L. A. Crandall

The Sabbath Recorder.

PUBLISHED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE

VOLUME XXVI.—NO. 7. WESTERLY, R. I., FIFTH-DAY, FEBRUARY 10, 1870. WHOLE NO. 1307.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE LAST LOAD OF HAY.

Rest is sweet after toil;
And one tastes its full sweetness, when riding home,
As the evening twilight begins to gloam,
On the last load of hay that night to be drawn.

The chariot is royal,
Cushioned and draped with the fragrant hay;
The fresh wind blows through the loose-hanging locks,
With a rustling and sighing that sounds far away;
Our royal chariot sways and rocks,
As we pass o'er the uneven way.

The tramp of the horses sounds far below,
We are drawn by invisible feet;
In the level West is the red sunset glow,
And above, like ships that in shadow go,
Sail purple-gray clouds, in a fleet.

O the sweet-scented hay!
And the sweet south wind!
And the sweet sense of freedom the wide prairies give!
There is holy calm in the upper air;
Where one star is shining, bright and fair;
The red sunset is paling,
Sweet night is prevailing,
Rest is sweet after labor, to all that live.

LAURA E. LIVERMORE.

Sept. 1869.

WOMAN'S RIGHTS.

A Lecture delivered before the Alleghanian Lyceum of Alfred University, at its Jubilee Session, Dec. 23d, 1869.

BY PROF. ALBERT WHITFORD.

[Requested by the Lyceum for publication in the SABBATH RECORDER.]

The young are fond of change; but it is different with the old. This is true generally, but not always. Occasionally there are young men that are old, and old men that are young; or, in other words, those for whom education, physical, intellectual, or moral condition, or circumstances, have done or counteracted the work of years. The young are vigorous, active, buoyant, and hopeful. In the old, the fires of life are burning out. Their blood courses slowly. They have but little strength for new schemes. The young naturally look forward, walk bravely on into the unexplored and the unknown, resolutely encounter difficulties, overcome them, or are overcome by them, but in either case have still a heart and a hope for something new. They live in the anticipations of the future. But the old are more cautious and doubtful. The future is not so bright to them. They live rather in the memories of the past. In view of these natural causes, is it strange that the former are progressive, and the latter conservative? It is easy, and sometimes convenient, to account in this way for that which is commonly known as "the conservatism of age;" but is there not also another and a better reason? May we not find more substantial grounds for the old shaking heads at many of the new plans, new thoughts, and new fancies by which the young are caught? Shall we not find it often in their better experience and superior wisdom? Their life has taught them that "all is not gold that glitters." Many of those same plans, and thoughts, and fancies, that are to the young so novel, they have long ago weighed in the balance, and found wanting. Experience has made them wise as well as cautious.

But may not the wisdom that is acquired by experience, also, in a measure, be acquired by reading, study, and reflection? And shall we not expect that those who are taught in this way, as well as the old, will be opposed to many of the fanciful schemes and radical changes that are supposed by some to be signs of progress? Are not these also liable to the charge of being conservatives? Most assuredly. "The conservatism of the schools," is about as trite a saying as "the conservatism of age." Very likely the conservatism of these classes is not generally objectionable. There are some restless spirits, innovators, quacks, and charlatans, who are ready to call them old fogies; but such persons are not formidable, either in numbers or influence, however loud and pretentious may be their words.

But there is another class of conservatives, and by far the larger class, of whom so good an account cannot be given, namely, the ignorant. These stand in the way of progress in all countries. They are the bulwarks of long-established wrongs. They cling to the traditions of the past, because they have no idea of the good that is within their reach. They would conserve oppression, superstition, and a decayed civilization. Justly the "conservatism of ignorance" is an opprobrious epithet, and so this class have made a good word, conservatism, have, in the minds of many, a bad meaning.

However, all of the ignorant are not conservatives. Grant this same class a little knowledge, and a little experience of the good of progress, and frequently they are the greatest of innovators. They know a little, but not enough always to distinguish the evil from the good, and often imagine that any change is progress, and consequently are fit dupes and tools of demagogues.

"A little knowledge is a dangerous thing,
Shallow draughts intoxicate the brain."

To the phrases, "the conservatism of age," "the conservatism of the schools," and "the conservatism of ignorance," we might add another, to wit, the radicalism of the shallow. Not that all radicals are shallow-brained, but that this class of radicals is so numerous as to make radicalism, in the minds of many, about as odious a term as conservatism. Undoubtedly there are many radicals, as well as conservatives, that are wise and sagacious, can trace effects to causes, and prognosticate truly the results of changes. A few of this class know not only how to tear down, but also to build up, and not only can lead in a revolution, but can also organize an empire. However, such persons are not so numerous as many of these self-styled reformers imagine. It is much easier to see evils than to apply the proper remedy. "A donkey can bray at the Bunker Hill monument, but he can not build one." There is no work of man, either in art, science, society, or government, however excellent it may be, that is perfect. The difficulty is not so much what are evils, but how to correct them. The popular radical says, "Tear them up by the roots;" but the popular conservative clings to these as the heritage of centuries. Is there not often a medium and a better course? Would it not be well sometimes to be careful lest, in pulling up the tares, we pull up the wheat also? Wise is that man who can distinguish and separate the evil from the good, and can destroy the one and preserve the other. He is both a radical and a conservative, and our beau-ideal of a true reformer. In the spirit of such a man, if not with his success, let us discuss briefly a few of the questions that are now raised in regard to Woman's Rights.

What are woman's rights? Very likely they are substantially just what the female sex does or would demand. This is the response of a large majority of the male sex. Would they have it otherwise? Why should they? Are not the former their wives, their mothers, their sisters, their daughters? Have men a purpose to wrong these? They are a part, and a better part too, of their own homes, and the men are supposed to be selfish enough to defend the interests of these, if they understand what they are. If either sex is suffering from the encroachments of the other upon its rights, it comes through ignorance, and not design. That the husband sometimes wrongs the wife, or the wife the husband, and that the father sometimes wrongs the daughter, or the daughter the father, is lamentably true; but the point is, does one sex, as a class, purposely and knowingly wrong the other? It is absurd to suppose that they do. Mark, that the question is not whether the female sex has not been, or is not now, suffering wrong inflicted by the male sex. This too is granted. Human nature is not infallible. But these wrongs are not deliberately inflicted. They originate in a barbarous time. They have the sanction of ages. They are the traditions of our fathers. But notwithstanding all the sanctions and traditions of the past, these evils are fast disappearing, in a better civilization and a broader culture. So ready is the law to do justice to the weaker sex, that it frequently leans to their side, and discriminates in their favor. A paragraph clipped from a newspaper illustrates this:

"It is the right of a wife to receive the income of her own estate, and the duty of the husband to permit her to do so. It is her right to have her debts paid by her husband, and the husband's duty to pay them. She may have a trustee appointed to manage her estate, and though all the earnings of the husband may have been exhausted in erecting buildings upon the wife's land, the trustee may turn the husband out to shift for himself. The husband, being of sufficient ability, is bound to support his wife; but the wife is under no legal obligation to support her husband. The husband can bind the wife in no contract without her consent, yet the wife may bind the husband in many contracts. If the wife dies without having had issue, her lands pass to her heirs without any claim on the part of her husband, even though he may have made valuable improvements upon them with his own money. But it is otherwise with the wife, when the husband dies without issue, for she is then endowed of her husband's lands."

This is probably true, as far as it goes. But, on the other hand, it can be as truly said, that females still labor under some legal disabilities. It is not to be presumed, however, that they are either very numerous or very oppressive. Whatever they are, the male sex are not alone responsible for them. Says Gail Hamilton, "The very laws that bear so unjustly on woman, represent not only man's thought of woman, but woman's thought of herself. They are the product of both the male and female thinking. Let the women of America make up their minds what laws they want, and they will have them." Now the question is, What new rights and privileges does the female sex desire? No candid, well-informed person, will claim that such conventions as are termed Woman's Rights Conventions, truly represent their desires. Without wishing to speak at all disparagingly of the women, more or less eminent, who participate in the deliberations of these, it is sufficient to say, that they are not representative women. What they teach, and what they demand, do not find a hearty response in the hearts of a large majority of their own sex. Some of them may have been badly abused or neglected by the other sex; but generally their grievances are imaginary. They are the product of a heated imagination and very shallow thinking. They deserve and receive but little consideration. We shall have to look elsewhere for a true exponent of woman's needs and desires. Where shall we look?

Right here there is at least an apparent difficulty. One may say that they need and deserve this, another that, and a third may contradict both; and to what body shall we appeal to settle the controversy? In this dilemma, we might wish there was a congress of women, the wisest and best, chosen entirely by their own sex, to consider their needs and wrongs, and to memorialize the state and national governments for the removal of their wrongs, and for obtaining what they need. Of course their petition would be heard and granted. The other house of congress would not be ungallant enough, if they were unjust enough, to deny their request. But perhaps some are ready to say, now, that these very same congress-women, wise and good as they are, before taking any legislative action whatever in their own house, about matters that concern only or chiefly themselves, would first ask the advice of their husbands, if they had any, and act pretty strictly on that advice. This is unquestionably true. Hear Gail Hamilton again: "Women's love of men is so much stronger than their love of justice, that they would go wrong with the men, rather than right against them." And like a true woman she adds, "So far as it is a natural arrangement of things, it is beneficial." If the wife, then, in a large majority of cases, would act upon the advice of her husband in these matters, would it not be about as well to send the husband, and leave the wife at home? So far as their legislative action is concerned, it certainly would. A congress of husbands would pass substantially the same acts in regard to this question that their wives' would. They would, in nine cases out of ten, represent their wives wishes as well as their own. Then what need is there of a congress of women to deliberate in regard to their own grievances? Very little at the most. Our present legislative bodies express substantially, by their acts, what legislation the female sex demands or wishes.

But do they not prefer to send some of their own number to these legislative bodies to act for their sex? Very likely not, or some act granting this would have passed before now. They neither desire to send somebody else's wife to sit in council with their husbands, nor do they desire to sit in council with somebody else's husband. So much for them as a class; undoubtedly there are exceptional cases. "But from a congress or legislature made up in good part of such women as would naturally aspire to and hold seats therein, and be closeted on committees with such men as they would meet therein," says Horace Greeley, "I pray to be delivered." But women generally always did and always will prefer seclusion to publicity. They enjoy best their firesides, their families, and their domestic and maternal duties. Home is the realm of woman. Here she is queen. Here she sways her sceptre of love over willing and admiring subjects.

But though woman does not desire public position for herself or her sex, can she not rule equally as well as man? Probably not. If she leaves her home to rule over a State, she will need another kind of sceptre; authority instead of love; will power instead of persuasion. Not that she does not possess these qualities in a degree sufficient for the needs of her family, but they are not potential enough to hold in subjection turbulent elements, the stronger wills of large masses of men. Here she may attract, but she cannot command; she may lead, but she can not direct. This, at least, accords with our experience. Who ever saw a woman presiding over a meeting, and did not feel that there was something wanting in the presiding officer? She may discharge the duties of her office with grace, but not with authority. And it is not her fault that nature has given her the one talent and not the other. This authority, or ability to command, whatever it may be called, may be possessed in some degree, but it is not a characteristic of her sex. Why, if there were a hundred women to one man in a State, the men would rule just the same, not by superiority of physical force, but on account of their superior ability to govern. Man subordinates woman in all stages of society, does and ever will, from the mere fitness of things. This is not necessarily oppression, but nature, and the women would not have the condition changed any quicker than the men.

For all this, may not women govern at least passably well? That is still a problem. It remains to be solved. There is nothing in history that actually proves it. The Amazons are a myth. So is Semiramis. We do not know how much Deborah was indebted to Barak. Cleopatra completed the ruin of the dynasty of the Ptolemies. In modern times we have, it is true, Catharine of Russia, Isabella of Spain, and Victoria of England. But who are these? Do they belong to a dynasty of females or males? They are successors of men, and not of women. They fill up a gap in a male line. They inherit their authority; it does not spring from them. It belongs to their office, and not to their persons. Besides, their chief ministers are men, and not women, and who can tell how much the authority of any government is due to the able ministers, and how much to the nominal head? We may guess, and sometimes guess right; but more often we know but little of the hidden springs of action; only the hands on the dial plate are within our view. This is emphatically true of monarchial governments. No well-informed person, however, thinks that Victoria has much to do with the government of Great Britain. She is a very estimable woman; she is kind, charitable, unostentatious, and virtuous—more than can be said of her predecessors to the fifth generation. Let her be honored as a true woman. But Gladstone to-day is as much the chief of the British Monarchy as Grant is chief of the American Republic. Pretty much all that the queen does besides holding the empty pageantry of a court, is to sign the acts and decrees that the prime minister lays before her. The good or bad administration of the government is not due to her authority. No conclusion in regard to the ability of woman to govern can be drawn from these examples. If there should ever be a government conducted entirely by women, a woman as chief, women as councillors, as ministers, as judges, as executives of every kind, then we should have a case in point. Until then, we shall hold the problem unsolved.

But if the women have not the ability to govern as well as the men, have they not a right to vote for the governors? It has already been said, that their rights are very likely what they as a class desire they should be. And do they desire to vote? Their wishes in this matter are expressed substantially by the legislative action of the males. And do they enjoy this right in a single State? It is true, that an act granting the elective franchise to females did at one time pass through one of its preliminary stages in the legislature of Wisconsin, but it was done rather in joke, and was quickly laughed down before the joke became a practical one. Kansas also laid the question of female and negro suffrage before her people at the same time, and though neither received but a moiety of the suffrages, the negroes got the most votes. This would be a cruel joke, were it not very likely the judgment of the women as well as of the men. I am not prepared to say that their judgment in either case was erroneous. The absolute necessity of placing in the hands of the black suitable weapons of defence against the dominant race, enraged by a loss of property and power, has probably hurried negro suffrage one generation before its time. It is at best but an experiment. But something had to be done. Necessity demanded the trial. When, however, men are resolved on a certain course, be it either good or bad, then they search for reasons. Perhaps necessity was reason enough in this case, but two reasons are sometimes better than one, especially if that one is lame. So another was that all men have an inalienable right to suffrage. If all the males, why not all the females? Sure enough, thought some of them, and so the cause of woman's suffrage received quite an impetus, which will probably spend itself as soon as men can have ample time to disrobe truth of the sophistry that invests it.

In the first place, all men have not an inalienable right to suffrage. It is only in some general sense that they have an inalienable right even to liberty. This right may be alienated by crime. Minors have no such right. Society takes away from every one some of his rights for the sake of the general good. But the right of suffrage is the right to assist in governing not only one's self, but others also. This right, then, much more than the right to personal liberty, should be secondary to the well-being of society. It not only may be denied to minors, idiots, criminals of a certain class, as it now is, but it may also be denied to the ignorant, or to any class to whom the government does not think it wise to entrust it. No argument for universal suffrage can be built upon inalienable rights.

Upon what other ground can it rest than equality of rights? But in order to prove equality of rights between sexes, the sexes must also be proven equal. Are they equal? Each is human, intelligent, and moral. But a man is not a woman, and a woman is not a man. How can we know that they are equal? Each is entitled to certain rights. Are these rights necessarily the same? Practically they are diverse in many things. Has the world gone all wrong until now? Nature has also made some pretty strong declarations. Shall we dispute nature? Is what we see every day with our eyes in regard to the inequalities of the sexes a cheat and delusion? Of course such a doctrine is absurd. It contradicts the common consciousness of us all. Female suffrage cannot be derived from the equality of the sexes.

It must not be supposed, however, that one sex is wholly inferior to the other. One is superior to the other in some qualities, and the other is superior to the one in other qualities, and neither is complete without the other. Though it seems contrary to a fundamental operation in arithmetic, yet here it is true, that one added to one, makes but one. If there are a husband and wife, that count two, how we pity them! We say there is no true marriage in that family. Man may have joined them together in holy wedlock, but God has not. The essential idea of marriage is unity, and any thing that tends to separate this unit into its parts, is a crime against nature, and a withering, blighting curse upon this holy relation of the sexes.

Would universal suffrage have this tendency? The argument for it certainly does. And many of its most noisy advocates are willing that it should have. They look upon marriage as a partnership. Like any other partnership, it can be broken by mutual agreement, as soon as the parties are tired of their relations to each other. Though this may not commonly happen, it is the logical consequence of their premises.

And this too is the tendency of female suffrage. For the demand for it implies that a husband and a wife might vote differently. If in every family they should vote alike, what is the use of giving them each a vote? It only doubles the votes, the expense and the trouble, without affecting the result. Granting, then, that they should vote differently upon an issue in which each has an absorbing interest, what then? Is it not plain that a wall of separation is building up between two hearts that nature and religion have pronounced one? No, there should be but one vote to one husband and one wife, for they are essentially one, and that vote should represent the thoughts and interests of the two in one. In this tendency to a division of families, lies a strong objection to female suffrage. It seems, then, that the female sex has pronounced against it, and so has the family relation. Their testimony ought to be sufficient to settle the question.

Time will not allow me to discuss the questions raised in regard to the wages and occupations of woman. It may be that the opinions and judgments of her sex are in these cases, as well as in the others mentioned, substantially correct. If any female, however, thinks that the occupations of her sex are too circumscribed for her, and chooses to enter into professional or business life, the door is open. There is no law in her way. She will find the public ready to appreciate her efforts, and even to show her more consideration than her efforts deserve.

There may be a just complaint raised by some females in regard to their inadequate wages. But, perhaps, at the same time, other females in the same occupation are paid too high. The question should be, Are not the wages of those engaged in that occupation in the main just? It is always the case, that general, social, and political rules work injury in some individual cases. However much we may regret this, it cannot always be helped. And it is not at all unlikely that in these cases the general prices of wages are just. If not, legal action will not help the case. Wages are governed by the laws of supply and demand, or by commercial laws, and not by statute laws. What a thing is worth, is generally what it will bring in the market. This is true of female labor, as well as of male. If females desire their labor to bring higher wages, the remedies are in their hands. One of the most important is to fit themselves for their vocation by long and severe training. Ten years hard study is barely sufficient to make a good lawyer, physician, teacher, or divine. It is true, quacks are made in much shorter time; but they do not generally live on their profession, and only by courtesy are called a part of it. If a woman is disposed to aim as high, there is no saying what rewards she may reap. Who can say that her possibilities would not be at least equal to those of males, if she had equal strength and endurance?

But for all of that, we must not expect that females generally are going to change their vocation. Six-thousand years ago, the mother of them all preferred household and maternal duties to the rougher and severer hardships of out-door life, and her daughters and grand-daughters and female children, even to the present generation, have pretty strictly followed her example. It now might seem that there was something of nature in this, and that they were best fitted for this vocation. But it is not for men to say. They are competent judges of their own calling. Let there be the fullest liberty of choice to them consistent with the interest of society. Let there be no other constraint than what nature would impose. Let them work out their destiny in their own way, amenable to the law of their being. And all honor to the one who does a good work well, if it is not in what some suppose her sphere. Let her be remembered among the benefactors of mankind, and receive her just reward.

A GEM.

If a pilgrim has been shadowed
By a tree that I have nursed;
If a cup of clear, cold water,
I have raised to lips athirst;
If I've planted one sweet flower
By an else too barren way;
If I've whispered in the midnight
One sweet word to tell of day;
If in one poor bleeding bosom
I a woe-swept chord have stilled;
If a dark and restless spirit
I with hope of heaven have filled;
If I've made for life's hard battle
One faint heart grow brave and strong—
Then, my God, I thank thee, bless thee,
For the precious gift of song.

THE PEASANT'S SAVINGS.

BY BERTHOLD AUERBACH.

A peasant, who treated his old father, who could no longer work, in the harshest and most penurious manner, one day saw his little son scooping a trough out of a block of wood.

"What are you making there?" inquired he.

"I'm whittling a trough," replied the boy, "for you to eat out of when you get old."

The father was about to give him a smart box on the ear, but some invisible influence restrained his hand. He saw how just a retribution that would be for his conduct towards his own father, and he became gentle and considerate, therefore securing a blessing upon his own heart, and that also of his father and of his child.

Yes, the manner in which those peasants live, who have given up their property to their children and are too old to labor, is often of the most revolting description. However exactly everything may be set down in the documents drawn up when their property is handed over, no stamped paper can furnish any compensation for the absence of love and kind attentions, and there is no helpful remedy to be found by going to law. Where the heart is wanting all is wanting. The great poet, Shakspeare, has depicted in the most pathetic manner, the life and mournful end of one who had thus turned himself out of house and lands. The man whom he brings up in his drama cannot make his complaint to the legal authorities, for he is a king who has divided his kingdom among his daughters, who treat him harshly, and want to change his habits and mode of life. It is King Lear. And what is here represented in regard to a king, is no less true in more humble positions, and presents an equally pitiable spectacle. No law of the State can be of any help here; it is the heart that is in the question.

In my journeyings I have often sat down by the side of such lonely old peasants. I have tried to cheer them up, and direct their attention to various matters; but I have generally found that they cannot fix their minds upon any particular subject, and have lost the power of hearing, even if they are not deprived of the external sense; they have but one single thought, one ever-recurring theme, which they involuntarily mutter to themselves, frequently interspersing a prayer. Then they stare vacantly before them, with mouth wide open, or sunken in dreamy vacuity, looking only to death for deliverance. If the pastors cannot be of any assistance here, then it is the bounden duty of each neighbor to do what he can to encourage and cheer. But most people live only for themselves, and think they have done enough as long as they keep themselves from positive wrong. Few feel it incumbent upon them to prevent misdoing, and to be unwearied in persistent efforts to ameliorate the unhappy condition of others. Therefore so much the more agreeable it is that I can now relate a pleasant experience which occurred to me in one of my recent excursions.

It was a beautiful warm summer afternoon among the Hartz mountains. I was going to the Brocken, and loitered through a little valley along a narrow path which led to the mountain side. A poor old man, with thin, snow-white hair, was sitting by the wayside; he had a long, brown staff, cut from a blackthorn, between his knees. I sat down by him, asking his name and way of life, and the old man told me that he had formerly been a forest-keeper; there was no rock which could be climbed, and no ravine which he had not over and over again explored.

"And do you see," he said, "those fir trees up there? I planted them. Every day when I went to the mountain, I carried my game-bag full of earth up with me, and there, in the crevices where the rocks gave me the least chance, I fixed it firmly; and then I waited till the grass and briers grew out of it and made the earth cling closer to the rocks; then I carried the little saplings up and planted them. My Fabian, my eldest, who was long in the army, and at last was killed by a falling tree, often helped me about it. If you can come up you can see the trees. I can't see them very well now."

"And with whom do you live now?" I asked.

"With whom? with whom?" repeated the old man, gazing at me. "With nobody. I have nobody left in the world. Yes, I have one son left, he may be in the world, but I don't know."

"And what do you live on?"

"I have my pension, twenty-four thalers a year; but everything is so dear now."

"But doesn't your son write to you, or send you anything?"

"He never learned to write, and one can only send when he has anything himself. But he's the best fellow in the world, a good child, a faithful child, he left me his whole property. But I don't touch it, it's just as it was. I am no spendthrift. No, Henry, your father won't rob you of your money."

With many digressions, I heard the following story:

"It might be about eighteen years before, perhaps longer, for the old man was very uncertain in his figures—"thirty years ago," he said of everything which might have taken place only two or three years before—the youngest son of the keeper had been tempted to emigrate to America, the country where, as the old man expressed him, there were great forests which had never seen an axe, to be cleared away before the settlers. The son had an inheritance from his mother, amounting to a hundred thalers. The old man would not hear of anything but Henry's taking his money with him; it belonged to him, and he did not know how much he might want the spare cash over there in the strange land. His son had to consent. But on Saturday before his departure he went to take leave of the pastor, and got him to write down for him the number of the psalm which was to be sung next morning at church. In the night he bade his father good-bye, and his last words were: "Father, when you sing the psalm to-morrow in church, think kindly of me."

In the night, the old man, who was now alone, got up several times; it seemed to him that he heard his son moving about in the sitting-room, but no one was there. He had certainly forgotten something, thought the old man, and now his spirit is coming to find it and take it away. The old man is not free from superstition, and it would certainly be no kindness to convert him. On the window sill, where rosemary and pinks were blooming, a bunch of which the wanderer had stuck in his hat, lay the old man's hymn book, wrapped up, as his wife had always kept it, in a piece of white cotton; on this cotton, the moonlight, shining down from the mountains, played so strangely, and the old man laid his hand on it, as it gave him something to grasp. At last he went back to bed.

In the morning, when the bells were ringing, the old man went to church with his hymn-book under his arm; he did not take it out of the cover till he was in church; then looked at the number of the psalm which was hung up, and began to turn over the leaves slowly with his moistened finger. But suddenly he cried out, so that every one in church started, and his exclamation sounded above the prelude on the organ: "Henry, what have you done?" There lay the hundred thaler note of the wanderer—and it was his whole property—there it lay between the leaves. "Henry put it there, and that's the reason that he said yesterday: 'Father, when you sing the psalm to-morrow, think kindly of me.'" The old man could not join in the first verse, but the second he began as if he had the voice of his youth again.

As they came out of the church all were talking of the goodness and faithfulness of the wanderer to his father. The old man said not a word; he only pressed the hymn-book so firmly under his arm, that it hurt him, but this he scarcely noticed. "I have the money still. I haven't touched it, and it still lies in the same place where he put it." So said the old man, and I had to go to the village with him and into his little house. There lay the hymn-book on the window sill, wrapped in a white cotton cloth. The old man took the book out, and, to be sure, at the psalm numbered 134, lay the hundred thaler note.

"Why haven't you put it out at interest?" I asked.

The old man laughed, and replied at last: "That's what all the people say, everybody, one's just as wise as another, they only think of one thing. But I will not."

"You have the best interest from the money, you feed yourself on the good thought that your son is so excellent," I answered.

"There, there!" cried the old man, "you are the first person who has understood it. You must certainly have enjoyed much kindness from people, because you understand so well. You're not stupid, I saw that directly."

The old man was quite happy to find a man as shrewd as himself. And when I asked why he left the book lying there so openly, whether he was not afraid that some one might break a pane of glass and steal it, as might easily be done, he answered, smiling—and the smile lighted his withered face wonderfully.

"No one would do that. The people hereabout know what is in it, and any of them would rather cut off his right hand than steal the book. But do you mean those who don't know? People don't steal hymn books; this guards it better than bolts and bars."

The old man went back with me a part of the way to the place where I had first met him. Then we bade each other a friendly good-bye.

When I was in the Harz mountains again last year, I did not find the old man in his place—he lay under the sod. But his hymn-book with the money is in the pastor's keeping, and in a public advertisement the son is summoned to receive it, otherwise both will fall to the nearest relation.

SHERIDAN'S CARELESSNESS.

Prof. Smyth was waiting one morning for him in his ante-room, and happened to cast his eyes on a table that stood in the middle of the room, covered with manuscripts, plays, pamphlets, and papers of every description. As he proceeded to tumble them over and look at their superscriptions, he observed that most of the letters were unopened, and that some of them had coronets on the seal. He remarked to Mr. Westley, the treasurer of Drury Lane, who was sitting by the fire, having also for a long time danced attendance, that Mr. Sheridan treated all alike; wafer or coronet, pauper or peer, the letters seemed equally unopened. "Just so," was the treasurer's reply; "indeed, last winter, I was occupying myself much as you are doing, and for the same reason, and what should I see among these letters but one from myself, unopened like the rest—a letter that I knew contained a ten pound note within it! The history, sir, was, that I had received a note from Mr. Sheridan, dated Bath, and headed with the words, "Money Bound," and entreating me to send the first ten pounds I could lay my hands upon. This I did. In the mean time, I suppose, some one had given him a seat in his carriage up to town, and his application to me had never been more thought of; and, therefore, there lay my letter, and would have continued to lie, till the housemaid had swept it with the rest into the fire, if I had not accidentally seen it." Mr. Smyth could not help, on going down stairs, telling the story to his valet, Edwards, suggesting to him to look after the letters; to which he replied, "What can I do for such a master? The other morning I went to settle his room after he had gone out; and, on throwing open the windows, found them stuffed up with paper of different kinds, and amongst them bank notes; there had been a high wind in the night; the windows, I suppose, had rattled; and, as he never knows what he has in his pocket, or what he has not, they were never afterwards missed."

THE SEED AND THE SOWERS.

Ever so little the seed may be,
Ever so little the hand,
But when it is sown it must grow, you see,
And develop its nature, weed, flower, or tree;
The sunshine, the air, and the dew are free
At its command.

If the seed be good, we rejoice in hope
Of the harvest it will yield;
We wait and watch for its springing up,
Admire its growth and count on the crop,
That will come from the little seeds we drop
In the great wide field.

But if we heedlessly scatter wide
Seeds we may happen to find,
We care not for culture or what may betide,
We sow here and there on the highway side;
Whether they've lived or whether they've died,
We never mind.

Yet every sower must one day reap
Fruit from the seed he has sown.
How carefully, then, it becomes us to keep
A watchful eye on the seed, and seek
To sow what is good, that we may not weep
To receive our own.

WHAT I KNOW OF FARMING.

BY HORACE GREELEY.

III.

WHERE TO FARM.

When my father was over sixty years old, and had lived some twenty years in Erie County, Pennsylvania, he said to me: "I have several times removed, and always toward the West; I shall never remove again; but, were I to do so, it would be toward the East. Experience has taught me that the advantages of every section are counterbalanced by disadvantages, and that, where any crop is easily produced, there it sells low, and sometimes cannot be sold at all. I shall live and die right here; but, were I to remove again, it would not be toward the West."

This is but one side of a truth, and I give it for whatever it may be worth. Had my father plunged into the primitive forest in his twenty-fifth rather than his forty-fifth year, he would doubtless have become more reconciled to pioneer life than he ever did. I would advise no one over forty years of age to undertake, with scanty means, to dig a farm out of the dense forest, where great trees must be cut down and cut up, rolled into log-heaps and burned to ashes where they grew. Where half the timber can be sold for enough to pay the cost of cutting, the case is different; but I know right well that digging a farm out of the high woods is, to any but a man of wealth, a slow, hard task. Making one out of naked prairie, five to ten miles from timber, is less difficult, but not much. He who can locate where he has good timber on one side and rich prairie on the other, is fortunate, and may hope, if his health be spared, to surround himself with every needed comfort within ten years. Still, the pioneer's life is a rugged one, especially for women and children; and I should advise any man who is worth $2,000, and has a family, to buy out an "improvement" (which, in most cases, badly needs improving) on the outskirt of civilization, rather than plunge into the pathless forest or push out upon the unbroken prairie. I rejoice that our Public Lands are free to actual settlers; I believe that many are thereby enabled to make for themselves homes who otherwise would have nothing to leave their children; yet I much prefer a location within the boundaries of civilization to one clearly beyond them. There is a class of drinking, hunting, frolicking, rarely working, frontiersmen, who seem to have been created on purpose to erect log cabins and break paths in advance of a different class of settlers, who regularly come in to buy them out and start them along after a few years. I should here prefer to follow rather than lead. If co-operation shall ever be successfully applied to the settlement of wild lands, I trust it may be otherwise.

He who has a farm already, and is content with it, has no reason to ask, "Whither shall I go?" and he may rest assured that thoroughly good farming will pay as well in New England as in Kansas or in Minnesota. I advise no man who has a good farm anywhere, and is able to keep it, to sell and migrate. I know men who make money by growing food within twenty miles of New York quite as fast as they could in the West. If you have money to buy and work it, and know how to make the most of it, I believe you may find land really as cheap, all things considered, in Vermont as in Wisconsin or Arkansas.

And yet I believe in migration—believe that there are thousands in the Eastern and Middle States who would improve their circumstances and prospects by migrating to the cheaper lands and broader opportunities of the West and South. For, in the first place, most men are by migration rendered more energetic and aspiring; thrown among strangers, they feel the necessity of exertion as they never felt it before. Needing almost everything, and obliged to rely wholly on themselves, they work in their new homes as they never did in their old; and the consequences are soon visible all round them.

"A stern chase is a long chase," say the sailors; and he who buys a farm mainly on credit, intending to pay for it out of its proceeds, finds interest, taxes, sickness, bad seasons, hail, frost, drouth, tornadoes, floods, &c., &c., deranging his calculations and impeding his progress, until he is often impelled to give up in despair. There are men who can surmount every obstacle and defy discouragement—these need no advice; but there are thousands who, having little means and large families, can grow into a good farm more easily and far more surely than they can pay for it; and these may wisely seek homes where population is yet sparse and land is consequently cheap. Doubtless, some migrate who might better have forborne; yet the instinct which draws our race toward sunset is nevertheless a true one. The East will not be depopulated; but the West will grow more rapidly in the course of the next twenty years than ever in the past. The Railroads which have brought Kansas and Minnesota within three days, and California within a week of us, have rendered this inevitable.

But the South also invites immigration as she never did till now. Her lands are still very cheap; she is better timbered, in the average, than the West; her climate invites; her unopened mines and unused water-power call loudly for enterprise, labor and skill. It is absurd to insist that her soil is exhausted when not one-third of it has ever yet been plowed. I do not advise solitary migration to the South, because she needs schools, mills, roads, bridges, &c., &c., which the solitary immigrant can neither provide nor well do without; and I have no assurance that he, if obliged to work out for present bread, would find those ready to employ and willing to pay him; but let a hundred Northern farmers and mechanics worth $1,000 to $3,000 each combine to select (through chosen agents) and buy ten or twenty thousand acres in some Southern State, embracing hill and vale, timber and tillage, water-power and minerals, and divide it equitably among themselves, after laying it out with roads, a park, a village-plat, sites for churches, schools, &c., and I am confident that they can thus make pleasant homes more cheaply and speedily there than almost anywhere else.

Good farming land, improved or unimproved, is this day cheaper in the United States, all things considered, than in any other country—cheaper than it can long remain. So many are intent on short cuts to riches that the soil is genenally neglected, and may be bought amazingly cheap in parts of Connecticut as well as in Iowa or Nebraska. When I was last in Illinois, I rode for some hours beside a gray-coated farmer of some sixty years, who told me this: "I came here thirty years ago, and took up, at $1 25 per acre, a good tract of land, mainly in timber. I am now selling off the timber at $100 per acre, reserving the land." That seems to me a good operation—not so quick as a corner in the stock-market, but far safer. And, while I would advise no man to incur debt, I say most earnestly to all who have means, "Look out the place where you would prefer to live and die; take time to suit yourself thoroughly; choose it with reference to your means, your calling, your expectations, and, if you can pay for it, *buy* it. Do not imagine that land is cheap in the West or the South only; it is to be found cheap in *every* State by those able to own and who know how to use it."—*N. Y. Tribune.*

A RICH MAN'S EARS.

In the February number of *Putnam's Magazine*, Dr. Bagly expounds a new theory of the human ear as related to the acquisition of wealth. He thus describes the rich man's ear:

It must have been rather a fleshy, large ear; of a healthy, not too pale color; not slanted backward, but straight up and down; lying close, but not too close to the head; symmetrical and well developed in all its parts, and inclined to be somewhat hairy as age advances. Mark you, it is a large ear, but not a large, round ear, as the top of a blacking-box clapped to the side of the head would be. No; it is a longish ear vertically, and more of an ellipse than a circle in shape. Yet it is not a narrow ear. It is developed equally in all directions, impresses you favorably as an honest ear, begets confidence, and deserves it. Such an ear, I dare be sworn, you will find on the head of nine out of ten, nineteen out of twenty—yes, forty-nine out of fifty men, who from poverty and obscurity have risen to opulence. Over and over again I have looked at the ears of men of wealth, and in but a single instance, that of a gentleman in Baltimore, who is said to be worth $3,000,000, all of his own making, have I found the rule to fail. For more than twenty years I have prosecuted my researches into this new and interesting department of—physiognomy, shall I call it? and each year and every ear has added to the certitude of my "notion." I have talked it over to hundreds of people, have verified its correctness, while in the act of broaching it (some rich man happening to pass by at the time,) and have met but with one human being who ever entertained the same opinion. How he came by that opinion, or how long he had held it, he could not tell. He was a money making man himself, had the money making ear, believed firmly in the mammicultural property of the large, longish, fleshy ear, and I think told me the truth. Still, I have every right to claim the discovery as my own, and do claim it.

Now, it is the easiest matter in the world to ascertain the value of this claim of mine. A wider observation may prove it to be all nonsense. Well, I want it put to that test. I have already given an exception; let us see if there really be a rule in the matter. Help me. If you live in New York, there are Vanderbilt, Stewart, Drew, Claflin, et als. Ask them to allow you to examine their ears. Do it any way, whether they allow it or not. The Astor boys won't serve; they didn't make their money. It is probable, however, that they have inherited large ears. If you live in Boston—but I don't know any rich man in Boston; nor, for the matter of that, in Philadelphia, Chicago, San Francisco, or elsewhere. But there are plenty of them, I dare say, in each of these cities, and you know them, if I do not; look at their ears. I have never seen George Peabody, but I will wager my reputation, or anything else of positive worth, that he has the ear in question. I saw W. W. Corcoran last summer at the White Sulphur Springs in Virginia, and he had the identical ear, had it beautifully; and I would submit his to a candid world as the typical rich man's ear.

A FRAGMENT.

Her grave!—that was it I saw yesterday; that slender mound, so small, arching pitifully toward the skies, as if they held the secret of all that wasted loveliness, that tenderness of heart and soul, that ripe intellect of the brain, that made life so sweet, and the world too bright and fair to leave. I stood there so near her, yet separated by such eternal barriers, that I cried out in agony, lest, after all, this life were a cheat, a mockery, a delusion, in which we were the creatures of circumstance. Where was heaven? Not in the blue ether beyond the shadowless, boundless expanse of space. Where were the golden streets, adown which she was walking, the golden gates that shut her out from the poor, cold world? All the tender fibres of my heart reached out to find *her* heaven, and were rudely torn asunder. She did not come to whisper of it; no word breathed back from that far-off country to tell of blessed realization. Here was her grave, while she was—dust.

I turned away with a dreary sense of weak impotence. The flowers that bloomed above her were nearer her than I; the birds that sang her requiem caught the inspiration from heaven—it might be from angel lips; the trees waved their odorous branches over her, and sighed a perpetual lament, while I—I could only shower mute kisses from my breaking heart to the pale, pale lips under the sod.

I had loved her so passionately, even from the first day I saw her, when she sang in the New Meeting, and everybody looked up to hear the rich, full tones. I remember what the hymn was—"Jerusalem, the Golden"—and I never had felt what power there was in music until then. I watched the faint rose-color come into her faint cheek as she sang

"Oh, sweet and blessed country,
The home of God's elect,"

and I noticed how very fair and fragile was the hand that turned the music leaves.—*Packard.*

MAKING A PLACE.—Sometimes ministers from abroad inquire if there is any place for them in California. It would be an odd inquiry for an Eastern farmer to make, if there are any wheat fields standing ready for him in this State. We could point out to him an immense area of rough land, and advise him to make his own fields. Now we have a Pacific coast line, all told, from Mexico to Alaska, of more than five thousand miles. It is rather a rough "moral vineyard," but if any minister wants to work in it, we can assure him there is room. But don't waste paper by sitting down to write about parishes, and don't waste time when once here by waiting for vacancies. There are fifty places where a courageous, persevering pastor can have just as much elbow-room as he likes. He must make his field. If he don't choose to encounter whatever hardships are incident to such a work, we rather think there is no field for him. It is the other man who is wanted.—*San Francisco Pacific.*

RECOGNIZING PROVIDENCE.—Rev. Ebenezer Gray, the successor of John Norton at Hingham, having suspicions that somebody stole his hay, one night supplied himself with a dark lantern, and kept watch. In due time one of his neighbors came out of the barn with as large a bundle as he could carry on his back. Dr. Gray, without speaking, followed the thief, and taking the candle out of the lantern, stuck it into the hay, and then made his escape. As may be imagined, there was a small fire in that region very soon, and the sound of hurried footsteps beating a retreat. The doctor said nothing, but, a few days after, the offender came to him in great distress, and said he wanted to confess a dreadful sin; he had been tempted to steal some of his hay, and as he was carrying it away, the Almighty had sent fire from heaven, and set it blazing on his very back! The Doctor forgave him, on his promise of amendment.

BOOKS FOR CHILDREN.—Rev. Dr. Moss, of Philadelphia, at the recent meeting of the Sunday School Union in that city, very sensibly and seasonably reflected on the character of the books provided for children at Sunday schools. They are, in fact, all stories—little stories with a moral; and, as the doctor truly says, when you have read one of them you have read them all. Children should be accustomed to read instructive books of history, biography and travels, from which they may get enlarged ideas and profitable information, and, better still, a healthful taste for reading, instead of the hectic avidity which tends to weaken their minds. "Hard" books, of the old-fashioned kind, are always best for young people. In general the literature got up for them in the community comes fairly under the criticism of Dr. Moss; in their books, as well as their play, the children are too daintily provided for now-a-days.

SUGGESTION TO CHRISTIAN MOTHERS.—The birth of a child is a more wonderful event than the creation of a material world. God causes a new human life to begin in mysterious connection with the life of the mother. It is possible to receive such a gift with natural joy, without duly regarding the Divine Giver. It is possible to feel the gush of that new fountain of affection, without thoughtfully considering who has opened it. It is perhaps possible for a mother to look upon her own child, and feel the pleasing emotions connected with the thought that it is *her* child, without solemnly remembering that it is a gift from God. It must not be so with Christian mothers. They should remember that God has come near to them in a wonderful manner, and has brought them into a new and peculiar relation to Himself.

DON'T REGRET A GENEROUS ACTION.—Never be sorry, then, for any generous thing that you ever did, even if it was betrayed. Never be sorry that you were magnanimous, if the man was mean afterward. Never be sorry that you gave. It was right for you to give, even if you were imposed upon. You cannot afford to keep on the safe side by being mean. You had better, many times in your life, for the sake of keeping yourself in the practice of benevolence, do things that are questionable, rather than judge so narrowly, that you will always be on the side of cold calculation. Give your heart some headway, and in the long run it will be safer for you.

Tract Society Department.

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O LORD, HOW LONG?

A sister, writing from Salem, N. J, suggests a question, which is of real interest to Sabbath Reform. It is in essence as follows:

"Why have not great and good men in the Protestant churches discovered the errors involved in Sunday-keeping before the present time?"

In answering such a question, we must begin by remembering, that God measures not as we measure. A time which seems long to our limited vision, is but a moment with Him, to whom all time is one "eternal now." On a great battle field, a single regiment, fighting in some valley, or hemmed in by a woodland, may count the day lost, and throw down their arms, while the General, who sees all parts of the field, has placed them there as an aid to final victory. So to us, struggling with error and sin, it sometimes seems that "God has forgotten the world," when events, guided by His wisdom, are only waiting the "fullness of time." Reforms, like apples, must have time to ripen, and the most substantial *ripen latest.* In the beginning of the Protestant Reformation, there was no thorough investigation of the Sabbath question. True reforms begin at the lowest point which the error has reached. The work of the Lutheran era was to clear away the rubbish which centuries had piled around the question of personal salvation, and to reveal the truth, that each man might come to God, in the name of Christ, without the intervention of priest or church; in short, to vindicate the truth, that God alone can forgive sins. This work constituted the first stage of the Reformation. By it men were brought nearer to God than the doctrine of salvation through the church could ever bring them.

Coming nearer to God, they began to discuss their relations to him and his law. Thus the second stage of the work was developed, which found its highest expression in Puritanism. No sooner did men begin to talk of the Law of God, than the Sabbath question met them face to face. Puritanism could not, or would not, accept the whole truth concerning it, and so built the false theory of a "change of day," a binding law, but a time not mentioned in that law. With this theory, they managed to satisfy themselves; and men can never be reformed while they are satisfied with things as they are. This satisfaction was increased by the fact that the *manner* of observing Sunday under the Puritan rule, produced an outward reform in the practices of men, and increased their religious zeal. Thus settling down in fancied security. Puritanism had no incentive to further efforts for a knowledge concerning the matter, but rather an aversion for all which questioned its conclusions. Those branches of the church which did not go far enough in reform to cast aside the doctrine of "church authority," would not look beyond the church customs, and so could not become Sabbath Reformers. When, therefore, things had thus settled, the door was shut against general Sabbath Reform. From that time forward, it must take the natural course—seeking friends here and there, wherever one could be found honest, earnest, and fearless enough to trample on established customs for the sake of truth.

Another law of reform must here be remembered. An error in religion, once established, is never given up by the *leaders,* until it crumbles in their hands, or is wrenched from them. Those whom the world calls great men seldom lead in reforms. Such men will cling to a *known error,* rather than lose position and power by renouncing it. Few "mighty men" have the moral courage to die at the sword-point of error, that they may make a way for the truth. The "Puritan Sunday" has ever been a pet theory with modern church reformers. It was the prominent landmark in civil and ecclesiastical legislation for a long time. It has been the cherished idol of orthodoxy. All this is intensified by the fact that there is sufficient real truth in the Puritan theory to engross the attention of good men, and make them blind to its fatal errors. Hence men have pushed on for nearly three centuries, reforming much as regards their relations to each other, and little as regards their relations to God. In such a time, true Sabbath Reform can find no place. It belongs to the highest type of reform, the last to which men are willing to come. It is the central idea in the realm of self-denial, self-sacrifice, and holiness towards God.

But "the morning seems to dawn." "No-Sabbathism" was born with the Papacy, and furnished web and woof for the shroud in which an apostate church strove for a thousand years to smother the truth. The false Sabbathism of modern times has flourished for two centuries and a half, and is giving away. True, it seems to die slowly, and, with the masses, gives place to the original evil, no-Sabbathism. But God is guiding the battle. The last quarter of a century has more than doubled the number of Sabbath-keepers in the United States. The honest children of God, everywhere, are seeking to know the whole truth. We believe that a glorious reaction in favor of it will yet come. Meanwhile, it is ours to labor and wait. God has many agencies at work, which are unseen by us. Deep under the ice of winter the waters of the rivers flow, waiting the hour of their release. So God's hidden channels are alive with truths working and waiting the time when men will receive them. *Sunday must die,* before men will accept the Sabbath. The true child can not be received while the alien sits in its place.

It were blessed, indeed, to live until the sun rises, till all God's children shall keep his Sabbath, and delight in it. But "one soweth and another reapeth." Thus it must ever be. Nevertheless, no one labors in vain. He who dies at the foot of the citadel of error, becomes the stepping stone on which those who come after him climb up to victory.

"Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

"WE HAVE NOT TIME."

Not many days since, an order for tracts came to this office, from a Congregational clergyman in Chelsea, Mass. The order being filled, the same was acknowledged in a second letter, from which we make the following extract. After stating that he could not concur with our views relative to the importance of the Sabbath, the writer adds:

"On the contrary, the almost unanimous feeling among all the good people I have ever met, whose views on the subject I have ever known, is that of amazement and sorrow that our good brethren of the Seventh-day Baptist body should spend their strength on a point of such small practical importance, at a time when the exigences of the church of Chrsit demand our utmost energy in wise endeavors to bring souls to Christ. Surely, my dear brother, you are wrong in stating that the life or death of religion in the world depends on this single issue, and that all the church must now go to work discussing with you. We have not time."

Couple with the foregoing the following, from the pen of Thomas K. Beecher, in a late number of the *Elmira* (N. Y.) *Advertiser,* and you have a notion which represents the ideas of a large class of the leaders in the American Church:

"For the following statement of reasons why Seventh-day Baptists propose to remedy Sunday-breaking by Saturday-keeping, we are indebted to elder N. V. Hull. They are part of a very pleasant letter from him to us:

1. Seventh-day Baptists believe that to secure a proper observance of the weekly rest-day, men must be bound by conscience, and not by civil law.
2. That a truly Christian conscience is formed by the Holy Scriptures.
3. That the Scriptures nowhere require the observance of the first day of the week, (commonly called Sunday,) but do enjoin the keeping of the seventh day.
4. When, therefore, divine authority is invoked to secure the observance of the Sunday, and men are charged with sin for its non-observance, it is manifest that the well-informed will dispute the authority, and deny the charge.
5. To secure, then, the observance of the weekly rest, we must return to the day appointed in the Decalogue, and then urge its claims upon others, both by a 'thus saith the Lord,' and also by our own example.

Admiring the clear and compact statement of Elder Hull, we are still afflicted by the conviction that a general change to Saturday would not materially lessen the number of Sabbath-breakers, nor better the ways of the pious.

Nor can we call to mind the scripture which enjoins the keeping holy the seventh day of the week. *But it is of no consequence.* If we happen to meet it in our reading, we will make mention of it hereafter."

It is difficult to understand how men who comprehend the Christian idea, that truth is all-important, and that the Bible is the only standard of Christian duty, can speak thus lightly concerning any part of God's law, or any question affecting the highest interests of men. These men will not attempt to deny that the people of America are rushing into practical no-Sabbathism. Much less will they venture to contradict the repeated verdict of history, which declares that no-Sabbathism is a breeder of moral and religious pestilence and death. Hence they must admit, that the life of the church is directly involved in the issue concerning the Sabbath. Sabbath-keeping draws men towards God, and leads them into communion with him. No-Sabbathism cuts men loose from God, and alienates them from him. Have the leaders in the church no time to investigate such a question? Are truths destroyed because men discard them? Is error made truth because men hold to it in the name of religion? Is Sunday-keeping right because men are accustomed to it? Is it of no practical importance, whether men place the doctrines of the church as superior to the law of God? Are these Congregational ministers "*Protestants,*" opposing the doctrine of "church authority?" Their words befit the lips of a Romanist, or an "infidel."

As to the "amazement and sorrow" of which our correspondent from Chelsea speaks, little needs to be said. It ought not to be cause for amazement that those who seek to be the children of God should keep his plain commandments; nor should men sorrow because some dare to do right when right-doing is unpopular. It is rather cause for great amazement and sorrow, that despite the warning words of Christ, men who lead in religion will persist in breaking God's commandments, and in teaching others so to do. Have they forgotten, that "they shall be called least in the kingdom of heaven?" Brethren, it may be of "no consequence" to you, but it is of consequence to Him whose words you pervert, and whose counsels you seem to slight. You may "not have time" to investigate for the truth now, but God will find time to ask you why you did not obey him, by and by.

The February Debt Statement shows a further reduction of nearly four millions.

The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, FEB. 10, 1870.

GEORGE B. UTTER, ... EDITOR.

LAW.

NUMBER TWO.

Moral law must rest on moral relations; and where such relations do not exist, it can have no force, not even an existence. Since moral relations exist only between intelligent and moral beings, moral law must be limited to such beings. Hence we have no knowledge of it, except as between men, and between men and their Creator. When Adam was created, in the image of God, he stood in a fixed and moral relation to God, as his creator, and the father of his spirit. With that relation, there stands inseparably connected the moral obligation of man to God. That obligation is expressed by our Lord as the first and great commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." In the first table of the Decalogue, we find this first and great commandment set forth under four specifications, or precepts. Again we are informed that God created them "male and female." "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Here we have all the relations of man to man, as husband and wife, as parent and child, as brother and as neighbor.

Now, we cannot conceive of these relations, without the corresponding obligations, or law. Our Lord expresses that law, as the second commandment: "Thou shalt love thy neighbor as thyself." In the second table of the Decalogue, we have this commandment under six specifications, or precepts.

Now, is it not evident, that these two commandments were in full force upon Adam and Eve before they sinned, by virtue of their relations to each other and to God? Most emphatically; for, had not this been the case, where was the possibility of their transgressing, and falling by sin? "Sin is the transgression of the law." It seems to me, therefore, that moral law entirely antedates the fall of Adam, and was made for man, and simultaneously with man. But when man violated this law of love, and became guilty in the sight of God, he had no power to reinstate himself into harmony and communion with God. He was a victim, under the bondage of sin, and under the control of the adversary. Here comes in the promise of the serpent-bruiser, who shall deliver all who put their trust in him. We may see at once the relation of Christ to the law. He came, not to do away with the law, but to fulfill. It was his great and glorious work to restore man to union with God, and to fellowship with his fellow men; bring him under the supreme power of the two great commandments of love. Such is the glorious mission of the Gospel, not to supersede the law, but to bring man back into full and spiritual allegiance to God, under the moral law of love.

T. R. W.

THE DOCTRINE OF A FUTURE LIFE.

NUMBER TWO.

"Then God smites his hands together,
And strikes out a soul as a spark,
Into the organized glory of things,
From the deeps of the dark."

From whence came we, as well as whither are we going, has ever been a mooted question, and one that is still open, as Dr. Beecher's "Conflict of Ages" abundantly shows. As to our bodies, there can be no dispute. The nature of the elements which compose them reads their origin. They are of the earth, earthy; thus holding kin to all animal being. God made man of the dust of the earth; hence "dust thou art, and unto dust shalt thou return," is but the enunciation of that law of our earthly nature, inherent in the creative state. But

"Dust to dust returnest,
Was not spoken of the soul."

Hence the many theories respecting its origin. And before inquiring as to the soul's destiny, it may be not unimportant to glance at some of the theories that have obtained.

It is maintained by some, that all souls have had a pre-existence. The doctrine of pre-existence was held by Justin Martyr, Origen, and by many of the church fathers; by Augustine, and in our own time by Edward Beecher, D. D., as set forth in his "Conflict of Ages." The Metempsychosists are those who hold that all souls were created soon after the work of creation began. These souls, since their creation, have been passing from one body to another, for the purpose of expiation or purification, and will, when expiated or purified, return again to the great soul of the universe, and become absorbed by it. The Pharisees, it is said, hold this doctrine; and that the disciples referred to it when they asked Christ, "Did this man sin, or his parent, that he was born blind?" also, when it is said that Christ was John the Baptist, Elias, or Jeremiah, and that John himself was Elijah that was to come.

Another view is, that all human souls were created at once, some time prior to the creation of Adam; that a portion or all of them sinned; and that our earth was created for the purpose of rearing mortal bodies, into each of which a soul is placed, for the purpose of affording a chance to be saved.

Another view of the pre-existence theory is, that all souls were created in Adam or Eve. Plutarch says, "The soul has removed, not from Athens to Sardis, or from Corinth to Semnos, but from heaven to earth, and here, ill at ease, and troubled in this new and strange place, she hangs her head, like a decaying plant." "Men are degraded cherubim."

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

The theory of emanation includes the idea of pre-existence. This implies that God is divisible, as each soul is really a part of Deity.

The Talmudists say, "All souls were made during the six days of creation, and therefore generation is not by traduction, but by infusion of a soul into a body." Some have held that all souls were created simultaneously by God, and stored in a repository, to be drawn out as occasion calls. Others, that at every birth God creates a soul, and infuses it into the new-born body. Thus God is continually raining down souls upon all.

In all the above mentioned theories concerning the origin of the soul, one fact is prominent and significant, viz, that of the soul's personal identity, or distinct, separate existence, without the body. Now, while these various theories of the soul's origin are doubtless erroneous, are they not predicated on that fundamental conception of the human mind, that the origin of the soul is not to be sought or found in matter, or is not the result or effect alone of material organism, but that it has a spiritual origin? And is it not worthy of note, that the materialistic idea of the soul's origin, has been almost limited to some Christian sect, who have *pressed* the Bible into the support of their dogma of materialism? While we accept all Scripture revelations upon the subject as ultimate and decisive, yet we claim the right to question an interpretation that sets aside the almost universal intuitions and deductions of the human mind. Therefore, before we can accept an interpretation of the Scripture, which limits mind, soul, thought, to the effervescence, fermentation, or ebullition of a material organism, and which denies, because that forbids, the possibility of a future existence, by such an annihilationism as annihilates the possibility of a resurrection, and which also necessitates such a reversing of the order of creation as to make creation the creator of its God, (for if God breathes, how could He breathe before air existed? hence air must have existed prior to God;) we say, before we can accept such an interpretation of Scripture, that thus sets aside all reason and common sense, we must pause and inquire.

We say, then, unhesitatingly, that those great primal truths and facts which God has enstamped in the human mind, are such primal revelations as, when correctly understood, can never be set aside by any verbal revelation, and that all such verbal revelation must be interpreted in harmony with them.

The true origin of the soul is to be found in the original act of man's creation. "God made man of the dust of the earth, and breathed into him the breath of life, and man became a living soul," an expression designed rather to reveal the fact of man's dual nature, than the precise mode of his creation. The body was material, formed out of particles of dust; his soul, an impartation of the uncreated life. The body was mortal, because composed of mortal substance. The soul was immortal, because composed of an immortal substance; one was spirit, the other matter; one destructible, the other indestructible. Such, we believe, was the origin of the first soul of human kind, and from which all succeeding human souls have been propagated.

"The quickening formation of a man, therefore, implies the existence, first, of a material germ, the basis of the body; secondly, of a power to impart to that germ a dynamic impulse—in other words, to deposit in it a spirit-atom or life-force. Now, the fresh body is originally a detached product of the parent body, as an apple is the detached product of a tree. *So the fresh soul is a transmitted force imparted by the parent soul, either directly from itself, or else conditioned by it and drawn from the ground-life of nature, the creative power of God.*"

Thus, by this law of generation, the traits of the parent reappear in the child, and the law of hereditary transmission, as mentioned in the second command of the Decalogue, is brought to view.

In conclusion, "whatever be the mystery of the soul's origin, whatever be our conclusion in regard to it, let us not forget, that the primordial essence and verity of the soul is *conscious power; and that all power defies annihilation.* It is an old declaration, that what begins in time, must end in time; and with the metaphysical shears of that notion, more than once the burning faith in eternal life has been snuffed out, yet how obvious is its sophistry! A being beginning in time need not cease in time, if the power which originated it intends and provides for its perpetuity. And that such is the creative intention for man, appears from the fact that the grand ideas and beliefs in all ages issuing from his mental organization, have borne the stamp of an expected immortality."

No matter, then, how humanity originated, if its object be to produce fruit, and that fruit be immortal souls. When our organism has perfected its intended product, willingly will we let the decaying body return to the ground, if so be we are assured that the ripened spirit is borne into the heavenly garner.

S. S. GRISWOLD.

ROCHESTER UNIVERSITY.—We have received the Twentieth Annual Catalogue of the Officers and Students of the University of Rochester, for 1869–70, from which it is apparent that the institution is organized upon a comprehensive plan, and is becoming an important educational agency. The course of instruction differs little from that of all first-class colleges. It includes, however, one new feature, which impresses us favorably; and that is, allowing any who choose, to omit the study of the Greek and Latin Classics, and substitute for them a more extended Mathematical and Scientific Course. The number of students this year is 115, of whom 23 are Seniors, 32 Juniors, 25 Sophomores, 28 Freshmen, and 6 special students in Analytical Chemistry. Among the awards for the year 1868–69, we find one of Honorable Mention to Arthur E. Main, of Adams Center, N. Y., for oration on commencement day, including composition and delivery. The collegiate year begins about the middle of September, and ends about the middle of July. It is divided into three terms, and the tuition per term, including incidentals, is $20.

ELD. HULL TO DR. CALKINS.

DEAR BROTHER CALKINS: That I may make the matter concerning which you inquire as plain as I can, and avoid even the appearance of controversy, permit me to pursue the following order:

I. I did not use the word *hints,* in my letter of Sept. 16, 1869, with reference to the appointment of the Sabbath in Gen. 2: 1–3, but concerning the manner of its observance I said, in substance, that the whole history of creation and its adjuncts was expressed in few words. With reference to the appointment of the Sabbath, I held that that was plain, and with Adam there could be no doubt as to the manner of its observance. Nor did I argue that Adam came to his knowledge of the manner of Sabbath observance by special illumination, but by his "*intelligence and holiness.*"

That God rested upon the seventh day, (Gen. 2: 2, 3,) no one denies; but this is no plainer than that he also set it apart as a day of rest, after he had so rested upon it. I do not claim that his resting upon it was the consecrating act, for the text plainly says, that he sanctified, that is, set it apart, because that in it he had rested. Now, for what did he set it apart, if not for a day of rest? Let us see. 1. He worked six days, and upon this rests the command for us to work six days. 2. On the seventh day he rested, and out of this grows the command for us to rest on the Sabbath day. That he set the seventh day apart at the time he rested upon it, seems plain, and there remains only one question, namely, for whom did he set it apart? To say that he set it apart for himself, is unreasonable, and equally so to say that he set it apart for the angels. We are forced, then, to the conclusion, that the "Sabbath was made for man." It is plain, then, when the Sabbath was made, and for whom; nor, under all the circumstances, can there be any *reasonable* doubt of Adam's knowledge how to keep it, nor of his disposition to do so.

II. My understanding of the nature and positions of the Decalogue is this: It contains the sum of all religion—love to God and man. But love is a passion, and known only to holy beings. This passion seeks expression in deeds, and these must take on form in agreement with the relations of the parties interested. Now, when God made covenant with Israel as *his* people, he embodied these ideas in the Ten Words, or Decalogue, and made them the foundation of that economy, and in this relation they stand as a covenant. But Israel, although God's elect, were nevertheless carnal, and the arrangement under which they were organized was in time to yield to another. That this covenant was made with no other nation than the Jews, is clear; but it does not follow that the laws composing it had no pre-existence. Take the first commandment, and ask yourself, Was not this binding from the beginning? And yet, not as a part of any national compact or covenant. This shows at once, that the covenant character of this commandment grows out of its new and peculiar relation.

But again, if the form that this commandment takes on, as to the words of it, cannot be found in the earlier parts of the Bible history, the sense of it is everywhere, which fact teaches a far-reaching lesson.

But to return: The covenant that God made with Israel was made at Sinai; but the Sabbath certainly was in existence before this, as is seen in Ex. 16th, and there its further previous existence is clearly stated in these words: "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." V. 23. The only passage with which this can be collated is Gen. 2: 2, 3, and to which Moses plainly refers. I am not unaware of the fact, that various interpreters have *guessed* that this passage refers to something God had said to Moses at a previous time, of which no mention is made. But this is arbitrary and uncalled for, seeing we have the statement found in Genesis 2: 2, 3. This, then, is certain, that the Sabbath existed before the covenant was made at Sinai. Another thing is also certain, and that is, that during this period it had no specific covenant character, for the covenant was not yet made. This also settles the principle, that the Sabbath may continue after the covenant has passed away, because it is not dependent upon the covenant idea for its existence.

But still further: It will now be seen, that the covenant character of the Sabbath is purely accidental, and no necessary part of the institution. Hence, again, the covenant element may pass away when the occasion out of which it comes ceases, and still the Sabbath wholly remain.

III. We come now to the passing away of the Sinaitic covenant, and the establishing of the new one. See Jer. 31: 31–34. In discussing this subject, the first thing to be considered is the reason why the new covenant was to be made, and its nature. All will consent to this, that the grand object in every religious movement since the fall, has been to make men holy, and hence happy. But the national covenant which God made with Israel did not profess to change men's hearts by its own power, but was rather a system of education, pointing to one beyond itself, in which this power rested, and by which it would be exercised. Hence the fundamental document of that dispensation, the transgression of which was sin, was written outwardly, and on tables of stone. And, second, around this gathered all those rights and ceremonies, the language of which was death by sin, and life through a righteousness bestowed by a Redeemer. But the law, the *words* of which were written on stone, had only a feebly guiding power for the outward life of poor sinful men, and hence was not sufficient to save them. In this respect in was "weak." But the law, though weak, was not wrong, for it was not made to give life to the sinner. To the righteous, if any there were, it would be a protection; but to the sinner it was death. And just here comes into operation the new covenant, in other words, salvation by Christ. But having named Christ, I must return for a moment, and present Moses before you as the mediator, or administrator, of the old covenant, who could only put to death the sinner. *This is law!* But now comes mercy, or grace, and interposes for the guilty, under the auspices of another administrator, Christ. But does Christ condemn the law that denounces death upon the sinner? No. Nor does he propose to save by abolishing the law, but thus to change the form of administration, receiving in himself the penalty of violated law, which was death, and then, by the Divine power in him, to remove the curse from the sinner, and write, not the *words,* but the *spirit,* of the law on his heart. In other words, Christ having suffered the "just for the unjust," gives of the divine life in him to the sinner, which life gives both the *disposition* and the *power* to live, not according to the letter only, but also according to the spirit of this very law, written and engraven, as to its words, on the tables of stone. This is gospel inspiration—yea, this is salvation!

But let us see if this is right. "To the law and to the testimony." Jer. 31: 31–34, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and remember their sin no more." See also Hab. 8: 8–12, and 10: 15–17. Turn now to the seventh chapter of Romans, and see how ineffectually a sinner strives for reformation and deliverance from condemnation, when only looking to the law for help, or, if you please, to himself. Hear his bitter wail of despair: "O wretched man that I am! who shall deliver me from the body of this death?" But hark! Help has come! Hear now his exultant shout! "I thank God, through Jesus Christ, our Lord." But let us see what Christ does for him. Behold the change! Rom. 8: 1–4, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Verse 7, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." How plain! First, the renewed or spiritually minded man is subject to the law of God. Second, the carnal mind is enmity, and therefore *cannot* be subject to the law of God. Brother, it is the carnal mind that resists the law—that quarrels with it. He that makes his peace with God, through Jesus Christ, comes into fellowship with the law, which is spiritual, and holy, and just, and good. But, further, when by the operation of the new covenant system the law is written on one's heart, he becomes a new creature, and hence is governed in his actions by new *motives.* Before he sought to please [illegible] and serve the world; but no[illegible] seeks to please God, whom he loves, and strives to serve. The great propelling force of his new life is *love!*—love to God, and love to men! How beautiful is this, to be moved, not by *fear,* but by *love!* Does such an one seek to be freed from obedience to law, (not as a source of life, but) as a rule of action? Nay! nay!

IV. With one more thought I must close this already too long article. *Question*—What was Christ's relation to the Sabbath? Did he really come to abolish it? You say he did. I think not. He certainly does teach that he was the author of the Sabbath, and therefore knew both its design, and how it should be observed. Nor was there a single act of his contrary to the Sabbath precept, which says, "Remember the Sabbath day, to keep it holy." Was it a violation of the Sabbath to heal a sick man on that day? If so, what precept, or part of it? Yet his enemies called this Sabbath-breaking. Yes, his *enemies* did! But was the Sabbath broken by the healed man's carrying his couch on that day, at the command of Christ? As well might one say, that it is Sabbath-breaking for one to dress himself on rising from his bed! I ask again, What precept of the Sabbath law was violated by this? Was this *work?* Then is mere *action* work. I do not think that when the disciples rubbed the heads of grain in their hands, in order to appease their hunger, they worked, any more than when they chewed or swallowed it. This whole charge of Sabbath-breaking against Christ, is certainly *mistaken,* if not *wicked.* The case of the man who, in Moses' time, went out and picked up sticks on the Sabbath day, (Num. 15: 32, seq.) is referred to, to prove that Christ also broke the Sabbath; but are these cases parallel? The man under consideration did what there was no providential occasion for doing, and was therefore without excuse. But was it so with Christ? This man used the Sabbath for selfish ends. Did Christ do so? If, then, there is no parallel between these cases, no proof can be drawn from the evident contemner of God's law to show that Christ was also guilty of treating with disregard the Sabbath.

With, then, the Bible before us, containing both the Sabbath law and Christ's teachings as to its nature and object, and his love within us as the governing motive of our actions, I see little danger of falling into mistakes concerning the method of its observance. What we are in danger of is, that through the influence of sadly defective teaching, we may throw the Sabbath away altogether.

Still another closing word, that you may fully understand me. 1. I do not hold that the *letter* of the Decalogue was abolished by Christ, but its *covenant* character. 2. I hold that the *motive* impelling the Christian to duty, is *love,* and not *command.* 3. I hold that while love is the *motive* impelling to action, the *command,* illustrated by the example and teaching of Christ, is our guide as to the *manner* of observance.

If this answer is not complete, dear brother, I shall take great pleasure in trying again.

Your brother in the bonds of the blessed gospel which maketh free,

N. V. HULL.

ALFRED CENTER, Jan. 28, 1870.

EQUALITY OF THE SEXES.

"Escritoire" seems to hold, substantially, the same views as Dr. Bushnell, for he says, "There is no such thing as a natural right to participation in government, in a broader sense than is given by the demand for that order in society which supplies the conditions of moral growth." Then why allow vicious and incompetent men to participate in government? Surely, the voting of drunkards, gamblers, and thieves, to say nothing of ignorant foreigners, does not supply the conditions of moral growth. But who is to be the judge of the qualifications requisite for participation in government? Men say that they, as a class, are the proper judges, and they solemnly tell women that they are not fit to vote; and "Escritoire" gives the reason—they do not supply "the conditions of moral growth." Then what becomes of the oft-repeated assertion, of which men are so fond, that woman is, naturally, more moral and religious than man? If men really believe this, let them prove it by making this superior morality available in the administration of government. It must be a strange morality that can make home a heaven, and, at the same time, make the government, based on that home influence, a hell. Truly, a man's reason is a wonderful thing, since it can reconcile such contradictions. No wonder woman is incapable of rising to such lofty heights.

In "Escritoire's" first article, I saw nothing to lead me to think that he was trying to answer me. In the last, I think he does try; but what I did say he fails to controvert, and he goes out of his way to answer what I never said, and do not believe. For instance, he combats the idea that woman's voting will purify politics. I never said it would, nor do I suppose it will to any great extent. Certain abuses, which men overlook, may receive attention, and perhaps be partly reformed, when women vote; but even if no reformation resulted, that is not a sound reason for depriving them of any, even the smallest right. Perhaps Chinese or Hindoo converts do not purify religion; but is that a valid reason for denying their right to believe in God and serve him? Nobody dreams of denying the right of a besotted, licentious youth, to vote, when he arrives at the legal age, nor of the most ignorant and degraded foreigner, because they will not purify politics. Are women so much worse than the lowest and vilest of men, that such care must be exercised to hedge them in, and guard politics against their contaminating influence?

"Escritoire" cannot forbear a sneer at women, hinting that "not public good, but public consideration," is what they want, and quotes "Ego" to sustain his sneer. I am willing and able to sustain all I have said, and all fair, logical deductions therefrom. If women have not "determined on a different line of action," such innuendoes and sophisms will speedily make them do so. He doesn't "pretend to know" what I mean by making woman's power responsible to public opinion. I did not mean, as he affects to conjecture, that "responsibility is based on human government." But human government *is* based on responsibility, and whatever makes individuals feel their personal responsibility most forcibly, improves the government. Therefore, give woman the responsibility of suffrage; make her feel that she is a citizen; awake in her a living, personal interest in the government. It is well known that women influence our legislation largely. Why, else, so many tales of feminine intrigue from Washington? And this influence will increase rapidly; for, as I have before said, women begin to feel their power in public affairs. The war taught them, and they can not be untaught now. At present, it is a selfish, wayward, irresponsible interest, and the only way to utilize and purify it, is to make it legitimate, and thus render it answerable at the bar of public opinion. Then, female political hucksters will have to take their chance with the male members of the same "rings," and cannot shirk all responsibility by hiding behind their disgraced womanhood.

"Escritoire" says that I mean "that anything short of a political field is stagnation." I did not say, nor mean, any thing of the kind; but since he has said it for me, I will adopt it as my own. Any thing short of a political field *is* stagnation. But perhaps his political field and mine are not exactly alike. Mine is that lofty plateau, where the noisome vapors and pestilential miasmas of political lying and corruption never reach; where the air is clear enough for me to see the pure sky, and heaven is near enough for me to feel the touch of God's hand, reaching down to guide the governments of His earth. Here I stand, together with all the noble men and women who "fear God," and "honor the king," with reverent hearts; who feel an interest in government, because it is "ordained of God;" who vote, or will vote, in the good time coming, in the fear of God, exactly as they pray and praise in His fear. This is my political field, and all short of this is stagnation. Will "Escritoire" come up from his "angry political debates," his "political plunder," &c., and stand beside me? I know nothing, experimentally, about these vulgarities of politics; nor does any decent man or woman need to know. They are not a part of true politics, any more than quarrels about religion, and enormities committed in God's name, are a part of true religion. Satan uses these to frighten timid souls into his own net, just as men use the needless vileness of politics to frighten women out of their just claims. But women know that the men they love are, generally, rather fair specimens of manhood, despite these fearfully demoralizing influences; so this scarecrow has lost its terrors.

"Liberty the right govern one's self!" quotes "Escritoire" in scornful amazement. "That is, indeed, one kind of liberty," says he, "but the liberty which is the result of government is quite another thing." So it is—in Russia, Austria, or Turkey. But true liberty is not a "result of government" at all. It is a principle as eternal as the sun and stars. Governments do not, and can not, *create* liberty. God is its author, and governments can do no more than recognize it. Then he goes on to define liberty. "All commentators agree," he says, "that it is the surrender of certain so-called rights of self, that there may be a community of rights." Very good. This is government; but is it, necessarily, liberty? I must return to, and reaffirm my original proposition, that "liberty is the right to govern one's self;" that is, the right to choose one's own rulers and lawmakers. This is the very soul of true liberty. Deny this, and you undo the work of a thousand years. Deny this, and you put the religious world under the heel of an irresponsible religious despotism, and the civil world at the mercy of any upstart tyrant. Now, how can we choose our own rulers, in the present state of society, except by voting? So liberty *is* the right to vote, despite Escritoire's incredulity. The ballot is the sign manual of liberty; her note of hand, guaranteeing, to the voter the benefits she has to confer. Take it away, or deny it, to any person, or class of persons, and you defraud them of a lawful right, as much as if you deny their right to the services of the religion they prefer.

My views do not conflict, in the least, with the definition of the great commentators, if "Escritoire" has given it correctly. But no one is ever obliged to surrender any great natural right, that there may be a community of rights. It is only minor *privileges*—not rights—which are surrendered for the interests of government and society. So Escritoire's argument, if it could prove anything, would only prove that woman has a right to vote, but must surrender it "that there may be a community of rights."

Then "Escritoire" attacks what I said about class legislation. He denies that women are a class, because they belong to all classes. This is just as true as that men belong to all classes, and just about as sound an argument against her voting, as it would be against his. That women are legislated for, as a class, even "Escritoire" can not deny. Men are forced to legislate thus, and will be, until all discriminating laws are abolished; not because they want to do so, nor because they want women to be a different class from themselves, but because the old heathenish laws and customs bequeathed to us by our half-savage forefathers, make it a necessity. Women *are* a class, legally, and will be until no legal distinctions are made between them and men. Negroes are a class, legally, wherever they do not possess the right of suffrage. Wherever they vote, all legal distinctions cease. Now no government is truly free, where legal distinctions are tolerated. When all persons in our country possess exactly equal legal rights, then it will be a free country.

"Escritoire" says I failed to notice the distinction between the natural and the actual goodness of women. I do not know just what he means by the terms used; but when I speak of what women naturally are, I mean what they are actually—what natural proclivity, training and circumstances have made them; so there is, of course, no distinction to notice. He affirms that woman has attained to a purer life than man. I can not believe so. Her sins may not be so apparent, not quite so coarse, not quite so bold, but they are just as sinful, and do just as much harm. That woman is, innately, purer than man, is certainly not true. Neither revelation, reason, experience, nor observation, will warrant the assertion. All we can say is, that wickedness assumes a somewhat different form in her. She may be the first to cry, "My Lord and my God," but this doesn't prove that she is any better or purer than man. It only proves that her emotions find quicker and readier expression than man's.

"Escritoire" evidently has a very low idea of man's political virtues and ambitions, judging by the pictures of his corruption he so feelingly paints. That many so-called politicians are fearfully corrupt, no one will deny; but that corruption is a necessary adjunct of politics, I do deny. And that a knowledge of, and a deep interest in, politics, will necessarily make a woman less pure, less feminine, less faithful as a wife and mother, I deny. I know that the home where the mistress is a true politician, is as happy, as sacred and pure as those where the mistress can scarcely tell who is President.

All "Escritoire's" fine writing about home and woman's moral power, &c., is doubtless true; but women have heard the tale so often, that it has lost much of its significance. Every woman, who is a woman, knows more about the sacred duties of her home than any man can tell her, and can be safely trusted to discharge them faithfully, under any circumstances. As to his unmannerly witticism about those who are not mothers not being likely to be "fathers in society," it is beneath criticism. Women are not likely to be largely influenced by a man who descends to such "arguments."

EGO.

HOME NEWS.

PLAINFIELD, N. J.

January 31st, 1870.

With us, the winter has been very mild. The streams are open, there is no frost in the ground, and farmers have had nothing except wet weather to hinder their plowing most of the time during January. Much of the time the weather has seemed more like April than January. It has been so warm, that buds have started on various fruit and other trees; and we fear our fruit for the coming season will be damaged thereby. It is said that the North River has not been so clear from ice through a January, since 1807. There has been but little time when steamers could not go from New York to Albany. Unless we shall have some severe weather yet, our ice-houses will be short of ice, and we shall have to depend upon transportation for it from some northern clime. Not a cake of ice has been saved as yet, to my knowledge, in this section of country. We have had but one flurry of snow this month, and that would not make one inch in depth. We have had several heavy rains, followed usually by warm and pleasant weather. The mechanics have had a good month for labor, and building in our city has been progressing finely.

Our City Council is having quite a struggle over the liquor or license question. Thus far, no ordinance has been passed to grant licenses for the sale of ardent spirits as a beverage. There is, however, some reason to fear that the license or liquor party, will finally triumph, as we have many professedly good men who "hang that way."

Several of the churches in Plainfield are holding evening meetings with a view to raise a higher standard of religious feeling and action; and there are some signs of resulting good. The First Baptist church has completed its new stone edifice, at a cost of $75,000, including all fixtures. Some encouraging manifestations appear in that congregation. Rather more than usual interest is manifest in the Seventh-day Baptist church, and should the members of the church come up to their duty, we believe the good Lord will bless us with a revival season, and that sinners will be converted, and additions will be made to the church. May the good Spirit wake us up to the work, while the harvest seems to be white and ready for gathering.

E. L.

KANSAS.

PARDEE, Kansas, Jan. 30th, 1870.

We are having a fine winter. Cold weather comes occasionally, lasting a few days, and moderate weather follows. The roads are good nearly all of the time. Now and then a flurry of snow makes them a little sticky for a short time. The low price of grain causes rather dull times. Our Sabbath services are for the most part well attended. The Sabbath School follows immediately after the preaching services. All are interested, and no distinction is made in the matter of Bible Classes. The School is an unit for both old and young.

S. R. W.

ALBION, WIS.

Albion and vicinity have enjoyed remarkably good health during the past season. We have had a few severe storms this winter; but it is a general remark, that the winter has passed, thus far, very pleasantly. We were agreed, in the middle of December, in improving the good sleighing, thinking perhaps it might leave us in a few days, yet it continues, the snow having settled down into ice. The young folks are now improving the skating to the best possible advantage.

The Academy is having a pleasant term. A class of students have been in training in Elocution, under the direction of Prof. Hudson. Thus we have had selections from the "Charge of the Light Brigade," the "Raven," the "Bells," and from Shakespeare, Webster, and Dickens.

The choristers and singing teachers, with the young people in this circle, have enjoyed a good time, under the direction of Prof. J. M. Stillman. After a drill upon the first

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The choristers and singing teach s, with the young people in this ole, have enjoyed a good time, un r the direction of Prof. J. M. Still After a drill upon the first principles, a concert was held in the Academy Hall, which was a fine entertainment for the evening. Prof. Stillman awakens an enthusiasm in his class by the earnest and life-like expression which he gives to his performances. He has it in his power to elevate the public taste by songs and noble sentiments. We hope, at some future day, for a grand concert, in which these four or five conventions shall unite in harmony, and together praise God.

L. M. C.

January 23d.

ELD. STILLMAN COON.

A letter from Bro L. T. Rogers, dated West Milton, Wis., First-day, Jan. 30th, says:

"Eld Stillman Coon had another shock of palsy yesterday afternoon, (Sabbath,) completely paralyzing his right limbs, and rendering him speechless. I took him to Rock River, where he preached at 11 o'clock. He returned home in usual health. About one hour after dinner, and just as he was to leave to fill an appointment to preach here, at West Milton, at half past 3 o'clock, while sitting in his chair reading, he fell to the floor, helpless, and paralyzed, as before stated."

A letter dated Third-day, Feb. 1st, says:

"Eld. Coon is no better; it is feared he cannot recover; still speechless; has his senses; swallows with great difficulty."

THE WINTER AND THE TIMES.

A recent letter from West Milton, Wis., says:

"We are having a very fine winter, not cold, but little snow, some ice, yet good sleighing. Times dull, money scarce, grain low, taxes rather high, caused, however, mostly by the many improvements of the day."

HOPKINTON CITY—FOURTEENTH PAPER.

February, 1870.

Few columns are read earlier, or with more eagerness and zeal, probably, than those of "Home News." For, though scattered widely, yet we hold sacredly dear our family relation. Hence, whatever may be the demerits or merits of these familiar notes, they are all read by the parents and children—the East and the West. The East, hoary with age and experience, and reverend with wisdom and counsel, is made glad to hear from the West, full of life, vigor, hope, and prosperity; while the West is eagerly anxious to hear from "the old folks at home," how they prosper and enjoy. Let this column ever glow with love, affection, and kind memories of each other, and with pleasing, good feeling reminiscences of the dear ones away, and the dear ones at home.

Given "the City," the metropolis, as the stand-point of observation, the present winter has been an unusually mild one. Our most aged citizens "have forgotten to remember" a January without its "*thaw*." But the past January not having had any "*freeze*," could have no special "*thaw*," as it was one continuous "*thaw*." Our ice mongers, although below zero in the mouth (pocket,) are above that point in their feelings. An ice insurance office might do well here.

The clouds have been most liberal in rain, and quite stinted in snow. Colds, inflammation of the lungs, and typhoid fever, have been very prevalent. For most of the winter, your City correspondent has been suffering from cold or fever, and probably nothing but his almost impervious constitution, (if we except the doctors, as they ought to be,) prevented his complete prostration. But, thanks to a kind Providence, robust constitution, good nurses, a skillful doctor, and some think an indomitable will, he is now recovered, and in a sound and healthy condition, able (if not competent) to perform the duties of his diocese. Let no one, however, condemn our city to be unhealthy. Few locations, so densely populated, can boast purer air, or more healthy sanitary arrangements.

Our educational interests are flourishing. Under the instruction of a young but efficient teacher, Mr. Hull, our school is affording most favorable opportunities to our children and youth to become versed in all that pertains to a good education.

The Sabbath or Sunday School Union concerts maintain their well-deserved reputation, under their respective leaders, Messrs. G. A. Langworthy and E. R. Allen.

The pulpits of the two evangelical churches are still supplied (acceptably, I trust) by their pastor for the last five years. The Seventh-day Baptist church, by a unanimous vote, have requested a continuance of the present pastorate for the ensuing year. This church, "by the things it has suffered, has learned obedience" to the law of love, kindness, gentleness, meekness, faith, and patience. The disturbing element being eliminated, the result is "quietness and much assurance." It is due to this church thus to speak, to relieve it of the unenviable reputation of being contentious and litigious, which, if it ever was, it certainly is not now, for few churches enjoy a greater degree of union, harmony, peace, and brotherly love, than this. The same may be said of the other church, and also of the churches toward each other. There are few sights more pleasing, or that give to the world a better proof of true religion, than Christian union, and that Christian charity which unites in Christian intercourse, fellowship, and worship, those whose creedologies may widely differ. While, therefore, I would have every one honest to his own convictions of truth and duty, yet I believe it to be a most imperative duty, obligatory on all sects, to "endeavor to keep the unity of the spirit in the bond of peace," and to so far become practical Christian unionists as no longer to make that institution, which was designed as the symbol of Christian character, and the union of the universal Christian brotherhood, a mark of division and separation. And why should not the churches of our City become the John Baptist of that millennial dispensation of Christian love, charity, and sacramental union?

The marked event in our City, the present season, was the organization of "the Ladies' Union Sewing Society and Sociable." I wish you had space to set before your readers, in *print*, the admirable Constitution and By-Laws of this Society. It provides duplicate officers, one of each class from each religious society; while for its entertainment, usefulness, instruction, and charities, it provides its sessions with sewing, for charitable purposes or otherwise, select reading, singing, essays, lectures, &c. At its last session, a very valuable paper was read by Edwin R. Allen, Esq., giving a history of the planting, rise, progress, &c., of the First-day and Seventh-day Baptist churches in our city. The statistics were of great value, giving the names of the original founders of those churches, who of their numbers were now living, the names of all the ministers, together with many other items of worth; all of which, I wish, could appear in the SABBATH RECORDER. In its business meetings, the Society aims, by a strict observance of parliamentary rules, to fit its members for creditably officiating in those great conventions of women that are so near at hand. The Society already numbers sixty-one members, and almost daily there are additions of such as make for peace, and the things whereby one may edify another. Long may it live, as a monument showing the wisdom of its founders; as a time of pleasant greeting, social entertainment, and useful instruction, to its friends at its monthly sessions, and as a stern rebuke to all who prefer discord and strife in society. Let us hail it as a god-send to our peace and union loving city.

The finishing of the grading of our streets is postponed, on account of weather, till the frost comes out, should any go in. Business as usual. Money easy, if we except the glebe.

S. S. GRISWOLD.

OUR TRIP TO CONFERENCE.

NOTES BY THE WAY.

NUMBER VII.

We next visited the State Geological and Agricultural Hall. It is located on the south side of State street, some distance below the Capitol. It is a brick building, four stories high, exclusive of the basement. It was built in 1855, and is the depository of geological specimens, and also contains the Cabinet of the State Agricultural Society. In the Museum of the Geological Department is embraced a complete representation of the geological formations of the State, with their accompanying minerals and fossils, and its complete native flora and fauna. The birds and quadrupeds are skillfully prepared, and their attitudes are exceedingly life-like. The fishes and reptiles are preserved in alcohol. In connection with it there is a historical and antiquarian department, containing aboriginal antiquities, specimen articles of modern Indian artifice, relics of battle-fields, and other matters of historic interest. There is on exhibition here a splendid collection of fossils. The British Government, a few years ago, presented this department with a series of English fossils, some of which are very fine. A valuable collection of shells, embracing several thousand varieties, was also presented to it by Mr. Carpenter, a celebrated English naturalist. The Regents of the University make special mention of a munificent donation by Charles F. Wadsworth, Esq., of Buffalo, consisting of one hundred and seventeen casts of fossil animals. This collection may be seen in the east end of the large hall, and with the specimens before obtained, completes the picture of the animal kingdom. We should be pleased to describe these fossils as they were described to us. A brief description, however, of one or two must suffice.

The *Megatherium Cuvieri*, an enormous fossil, first known to the scientific world in 1789, was discovered in Buenos Ayres. The original bones of the animal, of which the specimen now under consideration is a copy, were discovered about thirty-five years ago, on the banks of the river Luxan, in South America. The naturalists of Europe were for many years in doubt concerning the position in the animal kingdom to which this quadruped belonged. Cuvier, who gave it its general title, thought it combined the characters of the sloth, the anteater, and the armadillo; but Prof. Owen proves conclusively that the Megatherium was a *ground sloth*, feeding on the foliage of trees, which it uprooted by its great strength. Naturalists are of opinion that no other fossil so exceeds its modern representative in size, as the lordly Megatherium surpasses the pigmy remnant of the tardigrade race. A Spanish naturalist goes so far as to say, "that all the other edentates could dance upon its carcass." The skeleton before us is seventeen feet and nine inches long, and seven feet high. Its head is remarkably small, and its brain-chamber less than half the size of that of the elephant, while its hind legs appear more like corrugated pillars supporting the huge mass above them, than organs of locomotion.

Near this monster skeleton is a cast of a great fossil *Armadillo*, the original of which was found near Montevideo in 1846. It is covered with a very heavy coat of mail, the original of which weighed four thousand pounds. It measures six feet and eight inches in length, and nine feet and two inches across, following the course of the middle of the back. In this group of fossil remains are others of enormous extinct animals. But too much of such description will become tiresome.

In the west end of the hall is the original skeleton of the gigantic *Mastodon*, found at Cohoes, a few miles from Albany, a description of which we promise the readers of the RECORDER, and which in some future number we will give them.

That the world was once inhabited by animals of colossal size, which are now extinct, is beyond a doubt. A few rays of light beam on the observer as he gazes upon these huge remains, so long buried in the bosom of the earth, while in imagination he looks back through the dusk of ages to that period when monster animals ruled the earth. Science, with her prophetic finger, points to that day when these rays will so increase and brighten, that a world of light will be thrown in upon the mysterious ages so long hidden in the night of time.

C. H. M.

INFORMATION WANTED.

TO ALL WHOM IT MAY C NCERN:

Having accepted the invitation of the missionary Board to spend four months of the present year in general Missionary labor in Kansas, Nebraska, and Southwestern Missouri, I hereby solicit correspondence with reference to this labor. Such correspondence should give information concerning new settlements, proposed or started, and concerning individuals and families located within the limits of the above-mentioned territory. Such communications are solicited, that my time may be used to the best advantage, and the labor performed most efficiently. Address S. R. Wheeler, Pardee, Atchison Co., Kansas.

DR. DAVID LIVINGSTONE.

Again we have news of the death of the celebrated Dr. Livingstone, who, it is announced with apparent authority, has been burned as a wizard by a chief in the interior of Africa. The daily papers give the following account of the man and his labors:

This distinguished traveler and missionary was born at Blantyre Works, near Glasgow, in 1815. His father was employed in the cotton mills at that place, and David was placed at the same trade at the age of ten. During the period of about ten years which he spent at the cotton factory, he pursued in the intervals of daily labor an extended course of self-instruction, and acquired a knowledge of Latin and Greek, and of various branches of science. He conceived the idea of going to China as a medical missionary, with which object he attended lectures on medicine and divinity in the University of Glasgow. In 1840, he embarked for Cape Town, from thence proceeded to the interior of Africa, where he founded missionary stations and labored at his calling. In June, 1849, Dr. Livingstone, in company with two English gentlemen, started on his first exploring expedition, and on August 1st reached Lake Ngami, over the Bakalthari desert, which had for a long time presented insuperable obstacles to persons approaching in that direction. He and his companions were the first Europeans who visited this lake. While at Port Natal he became acquainted with his countryman, the Rev. Robert Moffat, one of the most active of the African missionaries, and eventually married his daughter, who shared in some of his most perilous journeys. For 16 years—namely, from 1840 till his return to England at the close of 1856—he labored perseveringly as one of the agents of the London Missionary Society at Kuruman, Mabodson, and other stations in South Africa. During that time he made several expeditions into the interior, and twice crossed the entire continent, a little south of the Tropic of Capricorn, from the shores of the Indian Ocean to those of the Atlantic. The most important of these journeys was entered on in January, 1853, and in May he reached Linyanti, the principal town of the powerful Makolo tribe, where he was enthusiastically received by the chief, Sekeltu, and the entire population. Departing thence in November, he proceeded up the Lecambye river, and its affluent, the Leeba, to Lake Dilolo, and thence with considerable difficulty and peril across the Congo river to Angola, at the capital of which country, Loando, on the western coast of Africa, he arrived May 31, 1854, and was kindly received by the Portuguese authorities stationed there. He left that place in the ensuing September, reached Linyanti in September, 1855 and thence proceeded down the Leecambye and Zambesi rivers, which he found to be identical to Quilimane on the Indian Ocean, reaching that place May 20, 1856. He had thus within a period of about three years explored a portion of the African continent never previously described by Europeans, and traveled probably upward of 9,000 miles. From Quilimane he proceeded to England, where his wife and family had preceded him four years before, and he arrived there December 12, 1856. Owing to his long absence from England, and his constant intercourse with the savage tribes, his mother tongue had become so unfamiliar to him that at public meetings given in his honor he found difficulty in expressing himself with fluency. In 1857, appeared his "Missionary Travels and Researches in South Africa," and the next year he sailed for Quilimane, where he had been appointed Consul, and subsequently departed on a new exploring expedition up the Zambesi river, with a party of scientific men. His explorations up to the close of December, 1861, were mainly devoted to the locality of Lake Nyassa. He ascended this lake for 200 miles, and gave interesting details of its shape, extent, and of the rivers flowing into it. He also exerted himself, at considerable peril, to cause a tribe to abandon slave-hunting. Having received a steamer in parts from England, in the spring of 1862, he had it transported beyond the cataracts, put together, and launched upon the river, and in this he again ascended the lake, and was involved in some of the native wars. In 1864, he returned to England, and gave detailed accounts of his travel, and described the climate and topography of the region on the west shore of Lake Nyassa. Dr. Livingstone departed again late in the year 1865, with a simple equipment, furnished jointly by the British Government and the Royal Geographical Society, in the hope of ascending nearer the equator, and exploring the Albert and Victoria Nyanza, and ascertaining definitely their relations to each other, to Lake Tanganyika, and to the sources of the Nile. In November, 1868, letters were received from him bearing various dates, between September and December of the previous year. In these cheerful letters he asked for stores and medicines, which were sent to him at Ujiji. He expressed no apprehension of personal danger in any of these communications. His movements remained for long periods very uncertain, but an expedition which had been sent out in search of him, returned in January, 1868, with most satisfactory accounts of his safety.

Last year a communication was received from him by Lord Clarendon, dated from near Lake Bangweolo, South Central Africa, July, 1868, in which he said that from what he had seen, together what he had learned from intelligent natives, he thought he might safely assert that the chief sources of the Nile arise between 10 degrees and 12 degrees south latitude, or nearly in the position assigned to them by Ptolemy, whose river Rhapta is probably the Rovuma.

CONGRESS.

MONDAY, Jan. 31.

In the Senate, Ohio's ratification of the Fifteenth Amendment was presented. A bill was introduced to admit the State of Mississippi to representation. The House bill abolishing the franking privilege was reported favorably. A bill was introduced, to disestablish the postal telegraph system, and to establish a postal telegraph company. The balance of the day was spent in discussing the Currency bill, and it was agreed that the vote should be taken on Tuesday at 4 o'clock.

In the House, bills were introduced to admit Mississippi to representation in Congress, and to remove all political disabilities. A large number of bills and resolutions were introduced and referred. Richard S. Ayer, member elect from the First Congressional District of Virginia, appeared and was sworn in, and so was Lewis McKenzie. The Senate concurrent resolution, accepting the statue of Major General Greene, after remarks by Messrs. Tyner, Jenckes, Cobb, and Beatty, was agreed to.

TUESDAY, Feb. 1st.

In the Senate, a bill was introduced looking to the annexation of the Red River country. The Currency bill was discussed, but without reaching a vote.

In the House, another Virginia member was admitted. The revised Tariff bill was presented, and was made the special order for the 15th February.

WEDNESDAY, Feb. 2d.

In the Senate, the Currency bill was amended and passed. The bill for the relief of the discharged naval employees was discussed and laid over.

In the House, a resolution on the treatment of American citizens in British prisons was considered. A resolution instructing the Foreign Affairs Committee to inquire why the Republic of Cuba should not be recognized, was adopted. The bill for the relief of the poor of Washington was discussed and amended, but a vote was not reached.

THURSDAY, Feb. 3d.

In the Senate, a bill was reported to authorize the funding and consolidation of the Public Debt, and to establish specie payments. The Judiciary Committee were instructed to inquire into the expediency of establishing a national police force for the suppression of outlaws in the South. The bill for the relief of the naval employees was considered.

In the House, a bill was reported to suppress Polygamy in Utah. A bill for the admission of Mississippi was passed. The Naval Deficiency bill was discussed.

The Senate refused to confirm the nomination of Attorney-General Hoar.

FRIDAY, Feb. 4th.

The Senate refused to take up the House bill abolishing the Franking Privilege—23 to 34. A joint resolution was reported, providing for taking meteorological observations, with a view to give warning of approaching storms.

In the House, a resolution was adopted, authorizing an investigation as to whether any Congressmen have sold appointments to the Military or Naval Academies. Bills were introduced providing for the payment of pensions, and regulating the sale of oils. The bill for the relief of the poor of Washington was passed.

SATURDAY, Feb. 5th.

The Senate did not sit on Saturday, and the House held a session for debate only.

WASHINGTON ITEMS.

President Grant has signed the law for protecting the subordinates in the Departments at Washington from the parties who beg contributions toward the purchase of "presents" to their superior officers.

The progress made toward the passage of a law against the Franking fraud has already resulted in the reporting of a bill to restrict the printing of "Pub. Docs." to the lowest limit.

The House Committee on Foreign Affairs has wisely decided against raising the mission to China to a "full mission."

In so far as the action of the Senate can secure it, an expansion of the currency, to the extent of forty-five millions, has been agreed upon.

A strange parson made a sensation in the House, last week, by delivering the opening prayer with his overcoat on.

The Military Committee in the House has under consideration the subject of selling by Congressmen of cadetships to the Military Academy at West Point and the Naval Academy at Annapolis.

The bill brought in by the Committee on Finance, for funding the National Debt, proposes three separate loans: one a 10-20—that is to say, a loan redeemable after ten and payable at the end of twenty years—bearing interest at five per cent.; another, a 15-30, bearing interest at four and a half per cent.; and a third, a 20-40, bearing interest at four per cent.

Mrs Robert E. Lee, who was the daughter of George W. Parke Custis, has petitioned Congress to restore to her the Washington relics taken from Arlington House by General McDowell, and now on exhibition at the Patent Office. The House Committee on the Judiciary have agreed, it is understood, to report a bill restoring them to her.

The Mormon bill introduced in the House by Mr. Callom, and recommitted to the Territorial Committee, is clearly intended as a warning to Brigham Young, with its sweeping pains and penalties of disfranchisement, outlawry, fines and imprisonments, against Mormon concubinage, bigamy, Brighamy, polygamy, spiritwifery, or whatever else that saintly institution of a plurality of wives may be called.

A SAD CASE.—For a month past, a mystery has hung over the fate of three children of Wynockie, N. J., which has at length been solved. It seems that on New Year's Day, three children, 5, 8, and 10 years old respectively, children of Joseph Wyble, living about 13 miles north-west of Paterson, N. J., left home to gather nuts in the woods. They were not afterward seen; and, though hundreds of neighbors scoured the country through, and the aid of sundry "clairvoyants" was invoked, no trace of the missing children was discovered. One day last week, a man named Townsend, who lived at Wynockie, saw a flock of crows fluttering strangely over some trees, and going to ascertain the cause, found the bodies of the children—one of them lying under a rock, and the other two upon it. They were only about two miles from home. They had starved to death, and were wasted away to mere skeletons. Their features were not recognizable, as the flesh had been picked away by the birds, but by their clothing their parents identified the remains of their offspring.

The following particulars are given of the condition in which the children were found:

"When found, the youngest boy, who was about five years old, was on his face, covered over with the eldest brother's coat, and a pile of leaves scraped together. Next and parallel to him lay the second, 7 years old, her head at the younger one's feet, and ten feet away, almost denuded of his clothing (which he had stripped from him to keep warm his brother and sister), lay the elder brother, the lower part of his face one cheek, and both his hands, eaten away. Near the bodies was the tin pail they had taken to gather nuts in."

A SAD TRAGEDY was recently enacted at Scranton, Pa., which is referred to in one of the daily papers as follows:

A young man goes wandering about the country, the son of respectable and wealthy people; well educated himself, a generous, affectionate, good fellow, of whom no worse harm can be said, than that he was "a little fast." Just at the age, too, when the broad road of life has the fullest daylight upon it; when all chances of power, and helpfulness, and love, are waiting to be conquered by the strong brain and ready hand; just at this age, this boy stops short, looking, it would seem, with a certain steady coolness at his own future, and finding that for him, early as it is, there is no chance. The devil of drink has its grasp on soul and body, and is sucking the life from both. He tries his own strength, and finds it too weak to shake it off. Afraid to go home, ashamed to look his fellow-men longer in the face, he writes a boyish, sorrowful good-by to father and brothers, and then quietly puts a pistol to his head, and ends it all. There is something beyond the pathos of words to us in the lad's message to his brothers, the other boys he had left at home: "Caution Willy, mother, not to follow in my footsteps. Let me be buried only in a plain box, and I do not wish to have any but relatives at my funeral. Keep Henry out of harm's reach, as if he is not checked he will be ruined also." He sends "a thousand kisses to little Julius and Clarence, and tell them I will never come to see them again; and tell Julius that he must forget me, as I am not worthy of remembrance from the meanest of living."

DEAF MUTE INSTRUCTION.—The subject of deaf-mute instruction is discussed in the annual report of the Pennsylvania Institution for the Deaf and Dumb. In September last, the directors of that institution appointed a committee to visit and examine the schools where articulation was taught in Massachusetts, Connecticut and New York. This committee visited the American Asylum at Hartford, and witnessed the mode of imparting instruction to the pupils, and also visited other institutions, and came to the conclusion that the education of deaf mutes is far more general, more thorough, more accurate, less expensive, by signs than by lip reading; that very few succeed in holding a conversation of any length by the reading of the lips; but inasmuch as some of the semi-mute and semi-deaf pupils may derive advantage by systematic instruction in articulation, they recommend the employment of a well-qualified woman teacher for that purpose.

THE FIFTEENTH AMENDMENT has been ratified by a sufficient number of States to make it a part of the fundamental law of the land. Its approval, last week, by the Legislature of Georgia, completed the necessary twenty-eight States. There are several other States in reserve, among which are Texas and Mississippi.

THE FIFTEENTH COMMANDMENT.—A little reconstructed Southern girl, five years old, asked a colored servant, in the course of a theological examination, what the 15th commandment was. The reply, that there were only 10 commandments, was scornfully received, and the child gravely announced that the 15th commandment was that the colored people should vote.

BENEFACTIONS OF A JEW.—The late Alfred Davis, whose princely bequest to the Jews' Free School in London, of nearly $180,000, is the theme of universal admiration, has, in addition to his many other bequests, left a legacy of $18,000 (£3,000) to Mr. Angel, the long-tried and highly valued principal of the Jews' Free School.

WOMAN'S RIGHTS IN SCOTLAND.—A large meeting to promote the movement for the enfranchisement of women was lately held at Edinburg. Mr. Duncan Laren, M. P., presided, and Prof. Calderwood, Mr. Jacob Bright, M. P., Prof. Mason, Dr. Lyon Playfair, M. P., Rev. Dr. Wallace, Sir David Wedderburn, M. P., and other leading men, took part in the proceedings. One of the speakers made a point by asking, "What inherent superiority was there in man, that while Miss Burdett Coutts' footman might have a vote, that lady, of large sympathies and practical benevolence, was excluded?"

A NEGRO JUDGE.—At Columbia, S. C., Feb. 1st, in an election, by the Legislature, for Associate Justice of the Supreme Court of the State, the entire Democratic vote was cast for J. J. Wright, colored, State Senator from Beaufort, who was elected by the assistance of their votes. The vote was received with great enthusiasm, and accepted as a free Democratic recognition of Republican platform and doctrines.

SALARIES.—The following list of salaries paid to certain military and civil officers, contains matter for thought and comparison:

Gen. W. T. Sherman	$18,780
Lieut.-Gen. P. H. Sheridan	13,803
Maj.Gen. H. W. Halleck	9,862
Vice-President Colfax	8,000
Sec. of War Belknap	8,000
Chief Justice Chase	6,500

SUMMARY OF NEWS.

They have rather an encouraging verdict in Illinois. In December, 1867, in a depot of the Illinois Central Railroad, a locomotive boiler exploded, and greatly battered Ezekiel B. Phillips, who at once brought an action for damages, and recovered $7,000. The corporation defendant, not satisfied with this, took the case up, and, for some legal reason, the Supreme Court ordered a new trial, which has resulted in a second verdict for the defendant, with damages assessed by the jury at $20,000.

The Free Church General Assembly of Scotland is sending out for mission work in neglected districts those ministers who are willing to spend a vacation of four weeks in this way. The *Record* mentions the case of a powerful revival in Armadale as the result of the labors of one of these evangelists, in which 120 professed conversion.

The results of the direct tea trade to Chicago via San Francisco are said to have been very satisfactory. During the month of December, 53,363 pounds of tea were shipped east from San Francisco, most of which, it is believed, went to Chicago. The ocean freight to San Francisco by steamer was $3 25 per cwt., and the railway charges, $4 20.

There is a war in Cincinnati, between the Chamber of Commerce and the Presbyterian church. The former is to put up a building overlooking the latter's graveyard, and for fear of desecration, the church-men talk of building a high fence, shutting out light and air, unless they are paid at the rate of one hundred dollars a window.

On the arrival of the steamer Metropolis at Fall River, the other morning, from New York, the body of a passenger was found dead in one of the state-rooms. An inquest was held, and the jurors found that the deceased died from natural causes. He was a man from fifty to sixty years old.

A musician at a Manaco casino lately bought a bottle of champagne, and sitting down to the piano, he played the gayest music and drank his wine until but a single glass remained; into this he poured a bottle of prussic acid, drank it off, and began a solemn funeral march, which ended only with his death.

The *Alta California* asks the cause of the remarkable increase of deaths from Bright's disease of the kidneys? The startling prevalence of the malady is not peculiar to that part of the country, but is equally marked in all the large cities, and the inference seems to be, that it is the result of some habit peculiar to the day.

The last span of the Ohio river bridge, at Louisville, has been completed. The length of the bridge, exclusive of approaches, is one mile. It has two main spans of 370 feet, and another of 400 feet, and a draw over the channel. The time occupied in its construction was two years and six months.

The report comes that gold fields have been discovered in Clark county, Ill., and that the people of the neighborhood are wild with excitement, and leaving all other business to search for the precious metal. It strikes us they would find gold in larger quantities by sticking to their regular vocations.

Great fears are entertained among the fruit growers of Long Island, that the continued mild weather has destroyed the coming fruit crop. Many of the trees are budding, and some have blossomed, and horticulturists say that when the cold does come it will destroy the germ.

Twenty-seven empty pocket books were picked up in the corridors of Music Hall, Boston, after the late fair. It is presumed that the owners had been "cleaned out," either by pickpockets in a summary manner, or by the persuasion of the ladies tending the tables.

The latest marvelous feat in machinery is a "Horse Clipping Machine," which works by means of a comb capable of being readily run through the hair in any direction, while a sharp knife revolving close to its outer surface clips the ends of hair off smoothly and rapidly.

The net receipts of cotton at all ports to the latest dates aggregate 1,489,804 bales, against 1,177,174 bales at the same time last year, an increase of 312,630 bales at the shipping points. This indicates that the total crop will at least reach 2,700,000 bales.

Evaporation of ammonia is the best method of producing artificial ice, and a German machine has been constructed capable of turning out by this means, with the aid of three men and a three-horse power engine, a thousand pounds of ice an hour.

The *Washington Chronicle* makes the startling statement that the agitation of the question of removing the Capitol "has already cost the people of Washington not less than $12,500,000 within a year, in the depreciation of real estate.

Mr. D. D. T. Moore, of New York, celebrated on Wednesday evening, Feb. 2d, by a reception at his residence, the twentieth anniversary of the founding of his excellent agricultural journal, *The Rural New Yorker*, and his own fiftieth birthday.

There are said to be 7,000 laborers out of employment in San Francisco. The old Paris-in plan of street improvements is proposed to silence the clamor for bread.

Mr. P. Kingsman, Treasurer of the South Congregational Church in Chicago, has stolen the sacred moneys to the tune of $24,000.

A meeting of citizens of New York in favor of providing an Asylum for the crippled and invalid veterans of the late Civil War, will be held at Cooper Institute, on Tuesday, the 15th inst.

Lindsay Murz, who ushers in visitors to the Secretary of the Navy, was doing the same thing two years before the present Secretary was born, and has been doing it ever since.

The Chinese Government is about to take part in the establishment of a code of mercantile law for international civil cases, founded on the principles of European law.

The father of the "Welsh fasting girl," who was scientifically starved to death, has been found guilty of manslaughter by a Coroner's jury, and committed for trial.

Friedrich Hecker, famous in the German revolution of 1848, advertises his farm in Illinois for sale. He has been pardoned, and goes back to Germany.

There are so many counterfeits of the fifty cent currency, that Secretary Boutwell has resolved to change the design before any more are issued.

The Russians are actively pushing the culture of the tea plant in Turkestan, and the results have proved very satisfactory.

The Kansas House has passed a resolution asking Congress to submit the XVIth Amendment to the States for ratification.

An astronomer predicts for this year a comet of such brilliancy, and so near the earth, that our nights will be almost as bright as our days.

It is expected that the British ironclad Monarch, will pay a visit to Boston before her departure for home.

An English coast steamer lately burned one hundred pigs in order to get into port, having exhausted her coal.

The work on the New York post-office has been stopped, owing to the absence of funds.

The thermometer indicated 24 1-2 degrees below zero at Bangor, Me., Feb. 4th.

The Queen of Prussia gives $50,000 a year in charity. The people give it all back in taxes.

There is wisdom in this perverted maxim: "The want of money is the root of all evil."

A severe drouth prevails in Southern California, and cattle are dying in large numbers.

The illness of the Pope from epilepsy is reported.

Glycerine is used extensively in the manufacture of wine.

SPECIAL NOTICES.

☞ QUARTERLY MEETING.—The Quarterly Meeting composed of the Seventh-day Baptist Churches of Scio, Independence, Richburgh, and Friendship, will, by Divine permission, hold its next session with the Friendship Church, commencing March 4th, at 6½ o'clock P. M. The following will be the order of exercises:

Evening service, prayer and conference, conducted by J. L. Hoffman.

Sabbath morning, 11 o'clock A. M., preaching by Charles Rowley, followed by communion, administered by Jared Kenyon and G. J. Crandall.

Evening Service, 6½ o'clock, one half hour for prayer. Preaching at 7 by G. J. Crandall, followed by conference.

Sunday morning, 10½ o'clock, preaching by Jared Kenyon.

Evening Service, 6½ o'clock, one half hour for prayer. Preaching at 7, by O. U. Whitford.

E. R. CLARKE, *Church Clerk.*

Nile, Feb. 4th, 1870.

☞ Many people, particularly children, suffer with the ear ache; and for the benefit of such we give a sure but simple remedy. Put in two or three drops of "Johnson's Anodyne Liniment," stop the ear with undressed wool, bathe the feet in warm water before going to bed, and keep the head warm at night.

Capt. Charles Sager, who keeps a superb stock of livery horses in Portland, Me., informed us recently that he uses "Sheridan's Cavalry Condition Powders" regularly in his stables, and that the expense is more than offset by the diminished amount of grain necessary to keep his horses always in good order.

☞ A CARD.—I would hereby express to the brethren and sisters of the churches in Hopkinton City, and other friends in the vicinity, my thanks for their very generous New Year's Gifts; to the gentlemen for their liberal contribution of the material aid, and to the ladies for the rich fur collar and gloves. I accept them most thankfully, as expressions of interest in my welfare, and of Christian regard, confidence and love. May the hearts of the donors ever be as warm with Christian charities, as is the bosom of the donee with the collar of fur.

S. S. GRISWOLD.

Hopkinton City, January, 1870.

☞ FACTS FOR THE LADIES.—Chas. A. Durgin deposed: I have been familiar with sewing machines for many years. The Wheeler & Wilson Machines are vastly superior in their adaptation and use upon all classes of work for domestic purposes. One great consideration in the use of sewing-machines is the expense of repairs. From the ease of all its mechanical movements, the Wheeler & Wilson Machine is subject to but slight wear, and the expense of repair is very slight in comparison with other machines. I am fully convinced that they do not cost one fifth of that of any other two-thread machine.

☞ CAUTION.—Purchasers of the Peruvian Syrup (a protected solution of the protoxide of Iron) are cautioned against being deceived by any of the preparations of Peruvian Bark, or Bark and Iron, which may be offered them. Every bottle of genuine has *Peruvian Syrup* (not Peruvian Bark) blown in the glass. Examine the Bottle before Purchasing.

☞ J. M. STILLMAN offers his services to conduct Musical Conventions, during the present year. Terms, $75 for four days, and traveling expenses borne one way. Address J. M. STILLMAN, Care of Wm. A. Pond & Co., 547 Broadway, 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 imitations are offered, which are good for nothing*. Be sure to OBTAIN the true

BROWN'S BRONCHIAL TROCHES.

Sold Everywhere

☞ DR. A. L. SCOVILL is the inventor of several medical preparations which have become very popular, and have been liberally used. Among his inventions are "Hall's Balsam for the Lungs" and "Liverwort and Tar." For the past six years a better Lung remedy has been offered to the public. Read the following letter from Dr. Scovill referring to it:

MESSRS. J. N. HARRIS & Co.:

Gents,—I make the following statement from a perfect conviction and knowledge of the benefits of ALLEN'S LUNG BALSAM in curing the most deep-seated Pulmonary Consumption. I have witnessed its effects on the young and the old, and I can truly say that it is by far the best expectorant remedy with which I am acquainted. For Coughs, and all the early stages of Lung Complaints, I believe it to be a certain cure, and if every family would keep it by them, ready to administer upon the first appearance of disease about the Lungs, there would be very few cases of fatal consumption. It causes the phlegm and matter to raise, without irritating those delicate organs (the Lungs), and without producing constipation of the bowels. It also gives strength to the system, stops the night-sweats, and changes all the morbid secretions to a healthy state.

Yours respectfully, A. L. SCOVILL.

Sold by all Medicine Dealers.

NEW YORK MARKETS—FEB. 7, '70.

Ashes—Pots $7 37@7 62. Pearls 9 25@9 50.

Beeswax—37@38c. for Yellow Western and Southern.

Cotton—Ordinary, 22⅞@23⅝c. Low Middling, 24⅜@26⅛c. Good Middling, 26⅛@27c.

Flour and Meal—Flour, 4 65@4 85 for superfine State, 5 45@5 90 for Fancy State, 5 05@5 40 for shipping Ohio, 6 00@7 50 for family Ohio, 6 70@9 25 for single, double and triple extra St. Louis. Rye Flour 4 00@4 80. Corn Meal, 4 60 for Jersey, 4 90 for Brandywine.

Grain—Wheat, 1 20 for No. 2 Milwaukee, 1 29 for Amber Western, 1 58 for White Genesee, 1 26 for Red State. Barley, 1 20 for choice Canada West. Barley Malt, 98c.@1 00 for State, 1 15@1 20 for Canada West. Oats, 53@60c. Corn, 90@92c. for new Western mixed, 95@98c. for Jersey Yellow.

Hay—85@95c. for shipping, 1 00@1 20 for retail lots.

Hops—14@20c. for poor to good, 25@26c. for new prime.

Provisions—Pork, 26 25 for new mess. Beef, 10 00@13 00 for plain mess, 14 00@17 00 for extra mess, 28 00@30 00 for India mess. Dressed Hogs 11¼@11⅝c. Lard 15@17½c. Butter, 23@28c. for Ohio and Western, 33@43c. for State firkins and half firkins, 45@50c. for State and Orange County pails. Cheese, 15@18c. for good dairy to choice factory-made.

Seeds—Clover, 12½@13½c. Timothy, 4 50@4 75. Rough Flaxseed, 2 20@2 25.

Tallow—10@10½c.

MARRIED.

In Westerly, Feb. 1st, 1870, by Rev. Geo. E. Tomlinson, Mr. JAMES Y. WILSON, of New Market, N. J., and Miss SARAH FRANCES STILLMAN, of Westerly.

In Hebron, Pa., Jan. 1st, 1870, by L. R. Burdick, Esq., Mr. ROSWELL H. EMERSON and Miss SARAH J. AYRES, both of Hebron.

At the Seventh-day Baptist Parsonage, Adams Center, N. Y., Feb. 2d, 1870, by Rev. A. B. Prentice, Mr. ORSEMUS GOSS and Miss EMMA M. GREENE, daughter of Alva G. Greene, all of Adams.

In Albion, Wis., Jan. 28th, 1870, by Eld. T. E. Babcock, HIRAM E. PALMITER, of Hartsville, N. Y., and LIBBIE GREEN, of Albion.

DIED.

In Hopkinton City, Jan. 27th, 1870, at the residence of Messrs. Wells, of typhoid fever, MARY DAVIS, aged 79 years. Thus has passed to the spirit-land another of our aged and venerable inhabitants. In early life, our now deceased sister hopefully experienced religion, and entered upon a Christian life. Modest, unassuming, retiring, she lived in the hearts and affections of the family relatives with whom she resided, sustained during a long life, and a peaceful death, by her faith in the Saviour. Her memory will long be cherished by a circle of friends she has left behind her. On Sabbath day, her funeral was attended in the First-day Baptist house, by a large assembly. The Seventh-day Baptists, by request, adjourned their Sabbath service, and cordially united in the services of the funeral occasion. By request, the writer preached a sermon from Heb. 7: 16—"The power of an endless life."

S. S. GRISWOLD.

In Brooklyn, N. Y., Jan. 31st, 1870, Mr. J. T. BUTTS, formerly of West Clarksville, Allegany Co., N. Y., aged 32 years. His remains were taken to Westerly, and buried in River Bend Cemetery.

At his house near Watertown, N. Y., Jan. 24th, 1870, JOEL MALLORY GREENE, aged 36 years and 9 months. Bro. Greene was taken sick Friday night, and died Monday night following. He was a faithful member of the Adams Church, and his sudden death is severely felt by the church, as well as a large circle of relatives and friends.

A. B. P.

In Coloma, Wis., Jan. 21st, 1870, AURELIA RICHMOND, wife of Daniel C. Richmond, aged 58 years and 4 days. The deceased embraced religion in her seventeenth year, and joined the Seventh-day Baptist Church at DeRuyter, N. Y. On moving West in 1854, she united with the church at Christiana, Wis., and later, on making a permanent home at Coloma, she joined the church at that place, and remained a faithful member while the church maintained its organization. She was loved and respected by all who knew her. She leaves a large and respectable family to mourn her loss; but she died with a Christian's faith, and a Christian's hope.

O. B.

LETTERS.

A. B. Prentice, L. T. Rogers, H. J. Maxson, B. F. Chaplin, S. S. Griswold, T. R. Williams, Ethan Lanphear, B. G. Stillman (right,) J. B. Whitford, Richard Stillman, C. D. Potter, H. W. Randolph, T. E. Babcock, M. J. Lanphear, H. C. Coon, N. V. Hull, Wm. Kennedy, C. C. Coe, M. E. Goodrich (right,) Belford E. Davis (paid to end Vol. 26,) A. G. Boss, Oscar Babcock, L. Coon, A. D. Graham, S. R. Wheeler, O. W. Babcock (all right,) P. C. Kenyon, E. R. Clarke, G. W. Stillman (will look into the matter, and write.)

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

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WILL
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IT
is, in fact, the famous Seltzer Spa water, reconstructed by Chemical Skill. Were it not for the Seltzer Aperient, the full effects of the great medicinal fountain of Germany could never be experienced in this country, for the bottled mineral water
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not possess the virtues of the parent Spa. The imported Seltzer Water is a deteriorated article; analysis proves that the properties of its constituents are not the same as when it was drawn from the Spring. But the EFFERVESCENT SELTZER APERIENT is the ebullient Elixir Water itself. Nay, it is even superior to the original, for, in the artificial combination, all inert and useless matter is rejected. Much more might be said on this subject, but this statement may serve as a concise answer when
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Miscellaneous.

[From the Boston Commercial Bulletin.]

BURNING OF THE LEXINGTON.

In these days of terrific railroad collisions and steamboat burnings, through which fearful agencies thousands of hapless passengers are annually killed, mangled and maimed, the almost daily announcement of an awful catastrophe, involving the destruction, by the score and hundred, of helpless men, women, and children, excites hardly a passing remark beyond the circle from which a member has been ruthlessly torn. Very few of the readers of these harrowing details at the present day can realize the thrill of horror which ran through our community, on the morning of the 15th of January, 1840, when the news was received in the city of the burning of the steamer Lexington, on Long Island Sound; by which dreadful calamity one hundred and fifty-six persons, many of them well known and valued members of the community, were burned and drowned. Among the prominent victims sacrificed on that fearful night were many well remembered citizens. Prominent among them were, Prof. Follen, of Harvard University; Henry J. Finn, the great comedian; Abraham Howard, firm of Howard & Merry, an eminent mercantile house; John Brown, head of the large house of John Brown & Co., Commercial wharf; Isaac Davis, a well known dealer in fancy goods, 28 Washington-street; J. Everett, Jr., firm of Everett & Searle, 51 India-street; Geo. Lemist, an old and wealthy merchant of Roxbury, Eberle, the actor, A. Harnden, the expressman, and many other citizens less known to the public. Intense feeling was caused by the agonizing details of their horrible deaths.

Only four persons survived that awful night, and of the miraculous escape of one member of that little party, we propose to give some account. This man was David Crowley, mate of the steamer, whose wonderful escape, and almost superhuman endurance, was, and is, without a parallel in the history of struggles for life. We had, on a recent trip from New York, an account from the lips of Mr. Crowley of his experience on that dreadful night. He says the recollection of the harrowing scenes then passed through, ever continue to haunt his dreams.

The steamer Lexington left New York on the evening of January 13th, 1840, with a full complement of passengers, and with a fair prospect of a safe and pleasant trip, although the night was intensely cold.

The Lexington was a comparatively new boat, and was considered the handsomest and fastest on the Sound. Compared with the present floating palaces, she was a most ordinary craft, but in those times a model of beauty. She was commanded by Capt. Child, an experienced Captain, and was noted for her speed. She made good time for three hours out of New York, and had passed Huntington Light, about forty miles from New York, some four miles, when fire broke out in the engine room, from some cause which has never been fully explained, and the doomed boat was soon all on fire amidships. The flames spread rapidly on account of the combustible nature of her deck load, consisting of cotton bales. In the sudden effort to head her for the shore in a rough sea, the hide tiller rope on the larboard side parted, and the boat was at the mercy of the waves.

The scene that now ensued amongst the ill-fated passengers and crew, was fearful. Mr. Crowley, upon the first alarm, was about "turning in," until his "watch" was called. His berth was in the lower cabin, and not knowing the extent of the danger, he rushed upon deck, clad only in his woolen drawers, woolen shirt, stockings and boots. He was bare-headed and nearly bare-footed, as his stockings were cotton and boots thin—rather a meagre outfit for the perilous voyage on which in a few moments he embarked. As the flames rapidly enveloped the deck, the doomed passengers and crew wildly rushed to the windward of the fire, some frantically praying and crying, or rather shrieking, whilst others were stoically resigned to their fate. Mr. Crowley well remembers the appearance of the lamented Follen, who alone appeared composed amidst the harrowing scene. The most affecting sight he witnessed, which can never be effaced from his memory, was the conduct of two gentlemen, merchants of Boston, who, standing upon the narrow space between the raging flames and the seething waters, commended their families to the care of God in fervent supplication, and in tones that were heard above the crackling flames and roaring waters, bid good-bye to wives and children, and then disappeared beneath the boiling waters.

The only boat belonging to the steamer was a yawl boat about twelve or fourteen feet in length, which in the hurry of launching, was partially crushed under the paddles so as to disable it from floating with any one on board. This wreck floated on shore, and was the means of informing the inhabitants of the vicinity where it landed, of the name of the steamer burned, as it contained the overcoat of Capt. Child, and in the pockets were found several letters addressed to its unfortunate owner.

Mr. Crowley, when he took to the water, was fortunate enough to secure a floating bale of cotton, on which he committed himself to God, the wind and the tide. What a prospect before him! with hardly sufficient clothing for a July night; no foothold, no object to grasp but the tightly fitting ropes which bound the bale together—useless to his stiffened fingers—the bale continually rolling and bobbing in the rough sea, which ever and anon broke over him, the thermometer below zero, and the pitiless wintry blast howling like a demon over his almost denuded person. How long would an ordinary person survive such exposure? We opine that few men could be found capable of withstanding such a tria for a few hours, or perhaps minutes. Mr. Cowley survived it from 9 o'clock Monday evening to Wednesday evening at 9 o'clock—48 hours—during which time he drifted fifty-three miles! maintaining his position on the bale, notwithsatnding he *indulged in several short naps!* He landed at a place called Old Friar's Head, a bluff adjoining the town of River Head, Long Island, on the opposite shore from New Haven, the widest portion of the Sound.

When the bale struck the ice, some few hundred yards from the shore, he felt, although slightly delirious at intervals from the intensity of his sufferings, that he was saved, and immediately commenced a struggle to gain the shore. Covered with ice, with no sensation in his frozen limbs, the instinct of self-preservation urged him to effort, and slowly and painfully crawling over the rough and slippery surface, he at length managed to reach the shore, but what a prospect before him! a steep icy bluff to be surmounted, the whole landscape enshrouded in thick darkness.

After a season of incredible exertion, he at length surmounted the formidable bluff, and oh, joy! he discovered in the dim distance the faint glimmer of a light. With that indomitable will which characterizes Mr. Crowley, and to which he owes his preservation, he at once hobbled and crawled in its direction. The distance from his landing was one and a half miles, and he succeeded in reaching the house about ten o'clock p. m.

The family fortunately happened to be up much beyond their usual hour, on account of the arrival of a son from New York city. This son, Samuel Hutchinson, Esq., now a well known merchant of New York, had but a few moments before arrived, bringing news of the Lexington's loss, which had been communicated to him by the stage driver who brought him over. When Mr. Crowley knocked at the door it was opened by a lad, who started back in affright at the strange apparition which met his view. And well he might have been startled, for Mr. Crowley presented a figure shocking to behold. Bare headed, his hair matted with ice, his woolen shirt and drawers covered with the same material, his eyes wild with delirium, his haggard appearance would have frightened the boldest.

Young Mr. Hutchinson comprehended the case at once, and approaching Mr. Crowley, as he stood trembling at the threshold, asked him if he was from the wrecked steamer. Mr. C. replied that he was, and he was immediately assisted into the house and properly nursed and cared for. He was confined to the house until the following April, when he returned to his home in the city of Providence. He escaped with the loss of two toes on each foot, but experienced no permanent ill effects from his unparalleled exposure, and to this day has never experienced a day's illness.

Mr. Crowley is now in his fifty-third year, but does not appear a year more than forty. Although not an athletic man in appearance, he is very compactly built, of hardly medium height, but remarkably wiry and active. With the exception of a few years steamboating in California, he has always been connected as an officer with some of the Sound steamers. A few years since he distinguished himself by saving ten lives from the burning steamer City of Norwich, and on one occasion saved several lives from a schooner which was run down by a Sound steamer. He is now in the employ of the New York Express Company, and is an active, genial and intelligent man.

The bodies of many victims were washed ashore near the scene of the disaster, and presented a truly melancholy spectacle. Many were scorched by the cruel flames, but not sufficiently to indicate that death ensued from burning. It was evident that the sufferers were driven in their extremity to the dread alternative of death by fire or water, and chose the latter as the most merciful. Upon the breaking up of the ice, during the spring months, several bodies were exposed. These being in a fair state of preservation, were examined, and efforts made to identify them. One, that of Mr. J. Everett, Jr., of Boston, was found, and Mr. Crowley was sent for with the hope that he might possibly give some clue to his identity, as his features were well preserved. A silver watch was found in his pocket, but no papers. Mr. Crowley recommended taking off his boots, which was done, and the maker's name, Harrington, Boston, with the number, was found written in the inner leg. By referring to Mr. Harrington, the name of the owner was discovered, and the body delivered to his relatives.

Mr. Adolphus Harnden, who was lost, was brother to W. F. Harnden, the pioneer of Expressing. He was, like his lamented brother, an active, energetic fellow, and perished after a protracted struggle to save himself and preserve the valuables committed to his charge. The only Expressman living, who was on the Sound that night, is Luke Damon, who was for many years the faithful agent of Kinsley & Co.'s Express, but then in the employ of Harnden. He is now in California. He was on board the boat bound for New York, and passed over some hours later the spot where the Lexington was burned, but was ignorant of the disaster until after his return trip.

A reference to the files of the Boston papers for the early months of 1840 shows how deep and universal was the interest excited by this dreadful calamity. Every issue of the *Post* in the month of January, after the 16th, contained some allusion to the Lexington. It took a long time in those days to get the whole story of an event like this before the public.

FORMIDABLE SHIP-OF-WAR.

Great Britain, profiting by the experiences of our late war, wherein was demonstrated the superiority of iron vessels with a few pieces of heavy ordnance over wooden ships with many guns of medium calibre, has turned her attention to the construction of war ships of the iron-clad pattern. Recently the keel of a ship of this description was laid in England, to be called the Devastation, and sub-titled, so to speak, "The First Rate of the Future." An iron-clad turret ship, without masts or sails, she will depend upon steam alone for propulsion. When completed, the Devastation will be a mobilized floating battery, and her projectors believe she will prove more formidable than any other vessel afloat, either in offensive or defensive power. The Devastation is 285 feet long, 62 1-2 wide, has a draught of 26 feet, and her burden in tons is 4,066. For plating she will have 12 inches of rolled iron, 18 inches of teak, and 1 1-2 inches of inner skin. This is regarded as seven times as strong as any other iron-clad in the British navy. She will have two turrets, and in each will be mounted two thirty-ton guns, each carrying a six hundred pound shot. Her cost will be £200,000. A crew of two hundred and fifty, all told, will suffice to man her. The guns will have an "all round" fire. Her engines are two, 800-horse power each. She is a screw steamer, and will make twelve and a half knots an hour. Her coal storage is 1,600 tons—enough, says the London *Times*, to "make the ship to proceed to the Mediterranean and return without coaling between the times of her leaving Spithead and anchoring there again at the conclusion of her voyage; or, it would enable her to cross the Atlantic, fight an action, and afterward return to a home port, without having to renew her stock of fuel."

"LIFE ON THE OCEAN WAVE."

The story of the popular, and never to be forgotten song, "Life on the Ocean Wave," is thus narrated by the author, Epes Sargent, Esq., of Boston, in a letter addressed to Barry Gray, in 1858, in reply to a request that he would favor him with its history.

"I will cheerfully answer your inquiry in regard to the song, though fearful that the facts may be of slender interest. Some sixteen years ago, (1842,) Mr. Henry Russell, the musical composer, asked me to write a song for him, leaving the subject to my own selection.

"In a walk, on the Battery, at New York, the sight of the vessels in the harbor dashing through the sparkling waters, in the morning sunlight, suggested the 'Life on the Ocean Wave.' I had finished it before my walk was completed. I showed it to a friend, himself a song writer, whose criticism was, that it was 'a very fair lyric, but was not a song.' Somewhat disheartened, I put it into my pocket, concluding that it might do to publish, but not to set to music.

"A few days afterward, I met Russell at Hewitt's music store, and showed him the piece, informing him, at the same time, that it would not do—that I would try again.

"'Let us go into the back room and try it on the piano,' said Russell. We went. He sat down at the piano, placed the words before him, studied them for about five minutes, humming a measure as he read, then threw his fingers over the keys, tried once, twice, thrice, and finally exultingly struck out the present melody, to which the 'Life on the Ocean Wave' is set. He certainly was not more than ten minutes about it; though he gave a day afterward to scoring and writing out the music The song became immensely popular, and many thousands were sold before the year was out. In England three different music publishers issued it in various styles. The parodies on it that have been sent to me I cannot undertake to number."

THE CITY OF BOOKS.

There is something touching (says the *Pall Mall Gazette*) in the terms in which the printers of Leipsic, in the year 1640, expressed their intention to celebrate the bi-centennary of the art of printing. Germany was then in the depths of woe and devastation on account of the Thirty Years' War, but nevertheless they resolved to have a jubilee, "to thank God for this benefit, and in friendly talk to take a drink and frugal meal together in stillness." Leipsic, though always an important citadel of the book trade, did not, however, enjoy its metropolitan dignity till the year 1764, when Nicolai and a few other leading booksellers agreed, on account of certain vexatious restrictions at Frankfort to remove the central mart from that place. At the same time they laid the basis of a booksellers' association at Leipsic, which, not successful for a time, was afterwards, in 1823, consolidated and extended, and now numbers about one thousand members. The handsome building called the Booksellers' Exchange, opened in 1836, is the financial headquarters of this association. Here, at the time of the great fairs, especially of the Easter fair, a lively spectacle may be witnessed. Hundreds of booksellers throng the great hall, discussing and disseminating literary intelligence, while in the lesser hall counters are laid out displaying specimens of new works in German and foreign literature.

The strictly financial business, which used to be the chief motive for the reunion, is now managed through the medium of the "commissioners," and the principals themselves thereby obtain more time for the cultivation of social and other amusements on the occasion of their periodical visits than in former days. The "commissioners" in the Leipsic book trade are an institution of great importance. They are the general agents for distant firms. At the great Easter fair the commissioner receives or disburses the requisite sums on behalf of his employers. It is stated that in 1867 as many as 30,000 hundred weight of books were dispatched from Leipsic, and probably as many came in. Since then the number has considerably increased.

As to the amount of the actual publishing work done in Leipsic, we learn from the German statistical account before us, that it amounts to about one-sixth of that done in all Germany, including Prussia and Austria. Thus, in 1849, 12,000 works were published in Germany, (4,300 was the number for England in the same year;) of these about 2,000 would be the number emanating from Leipsic. Berlin stands next to Leipsic in publishing importance, and claims about one-eighth of the annual contributions to German literature. In the number of newspapers and journals published, Berlin exceeds Leipsic; that is natural, considering the political importance of the former as the Prussian capital.

All the branches of industry auxiliary to the making of books flourish in Leipsic. Forty-seven printing establishments now exist in Leipsic and its suburbs, employing 1,000 journeymen, 300 apprentices, and 450 women. Within the last ten years, too, there has been a great improvement in the book-binding trade.

Leipsic is the principal center for musical publication, not only in Germany, but throughout the world. There are twenty-nine publishers in this department, of which the firm of Breitkopf & Hartel stands highest. Roder's, which is the greatest house for musical note engraving, keeps 140 persons at work. The second-hand or "antiquarian" business is very important. There are six leading second-hand firms, well known far beyond the limits of Germany, to each of which appertain immense warehouses, sheltering something like a million volumes. The classed catalogues issued by these six firms form a feature of great interest in the literary world.

Leipsic counts at the present time about 268 book-selling firms, having connection with 3,500 houses out of Leipsic. The personal staff they employ amounts to from 800 to 900 persons.

There are two other institutions connected with the trade which deserve mention, and which are localized in the precincts of this Booksellers' Exchange. These are, 1. The school for booksellers' apprentices, which was attended by seventy-nine scholars last year. It is designed to give scientific and technical training appropriate to the objects of the trade. 2. The business post office of the Leipsic book trade—a *chef d'œuvre* of practical organization and unremitting activity.

SCIENCE vs. BEANS.

[From the Cleveland Ledger, Jan. 21st.]

An accident, which nearly proved fatal, took place on the West Side yesterday. A little boy, ten years of age, while innocently playing with a large bean in his mouth, accidentally swallowed it, and immediately experienced the most intense pain. The child was immediately taken to the operating rooms of Dr. Weber, where the doctor proceeded to extract the bean. A person not practiced in examining patients in such a condition, would have believed the child to be dead.

A deadly pallor overspread his countenance, the eyes were glassy and without expression, the muscles all relaxed, and the perspiration entirely suspended. Every appearance indicated that the grim king of terrors had impressed his ineffaceable seal upon the young boy. The actual presence of death would hardly have changed the stiffened limbs and whitened features of the youth, who seemed to have been snatched away from his loving and tender parents in a moment of idle playfulness. During a minute and a half the child remained without breathing. All the students surrounded the child in breathless silence, and Dr. Weber proceeded to extract the troublesome bean. It had passed down out of the windpipe into the opening that leads into the lung, and there stopped.

Dr. Weber began the operation by making a longitudinal incision in the neck just below the *pomum Adami*, in vulgar parlance Adam's apple. His next step was to pass an instrument down through the incision, draw up the bean, and pull it out with a pair of forceps. The child still presented every appearance of a lifeless corpse. After the bean had been extracted, the incision was held open by two hooks, and by pressing on the child's chest the air in it was driven out. The blood at the opening was sponged off, and by relieving the pressure on the breast and pressing on the sides beneath the arms, air was drawn in through the aperture made by the incision.

A mechanical passage of air was thus established, and by continued efforts the child began to breathe and show signs of consciousness. The color returned, the eyes received their wonted expression, and the little child, whose feet had almost touched the black river of death, began to move. There were about fifty students present, and the success of the experiment brought down the house with loud applause.

The parents of the child sat in an adjoining room in breathless expectation, hopes of the child's recovery, and fears of his death, contending in their bosoms. The noise of the students caused them to make a rush into the operating room, where the child lay with every appearance of robust health. Their joy was so great that it became necessary to take the child away from them to prevent him from being smothered by their caresses. They overwhelmed Dr. Weber with thanks, as well they might do, for the precision, skill and good judgment exhibited in the operation.

RAPIDITY OF THOUGHT IN DREAMING.—A very remarkable circumstance, and an important point in analogy, is, says Dr. Forbes Winslow, to be found in the extreme rapidity with which the mental operations are performed, or rather with which the mental changes on which the ideas depend are excited in the hemispherical ganglia. It would appear as if a whole series of acts, that would really occupy a long lapse of time, pass ideally through the mind in one instant. We have in dreams no perception of the lapse of time—a strange property of mind; for if such be its property when entered into an eternal disembodied state, time will appear to us eternity. The relations of space as well as of time are also annihilated, so that while almost an eternity is compressed into a moment, infinite space is traversed more swiftly than by real thought. There are numerous illustrations of this principle on record. A gentleman dreamed that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last led out for execution. After the usual preparations, a gun was fired; he awoke with the report, and found that a noise in the adjoining room had, at the same moment, produced the dream and awakened him. A friend of Dr. Abercrombie dreamed that he had crossed the Atlantic, and spent a fortnight in America. In embarking on his return he fell into the sea, and awakening in his fright, found that he had not been asleep ten minutes.

BAD PRACTICES.—Many persons who use kerosene lamps are in the habit, when going to bed, or when leaving a room for a short time, of turning the wick down low in order to save a trifle of the consumption of oil. The consequence is, that the air of the room soon becomes vitiated by the unconsumed oil vapors, by the gas produced by combustion, and also by the minute particles of smoke and soot which are thrown off. Air thus poisoned is deadly in its effects, and the wonder is that more persons are not immediately and fatally injured by breathing it. Irritation and inflammation of the throat and lungs, headache, dizziness and nausea, are among its effects. Many persons have a habit of lowering the gas-lights in their bed rooms to a slight faint jet at night. This, to say nothing of its pernicious influence upon the health, may be productive of serious accidents. When the gas is reduced so low, a very slight cause—the buzzing of a fly even—will serve to put it out, and the sleeper is left to inhale a poisoned atmosphere, or to incur the risk of an explosion, should any one chance to enter the room with a light. Where gas-lights are thus lowered, a glass should always be used as a protector to them, but it is safer and better to avoid the practice altogether.

LIME AROUND APPLE TREES.—A writer in the *Rural World* states that: "We have known some farmers make it a regular practice for a succession of years to throw caustic lime around their apple trees in the spring and summer. We once noticed that a tree standing in the immediate vicinity of our dwelling had all at once put forth with renewed energy, and were at a loss for some time to define the cause. On examination, we found that a quantity of lime, which had accidentally been spilled and rendered worthless by becoming mixed with the refuse on the stable floor, had been thrown at the foot and around the tree, and to this, as the principal cause, we immediately accredited the revivescence and renewed fructification of the tree.

Taking the hint from the incident, we purchased twelve casks of lime, and applied half a bushel to each of the trees in our orchard, and found that it produced immediate beneficial effects. Not the health of the tree only, but the quality of the fruit also, was greatly improved. This application will be especially beneficial in soils where there is a redundancy of vegetable matter. We would advise our farmers to make a trial of this experiment.

IT IS TOO MUCH.—When the Danish missionaries stationed at Malabar set some of their converts to translate a catechism in which it was asserted that believers became "the sons of God," one of the translators was so startled, that he suddenly laid down the pen, and exclaimed, "It is too much. Let me rather render it, 'They shall be permitted to kiss His feet!'"

ODDS AND ENDS.

"Try" is a great word, though it musters only three letters. It is the story of every achievement, from great to small that the world has ever seen. The presence or absence of its spirit is that which distinguishes the difference in men. The lad or young man who says that he will try, and means it, is the one who, by and by, will succeed.

The captain of a ship at San Francisco evaporated some quicksilver in his vessel in order to destroy the rats, which was effectually accomplished. The ship was then ventilated, and the crew went on board at night to sleep. In the morning all were found to be salivated, the fumes of the quicksilver not having been thoroughly eradicated. They narrowly escaped the fate of the rats.

A wrought iron chimney 196 feet high and 6 feet 7 inches in diameter has just been erected in Pittsburg. Another is to be put up 275 feet high. The first was rivited together in a horizontal position and then lifted to the perpendicular by a crane. The other will be made upright. The plates will be riveted by means of a scaffolding running up inside.

Music is to be introduced as a curative treatment for insanity, hypochondriasis, and other chronic diseases of the mind, in some of the great asylums of Paris. Several of the greatest physicians have stated that in their opinion music, if well and skillfully applied, will cure, or at least moderate or check, insanity and kindred diseases.

A newly-married man at Hannibal, Mo., threw his wife into the river, and then rapidly jumped in and rescued her. When a policeman attempted to arrest the man, his wife defended him with a piece of board, and would not see her darling taken to jail. There is no way of accounting for the eccentricities of these women.

Miss Julia Hubbard, the "transcribing clerk" of the Wisconsin Legislature, is young, handsome, and well educated. A bashful young member called her the transporting clerk, in his confusion, the other day, and was immediately called to order by all the unmarried members.

At a church fair, in Kansas City, a set of bedroom furniture was voted to a young lady, with the understanding that if she was not married in a year the furniture should be returned to the church. She is now on the war path, armed with a bedstead.

A bill is now before the North Carolina Legislature to exempt all mills now established, or hereafter to be established in that State for the manufacture of cotton, or wool, or both, from taxation for the period of five years.

A drunken man in Lansinburg tried to kick his wife, the other morning, but his foot struck, instead, the sharp edge of an axe. He was very badly cut, and bled nearly to death before assistance arrived.

Israel Lahal, of Warren county, Indiana, some time since caught four young minks alive, which he has raised and domesticated. They are said to be as tame as cats, and much more effective in slaughtering rats.

The year 1869 has been marked by a high rate of mortality in the ranks of the English peerage. Thirty-two lords spiritual and temporal have died during the past twelve months, with ages varying from 33 to 91.

Mrs. Hatchett, of Jonesboro, Ill., quarreled with her husband, and with her two children left home to go to her sister's. The next morning all three were found frozen to death.

There are twenty-three short-hand writers in attendance on the Œcumenical Council, eight Italians, four Frenchmen, as many Germans, five Englishmen and two Americans.

A music seller was lately overpowered by a fastidious young lady, who wanted to purchase "Mr. Hood's song of a gentleman's undergarment."

Among the petitions before the French legislature is one to compel the tattooing of new born infants, so as to furnish means of identification.

"Vapor-roasted" peanuts are the latest thing in New York. Their flavor is said to be much improved by the process.

The Salt Lake *Reporter* knows of one Mormon family that has buried one hundred and forty-eight children.

"How I would like to be Rothschild," said a poverty-stricken Bohemian. "How I would like to be even his cashier," said his friend.

Every day a dove visits a fruit stand in Boston, lights upon the shoulder of one of the attendants, and is fed and petted.

The mercury at San Francisco has been above ninety degrees only six times for the last nineteen years, and seldom goes below forty.

The King of Portugal having rudely crowded a lady in a Spanish theatre, succeeded in getting a box—on his ear.

"HE WHO HATH NO MUSIC IN his soul," &c.—*Shakspeare.*

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2.00 p. m.—For Eastern, Allentown, &c.
3.30 p. m.—For Easton, Allentown, Mauch Chunk, and Belvidere.
4.30 p. m.—For Somerville and Flemington.
5.15 p. m.—For Somerville.
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