

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PRINTED BY EDWIN G. CHAMPLIN.

VOL. III—NO. 27.

NEW YORK, FIFTH-DAY, DECEMBER 24, 1846.

WHOLE NO. 131.

The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Concluded.]

The Observance of the Weekly Sabbath enjoined upon the Israelites.

We do not, however, speak with certainty of this as the meaning of the prohibition, although we certainly can see nothing in its nature applicable to the Israelites, that we should not regard as equally applicable to Gentiles in similar circumstances. Now the objection to the continuing obligation of the seventh day as the Christian Sabbath, founded upon this prohibition, proceeds upon the very idea that in some lands such a prohibition would be absolutely intolerable, and is, therefore, not to be supposed to apply to the inhabitants of countries less favorably situated. That the Sabbath, blessed of the Lord, is not designed to be a day of penance and rigor, we believe, and our faith in this we have already sufficiently indicated. And if the application of the principle of the objection necessarily imply deprivation of needed comfort for spiritual exercises, or danger to health, we unhesitatingly declare our conviction that the application must be erroneous.

Let us then consider what would be its bearing upon the Israelites themselves, were the prohibition regarded as directed against all use of common fires for warmth and culinary purposes—applied in all time, and under all circumstances. In the wilderness of Sinai, the prohibition even so understood, might occasion little privation; while in other situations, and especially in after epochs of their eventful history, its enforcement would be most severely felt. Even in their own lovely land, toward its northern boundary, on the mountains of Lebanon, and therefore near the line of perpetual snow, fire, both for comfort and cooking, would doubtless be much desired upon the Sabbath, as well as on other days. The prohibition so understood as to bear against this, would press still more generally, if not more severely, when the Ten Tribes, on account of their iniquities, were carried to the mountainous regions of northern Assyria, and planted "in the cities of the Medes," considerably farther north; (2 Kings 17: 6), and when, at a later period, there were Jews in all the extensive empire of King Ahasuerus, who "reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces." (Esther i. 1; iii. 8; viii. 9; ix. 20, 30.) And still more ungenial would it become, when their kingdom was entirely destroyed, and, as predicted by Moses, they were uprooted from the land of their inheritance, and scattered into all lands, "unto the utmost parts of heaven." The Sabbath obligation unquestionably followed the Israelite, at least, through all the countries of his dispersion. "The land also shall be left of them, and shall enjoy her Sabbath, while she lieth desolate without them." Lev. xxvi. 43. From this their present state of degradation and dispersion, God has promised to recall them; but the promise to this effect, as recorded by Moses, stands connected with their previous observance not only of the Sabbath, but their observance of all the Mosaic institutions. "Thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shall return unto the Lord thy God, and shalt obey His voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers." Deut. xxx. 1-5.

Now there is no such constitutional difference between the people of Israel and those of other lands, as will enable the former better to bear the rigors of a northern winter than the native inhabitants of such regions. Yet certain it is, that there are no lands whose population is Christian, into which Jews have not passed, as predicted. They are, therefore, exposed to all the severity of the Scottish, or Russian, or American Winter Sabbath, just as much as the Christian inhabitants are. If, then, the Christian, in the way of objection to his own keeping of the Sabbath, shall first interpret the prohibition against kindling fires as applying to domestic fires, and then declare that the rigor would be intolerable; and that, therefore, such a keeping of the Sabbath is impossible, what is to become of the Jew, on whom, even while resident in the same climates, the whole Mosaic code is thus divinely made imperative? Is it consistent with the gracious character of the God of Israel, with the merciful consideration

of His people's necessities, which pervades the provisions of the law, to imagine that he has enjoined upon the Israelites an obligation which it is impossible for them to sustain? In its due observance, it is divinely required that the worshiper shall account and "call the Sabbath a delight;" (Is. lviii. 13.) but how would this be possible, if fire is to be denied for both comfort and cooking, in circumstances where those would be indispensable to the Christian?

The Jews themselves do, indeed, understand the prohibition in the same sense as the objector to whom we are replying; but, they satisfy their consciences, in cold climates, by the employment of Gentile servants to kindle and maintain their Sabbath fires. This we regard as a mere evasion. For even if they were right in so interpreting the prohibition against kindling fires, its obligation must be viewed as explanatory of the provisions of the fourth commandment. Now the commandment is not more stringent upon the master than it is upon the servant and upon the stranger within his gates.

If viewed as a prohibition against "kindling" fire, merely, on the Sabbath, we are aware the objection could be obviated. Ovens can be so constructed as in some measure to serve their purpose without attendance during sacred time, and arrangements of a similar nature could be adapted for preserving dwelling houses at a more comfortable temperature. But our objector must equally regard these contrivances as evasions of the law, else his objection would be wholly destitute of force; for that which will enable the Jew to sanctify God's Sabbath, would equally enable the Christian to do so, without perverting it from the day appointed.

The objector necessarily, therefore, supposes God to have made it imperative upon the Israelite, that he shall hallow the Sabbath in all discomfort, and even at the risk of impairing health, while yet making provision for its being found a delight. We, on the contrary, believe—the Sabbath having been made for man—that, in such circumstances, He who enjoined the Sabbath maintenance of fire in His temple, and who approves the loosing the ox and the ass from their stalls, and leading them to water on the Sabbath, is not less considerate of the necessities of His own people in the act, and in the time, of their obedience.

Horne confines the prohibition to "fire for culinary purposes;" (*Introduction to the Bible*, Vol. 3, p. 300.) And in reference to it, the author of the Pictorial Palestine, says, "It was not understood that this prevented a fire or light kindled before the Sabbath from being kept burning." They, therefore, had fires, as now, in cold weather, to warm themselves, but not to dress victuals."

Carpenter, in his Biblical Companion, (p. 294,) says the prohibition "must be understood with some limitation," that "it would have been a breach of the divine law of mercy not to kindle a fire for the sick and infirm. The meaning of the precept, therefore, is that no fire was to be kindled on the Sabbath day for cooking meat, which is elsewhere forbidden, or for any other servile purpose."

Michaels, who also regards the prohibition as directed against the cooking of food, says, "Whether the prohibition of kindling fire extended to fire necessary for warmth, or only to fire for cooking, I cannot say; but, allowing that they understood it in its strictest sense, they might easily hold out, even in winter, in so mild a climate, if immediately before sunset, they made such a fire as to keep heat until next day; more especially as in southern countries, they usually fortify themselves against frost more by the aid of warm clothing than by the heat of fires." "In fact, however," he continues, "I believe the prohibition only affected kitchen fires; for had fire for warmth been forbidden, I should have supposed, considering that in some parts of Palestine, such as those about Mount Lebanon, the cold in winter is pretty severe, that necessity would have taught the Israelites the discovery of some contrivance resembling the oven. Yet, in their buildings, before the Babylonian captivity, we find no mention of either ovens or chimneys; for even their kings, in winter, instead of having a fire on a hearth, had only a portable stove, or pipkins, in their apartments, filled with hot coals." *Michaels' Commentaries*, vol. iii. p. 166.

A necessity has thus been felt by writers little disposed to favor our views, to limit the prohibition against the kindling of fires, while their mode of explanation is suggested by circumstances wholly independent of the connection of the text. A consideration of the context suggests a less arbitrary limitation, and, as such, seems preferable. It refers to "work" that is neither of necessity nor of mercy, and forbids it, leaving unaffected the question of whether fires are lawful in other cases. That they are so, where life, health or comfort cannot be maintained without them, we firmly believe, both as respects Jew and Gentile. The prohibition stands embodied among the laws given to Israel, but grievously have their circumstances changed since they received it. Exposed, as we know many of their sons and daughters to be, to the frosts and the snows of the most temperate climes, we need scarcely ask, if they were denied the advantage and comfort of domestic fires, whether the Sabbath would be to them a delight, or whether it would not rather be an occasion of apprehension? We may surely assume in favor of the divine law, that from so circumstantiated, so essential an element of human comfort, not designed to be withheld. And if we have succeeded in making it evident that the prohibition could not be intended to mar the comfort of the Israelite himself in the observance of the seventh day, then, also, have we succeeded in repelling the objection to its sanctification by the Christian. The hapless destiny of Israel seems to afford sufficient illustration of its inconclusiveness in regard to both.

A TRIP TO MOUNT AUBURN.

The writer describes several of the most remarkable monuments there, and among others, one bearing upon it no other inscription than the simple name "Emily," with the following touching stanza beneath:

"Shed not for her the bitter tear,
Nor give the heart to vain regret,
'Tis but the coquet that lies here,
The gem that filled it sparkles yet."

And he goes on to say that he is a great admirer of simple epitaphs, and to relate that, in an old church-yard in South Wales, he once met with one on a simple stone, which affected him deeply; telling more about the parents' sorrowing for their lost infant than the most labored epitaph could have done. In the old, quaint spelling, on a plain slab, were carved in rude letters, only the words:

"DEERE CHILDEN"

What could be more pathetic, excepting this, which is to be found in the Kensal Greene Cemetery, Hanover Road, London?

"TO THE MEMORY OF LITTLE KATE."

At Laurel Hill Cemetery, in Philadelphia, there is also a touching inscription. A white marble slab has on it a simple word:

"WILLIE."

No more. Nothing else. But how plainly to thoughtful hearts does it tell that bright, golden-haired little "Willie," in spite of love, had gone down, in life's young spring, to darkness and the worm!

THE COSTUME OF THE KARENS.

"When we first arrived in Burmah, we had expected to have found the people in nearly a savage condition, but were happily disappointed in finding all these large nations of the east in a kind of half-civilized state, which renders a residence among them far more agreeable, and our facilities for giving them instruction far better than among the wandering tribes of our country. On meeting a Karen for the first time, as he emerges from his native jungles, the attention would naturally be directed to the extreme simplicity and labor-saving style of his dress. Make a large bag, of coarse, thick, white cotton cloth, and turning it bottom upwards, make a hole for the arms in the corners, and one for the head in the middle between them, and you have a complete Karen dress. A similar border of stripes of such colors as are most easily obtained, is woven from the bottom to above the knees, in the garment of the men and boys, while that for the girls, though made in the same fashion, is entirely white. This dress, extending, more or less, nearly to the ankles, with a turban for the head, similar to that worn by the Burmese, forms the common dress for the men, though they have a coarse kind of cotton blanket, which is thrown around them when the weather is cool, and they are not at work. This blanket also serves for bedding; for a few leaves, and a stone for a pillow, forms for them, when traveling, a comfortable substitute for their mat and wooden pillow at home. Though this is the entire original dress of the Karens, yet the more civilized, and particularly the Christians, have adopted, as an addition, the Burman white cotton gown; and when this is worn, as the bosom of their dress is long, they slip it down over the arms, and binding it around the waist, it reaches quite to the ankles, and, with the gown, forms a neat and becoming dress.

The entire Burman dress is also worn by Karens, and when put on in a proper manner, is also a becoming and suitable dress for a hot climate. But to see little girls dressed in this bag-fashioned garment must look frightfully, you will naturally fancy. But you would hesitate a moment before expressing your dislike, if, with right Christian feeling, you could hear the remarks the more intelligent Karens make, upon the time we spend in cutting up our cloth and sewing it together again to make a garment, which they say they 'could not breathe in.' But to return to my Karen girls. When a troop of my female pupils, from six to ten years of age, all dressed in this simple garment, clean and white, extending to the ankles, all exactly alike, and with a handsome silk or cotton handkerchief thrown carelessly over the head and shoulders, have been walking out with me at evening, I have often been stopped by English gentlemen and ladies, that they might notice the neat and becoming manner in which the pupils were dressed.

"As a Karen girl approaches the size and age of womanhood, her mother teaches her to spin, color, and weave, a handsome, dark colored petticoat, and after making a dress considerably shorter than usual, colors it a good black, and then the young miss may be seen, from day to day, busily engaged, during every leisure moment, in ornamenting this black dress with a small white seed, which they cultivate in their gardens, and which very nearly resembles white glass beads. With the aid of strips of bright red cloth, she makes a handsome, deep border around the lower part, while the upper part is covered with figures of a pretty pattern, made with the seeds, and embroidery of needle work with bright colors, so that the original coarse black cotton is only seen as a ground work. At this age, too, the Karen girl learns to make herself a turban, in the form of a small scarf, with a deep, handsome border of bright colors at the ends, and finished with a fringe, which is made to hang carelessly in the place of curls, on each side of the head. Many of these turbans are really handsome, and executed with much skill and taste, and are often purchased, together with the ornamented dresses, and sent to England, and other countries. The other tribe of Karens, which is called Pwo, or Tho, are accustomed to weave a similar border for the dresses of the men and boys, which is a great labor, and when done with silk instead of cotton, are really beautiful."

OBEYING GOD.

When God says, "Sun, shine in the skies!" the sun directly answers, not in words, but in deeds, "Here am I, to do my Maker's will, to light up earth and heaven with my glory, to gild all things with gold, and to make the whole creation rejoice."

When God says to moon, "Appear!" the moon replies, "Here am I, with my silver light, to scatter the darkness, and render night lovely."

When God says to the stars, "Shine forth!" they instantly answer, "We are thy servants, and gladly do thy bidding. Already we are in the skies, and there will we keep watch till thou givest us leave to retire."

Thus do the sun, and the moon, and the stars, obey their Almighty Maker.

When God says to the spring, "Come forth with thy flowers!" does she tarry, or refuse to answer? No; "I come," says the spring. "Here are my greenest leaves. Here are my freshest flowers, wherewith to beautify the earth. The snowdrop is in the garden, and the primrose on the bank and in the coppice."

When God says to the summer, "Gladden the earth!" the answer of summer is this: "At thy voice I spread my influence abroad; the birds are warbling, the flowers are blooming, the trees are blossoming, and nature is rejoicing."

When God says to the autumn, "Withhold not thy fruits." "They are here!" is autumn's reply. "The bush is laden with berries, and the trees with fruit, and the fields are waving the golden grain, ready for the sickle of the husbandman."

When God says to the winter? "Where art thou, and where are thy storms?" "They are abroad at thy command," replies winter. "Frost has bound up the earth and the waters; snow has covered the ground, and the wings of the howling wind are flying through the air. Who shall stand before thy cold?"

Thus do spring, summer, autumn, and winter, obey the command of the Holy One.

And shall the sun with his glory, the moon with her beams, and the stars with their light, obey their Maker? Shall spring with her flowers, summer with his blossoms, autumn with his fruits, and surly winter with his storms, gladly hasten to do the commandment of the Lord; and thou refuse to obey him? O! let thy language be—

While sun, and moon, and stars are seen,
And seasons round me roll,
I will obey the Lord my God,
With all my heart and soul!

WHAT IS GOD?

There is one anecdote connected with the formation of the Shorter Catechism, both full of interest, and so very beautiful, that it must not be omitted. In one of the earliest meetings of the committee, the subject of deliberation was to frame an answer to the question: What is God? Each man felt the unapproachable sublimity of the divine idea suggested by these words; but who could venture to give it expression in human language! All shrunk from the too sacred task in awe-struck reverential fear. At length it was resolved, as an expression of the committee's deep humility, that the youngest member should first make the attempt. He consented; but begged that the brethren first unite with him in prayer for divine enlightenment. Then in slow and solemn accents he thus began his prayer:—"O God, thou art spirit, infinite, eternal, and unchangeable, in thy being, wisdom, power, holiness, justice, goodness, and truth." When he ceased, the first sentence of his prayer was immediately written down and adopted, as the most perfect answer that could be conceived; as, indeed, in a very sacred sense, God's own answer, descriptive of himself. Who, then, was the youngest member of the committee? When we compare the birth-dates of the respective members of the committee, we find that George Gillespie was the youngest by more than a dozen years. We may, therefore, safely conclude, that George Gillespie was the man who was thus guided to frame this marvelous answer. [Presb. Armory.]

CONSTANT MIRACLES.

There is an eastern story, of a boy having challenged his teacher to prove to him the existence of a God by working a miracle. The teacher, who was a priest, procured a large vessel filled with earth, in which he deposited a kernel, in the boy's presence, and bade him pay attention. In the place where the kernel was put, a green shoot soon appeared, the shoot became a stem, the stem put forth leaves and branches, which soon spread over the whole apartment. It then budded with blossoms, which, dropping off, left golden fruits in their place, and in the short space of an hour there appeared a noble tree in the place of the little seed. The youth, overcome with amazement, exclaimed, "Now I know there is a God, for I have seen his power!" The priest smiled at him, and said, "Simple child, do you only now believe? Does not what you have just seen take place in innumerable instances, year after year, only by a slower process? But is it the less marvelous on that account?"

"Now we, my friends, are but too often like such simple children. Suppose, at rising in the morning, we found a loaf added to our stores; which we could be certain that neither we nor any human being had put there, we should then have no difficulty in saying that the Lord had sent it. Yet we actually find such a loaf every morning added to our provisions, and it is equally plain that God has been the bearer; but because he has sent it in a less direct and extraordinary manner, namely, by strengthening our own powers, and blessing our labor to obtain it, and because this is the ordinary case, and what is taking place all the world over, therefore—how unreasonable such a therefore may be—we find it difficult to realize in it his goodness, his providence, and himself. And let me tell you, that supposing he were to manifest himself in any wondrous manner, so as to com-

pel us to exclaim, 'This is indeed a marvelous interposition of God;' yet, let any such manifestation only become continual, and it will be no longer accounted marvelous; yea, it will be well if it do not cease to be regarded even as Divine. The manna falls once or twice in the wilderness, and it is wondrous to the eyes of all, and the Lord God is praised. But if it falls every day, its coming is a matter of course; and men learn to contemplate it as a natural event; they behold the manna, but not the hand that sends it. Water is produced miraculously from the rock; and if it be succeeded by heat and drought, men learn to award to God the glory. But the smitten rock in the wilderness virtually follows the Israelitish host; its streams attend them in their daily course; they have no lack of water; and what is the consequence? They are ungrateful; and so are we. God is hourly performing miracles for his people; but in order to learn this, it is good for us sometimes to undergo privations." [Dr. Krummacher.]

THE HUGUENOT'S PUZZLE.

No doctrine that has ever been broached in the world, could lead to greater and more supremely ridiculous absurdities, than that of transubstantiation, even as treated in the monkish writers, who are full of stories which are too satirically disgusting to repeat at the present day; what, therefore, must they be in the hands of the witty scoffer? They become matters of scornful jest between the reformer and the Catholic, even in the daily intercourse of life. We may quote an example which is said to have occurred in a town of France, at the time of the earlier religious troubles in that country. It was the custom among the zealous Catholics, when the consecrated host was carried to or from church in procession, to bare their heads, fall on their knees, and worship it as they passed. One day two such processions issued at the same moment, from the churches on the opposite sides of the street, as a man of some weight by his station and learning, hated by the Catholics as an obstinate and able leader of the Huguenots, came by. The fearless reformer kept his upright position, with his hat on his head. The leader of one of the processions, a violent and persecuting priest, approached him fiercely, and said, "Impious man, why dost thou not fall down and worship thy Creator—the God whom we carry?" The Huguenot looked for a moment at the priest, and the two processions, and then deliberately inquired, "Which of the two?" The priest was utterly confounded by this unexpected question, rejoined his procession without replying, and continued his way.

THE FLOATING POPULATION.—Four years ago, says the Boston Recorder, a man was passing one of the "plebeian" churches of this city on the Sabbath, when one of the deacons of said church accosted him, and asked him to go in and take a seat. The stranger declined, pointing to his coarse and worn-out clothes, and saying that he was not fit, and had not been at meeting on the Sabbath for several years. "No matter for that," said the deacon, "there is room enough, go in and sit down among the congregation, and nobody will notice your clothes. He went in, and heard the preaching. He was from that time a regular attendant in that house of worship, was soon converted, and for three years past he has paid forty dollars a year for the support of that gospel which has been a savor of life to his soul. Let all the deacons, and ministers, and members of our churches remember, that the floating people are worth saving, and that he is Christ-like who makes suitable efforts to save them.

SPIRITUAL DYSPEPSIA.—This is in some places a prevailing disease. Allow me in a word to point out its cause, signs, and remedy. It is caused by a want of active spiritual exercise adequate to digest the amount of instruction received. Those afflicted by it listen to a great deal of preaching, but they do not obey. They are hearers of the word, and not doers. It is indicated by great fastidiousness of appetite. They can eat nothing unless it is that which is prepared solely to gratify the palate. Every dish must be of the nicest kind, or their stomachs nauseate it. Every sermon must be as spruce, as neat, as beautiful, as the choicest words, or the flowers of rhetoric can possibly make it, or it disgusts them. The remedy, as well as the preservative, is, to eat plain food, and go to work. Be content to have plain preaching, and practice what you hear, "being doers of the word, and not hearers only." [Morn. Star.]

EMOTION AND FAITH.—There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulses of wind operating upon sails. They are often at a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all obstacles, advance steadily and swiftly to their destination, through calm and storm, through cold and sunshine. [Upham.]

Somebody has said, "What an inextricable confusion must the world have been in, but for the variety which we find in the face and hand-writing of men! No security of person, no possession; no justice between men; no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now, every man has a face, and his face distinguishes him in the light; his voice in the dark, and his writings can speak for him, though absent, and be his witness to all generations. Did all this happen by chance?"

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The SENATE was in session but four days last week. On Monday the report of the Treasury Department, showing the number of vessels employed in the coasting trade, together with the annual report on Commerce and Navigation; and also the report of the State Department on its expenditures for the year, was presented by the Vice President. Mr. Crittenden presented a petition for paying \$65,000 of bonds issued by Texas. Mr. Benton offered a resolution instructing the Military Committee to inquire into the expediency of allowing three months' extra pay to officers and soldiers, regulars and volunteers, and placing them on the same footing with the Navy in regard to prize money. On motion of Mr. Sevier, the Senate proceeded to ballot for Standing Committees, and elected Mr. Bagby Chairman of Indian Affairs; Mr. Pennybacker of Claims; Mr. Johnson, La., of Pensions; Mr. Turney of Retrenchments, and Mr. Bright of Public Buildings. Tuesday a report was presented from the Secretary of the Treasury on the expediency of requiring vessels navigating Delaware Bay to carry lights in the night time. Ordered printed. Mr. Semple introduced a bill providing for the extension of the National Road to Alton, Ill. Also a bill to grant public lands to complete the Illinois and Michigan Canal. Wednesday nothing of importance. Friday met and adjourned to Monday.

In the HOUSE OF REPRESENTATIVES on Monday the Speaker announced the Standing Committees. The changes in the Chairman, are: Mr. Jos. Vance of Ohio, Committee on Manufactures, in the place of John Q. Adams; Jas. McDowell, Va., on the District of Columbia, in place of R. M. T. Hunter; James Faran, on Public Buildings and Grounds, in place of Orlando Ficklin. Mr. Bowden, of Alabama, announced the death of Felix G. McConnell, in a few appropriate remarks, and after passing the customary resolutions to wear crape thirty days, in token of respect for the memory of the deceased, the House adjourned. On Tuesday, the first business in order was the resolution offered by Garret Davis, calling on the President to furnish copies of instructions to Generals and Commodores relative to civil Government in conquered territories. The report from the State Department, on the U. S. Consular system was presented, and 2,500 extra copies ordered printed. A joint resolution, offered by Mr. Hopkins, was adopted, providing for the election of Chaplains from different religious denominations. Reports were received from the Commissioner of Public Buildings, and the Commissioner of Pensions. Friday, Mr. Boyd reported a bill to increase the pay of volunteers and regulars engaged in the Mexican war \$2 per month from the commencement of the war, and to grant 160 acres of land to all of both classes serving to the end of the war. The bill was referred to the Committee of the Whole. The House refused to take it up to-day. Mr. McKay remarking, that it was too important a bill for hasty action. A large number of private bills were passed.

LATER FROM MEXICO.

The New Orleans Picayune of Dec. 10, says:—We received yesterday papers from the city of Mexico to the 17th of November. One of the first things we notice in the papers is a correspondence between Gen. Taylor and Santa Anna in relation to the termination of the armistice. Out of this correspondence proceeded the release of seven American prisoners who were with the Mexican army at San Luis. Santa Anna's letters breathe war so long as the Mexican soil shall be polluted by the foot of a single American in arms. Such too, is the tone of the papers before us, though we think their denunciations are somewhat less violent than they were a short while ago. The official journal says the Executive is anxious for the assembling of Congress, even before the day fixed by law, in consequence of the urgent nature of the subjects to be brought before it. As first in importance are enumerated "the events of the war with the United States of the north, the necessity of great resources to sustain it, and to some other points relative to this important business." This is the nearest allusion which we see to the offers of our Government to negotiate for peace. We see no indications that Gen. Almonte will leave the War Department, as reported at the north. In an urgent appeal to the new Congress made from San Luis, the deputies are entreated to entrust Santa Anna with dictatorial powers for the prosecution of the war. There is nothing definite in relation to the army concentrated at San Luis; nor do we find any mention whatever of the dispositions which are reported by way of Tampico, to exist in Santa Anna's ranks. We find a paragraph indicating that the American army under Gen. Taylor might be expected from the north by way of Saltillo, about the 21st of Nov., threatening San Luis. It will receive a terrible thrashing, says the editor, as the reward of its temerity.

Two Murders.—From *Le Messenger*, published at Bringer, parish of St. James, La., we learn that Mr. Emile Dichary, of that parish, was killed on the 25th inst., by two runaway slaves, a man and his wife. Mr. Dichary was out hunting when he encountered the two runaways. He attempted to arrest them, when the man advanced upon him in a menacing manner. Mr. Dichary thereupon took aim at him, intending to shoot him, but both barrels of his gun missed fire. The negro then rushed upon him and wounded him with a knife. Mr. Dichary attempted to regain his horse which he had left in the edge of the woods, but the negro, seizing the gun which he dropped, rushed upon him and beat him over the head with it. The two blacks were too much for him, and beat him till they supposed him dead. After some moments he revived, succeeded in mounting his horse, and reached the plantation of Mr. Jacob. He there told the incidents of the affair, and died in a few hours. The slaves were pursued, and after an obstinate resistance the negro was killed. Before he fell he shot two balls through the hat of his master, Mr. Colcomb. The woman was taken.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Cambria arrived at Boston Wednesday, the 16th inst. The news which she brings is not of great interest to the general reader; the following is a summary of the most important:—

There had been a great excitement in the cotton market, with a slight advance in price. Indian corn was at 56s. to 58s. per quarter. American flour had advanced 1s. a bbl. in Liverpool, closing the 3d inst. with a downward tendency.

The official tables of the trade of the country show that, as regards live animals, the importation this year has exceeded that of last year by more than four times. In provisions the increase this year over the last is 100 per cent.

In the month of September there was the largest delivery of sugar on record, an excess of 160,000 cwt. beyond the corresponding period of last year.

The revenue authorities have permitted iron wood, a species of cedar or mahogany, the produce of America, to be admitted free.

The New York packet ship Victoria, on her recent arrival in London, brought as part of her cargo 250 bales of American hops, which excited some attention in the city of London.

The Great Britain is still on the rock, and the underwriters seem to entertain very little hope of bringing her away from the scene of her disaster. Her hull is yet entire and to the eye there is little or no alteration perceptible.

The American ship Allen from New York was lost on the afternoon of the 20th Nov., while beating up the English Channel. She was driven ashore on the French coast. The captain and ten of the crew perished.

The Spanish papers call on France and England to establish a monarchy in Mexico, to save that country from falling into the American Union.

M. Leverrier, the discoverer of the new planet, is appointed to the new chair of Mathematics appointed to Astronomy in France.

The board of ordinance has rejected the proposal for the use of Professor Schoubein's gun-cotton in the British army.

Fresh troubles have broken out in India, and the British are preparing for new conquests.

Poland is no more! The Republic of Cracow has been obliterated by Russia, Austria, and Prussia. Thus capping the climax of this monstrous iniquity, by blotting out the last remaining vestige of the once great Polish nation—the last narrow strip of land that remained of poor Poland—the last and only spot on which a Pole dare call himself a Pole.

It would appear by private letters from Vienna that the incorporation of Cracow with Austria did not take place without a strong opposition on the part of several members of the Cabinet. Count Kollowrath, finding himself in a minority on that important question, had tendered his resignation, with the firm determination to retire from public life. That resolution had produced the greatest sensation at Vienna.

A letter from the Prussian capital, dated Nov. 16, says:—"The news of the occupation of Cracow, which has been circulated in this city, has produced the liveliest sensation throughout the entire population, and especially among the middle classes. It is said that the Government, in order to modify the effect of this act, proposes calling together the States General in the month of February. It is the first time of the States being convoked, and it is expected that when 500 representatives shall be assembled together, they will not separate without giving the country a constitution."

Lord Palmerston has dispatched the protest of the British Government against the occupation of Cracow, to Lord Ponsoby at Vienna. In the document Lord Palmerston argues on the assumption that the usurpation of Cracow is as yet but a project, and he exerts himself to demonstrate the mischief (inconvenience) of such a measure.

The regular employment now so generally given to the peasantry, in Ireland, together with the reduction in the prices of provisions, has already produced a sensible improvement in the condition of the people. Still there remains much distress to be relieved. The accounts from the country districts are extremely unfavorable, particularly from the south and west, where there is no doubt the prevalence of distress affords a pretext for the wholesale system of plunder and outrage, which for some time past, renders it unsafe for the peaceable disposed to pursue their usual avocations, even in the broad glare of day.

Mr. Newman arrived at Rome on the 29th ult., and was received by his holiness the Pope and the higher clergy with every mark of distinction and regard. It is expected that Mr. Newman will receive the sacred orders at Rome.

Advices from the eastern part of Asia Minor, of the 15th ult. state that the cholera had now positively advanced and spread throughout all that province. The mortality had been very severe, but those who adopt the exaggerated idea of its having amounted to 40,000 or 50,000, are certainly at a great distance from the mark. The latest intelligence certainly mentions the presence of that malady at Mossoul, Orfa, Diarbekir, Aleppo, Damascus, &c. From a letter of recent date from Teheran, it appears that from the 1st to the 7th ult. the mortality was so great that there was no time for the decent burial of the dead; they were brought out of the city in loads, to be thrown into large pits dug for that purpose. In Kermanshah, the ovens and shops were closed, the butchers and bakers refusing to supply the city with provisions, and most families were by this reduced to such a state of famine that there were considerable apprehensions of a general revolt against the government. In other parts of the country the population had fled to the mountains, often abandoning their families, goods and property; and happy is the family indeed that has not lost one of its members. The statistics of the number of deaths in the large cities of Persia, from this disease are as follows: Teheran, 14,000 to 17,000; Kermanshah, 9,000; Ispahan, 7,000; Reschid, 3,000; Hamadan, 3,700; Meded, 2,000; Shiraz, 750. A letter of the 14th, from Tabriz, mentions the breaking out of the cholera; 200 victims fell on the first day of which we have any record. It has also made its appearance in Spain.

ASYLUM FOR AGED AND INDIGENT WOMEN.—

There is in the city of New York an excellent institution of this kind. It has just had an anniversary, which the Boston Transcript notices as follows:—

At the present time there are eighty inmates in the Asylum, and these have just celebrated a most happy anniversary, with an address at St. Thomas' Church from the Rev. Dr. Whitehouse. In the course of the address, the Doctor, in depicting the blessedness of such a home for those venerable but poor mothers, contrasted the difference between such a sanctuary from destitution, and the usual abodes of the poor, placed by severe necessity in crowded neighborhoods, and with only a thin partition between the virtuous and the vicious. His remarks are reported in the *New York Express*. "Instead," said he, "of a constant wearing resistance to all that is passing around—jarred by every sound, offended by filth, blasphemy, drunkenness and misery, where a solitary life is the only means of resisting the offence and contagion—in a home like this, there is repose and confidence. The moral air is healthful and congenial, the moral nature acts in secure expansion, and peace, and progress in what is good are attainable states. Hence *this* home in many cases effects what neither the home of childhood nor the home of riper years did produce."

A RUM-SELLER INDICTED FOR MANSLAUGHTER.

—A rum-seller in New Bedford, was taken from the Mercury, by the name of John Britnell, lately furnished one of his victims with brandy until he fell senseless to the floor. The helpless man was then dragged into a cellar, where he was laid near a window with neither sash nor shutter, the thermometer being at 17 degrees, and cold water poured upon him. He was then taken from the cellar, with no signs of life about him except breathing, and the rum-seller wishing to close his shop for the night, he was left in an outer room, lying on his face, with his head within fourteen inches of a red-hot stove. On that same spot he was found in the morning dead. He had not stirred. The Jury of Inquest returned the following verdict:—"That Philip G. Simmons came to his death by congestion of the brain, caused by the excessive use of brandy, and subsequent exposure to the cold, and of the head to extreme heat, upon the premises of John Britnell, of whom the brandy was obtained, and through whose recklessness the exposure took place."

J. B. CONDON, Foreman.

Britnell was under arrest on Thursday last, and held to bail in the sum of \$1000, on a charge of manslaughter.

A BASE CRIME.—Dr. Paschal B. Brooks, of

Manchester, N. H., aged 41, recently deserted a wife and eight children to elope with Mrs. Harriet L. Davis, aged 22, wife of E. D. Davis, a worthy young printer of Manchester. Mr. and Mrs. D. had been married eighteen months, but were childless. The Doctor had abused an intimacy occasioned by the sickness of Mrs. D., on whom he attended. They were discovered in Boston a few days afterward, having changed their hotel several times to avoid a discovery. The Doctor was allowed to run on paying \$1,000 to his family and giving \$1,000 to Davis, who at first refused but finally accepted it, intending to devote it to the maintenance of his wife if she behaved herself. She went back to New Hampshire, while the Dr. took his winding way Texasward. It was at first intended to send the rascal to State Prison, but Mrs. D. insisted that she would go to prison too if he did. She refused to live with her husband even if he wished it.

VIOLENT GALE IN THE GULF.—The U. S.

Revenue Schooner Forward, Nones, at New Orleans, from Tabasco, via Alvarado and Tampico, reports having left Anton Lizardo on the 27th November. On the 25th ult. experienced a violent gale, which has done considerable damage; the wind blew violently for twenty-four hours, and drove from their moorings the following vessels, prizes taken at Tabasco: Steamer Tabasco, schooner Tabasquena, and brig Descrada. The schooner was seen on shore about fifteen miles to the westward of Alvarado; supposed three men who were on board of her were saved. The brig and steamer had not been seen; on board the brig there were six men—no officers. Brig Somers and schooner Morris, late Laura Virginia, frigate Cumberland and prize steamer Petrita rode out the gale with the Forward, and all are safe; officers and crews well.

MACHINE FOR MEASURING VELOCITY OF RAILWAY TRAINS.—Mr. M. Ricardo laid before

the late meeting of the British Association a model of his very beautiful machine for registering the velocity of railway trains. The object of it is to furnish the railway companies with a record of the work done. By this means they would be often enabled, in case of any accident, to assign correctly the nature and cause of such accident, and so prevent its re-occurrence. The machine is closed up under the seat of a railway carriage, and when placed there it marks on a strip of paper the speed of the train, the time of its passing every half mile, and the length of every stoppage at a station. It is, in short, a mechanical inspector of trains. He described the apparatus, and stated that it had gone some thousand miles without accident.

FROM CALIFORNIA.—The Washington Tele-

graphic correspondent of the Philadelphia North American, says: The El Locomotor of Vera Cruz, dated Nov. 18, received in this city, contains an extract from an official dispatch, stating that the people of the City of the Angels, California, on the Pacific, combined with the Indians, had taken several boats belonging to the United States Squadron, and cut the throats of one hundred and fifty soldiers found on board. This doubtful dispatch is dated Mazatlan, Oct. 28th.

The Missouri Expositor describes the newly

invented machine called a Wind-awgon, which is to be used with sails and rigging as a ship, for running over the prairies. The machine is simply constructed, and the inventor says he can run up and down, across the plains, overcome a steep with a gentle ascent without difficulty, and will carry freight to Bent's Fort or Santa Fe, at \$6 per hundred pounds. A gentleman who rode in the wagon says that with only one sail and a light breeze, it went at the rate of eight miles an hour.

VARIETY.

The Chevalier Don Rocco Martuscelli, the Charge d'Affaires of his Majesty the King of the Two Sicilies, was last week introduced to the President by the Secretary of State. Mr. Martuscelli is the first diplomatic representative ever accredited to the United States by his Sicilian Majesty. He expressed, in strong terms, the friendship felt for this country by his sovereign, and congratulated the President upon the conclusion of the late treaty of commerce between the two nations. The President reciprocated the friendly feeling entertained by his Majesty, and expressed his satisfaction at the conclusion of a treaty which would, he believed, prove alike advantageous to both parties, and would bind the two countries together in bonds of still more intimate friendship.

A letter from J. J. Roberts, Governor of Monrovia, dated October 10th, gives a gratifying account of the condition of the captives landed in the Colony of Liberia from the slave ship "Pons." The Governor says that the supplies furnished by the New York Colonization Society, have, in his opinion, been the means of saving the lives of scores of them, and will, no doubt, result in the civilization, and, he sincerely trusts, in the Christianization of hundreds of them who would otherwise, in all probability, have gone off in the country, beyond the reach of the colony and Christian influence, and perhaps have been sold again into slavery.

Mrs. Elizabeth Peters, of Boone County, Indiana, thus notices her absconding husband. Left my bed and board last Fall, thereby rendering my expenses lighter, my legal husband, John Peters, without cause or provocation. All the old maids, and young girls, and widows, of all ages and conditions, are hereby forewarned against harboring or trusting him on my account, as I am determined not to be held accountable for his debts, or more especially for his conduct, because he is a loafer, a drunkard, a gambler, a liar, and a thief.

The Havana Diario publishes the following list of the houses destroyed or injured in and about that city by the terrible hurricane of the 10th and 11th of October: Houses destroyed 1,275, more or less injured 1,038. Of the former 36 were of stone and 1,239 of wood; of the latter 224 were of stone and 813 of wood. In the district of Guanabacoa there were ten persons killed and twenty-eight wounded, more or less grievously. In Tepaste, where there were fifteen coffee plantations, the most of the plant was destroyed with a full third of the sugar cane.

There was a meeting held lately, composed of the most respectable citizens of Indianapolis, Ia., for the purpose of adopting measures for suppressing the vice of gambling in that city. Spirited resolutions were adopted and able addresses delivered, and a committee of thirteen citizens were appointed "for securing the vigilant enforcement of the laws," &c. About \$200 were raised for defraying expenses in carrying out the objects of the meeting.

There are now being built at Crandall's ship yard, Bristol, R. I., seven boats, 40 feet long, 12 feet wide and 4 feet 4 inches deep, which are to be finished by the 1st of January. They are probably intended for the transportation of troops, munitions of war, &c. We also learn that there are fourteen other boats of similar dimensions building in Warren and Newport for Government. This does not look like closing the war with Mexico.

The Norwich News gives the number of passengers on board the Atlantic on her last fatal trip at 57—viz: Saved 29, lost 22, missing 6. Of the crew, the same paper states there were 58—viz: Saved 49, lost 6, missing 3. Parts of two bodies found on the island. Making a total of 117, all told.

The news from Mexico shows that country in an awful state of anarchy. Santa Anna has gone back to Mexico, and there are only 16,000 disaffected, half-starved troops at Potosi. Gen. Taylor ought to be there now with 9,000 or 10,000 troops. It is said Herrera will be elected President, and in that event peace will be certain.

An affray occurred at Richmond, Va., on the 14th inst., between Mr. Botts, the Editor of the Southern Standard, and Mr. Lambert, the son of the Mayor of that city. Mr. Botts was slightly wounded after twelve shots were exchanged. The quarrel was occasioned by a newspaper article.

The Bermuda Royal Gazette publishes the prospectus of the West India and U. S. Steamboat Company, proposing to establish a semi-monthly line of steamers to ply between this city and the West India Islands. It is intended to have the steamers arrive here so as to connect with the Liverpool Line.

Gov. Brown, of Tennessee, has appointed "the last Sabbath day of the present year as a day of thanksgiving and prayer."

The President's Message was conveyed from Wheeling, Pa., to Columbus, Ohio, (135 miles) in the short space of six hours and a half.

Ex-Senator Henderson of Mississippi, expresses a very high opinion of the Whitney Railroad and that the entire expense would be reimbursed to the Treasury in less than twenty years, and in the same time add fifty fold to the wealth of the nation. We are anxious to see the subject acted on by Congress, and to know who, in that body, would oppose the enterprise.

The celebrated volcano, which vomited forth lava after the earthquake in Tuscany, is still active; eruptions occur so frequently, that at day the smoke forms a huge pillar. Great rains and inundations have taken place in the districts at the foot of the mountains, causing great loss of life and property.

It is stated in the New Haven papers that the Canal Railroad has been located, that the grading will be commenced this week, and that there is not the least doubt of the speedy completion of the work. The Hartford people will be compelled, in self-defence, to extend a branch to meet this road at Plainville.

On account of the difficulty attending the navigation of the Missouri river, it is proposed to construct a railroad direct from St. Joseph, Mo., to some point on the Mississippi.

MARRIED.

In Verona, Oneida Co., N. Y., on the evening of the 8th inst., by Eld. C. M. Lewis, Mr. GEORGE W. DAVIS, of Warren, Lewis Co., to Miss ZILPHIA ANN WILLIAMS, of the same place.

CENTRAL ASSOCIATION.

The next Semi-Annual Session of the Central Association will be held with the church in DeBryter, on the third and fourth days of the week before the first Sabbath in January (Dec. 29 and 30), to attend to our Missionary Operations and to consider the subject of obtaining Legal Protection for the Sabbath for all Sabbath-keepers. It is desirable that the delegates from all the churches come prepared to act efficiently in these matters. Any church or individual desiring to aid any of the benevolent operations of the denomination can now do so through the Executive Board of the Association. JAMES BAILEY, Rec. Sec.

WESTERN ASSOCIATION.

A Semi-Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church in Alfred, on the fourth day of the week before the first Sabbath in January, 1847, for the purpose of considering our Missionary Operations, and also for attending to any other business proper to come before it. The churches will send delegates as to the annual session. Introductory Discourse by Eld. H. P. Green. S. S. GRISWOLD, Cor. Sec. Independence, Nov. 22, 1846.

Ministerial Conference.

The Ministerial Conference of the Western Association will convene during the session of the Association, at the same place. A. A. P. RANDOLPH, Sec.

Western Seventh-day Baptist Missionary Society.

The Western Seventh-day Baptist Missionary Society is requested to hold a session during the Semi-Annual Meeting of the Association, at the same place. S. S. GRISWOLD.

P. S. The record book of this Society having been sent to me, and having been informed that some funds remain in deposit for the Society, I have taken the liberty of requesting a session for the purpose of considering what course the Society will see fit to pursue. S. S. O.

Education Society.

The Education Society of the Seventh-day Baptist Western Association will hold a session during the Semi-Annual Meeting of the Association, to be held with the First Church in Alfred on the fourth day of the week before the first Sabbath in January, 1847.

DAGUERRIAN GALLERY.

(TURNER'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors below the Franklin House, New York.) Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and artistic application of all the means necessary to the security of perfect likenesses, presenting attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction. As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in all art that has progressed so rapidly as Daguerriatype. Mr. G. being one of its pioneers in this country, his claim to the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses. N. B. No charges made unless satisfaction is given. oct22/46

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:— No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts. No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts. No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts. No. 5.—A Christian Caveat to the Old and New Sabbatarians.—(Containing some stirring extracts from an old author who wrote under that title.) 4 pages; 1 cent. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct. No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. No. 8.—The Sabbath Controversy—The True Issue. 4 pp. No. 9.—The Fourth Commandment—False Exposition. 4 pp. No. 10.—The True Sabbath Embroidered and Observed. 16 pages; 2 cts. Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions how and where to be sent, will be promptly attended to.

THE CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor. THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at \$1 50 per annum, in ADVANCE. It will aim to develop the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will speak to the heart of every reader; the heart and inspire all the actions of life. Sympathizing with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millenium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the "School Room," in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life. It will present weekly a transcript of General News, both Domestic and Foreign. The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT; and to make the Citizen the record of his daily observations and incidents of travel. Specimen Numbers of the Citizen will be forwarded for examination gratuitously, if ordered in advance. All business communications should be addressed to ELIHU BURRITT & CO. Worcester, Mass., June, 1846.

THE WEEKLY CHRONOTYPE.

Published weekly by WHITE, POTTER & WRIGHT, at No. 2 Devonshire Street, near State Street, Boston. Terms—\$2 a year, in advance. For \$5 three copies will be sent to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by ELIHZUR WRIGHT. This paper is not bound to the creed or cause of any political association, party, sect or set of men, but expresses freely the opinions of its editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerriatype likeness of Time as he passes, but will examine every thing that meets, and some things that are old, without fear or favor. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will endeavor to content his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power on the horns of the sacred altar. He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor because he is one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in great measure in a mutual endeavor to abolish idleness, envy, covetousness and rancor. With these general purposes, it is the same object of the editor of this paper to get an honest living.

Miscellaneous.

THE CHINESE.

As every thing relating to this singular people is of interest, especially to those who desire their conversion to Christianity, we copy from the Banner and Pioneer the following plain expositions of common matters, furnished by Rev. J. J. Roberts, who has spent many years as a missionary in that country.

1. What are the Customs of the Chinese? Ans. This is really so wide a question that I can hardly encompass its branches. They have the custom of building houses, marrying wives or husbands as the case may be, eating, sleeping, walking, talking, worshipping idols, making money, and a hundred other little things, many of which I think will come out under other questions.

2. What is the Chinese Complexion? Ans. Rather of a copper color, near the complexion of a light mulatto. But their features and hair are quite different from that of the African breed. Their hair is jet black, and very straight, and rather coarse, coarser than ours generally, and their eyes are black. There is no variety with respect to the color of their eyes and hair, as there is with us! Their features are generally comely among the better class, and some of the ladies are quite pretty and fair, but if exposed to the sun will soon become brown.

3. What are their Habits? Ans. The women are in the habit of binding their feet, and making them small from their infancy. This is looked upon as the indication of a well-bred lady! but one is not esteemed really a lady, and entitled to be exempt from drudgery, without very small feet! And from their efforts to get them very, very small, one would think the smaller the feet, the more lady-like in their own estimation! The men are in the habit of shaving their heads, and having a long tail or cue plaited down their backs near to their ankles, from a little spot of hair left for that purpose about the crown of their heads. This is a universal habit, from the emperor on the throne to the humblest beggar that prowls the streets. One would hardly be esteemed a Chinaman without this long tail!

4. What do they live on; Pork, Beef, Mutton, Poultry, or what? Ans. They use a great deal of pork. This is a choice dish, if they are able to afford it. One of their principal sacrifices to their gods, is a whole roasted hog, which they are careful to eat themselves, after presenting it to their idol! They eat beef, mutton, and poultry; eggs, fruit, and indeed every thing that we do, and some things that we do not—for instance, this morning I was passing where they were cleaning a mess of dogs, say four or five, to eat themselves, or sell to others to eat! And it is not uncommon for them to eat both dogs and cats, and rats—good fat rats are considered a delicate dish!

5. Do they sit at the Table and eat with Knives and Forks? Ans. They have small tables, say from two to three feet square, at which from four to eight persons may sit. Should they have forty persons at dinner, they have many tables of this kind; and divide off to the different tables as it may chance to fall to each one's lot, without much reference to first and last, excepting those at the same table sit down together. They do not use knives and forks; but the food is cut up into small pieces before it comes to the table, and then they use a couple of round straight sticks, called chop-sticks, by foreigners, about six inches long, with their right hand, and bring their bowl to their mouth with the left hand, and dish out of the bowl into their mouths with the two sticks. It takes a stranger some time to get used to this maneuver, so as not to spill his victuals on the floor or in his lap. Were I there, you would ask me if I ever tried it? Yes, I have become rather proficient in the art.

6. Do they ride on Horseback, in Chairs, or go on Foot? Ans. In the city, and indeed every place, the great majority go on foot; in the streets and elsewhere, I perhaps meet one in five hundred riding in a kind of sedan chair—nothing like it in the West—carried on the shoulders of men, two men most generally, but sometimes four. And though there are a few found on horseback, they are very few, not more than one in ten thousand, and that generally a government officer.

7. Do they marry and live with Wives as we do? Ans. They marry and live with wives, but vary a little from us in some particulars, viz: 1. They are often betrothed several years before hand; 2. There is no courting about the matter; they take each other for better or worse without a single interview beforehand; 3. They generally employ a go-between, who is to have interviews with both parties, and he makes the whole arrangement between them; 4. The bride is brought to the bridegroom's house in an elegant sedan chair, to be married. She comes crying the first half of the way, according to custom, and rejoicing the balance. All goes by rule here, even how much one must cry, and how much laugh. I have often heard them performing the crying part myself; 5. The marriage ceremonies. I have married three or four couples in Christian order, but have never seen a pair married in Chinese style; but I called up one of my assistants last night, who has been married, and inquired particularly in this matter. His account was something like what follows: The bridegroom, of course, secures the indispensable services of some old conjuror, to ascertain when will be the lucky day for taking a wife, and at what hour of that day the ceremony should be performed. For the execution of this delicate duty, the services of some old lady are engaged, who has been lucky, and rather famous for bringing forth prolifically. When the hour arrives, she proceeds to celebrate the nuptials, by placing a vessel of rice on the floor, in the middle of which a lamp is placed, with two wicks burning separately; before which, stuck down in the rice, is placed two lighted candles, two boiled eggs with the shells taken off, and two cups of spirits. The loving pair, who have never seen each other before, worship together before this altar, put the two wicks of the lamp together, and thus the dear two become one. They eat two eggs,

drink the two cups of spirits, and it is understood that they are married. Then they sit down and look on, to see which of the candles will burn out first, having already determined which is he and which is she, and conclude that the one that burns out first will die first. 6. They may, if they choose, purchase a concubine or two, or more, if able to support them. I doubt, however, whether more than one in twenty avail themselves of this privilege. I have just inquired of my assistant, what portion of the people take concubines? He thinks among the citizens of Canton, especially within the city, about one-third; but among the villages in the country, not more than one in a hundred. Should the first wife, however, prove childless, they esteem it not only a privilege, but a duty, to take a second, in order to have an heir to build up their posterity.

8. Do they dress as we do? Are they kind and hospitable? Ans. They do not dress exactly as we do. Their hats have no brims, their shirts and coats no collars; their breeches no buttons; and their shoes no ears. Their stockings are long, and are tied just under the knees; the coat is long, coming down like a lady's dress, near to the ankles. I think they may be esteemed both kind and hospitable, when one associates with them as an equal, and they are peculiarly polite, especially the better class—not exceeded by the French themselves. But their kindness and hospitality are shown in their own way, viz. in their shops or stores—not in the family circle, as is the case with us.

9. What kind of Houses do they live in? Ans. Generally in comfortable brick houses. Most commonly, however, but one story high. Their shops are generally two, and sometimes I have seen houses three stories high, but these are very few. But the minutiae of the internal construction of their houses are as different from ours as their clothes. They have not at all patronized our ideas, but have thought for themselves in all these matters. They generally proceed in their buildings on a cheap scale, and they have no windows in their dwelling houses.

10. Do they worship every thing, or nothing? They worship idols made with their own hands. They are chiefly Boodhists. They have a considerable variety of gods, one for the cooking place, one for the door, and one under the table; and a set of household gods upon the shelf, consisting of six or seven. Their ancestor's tablet is also set on the shelf by these, to be worshipped too. They worship, however, they know not what. And I think when the gospel begins to take effect properly, these dumb idols must fall as dawn before the ark. I am happy to say that I now have five families in Canton in my connection, besides individuals, who have cast down their idols and set up the worship of the true God instead. For which let the Lord have the praise.

11. Have they any Servants? Ans. Nearly all have servants, either bought or hired. The servants, however, are all Chinese, none foreign. The bought servants are generally females, and when grown up are either sold again to some gentleman for a concubine, where they are esteemed but little better than a servant; or they are appropriated to a worse purpose, for the object of making money for the master. I should think their system of slavery was of a mild character, and objectionable chiefly on account of its tendency to prostitution. These poor pitiable creatures are generally owned by some person as slaves, and are compelled thus to make money for their master.

12. What kind of Amusements do they engage in? Ans. Gambling is the chief, almost the only one; playing with cards, mostly native cards, also dice; they smoke opium, go to theatres, make processions; but they are chiefly taken up with making a livelihood. This is an old country, and the inhabitants find but little time to attend to any thing else than making money—money is their one great thing needful from morning till night.

NEW PLAN OF COURTSHIP.

At a wedding, recently celebrated, were some twenty-five young persons, all of them in a condition which, for various reasons, they generally concurred in regarding as undesirable, viz., the unengaged. One of the gentlemen of the party suspected the prevalence among them of feelings that might easily be exchanged for others infinitely more fixed and agreeable. He accordingly proposed the selection of a President, a person worthy of all confidence, whose duty it should be to receive from each individual a folded paper inscribed with the name of the person handing it in, and also with the name of another person, of the other sex, whom the first would be willing to marry. The President, in addition to the restraints of his own sense of honor, was to put under a solemn pledge of eternal secrecy. All refusing to accede to the proposition, were for the time to leave the room. Those whose choice was reciprocal, that is, whose papers contained the same two names, were to be privately informed; while the selections of the others were to remain undisclosed. The result was, that the trial was made—all shared in the experiment—and eleven couples were found to have made themselves happy, and their several unions were subsequently consummated.

GERMAN EMIGRATION.

In a late number of Littell's Living Age, is an article on German Emigration, from Chambers' Journal, containing some interesting statistics. It appears that since the year 1840, Germany has sent out 60,000 settlers, and during the last year, the number is stated in English journals at 70,000. One peculiarity of this German population is stated to be, that it is directed almost exclusively to the United States of America. These emigrants are chiefly from the Upper and Middle Rhine, the Grand Duchy of Baden, Wurtemberg, the two Hesses and Bavaria. In Bavaria especially, whole village communities sell their property for what they can get, and set out with their clerical men at their head. These people do not leave their native homes from poverty, for a large proportion of them it is reckoned take with them at least thirty pounds worth of goods and money; but the principal cause of this almost national movement is said to be a desire for abolition of political and national freedom.

Dr. JOHNSON.—The pomposity of Dr. Johnson, and his vain display of learning amongst those who assumed an acquaintance with literature, are very well known. Old Macklin, the player, who was a genuine Hibernian, one day paid the doctor a visit as a literary man; and after a few introductory words, the doctor observed in a sneering way, that literary men should not converse in the vulgar tongue, but in the learned languages, and immediately addressed the dramatist in a long sentence of Latin. Macklin, after expressing his assent to the doctor's proposition, said he would rather converse in Greek, and commenced in a long sentence of equal length in Irish. The doctor again retorted in the English tongue, and observed, "Sir, you may speak very good Greek, but I am not sufficiently versed in that dialect to converse fluently. Macklin burst out a laughing, made his bow, and retired.

A RICH COUNTRY.—It is asserted in one of the French scientific Journals, that Siberia is so affluent in gold mines, that the gold there found will ere long be sufficient to effect a financial revolution in Europe equal in its results to that produced by the discovery and subsequent successful working of the Peruvian mines. The produce of the Siberian mines, has, it is said, doubled within the last fourteen years. The washing of the mineral alone, employs eleven thousand hands, while the prodigious quantity of the ore obtained, would, no doubt, afford constant and unintermitted employment to three times that number. The scarcity of labor prevents the mines from being wrought to the extent they would be, and the markets of Europe from being literally overflowed with their produce.

GERRIT SMITH'S BOUNTY.—Samuel D. Porter, of Rochester, has been made the almoner of Mr. Smith's benevolence in the gift of about four hundred acres of land to the colored men of Monroe County. Mr. Smith proposes to divide this land into thirty-four parts, to be deeded to the same number of individuals. Twenty-four persons have already been designated, to whom Mr. Smith has made conveyances, and the deeds are nearly all in Mr. Porter's hands. Mr. P. has published a list of these persons, in order that, if any of them should be known to be unworthy of Mr. Smith's beneficence, the land can be given to others who are known to be of good character.

VARIETY.

Write we know is written right
Where we see it written write;
But when we see it written right,
We know it is not written right;
For write, to have it written right,
Must not be written right or wrong;
Nor yet should it be written right;
But write, for so 'tis written right.

Straching of linen was brought into England in 1656, by Mrs. Dinghen Van Plasse, born in Flanders, who came over here at the invitation of some of the nobility, and professed herself a stacher; for which purpose she opened a kind of seminary. Her price was £5 to teach ladies to starch, and £20 to teach them how to make it, that is, how to boil it to a right consistency.

How delicious that conversation is, which is accompanied with a mutual confidence, freedom, courtesy, and complacency! How calm the mind, how composed the affections, how serene the countenance, how melodious the voice, how sweet the sleep, how contentful the whole life, that neither deviseth mischief against others, nor suspects any to be contrived against himself!

Bonaparte once at a party placed himself directly between a witty and beautiful lady, and said very abruptly, "Madam, I don't like that woman should meddle with politics." "You are very right, General," she replied; "but in a country where women are beheaded, it is natural they should desire to know the reason."

Alexander the great, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply; "the difference between your father's bones and those of his slaves."

A school-boy in the Literary Emporium being asked to define the word admission, said it meant twenty-five cents. Twenty-five cents! echoed the master, "what sort of a definition is that?" "I don't know," sulkily replied the boy, "but I'm sure it says so on the advertisement down here at the show." "Yes," said another boy, "and children half price!"

Howison, in his history of Virginia, states the fact, not generally known, that the first slave introduced into that colony was in August, 1620, when a Dutch man-of-war sailed up the James River, landed twenty negroes from the African coast, which they sold to the planters, who were most anxious to avail themselves of this class of laborers.

If the body is cheated of its repose at the proper time by the excitement of pleasure, the moral part of the man—as if in revenge—ceases to watch; and like one walking in his sleep, falls into every sin and snare that lies in his path.

For a stiff, unbending, self-important person, we have no affection. Approach him whichever way you please, and you are sure to see the great "I myself," and get nothing but disappointment and chagrin for your pains.

A celebrated author justly observes, that "Agriculture is the nursery of patriotism and virtue—aided by science, it makes a great man. All the energy of the hero and the science of the philosopher may find scope in the cultivation of a single farm."

If public speakers are affected with bronchial difficulties, let them wash the throat and stomach externally with cold water in the morning, rubbing these parts hard. This, if done in season, will effect a cure.

The three most beautiful words in the English language are, Mother, Home, and Heaven. At a trial before a Justice, in Vede Pache, Louisiana, the Justice after the cause was submitted, asked, whether any of the jury could read or write. It was proved on examination that not one could read or write.

A Quebec paper advertises a trotting match to come off "immediately after divine service." Morals must be in a high state of cultivation in the British Provinces.

From the Youth's Cabinet.
THE SPIDER AND THE HONEY-BEE:

A Fable for many in general, and some in particular.

BY FRANCIS C. WOODWORTH.

A Bee who had chased after pleasure all day,
And homeward was lazily wending his way,
Fell in with a Spider, who called to the Bee:
"Good evening! I trust you are well," said he.



The Bee was quite happy to stop awhile there—
For Indolence always has moments to spare—
"Good evening!" he said, with a very low bow,
"My health, sir, alas! 'tis quite delicate now."

From spring until autumn, from morning till night,
I'm obliged to be toiling with all my might—
My labors are wearing me out, and you know
I might as well starve, as to kill myself so."

The Spider pretended to pity the Bee—
For a cunning old hypocrite Spider was he—
"I am sorry to see you so ill," he said;
And he whispered his wife, "He will have to be led."

"Some people—perhaps they are wiser than I—
Some people are in a great hurry to die;
Excuse me, but candor compels me to say,
'Tis wrong to be throwing one's life away."

Your industry, sir, may do very well
For the beaver's rude hut, or the honey-bee's cell;
But it never would suit a gay fellow like me;
I love to be idle—I love to be free.

This hoarding of riches—this wasting of time,
In robbing the gardens and fields—'tis a crime!
And then to be guilty of suicide, too!
I tremble to think what a miser will do."

'Tis strange the poor Bee was so stupid and blind—
"Mister Spider," said he, "you have spoken my mind;
'There's something within me, that seems to say,
I have toiled long enough, and 'tis time to play."

But how in the world shall I manage to live?
I might beg all my life, and nobody would give.
'Tis easy enough to be merry and sing,
But living on air 's a different thing."

The Spider was silent, and looked very grave—
'Twas a habit he had—the scheming old knave!
No Spider, intent on his labor of love,
Had more of the serpent, or less of the dove.

"To serve you would give me great pleasure," said he;
"Come into my palace and tarry with me;
The Spider knows nothing of labor and care—
Come, you shall be welcome our bounty to share."

I live like a king, and my wife like a queen,
In meadows where flowers are blooming and green;
'Tis sweet on the violet's bosom to lie,
And list to the stream that runs merrily by."

With us you shall mingle in scenes of delight,
All summer and winter, from morning till night;
And when 'neath the hills the sun sinks in the west,
Your head on a pillow of ruses shall rest."

When miserly Bees shall return from their toils,
If you will decoy them, we'll feast on the spoils—
I'll lighten their burdens—I ought to know how—
My pantry is full of such gentlemen now."

The Bee did not wait to be urged any more,
But nodded his thanks as he entered the door.
'Ah!" said the Spider, "I have you at last,
And he caught the poor urchin, and soon made him fast."



The Bee, when aware of his perilous fate,
Recovered his wit, though a moment too late.
'O treacherous Spider! for shame!" said he,
'Is it thus you betray a poor, innocent Bee?"

The cunning old Spider then laughed outright;
"Poor fellow!" he said, "you are in a sad plight!
Ha! ha! what a dunce you must be to suppose
That the heart of a Spider should pity your woes!"

I never could boast of much honor or shame,
Tho' a little scorned with both by the same;
But I think if the Bees can a brother betray,
That Spiders are quite as good people as they."

On the whole, you have lived long enough, I opine;
So now, by your leave, I will hasten to dine;
You'll make a good dinner, it must be confessed;
And the world, I am thinking, will pardon the rest."

A lesson for every one, little and great,
Is taught in this vagabond's tragical fate:
Of him who is scheming your friend to ensnare,
Unless you've a passion for blessing, beware!

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture-rooms, &c. These are to be completed, except in an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.
1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2d. Punctuality in attending to all regular academic exercises, will be required.
3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.
4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.
6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.
The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.
The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.
The Academic year for 1846—7 consists of three terms, as follows:
The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.
The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.
The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; as the plan of instruction laid out for each class requires the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted.
Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Board, per week,	\$1 00
Room-rent, per term,	1 50
Tuition, per term,	\$3 50 to 5 00
Incidental expenses, per term,	25

EXTRAS PER TERM.

Piano Forte,	\$10 00
Oil Painting,	7 00
Drawing,	2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.
ALFRED, June 23, 1846.

A FARM FOR SALE.

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For further particulars call on Dr. NELSON STALLE, No. 146 Grand-st., N. Y.—Mr. BURRIS, No. 1—Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

LOCAL AGENTS FOR THE RECORDER.

- NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green.
" Hiram P. Burdick.
Berlin—Wm. B. Maxson.
" John Whitford.
Brookfield—And'w Babcock.
Clarence—James H. Cochran.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Potter.
Edineston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S. S. Griswold.
" J. P. Livermore.
Leonardsville—Jahish Brown.
Newport—Abel Stillman.
New London—C. M. Lewis.
Otselic—Joshua Clark.
Peetersburg—Geo. Crandall.
Preston—Clark Rogers.
Roxie—Elbridge Eddy.
Pittsboro—Geo. P. Burdick.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.
- RHODE ISLAND.
Westerly—Alex. Campbell.
" S. F. Stillman.
Hopkinton—Joseph Spicer.
" A. B. Burdick.
Newport—E. D. Barker.
- NEW JERSEY.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.
- PENNSYLVANIA.
Crossingville—Benj. Stickle.
Coudersport—R. Babcock.
- VIRGINIA.
Lost Creek—Levi H. Bond.
New Salem—J. F. Randolph.
- OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
- MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.
- CONNECTICUT.
Mystic Br.—Geo. Rogman.
Waterford—L. T. Greenman.
" Wm. Maxson.
- WISCONSAN.
Milton—Joseph Goodrich.
" Stillman Goodrich.
Walworth—Wm. M. Clarke.

The Sabbath Recorder.

PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK

TERMS.
\$2.00 per year, payable in advance.
\$2.50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.
Payments received will be acknowledged both in the paper and by an accompanying receipt.
No paper discontinued until arrangements are paid, except at the discretion of the publisher.
Communications, orders, and remittances, should be directed, post paid, to
GEOORGE B. UTTER, No. 9 Spruce St., New York.