayed God to relieve her of his presence.

Miss Kellogg visited the Utica State Lunatic Asylum a few days ago, and asked leave to sing to the more violent patients, accompanying herself on a guitar. The unfortunate inmates were deeply affected, examined her from head to foot, asked to see the pretty little boot with which she beat time, turned her round and round, and finally the women insisted upon kissing her, to all which the young singer amiably consented.

At Belvidere-on-Thames, England, there is an asylum for old sailors. Not long since an election took place, there being 12 times as many candidates as vacancies. Wm. Moses Blanchard was one of the candidates elected to a vacancy, and Walter Ryan to an outdoor pension. The announcement of these facts to them occasioned their deaths by excess of joy.

The Pacific Mail steamer Japan, from Hong Kong April 12, and Yokohama April 22, arrived at San Francisco May 13th, bringing 1,400 passengers, 1,300 of whom are Chinese; 16 of the Japan passengers are for New York, and 36 for Europe. Included in her freight, are 147 packages of silk for New York, and 1,020 packages of tea and 150 bales of silk for Europe.

Fort Sumpter is to be thoroughly reconstructed. The crumbling walls are to be restored, embrasure, angle and slope to be remodeled, and an armament placed therein. In restoring the work it is contemplated to make it a heavy temporary battery, mounting thirteen heavy calibre guns—eleven 15-inch smooth bore, and two 12-inch rifles. It is to retain nearly its old shape.

Since the Richmond disaster, a large number of public buildings have been suddenly found unsafe. Among them is the Mississippi Capitol, which is in a dangerous condition, with the roof likely to fall at any moment, owing to spreading of the walls. $100,000, and perhaps $200,000, would be required to put it in a safe condition.

The California coast may yet be selected in preference to any other part of the world, as a resort for consumptives, the more southern portion of that State surpassing, in respect to the two essentials—equable temperature and dry air—the Riviera or the Island of Madeira.

Crazy for love is a condition often spoken of in novels. Yet such is in real life the fate of a young man named William Kinney, of Maiden, Bureau County, Illinois, who has become insane because the parents of a young lady living in Earlville will not let her marry him.

Upwards of 300 delegates were in attendance at the Southern Baptist Convention in Louisville. Rev. Dr. Wall, of Georgia, was elected President. A resolution to co-operate with the Northern branch of the church was lost by an overwhelming majority.

Two men, while washing hedge seed near Avilla, Jasper county, Mo., were interrupted in their labors by a stroke of lightning, which laid them senseless for about half an hour. They happily recovered, but washed no more seed that day.

A young lady who was captured by the Indians in 1850, when a baby, on the Plains, and bartered for by trappers when three years old, who brought her to St. Jo., has just discovered her relations in a rich Virginia family.

Three young ladies—two daughters of Robert Wallace, and the other a daughter of Chas. Wallace—were drowned in White River, near Wheatland, Ill. They were rowing in a mill-pond, and were carried over the dam.

Among the passengers by the steamer Arizona, which arrived at New York last week from Aspinwall, were forty-nine of the survivors of the United States corvette Oneida, lost in Japanese waters by collision with the British steamship Bombay.

Another lover's tragedy has occurred in Williamsburg. It grew out of a simple quarrel, and will probably prove fatal, at least to the jealous lover, who, after shooting his sweetheart, shot himself twice in the head.

Mr. William Still, of the late Pennsylvania Anti-Slavery Society, will soon publish an account of his experience in the "Underground Railroad." Some astonishing revelations of escapes and heroism are promised.

The military authorities in Kansas do not anticipate any trouble with the Indians. They believe that gangs of lawless white men on the plains dress in Indian garb, attack trains, and plunder indiscriminately.

The Cincinnati police have notified saloon keepers that they must close their front doors on Sunday, and they are enforcing the law prohibiting ball playing, standing on corners, and other irregularities, on that day.

Governor Ashley, who has been laboring assiduously to induce emigration from the east to Arizona, has written to Mrs. Howe, of Boston, urging her to organize parties of women to settle in that territory.

Seven students of Bowdoin College, at Brunswick, Me., have been suspended and four expelled for participation in the fight which occurred between members of the three upper classes and the Freshman class.

Charley Greenman, a well-known base ball player, died recently at his home in New Haven, Connecticut, having been sick since last fall with a disease probably developed by excessive exertion at his favorite game.

Edward S. Burlingame, son of the late minister, is on his way to San Francisco to look after the estates of his father there, which are valued by Californians at eight hundred thousand dollars.

Mr. P. H. Burns, one of the most expert telegraphers in the country, having for a number of years held the champion key in spite of all competitors, died in Fishkill, N. Y., the other day.

The Emperor and Empress of Austria washed the feet of twelve poor old men and women in the throne room at Vienna. The ceremony was witnessed by Beust and all the nobs and nobbesses.

General Lee's health gives his friends great anxiety. The trustees of his college have voted the President's house and an annuity of $3,000 during her widowhood to Mrs. Lee, should she survive him.

A statistical work on the German populations of Europe has been published by Herr R Boeck. The author fixes the entire number of souls at fifty-four millions, including the German-speaking Jews.

A bottle of salt water, taken from the end of Long Wharf, Boston, is to be carried to California by some excursionists, and poured into the bay of San Francisco, with due honor.

A report comes from Cincinnati that the reduction of the tolls on the Erie Canal will reduce the cost of transportation of wheat from that point to the seaboard three cents a bushel.

The richest man in the world has appeared in Cincinnati. He hasn't a cent of money, but says he has a patent worth millions and millions of dollars. He is a recent graduate of an insane asylum.

Omaha people expect to build a thousand new houses this summer. They also contemplate having a new theatre, new church, and new hospital, all in one building.

The steamer Scandinavian, which recently sailed from Liverpool, took out a cargo of London "Arabs," or street-boys, for Canada, where they are to be provided with homes.

Dr. Daniel Tillar, a distinguished physician of Ohio, died in Sandusky recently, at the age of eighty-two. He had been occupied in his profession more than fifty years.

Leavenworth claims to be the best laid out and most prosperous city between St. Louis and the Pacific slope. Its wholesale trade exceeds $20,000,000 annually.

The receipts of cotton at Macon, Ga., will reach eighty thousand bales this season, and the entire crop of the country in 1869–70, when all in, will be three million bales.

The editor of an Indiana newspaper recently threw a boot at a mouse. The mouse is all right, but the boot struck a form and knocked it into pi.

The oil region boasts of a new oil well on the Tuttle Farm, at West Hickory, near Titusville, Pa. Oil was struck at 750 feet depth. The yield is 200 barrels per day.

A few days since Samuel Laughlin, of Metropolis, Ill., while drunk, attempted to kill his wife with a knife, when she by one blow with a spade killed him.

The receipts of cotton at Montgomery, Ala., during the past eight months, have been nearly twice the receipts during the same period last season.

The latest discoverer of perpetual motion is Joseph Cardona, of Detroit, who claims to have invented a time piece which, when once started, will never stop.

A terrible tragedy was enacted near Pensacola, Fla., recently. A man named Allchin murdered his wife and then cut his own throat. Both were buried in one grave.

California wheat is so dry that in coming east through and into humid atmosphere, it gains greatly in weight by absorption. This is quite an element of profit to the shippers.

A couple were recently divorced in Michigan after nineteen years of married life, but a sober second thought made them sorry for it, and four hours later they were remarried.

A resident of the state of Kansas writes to intending emigrants, that they must expect to have six months shaking with the ague to begin with, after which they will be healthy.

At the present time one hundred and two mines in White Pine district, Nevada, are being worked, giving employment to from two to sixty men each.

At Roslyn, in Douglas county, Minnesota, a citizen the other day killed an old she bear and her three cubs. The old bear weighed five hundred pounds.

Secessions to the Evangelical Lutheran Church are announced as having taken place among Catholic professors in Austria in consequence of the infallibility dogma.

A Philadelphia lady and her daughter, said to belong to the wealthiest society of that city, have been sentenced to a year's imprisonment for shop-lifting.

Andrew Kerjeckie, a compositor on the Dubuque *Herald*, fell dead at his case, the other day. He had been a printer fifty-one years, and set type on the first paper in Iowa.

Indiana papers are wroth with Mr. Charles S. Spencer, one of the counsel for the defence in the McFarland trial, for calling that State "the paradise of adulterers."

Palmyra, in Jefferson county, Wisconsin, claims to be a peculiarly moral place. It has only one saloon and several schools and churches for its population of two thousand souls.

A German at St. Louis, after freely drinking the other night, went to sleep by an open window, and fell out from the third story. He died in a few hours.

A brother and sister in an Indiana town weigh respectively 593 and 680 pounds, and the oldest is only 21 years of age. This is too heavy an item to make light of.

Mrs. Maria Bath, while insane, leaped from the roof of her late residence, in New York, and was killed.

The British Government offers emigrants free passage to Canada.

Hannibal, Mo., has a man whose wife committed suicide six weeks ago, and who has since found another bride.

An Indian near Fort Scott recently traded two mules for a set of false teeth, and proudly wore them, necklace fashion, around his neck.

The plans for the new blind asylum, at Jacksonville, Illinois, were drawn by a blind man named Chapin, a resident of Indianapolis.

Edward F. Hill, of Belmont, N. H., has slain a hawk, which has been accustomed to spread itself to the extent of seven feet.

James Breck, of Rochester, who is 90 years old, walks down town every day, and is still hearty and active.

The Society for the Suppression of Cruelty to Animals, in Paris, is out against frying small fish and eels alive.

England offers to rid Greece of the brigands, if the King will withdraw temporarily, and the habeas corpus act be suspended.

Nearly an entire block of residences in one of the best quarters of Leavenworth, Kansas, was burned last week. The loss will probably reach $50,000.

"The Grand Hotel" was opened in San Francisco last week. The building occupies the greater portion of two blocks, and cost $500,000.

The New York Chamber of Commerce asks Congress to facilitate the manufacture and laying of a submarine cable across the Pacific.

Wednesday of last week was the hottest day of the season at Springfield, Mass. The thermometer reached 83 in the shade.

Secretary Boutwell expects to reduce the debt during this month $12,000,000.

Benjamin Fleming, the last of Commodore Perry's men, died on Monday, in Erie, Penn., aged 88.

Red Cloud is en route to Washington, and it is thought the Indian war may be averted.

A serious railroad accident has occurred in Belgium, 20 lives being lost.

Colonel E. B. Ward returns the largest income in Detroit, $185,000.

Senator Brownlow is very feeble, but he is still hopeful.

Something to weep over—a bushel of onions.

A social glass to which ladies are addicted—the mirror.

The Mormons are looking to Mexico as a place of refuge.

Two men have been killed on the Camden and Amboy Railroad.

The New York 7th regiment will visit Chicago on the Fourth of July.

SPECIAL NOTICES.

QUARTERLY MEETING.—The Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will be held with the Church at Rock River, commencing on Sixth-day evening, May 27th.

Done by order. J. C. ROGERS.

EASTERN ASSOCIATION.—The Seventh-day Baptist Eastern Association will convene for its Thirty-fourth Annual Session, according to adjournment, with the Church in New Market, N. J., on the fifth day of the week before the first Sabbath in June, (June 2d,) at 10 o'clock A. M. Rev. C. A. Burdick was appointed to preach the introductory discourse, and Rev. G. E. Tomlinson, alternate.

L. A. PLATTS, *Clerk.*

THE Eastern Seventh-day Baptist Sabbath School Convention will hold an Institute in connection with the session of the Eastern Association, at New Market, N. J., commencing Fourth-day morning, June 1st, at 9 o'clock.

L. A. PLATTS, *Secretary.*

NOTICE.—Eld. S. S. Griswold will preach at Ashaway on Sabbath afternoons at 4 o'clock, and at Potter Hill on Sunday afternoons, at the same hour, until further notice.

MEETING IN MINNESOTA.—The next Semi-annual Meeting of the Minnesota Seventh-day Baptist Churches will be held, by leave of Providence, with the Trenton Church, commencing on Sixth-day before the second Sabbath in June—the 10th of the month—at 2 o'clock P. M. D. P. Curtis was appointed to preach the opening sermon.

D. P. CURTIS, *Clerk.*

EMINENT MEN OF SCIENCE have discovered that electricity and magnetism are developed in the system *from the iron in the blood.* This accounts for the debility, low spirits, and lack of energy a person feels when this vital element becomes reduced. The Peruvian Syrup, a protoxide of iron, supplies the blood with its iron element, and in the only form in which it is possible for it to enter the circulation.

THE Quarterly Meeting composed of the Churches of Scio, Nile, Richburgh, and Independence, will hold its next meeting with the Church of Independence, June 3d.

PROGRAMME.

On Sixth-day evening prayer meeting.

Sabbath morning, preaching by C. Rowley, followed by communion.

Sabbath afternoon, preaching by J. L. Huffman.

First-day, at 10 A. M., preaching by G. J. Crandall, followed by the ordination of a deacon of the church.

Those coming to Andover on the cars, and wishing conveyance to our place, will drop me a line in season. J. KENYON.

QUARTERLY MEETING.—In the notice for the Quarterly Meeting to be held at Scott, instead of the Sixth-day before the *first* Sabbath in June, it should have been the *last.* But as some can attend better the first of July, it is thought best, if there are no objections, to have it commence the Sixth-day before the first Sabbath in July. If any object to that, let their objections be made known to

H. C. COON, *Secretary.*

Box 159, DeRuyter, N. Y.

A COUGH, COLD, OR SORE THROAT requires immediate attention, as neglect often results in an incurable Lung Disease.

BROWN'S BRONCHIAL TROCHES

will most invariably give instant relief. For *Bronchitis, Asthma, Catarrh, Consumptive* and *Throat Diseases*, they have a soothing effect.

SINGERS and PUBLIC SPEAKERS use them to clear and strengthen the voice.

Owing to the good reputation and popularity of the Troches, many *worthless and cheap imit

Miscellaneous.

THE EAST RIVER BRIDGE.

The work of depositing the great East River Bridge caisson on the Brooklyn side took place last week. The caisson is a gigantic structure of heavy yellow pine timbers, each thirteen inches in diameter. It is fifteen feet in depth, one hundred and sixty-eight in length, and one hundred and two feet in width. The bottom timbers are laid solidly together, but the two upper layers lie three inches apart. It is not a solid mass from top to bottom There is a large chamber below, and an engine on the caisson was perpetually at work to force air into the hollow space and expel the water, in order to keep the mass afloat until it should reach its destination. A dock had been built into which the caisson precisely fitted. The structure was covered with iron cabooses, loose timbers, and human beings, and was hauled quietly into place by means of ropes and capstans. The ground upon which it rests was five feet below water at low tide in the middle of February. It is now thirteen feet below, and, at high water, eighteen feet. The bottom, which was composed of clay, gravel and large boulders, has been dredged. To render it loose and easy for this process, piles were driven, and into the holes thus made shells were deposited and exploded. Many of the boulders were over ten tons in weight, and were destroyed by explosions, throug the means of divers. This work was prosecuted at night. The cost of thus clearing the ground has been about $35,000. It might be thought that a basis of solid rock would be preferable for the caisson, but rock is to be found only at a depth of ninety-seven feet, and the present foundation will be equally firm. Now that the caisson is in place, excavations will be carried on below it, until it is sunk seven feet deeper, and, at the same time, eight layers of transverse timbers will be piled upon it. It will then be precisely even with the surface of the water at high tide, and from that level the granite masonry work will begin, as a basis for the great tower of the bridge.

FASHIONS IN FURNITURE.

Harper's *Bazar* has an article on the latast fashions in furniture, from which we take the following:

Drawing-rooms are filled up with suits of cushioned furniture, in which very little wood appears. When lighter styles are used, the wood is gilded, or of white holly with gilt moldings. The upholstery is plain satin or reps of a pale delicate tint. The curtains are made from the piece with the furniture covers. The carpet is Axminster or Moquette. A suit of furniture consists of two low sofas, four Marquise chairs for ladies, and two large easy chairs. Reception chairs of gilded wood with fancy tapestry covers are placed about the room. Newest cabinets of the amaranth, tuya, and tulip wood, with tops of shaded Italian marble. Marquetry tables also begin to lose favor in city houses, and a fancy is revived for marble tops. These are the tinted marbles, and are beautifully relieved by broad borders of maroon or green velvet to match the furniture. Pedestals for busts are covered with velvet, or the standard is of verd-antique supporting a velvet top. An easel of ebonized or lacquered wood with gilt mouldings receives the last new picture and displays it in a proper light. Two boquet stands on light gilt frames are in the corners of the room. Jardinieres of porcelain, of bronze, or in French clay, are in the windows. Pictures are suspended from gilt wire attached to a rod beneath the cornice.

In plainer houses Brussels carpets are substituted, and the upholstery is silk-faced reps of solid color or in stripes. The wood is French walnut with ebony mouldings. Reception chairs are lacquered woods, either black or scarlet with gilt, upholstered with Berlin wool work, or with only cane seats. Centre tables are prohibited, and a small round table for flowers is between the windows, an oblong table with a book-rack at the side of the room. Corner brackets receive ornaments when cabinets and pedestals are too expensive. Wire covered with crimson or green cord hold pictures securely. Large tassels above pictures are not used.

For halls, large mirrors with shelves and pegs at the sides and a low seat of red leather in front are used instead of branching hat-racks. Square ottomans with leather tops, and high-backed chairs of leather, are placed in long halls.

Light butternut, maple, and French walnut, with ebony mouldings, are in favor for bedroom furniture. Heads of beds and bureau tops are pointed high in the centre, after Grecian designs. A chamber suit of ten pieces of solid waxed walnut, with ebony mouldings, the bureau, table, and commode tops of statue marble, the mirror of fine French plate, is sold for $105. The oiled walnut suits, described last year for $100, are now $90. These have but two marble top pieces. Suits of enameled furniture in new Grecian designs are shown in glossy white with gilt moulding, and the merest line of scarlet, or fawn, or French gray, with shaded fresco patterns and gilding. These are especially admired for country houses and cottage rooms, fitted up with chintz. The most ornamental suits, consisting of bed, bureau, wash-stand, towel-rack, table, rocking-chair, and four smaller chairs, cost from $250 to $300. Plainer enameled suits are as substantially made, are entirely without ornement, and sold for $30, a reduction since last year's quotations. The plan of the Ashland combination bedstead, by which a crib or a single bed for a nurse is folded in the side of the bed during the day, and drawn out at night, is largely introduced into chamber suits. This is an excellent device for those who live in small rooms. The additional expense is from $10 to $15. A novelty in the way of spring beds is a woven wire mattress, requiring only a very thin covering to make a comfortable bed. It is exceedingly elastic, and does not get out of order like the ordinary mattress. A vegetable production brought from California is being used instead of hair for mattresses. It makes a soft and comfortable bed, and is just half the expense of hair. An excellent sofa-bed just introduced unfolds from the front and presents a broad bed and a long one as well.

The head is upheld by the arm of the sofa, which opens to form pillows. The springs are quite comfortable enough for people who do no require an effeminately soft bed. Upholstered in green reps, the price is from $25 to $35.

There is nothing new in library and dining-room furniture. The woods preferred are butternut and walnut, upholstered with brown or scarlet leather, studded with great nail-heads of steel or gilt. Book cases are very low, and divided into two or three partitions. The centre-table for libraries is covered with leather to match the furniture. For dining-rooms are high buffets of the different walnut woods, ornamented with medallions of game carved in the wood.

Glazed chintz calico, in the usual striped designs and French colors, is much used for loose covers on furniture, as it gives the appearance of fashionable chintz upholstery. A striped cotton twill in scarlet and gray or blue is more substantial, at 37 1-2 cents a yard. The strong buff linens sold for 25 cents a yard, are excellent for slip covers, and look well bound with scarlet or white braid. Buff, white, or drab twilled cotton in stripes of self-color, with bindings of gray braid, are in good taste, at 45 cents a yard. The fine Jacquard linens at $1 a yard, are thick enough to protect the handsomest furniture.

THE BLOSSOM ROCK EXPLOSION.

The *Alta California* of April 24th, furnishes a graphic account of the explosion which is believed to have annihilated Blossom Rock, in the harbor of San Francisco. We make the following extract:

"It is now five minutes past two o'clock, and all eyes are riveted upon the framework above the rock, the only thing visible in the water, when suddenly the electric spark is sped forth, a low rumbling noise, a sudden gush, a loud, heavy, thud-like report, are successively heard, followed by a loud, clear and sharp explosion, as though the connection was not instantaneous. Now the sight was terrifically grand. A large circular volume of water, about 400 feet in diameter, shot into the air to the height of about 100 feet, while in the center, and amalgamated with the water, could be seen black volumes of smoke and a sheet of stones, the latter ascending far above the water, and presenting, on the whole, the appearance of a vast volcanic eruption. Immediately after the explosion every steamer and tug-boat blew their whistles and dipped their colors. Bells were rung and guns fired, and a general fedling of delight and admiration seized every spectator. The scene was one of the most brilliant and imposing ever witnessed in the city, and one that will be long remembered. In the centre of the vast column a cone of water of smaller radius was shot up high into the air, higher than the surrounding water, and lending to the scene, already magnificently sublime, a feature no less admirable than attractive. The frame-work, too, was torn into shreds and thrown up with terrible force. The heavy volume of water returned immediately to its kindred element, leaving the air darkened with smoke, and after the lapse of some seconds the stones and timbers came showering down with terrible fury. The water around the rock for a distance of nearly one thousand feet changed its native green hue for a yellow, muddy, dirty color. Timbers floated in all directions, and the surface of the water seemed filled with the debris of the wreck. The work, well conceived, well planned and well carried out, was brought to a successful termination. Blossom Rock, but a few moments previously the object of intense anxiety, was now completely annihilated, and is a thing of the past."

THE RICHMOND CALAMITY.

At Richmond, the other day, in response to resolutions of the Richmond Bar, at a meeting in the U. S. Circuit Court Room, Chief Justice Chase spoke as follows:

Human emotions are but poorly expressed by words. When the first rumors of the terrible event in this city, which has been so fitly named "The Great Calamity," went through the land, a few days ago, all hearts felt a shock like that of a sudden and awful personal bereavement. Then, as the tidings came more distinctly over the wires, and the fearful disaster took shape and form in the minds of the people, it seemed for a time to oppress all hearts like a nightmare; the pulse of life throbbed heavily, and human utterance failed under the crushing sense of sorrow which pervaded the land; then soon the currents of feeling began to flow, and now for many days heartfelt expressions of condolence and substantial manifestations of sympathy have been flowing toward Richmond like great a tide. No right-minded and true-hearted man can help feeling this vast developement of unaffected good will; strikingly devoid of everything like sectional or party feeling—like gleams of radiance which, in God's good providence, so often brighten the darkest clouds of human grief. When, two day's since, we took our seats upon this bench, our eyes and hearts alike missed familiar faces upon the bar. Let us thank God that those whose voices were oftenest heard here yet survive. May the Great Physician comfort their sorrowing households, and give them speedy and complete restoration. But there were other members of the bar who will never again join in honorable contentions. One has gone. in the ripened fullness of ripened years; another, with the distinctions of his profession clustering thickly upon him, having already won the hights of public estimation, from which the escort to the highest seemed easy and sure; another, younger, yet mature, treading with firm steps the upward paths of usefulness and honor. How terribly does such a calamity as this rebuke our vain expectations! how impressively does it admonish every one of us to look beyond the shadows of time to the realities of eternity! It is said that among those dying, crushed under that mass of ruins, there were some who could yet exchange a few faint words with their companions in that fearful place; none of them which have been related by the rescued have impressed me so much as that of one mangled and broken sufferer who still found strength to exclaim, "Oh, death, where is thy sting? oh, grave, where is thy victory?" What a triumph was that? What a testimony to the incomparable worth of Christian faith! So, in the very depth of this awful distress and anguish, open springs of human sympathy and fountains of sublimest heavenly comfort. Let us take these lessons to our hearts. This is a day of humiliation and prayer. The churches will be filled with worshipers. Let us carry into them, not merely the burden of sorrow, but also the consolations of faith, ever remembering that all is of God. If He but wave his hands, the rains collect, the winds blow shrill and loud, till, with a smile of light on sea, on land, lo He looks back from the departing cloud! His will be done!

TRAINING HORSES TO BE SAFE.

It is easy to train a horse not to be dangerous. It is easy, but it requires patience and good sense in the trainer, and good sense in the colt too. It is not at all difficult to train a young horse to be gentle and quiet under almost any circumstances; and if something unusual should terrify him, he should run to his master sooner than run away from him. A horse properly trained will always look to the rider or driver in the time of fright for protection; and instead of kicking and tearing every thing to pieces, when scared, he will, when he sees you standing by him, and feels your hand on his head or on the rein, put his trust in you, and regard you as his only hope in time of danger.

This was often illustrated during the war. All who served in the cavalry or artillery force have seen how terribly frightened a horse appeared the moment his rider tumbled from the saddle. It mattered not how loud the thunder of the guns roared in battle, nor how great the hour of deadly strife—the horse seemed unconscious of danger until left alone without a rider or attendant. The moment the rider's hold was released, and the steed found himself separated from the one he was trained to regard as his protector, that moment he became furiously wild, and would begin to neigh and run in every direction oftentimes pressing into the group in the front rank, seeming to find comfort by rubbing his sides against the legs of the riders of other horses.

Every farmer who raises colts could with a little care make them familiar with the saddle and harness on their back or under their belly, and also teach them to hold back a carriage on a down-hill grade by bracing their hips against it. A horse taught in that way would not be scared if the rotten breast strap should give way, or the pole break, and let the carriage against him.

Farmers can raise colts that will pay well by giving some attention to educating them for the various purposes horses are used for.—*Rural World.*

LAWSUIT IN PROSPECT.

The Baltimore and Ohio Railroad has, for more than 30 years, used a portion of the Government land at Harper's Ferry without paying rent for it. When the line was surveyed, in 1832, the engineers determined to build the road diagonally across the river from the point where the Harper's Ferry bridge now stands, running up Byren's Island, over which the right of way was secured for a trifle, and striking the Virginia shore about two miles above, just at the north point of the Government property. It was soon discovered, however, that if this plan was carried out, it would be necessary to construct a heavy wall to protect the road from freshets, the cost of which would not be less than $2,000,000 The plan was, therefore, abandoned, and the Company turned its attention to the Government property lying along the river and used for Armory purposes. Congress refused to grant to the Company the right of way over this land, but, in 1836, the Secretary of War gave them a sufferance right to use a strip of land, 30 feet wide, adjacent to the river, and on this the track was laid. Since that time the Company has gradually encroached on the Government property until it now occupies all of the land within 60 feet of the river, and, it is claimed, injured the whole tract. During the session of 1868–9, Congress passed an act authorizing the Secretary of War to dispose of the property at Harper's Ferry at public sale, and the Railroad Company evidently intended to purchase it. But, when the sale closed, Nov. 30, 1869, to the surprise of those present, the hammer fell at $176,000, and the land was declared sold to the agent of a manufacturing company, which now proposes to eject the Company and take up the track. The case will be pretty sure to get into the courts.

SUICIDE.

About a century ago, an English army officer of good family, great wealth, and brilliant prospects, committed suicide. He simply left behind him a note saying that "life had given him a head-ache, and that nothing could cure him but a good church-yard sleep." We are reminded of this anecdote, by a suicide which has just occurred in Natchez. One Mr. Delaplaine of Ohio, who shot himself, left this direction to the Coroner: "You must find a verdict of suicide, for such is the case." There were also minute directions for the disposal of the effects of the decease; but the peculiarity of the case is, that there was no evidence whatever of aberration of mind. On the contrary, the *felo de se* was regarded as possessing (so we are told) "extraordinary good sense and judgment." A note which he left for the editor of one of the newspapers declared that "no one could tell why he killed himself;"—it was not for "love;" it was not on account of "liquor," or "remorse and disappointment." He only said: "I have seen the world, and am weary of it; that is about the truth." Add to this that he was a man of education, of good habits and good address, and we have all the essential features of the case. Such an incident as this is full of solemn warning. Such suicides are not uncommon; and the startling truth which they demonstrate is, that a strong desire for self-destruction is quite compatible with a healthy state of most of the intellectual faculties. It makes but little difference whether we call the suicidal propensity a monomania or not. The fact remains, that it may be strengthened by indulgence until it assumes a mastery over the whole character of its victim; or it may be manfully and resolutely opposed with the whole force of a determined mind, until a healthier condition ensues, and the subject looks back with horror upon the peril with which this self-indulgence environed him. A strong will is equally efficient in curing both physical and mental diseases.

HOW SUGAR IS MADE WHITE.—The way in which sugar is made perfectly white, it is said, was found out in a curious way. A hen that had gone through a clay mud-puddle, went with her muddy feet into a sugar house. It was observed by some one that wherever the tracks were the sugar was whitened. This led to some experiment. The result was, that wet clay came to be used in refining sugar. It is used in this way: The sugar is put into earthen jars, shaped as you see the sugar loaves are. The large ends are upward. The smaller ends have a hole in them. The jar is filled with sugar, the clay put over the top, and kept wet. The moisture goes through the sugar and drops from the hole in the small end of the jar. This makes the sugar perfectly white.

MURDER WILL OUT.

The Oguawka, Ill., *Spectator* publishes an account of the recent discovery of a crime committed at that place years ago, by the confession of one of the perpetrators on his death bed. From this confession, it appears that about the beginning of the war, two river men got left from a raft at Oguawka, and spent an evening in a saloon, where they met a man they thought had money, whom they got considerably under the influence of liquor, and finally murdered and robbed, burying him in an empty ice-house. They got some $2,000 in gold and Missouri money, which they concealed in a kettle in the cellar wall in a deserted house, about a mile from the town, and joined their raft at Quincy. Shortly after this, one of the murderers was killed in a fight at St. Louis, and the other, named Nelson, removed the money safely in 1862 or 1863. Nelson was killed on a raft about two years ago, and made the confession while dying, to an old river man, who kept it, till in the course of his wanderings, he fell in with an Oguawka gentleman, to whom he told the story. One of the statements is corroborated by the fact, that in 1863 a gentleman moved into the house answering the description of the one where the money was hidden, who stated at the time, that between the time he examined the premises and his occupancy, some four days, the cellar wall was taken down in one place, and behind the wall an impression of a pot or kettle remained in the dirt. This led to further investigations—the ice-house evidently alluded to, was examined, and the skeleton of the murdered man found. He was apparently about five feet ten inches in height. but who he was or where he came from will probably remain a mystery. Some man has been missed and never heard from, and now eight or nine years later his murdered body is found, with nothing to reveal his personal identity.—*Providence Journal.*

FURNISHING NOVELTIES.—A correspondent of the New York *Mail*, noticing some of the new villas at Newport, says:

Paper hangings are rarely used in them, with the exception of the more common rooms. Silk chintz in bright colors and intricate figures is used for the walls of drawing-rooms and parlors, and the effect is very beautiful The silk is of a fine, firm quality, is sewed together, and tacked at the top and bottom of the walls, they first being covered with cotton cloth. A heavy gilt cornice is placed at the top, and a lighter one where the chintz meets the base board. A handsome silk gimp is put around the doors and windows. In sitting and bed-rooms, the common glazed chintz is put on in the same manner, and where paper is used, it is invariably in the chintz patterns, the curtains and furniture coverings to match. One gentleman is covering the wall of his hall with handsome embroidered leather, and a heavy paper in excellent imitation of this is used for libraries.

The floors of the drawing-rooms, and in fact, nearly all of the rooms, excepting chambers, are laid in hard wood in fancy patterns, and bright rugs are placed before the sofas and doors. These floors are waxed and polished till they shine, and are as smooth as glass, and are very beautiful and suitable for summer houses. They have long been used here for halls and dining-rooms, but not for parlors, until this season. In one new house the old-fashioned colored tiles are set around the mantel-piece, and the hearth is composed of them. The mantel alone of carved walnut cost $280. Hard woods, highly polished, are used almost exclusively for the finishing of the interior of the cottages, and when a half dozen kinds are employed, as in some cases in one room, the effect is very elegant.

NEW MEANS OF DESTRUCTION.—Captain Ericsson announces, in a communication to *The Army and Navy Journal*, that he has perfected a system of submarine attack, by which he can destroy the largest iron-clad ever built. The great problem has not been to make a torpedo, but to place it under a ship's bottom. The resistance of the water is so great that explosive projectiles have always proved failures when designed to strike below the water line, and other means of attaching the torpedo have been found too cumbrous and uncertain to be available. Captain Ericsson is confident that he has devised a projectile which will answer the purpose. It is an elongated shell, charged with 300 lbs. of dynamite, and shot from a 15-inch gun at such an elevation as to enter the water near the hostile vessel and strike the hull anywhere below the water line. It is fitted with a percussion cap which explodes upon very slight impact against the hull, so that the velocity of the shell when it reaches its destination need not be high. The gun is carried on a swift armored boat, protected by a turret.

THE PEABODY INSCRIPTION IN WESTMINSTER ABBEY.—The remains of the late George Peabody were temporarily deposited in Westminster Abbey, prior to their removal to his native town. Over his temporary grave there, has been placed the following inscription, on a flag-stone three feet square:

Here
were deposited,
from Nov. 12 to Dec. 11,
1869,
the remains of
GEORGE PEABODY,
then removed to his native country,
and buried in Danvers, now Peabody,
in Massachusetts.

"I have prayed my Heavenly Father day by day that I might be enabled before I died to show my gratitude for the blessings which He has bestowed upon me, by doing some great good to my fellow men."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

NEW IMPLEMENT OF WAR.—Professor Tyndall's lecture on "Dust and Disease," has called out some strange suggestions; none more so than that of Mr. Bloxam, a lecturer on artillery in London, who proposes that the army "committee on explosives, abandoning gun-cotton, should collect the germs of smallpox and similar malignant diseases, in cotton or other dust-collecting substances, and load shells with them." As *Nature* remarks, "We should then hear of an enemy dislodged from his position by a volley of typhus, or a few rounds of Asiatic cholera."

HISTORY OF A BOOK.—A remarkable history of a book has been narrated to us in connection with the recent sale of the Rice Library in New York. Smith's History of New York was sold to Mr. Bouton for $300. Mr. Sabin, in knocking it down, said that it had been purchased by Mr. Rice for $125, and had been previously in the possession of Mr. McCoy, who paid $75 for it, before which it had been bought by Mr. Sabin himself for $13 at the sale of Judge Furman's books in Philadelphia. This led another bookseller present to say, that it was within his knowledge that the volume was purchased by Judge Furman for $4!

ODDS AND ENDS.

A Judge of the Paris Court of Appeal has met with his death in an extraordinary manner. He was attending the funeral of a mayor of a provincial town, and had approached the brink of the grave to make an oration, when he was so affected by emanations from the coffin of the mayor's wife, who had been buried some months before, that he fell down in a fainting fit. He lingered for some days after, and then died from what is called "cadaverous poisoning."

Some years ago, a gentleman in Milwaukee, Wis., was robbed of a $100 bond. The thief has now sent it back, with the information that it has "layed on his stummuck ever sense." His reason for taking it was simple: "I tuck it, for I wanted munby." His reason for not selling it is rather more complicated: "Evry time i went to sell the thing sumthing told me not to, and i didn't." His surrender of the security is unconditional: "Here it is, for i can't keep it no longer."

The wife of a respectable young resident of Buffalo had been confined to her bed by sickness a few days, and during the period of her illness the idea entered her mind that her babe, a girl nine weeks old, would die of starvation. The idea became so firmly established in her brain that she was temporarily orazed with the thought, and to avert the calamity, seized the infant on Saturday night, and strangled it to death.

Buckley, in one of his lectures, made use of an illustration that will bear repeating: Holding a dime close to his eye with one hand, and a half dollar at some distance with the other, said he: "Now, I cannot see the half dollar with this eye, for the dime is so near it, it obscures my vision. So it is with men of business; in their eagerness to save a dollar, they often lose sight of the fifty within their reach."

Forty-one years was the good old age of a horse which died recently in Ulster county, N. Y. Of him his disconsolate late owner says that he would take down the bars with his teeth when he wanted to get out of a lot; and when he wanted a shoe put on he would go down to the blacksmith shop and wait there until it was put on, and then return to the stable.

Bismarck is a tall, elderly, awkward person, clad in military uniform, with the star of authority hung upon his breast, and a plain sword dangling ungracefully beside his long legs. His face is a certain mixture of humor and sadness; it is in perpetual unrest, the eyes sparkle and burn, and the lips are now compressed, now wide open, with an air of humorous satisfaction.

A drove of 485 turkeys recently passed through Baltimore. They trudged it all the way from the State of Ohio, and are intended for the tobacco plantations of Connecticut. The turkeys traveled much faster than either swine or horned cattle, making twenty-five miles a day with ease, after stopping several times for feed.

The Prussian Government has military maps of every foot of its territory, so complete that every hill, ravine, brooklet, field, and forest is delineated with perfect accuracy. It is a common boast of Prussian military men, that within eight days 850,000 men can be concentrated to the defence of any single point within the kingdom.

At Lynchburg and other Virginian towns it is proposed to collect money in aid of the families of the victims of the Richmond catastrophe. Indeed all the southern towns are taking a similar practical interest in the case.

In Illinois, 10,000 schools, 20,000 teachers, and 60,000 children cost the State no more than the two fashionable English schools, Eton and Harrow, cost the parents of the children educated in them.

The Indians are still troublesome in the neighborhood of Cheyenne and Fort Laramie. Several men have recently been captured, and herds of cattle have been driven away.

Some friend was remonstrating with Clarke, the actor, about his profanity, and quoted the scriptural injunction, "Swear not at all." "I don't," said Clarke, "I only swear at those who offend me."

The general term of the Supreme Court affirms the judgment of $25,000 recently recovered by Philo Johnson, formerly of Westfield, against the Hudson River Railroad Company, for an overcharge of fare.

A little daughter of W. T. Parker, of Parkman, Me., ate the whole of a large nutmeg, producing a comatose condition of the brain, an eccelerated pulse, dilated pupil, and partial paralysis of the involuntary muscles.

A marked religious interest has been manifested among the students of Princeton College. Meetings have been held, which were largely attended, in which great seriousness was visible.

A rosy-cheeked damsel in Lansingburg, N. Y., daily leads a sleek-looking cow from house to house, and supplies her customers with milk drawn "fresh and sweet, and pure and white."

The consumption of wood in the United States, for all purposes, is estimated at nearly or quite five hundred million dollars a year.

She that marries a man because he is a good match, must not be surprised if he turns out a lucifer.

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