

# The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

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

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## The Sabbath Recorder.

NOTES OF A VOYAGE TO CALIFORNIA.—No. 3.  
From letters of Dr. J. D. B. STILLMAN to his friends in New York.

More about Rio.

Rio Janeiro is near the southern limit of the torrid zone; but, owing to the mountainous character of the country, there is very little extreme heat. The mornings are sultry, but the sea-breeze sets in about eleven o'clock A. M., when it is cool and comfortable. There has been no complaint of sickness, other than common to the corresponding season at home. The harbor, with the scenery around it, is celebrated all over the world. I hardly know how it could be improved. "I have roamed over its mountains, and paddled along its shores, and among its islands, day after day; but their novelty is varied with every day's adventures. The bay, with its hundred islands, and innumerable vessels, seems almost beneath your feet, though of an extent unimagined from the shore, owing to the interruption.

There are many things worthy of note in Rio. Slavery is the conspicuous feature in its social organization. The population is a mixture of the white and black races, in every perceptible gradation; there is no distinction made in this respect; all are treated with equal consideration. Black and white soldiers are mingled, and often commanded by a black officer. The Emperor has around him chiefly Portuguese, though his family physician is a mulatto. The population, under the present order of things, must ultimately become mulatto. From the numerous tattooed faces to be seen in the street, the importation of slaves must be great. On landing, they are the first objects that attract your attention—nearly naked, and laboring at the oars with all their might in the hot sun. They seem, at first view, to comprehend nine-tenths of the population. Farther into the town, you see them bearing burthens of every description on their heads. The town is supplied with water by an aqueduct from the mountains. The water is distributed to several fountains, from whence it is carried in kegs, holding about twelve gallons, on the heads of negroes. It is astonishing with what accuracy they balance these vessels of water, without the least apparent care. When the kegs are empty, they are turned upon their sides, and carried in the same way. No filth is thrown into the streets, or retained in sinks, but is conveyed in the same way to the shore, and thrown into the water. Carts are used, sometimes drawn by negroes, and sometimes by mules.

The Emperor's Palace is a fine building, facing the Plaza, but is much inferior to some of the palaces of our merchant princes. Last Sunday was a great day. By the way, such days are so numerous here, that even Brazilians do not keep the run of them. The troops were under arms, and the Imperial Fair rode through the town in their Coach of State, preceded by nobles and ladies of honor, and followed by about one thousand horse, and all going at full speed. I followed the crowd to the palace, and here a general review of troops took place. The firing of cannon and musketry, the ringing of bells, and the glittering array of the diplomatic corps in their court dress, even to our own Mr. Todd, made us forget that this was Sunday. Three cheers were given, by order of the Commander-in-Chief, for the Emperor, Empress, and State—but such a feeble cry I never heard before from such a crowd.

I was here on the Queen's birth-day, and went to mass with them. It was the most magnificent worship that I ever saw. The imperial palace, though some distance from the private palace, is connected with it by a building, thrown across the Rue Deiterer and a range of buildings from this to the chapel. The chapel itself is most gorgeously decorated; every part of the building, from the ceiling to the floor, is occupied with some ornament of painting or gold. We saw the procession moving through the palace, toward the church, and we hastened to secure a place. First came the priests, bearing wax candles; then a line of superbly-dressed men in uniform, among whom I recognized the heads of the several departments of State. The Minister of War, especially, was dressed in a coat which an officer told me could not have cost less than one thousand dollars. These all stopped in the way, and then came the Archbishop, with his yellow mitre and crosier, and his robe held by several priests. Then came the Emperor, a manly-looking younger, but I have seen better looking; his appearance seemed to be his greatest concern, and as he came out into view, he stopped to look about him, did give all an opportunity to know who was the man; then advanced, towards the altar, through his body guard in green uniform with lances, and mounted a sort of pedestal with a canopy over it, while all the nobles knelt on the open floor, and amid the thunder of cannon and the gleaming of spears, the Emperor bowed himself in humble prayer. He retired from the chapel in the same formal

way. His sword scabbard was of pure gold, and the hilt was studded with diamonds, one of which is said to be valued at £600,000. I saw the effigy of our Saviour bearing his cross, of full size, and made of wax, borne along by a procession, and followed by the Emperor on foot. It was at night, and a long file of priests followed with huge wax candles—the Emperor himself bore one.

The Brazilians are remarkably kind to us wherever we go. Soon after our arrival, we crossed over the bay to the beautiful little villages of St. Domingo and Praia Grande. For several miles beyond, the country presented a continued succession of orange groves, intermingled with bananas, citrons, and limes. At no place were we denied admission, and we rambled on through gardens and groves, helping ourselves to anything we wished; but we had to regret our inability to talk the language. Very few of the beautiful flowers and fruits were known to us. When interrupted in our course by hedges, we would pass through the houses. We came, at length, to the base of a mountain, and here the negroes made signs to intimate that we should not proceed. We saw the tall forest, and brilliant flowers, among which the rhododendron, crowded with large purple blossoms, was the most conspicuous. We followed along a narrow path near the foot of the hill, to a cottage, where a Portuguese told us, in French, that we must not go farther, and we then retraced our steps.

Our first object, when we landed, was to find a place to sleep. The Hotel Pharoux was crowded to overflowing. At the Hotel de l'Univers we obtained a room for six dollars per day, but on account of some ungracious treatment, we took quarters at the Hotel Revot on Rue du Ouidor. The hotels are conducted much on the French style, but the mode of swindling practiced in them is purely Brazilian.

There are two places which all foreigners are anxious to visit—Mount Corcovado and the Botanic Gardens. One morning we procured a coach and four mules, with a driver and muleteer, who is a man with immense boots, and patent leather bell-crowned hat—for this we were to pay eight dollars—and off we started for the Garden. Our route lay along the outer edge of the town to Boto-fogo, which is the shore of a bay lined with charming villas and gardens, and terraced for a carriage road. Near the Sugar Loaf Mountain, the road turns inland, and on either side, for three miles, is one continuous succession of beautiful cottages and gardens. On the right, we passed the perpendicular face of Corcovado, and on the left is lake Tagandes. We drove on beyond the garden to an inn, where we ordered dinner, and then entered the garden. This was founded before the independence of Brazil, and contains some large trees, among which are the bread-fruit, the jack-fruit, which nearly resembles it, and palms, in regular rows, with beautiful green trunks terminating at the base in a bulb like a cask, of the color of unpainted wood, and with circles like hoops. Nearly all the valuable productions of the torrid zone are collected here—coffee, which grows profusely everywhere, tea, cloves, cinnamon, pepper, &c. Cascades, fountains, and green-houses—hill, valley and stream—all, are combined to increase the beauty of this celebrated garden.

But to me, the ascent of Corcovado, on a succeeding day, was far more interesting. The road lies along the Aqueduct for several miles, winding among the hills, with a gradual ascent, and affording a series of views at every turn, surpassing all that I ever dreamed of in my most visionary moments. The Aqueduct is a work of no small interest. It was begun some two hundred years ago, and is formed of stone and cement. Every two rods there is an iron gate, with a cup, and steps leading down to the water. The supply is kept up from rivulets and springs, by earthen troughs laid in cement. For nearly two-thirds of the way up the mountain, the road lies through a wild forest, of difficult ascent, where vines of huge dimensions twine themselves, like vast serpents, and send out their branches in every direction. Parasitic plants, of great size and beauty, hang from the trees; one, of the form of a century plant, with a long spike of pink flowers, I detached, but, like nearly all the finest plants of the tropics, it was difficult, if not impossible, to be preserved. Birds are rare, though reptiles and beautiful butterflies are met with at every step; and a small black monkey grinned at us, and was off without further explanation. The view from the summit will well repay many a weary day of toil; though one of our company, whose indisposition to exercise had made it a wonder why he should have attempted it, said, as he threw himself down on a rock, without looking about him, "It may be very fine, but if all the beautiful views on the earth were centered around this rock, I would not come here again." The summit is now, as I write, visible above the clouds, like an index on the sky.

INCOME OF BAPTIST SOCIETIES IN ENGLAND.—The London Baptist Magazine furnishes the materials from which was prepared the following statement of the receipts of the principal benevolent societies among the Baptists of England:

Baptist Missionary Society,	£ 23,646	4
Baptist Home Missionary Society,	4,644	7 11
Baptist Irish Society,	2,670	2 9
General Baptist Missionary Society,	1,980	2 2
Bible Translation Society,	1,472	8 6
Particular Baptist Fund,	2,525	10 8
General Baptist Fund,	137	7 4
Baptist Building Fund,	631	5 6
Baptist Union, for aged ministers,	102	2 4
Baptist Society for aged ministers,	385	17 3
Baptist Magazine,	93	
Selection of Hymns,	180	
Baptist Tract Society,	17	10 10
Handed Knobly Society,	482	16 2
	£39,331	8 2

From the National Era.

THE CHILD'S PLAYHOUSE.

BY ANN PRESTON.

Who has not been a child, and made

A playhouse? Death the trees?

And who so old but growth-youth

When passing one of these?

I saw one in a cool, green nook,

Among a cluster of willows,

Built cunningly, with many rooms,

And stored with playthings small.

Prompt little hands had laid stone walls,

And swept the mossy floors,

And sticks across the openings laid;

Were gravely called "the doors."

On snowy shelves, which oft would fall,

Were treasures rare; I ween;

The broken "chinas" glistened there,

In blue, and red, and green;

The golden light of childhood's morn,

While gazing round me stole,

And fragrance, from its sweet shores,

Passe breezy-like, o'er my soul.

Once more I trod the green mossed bank,

Where, neat a school-house tree,

From tiny acorn cups we drank,

And called it "takina tea."

We held our "meeting" o'er again,

And I was preacher there,

And with mock gravity we wro

Our serious Quaker air.

But those who put on matron airs,

And played the mother then,

The fairest one of all our school,

Now walketh not with men.

Thou too whose dark eyes proudly beamed,

The stateliest of that land,

Mid summer toils, hast gone away

Unto "the silent land."

These mosses still their little cheeks

"Gainst sister mosses lay,

While, of the three who leaned on them,

But I, the weakest, stay.

Oh! earth would be one funeral pyre,

And life a dream of pain,

If beauty did not live for ay,

And God and Love remain.

For the Sabbath Recorder

CHURCH DISCIPLINE.

Farther Remarks on President Mahan's Article.

Suppose that a member of the church commits an offense; and that one or more other members are knowing to the circumstance. Now, if the rule in the 18th chapter of Matthew be followed, it will require each one who knows of the wrong to take the earliest opportunity, and labor to induce the author of the wrong done to correct the same, whatever may be requisite to that end. Some would find earlier, and others later opportunities, to take the matter up. If the case should require the second step, viz., that these individuals should take one or two with them, and in that way make an effort to adjust the matter, some would probably complete that labor while others were attending to the first step, and before others could find it practicable to attend to the case at all. But whenever any one group of persons should have taken this second step of labor, without effecting the object in view, it would be their duty to report the case to the church, and upon their representation, (they being always held responsible for the proof of the charges brought,) the church would be prepared to take the subject up, and inform the accused what things they required of him. If he should comply therewith, he would retain his standing in the church; if not, he would be excommunicated.

Such, I understand, would be the practical working of this law; and such, I suppose, ought to be the discipline of the church in all cases, even where the offender should be required to suffer death for his offense by the civil authorities. But to this view of discipline, President Mahan objects, and argues at some length. As I understand him, his objections, in a practical sense, may be chiefly summed up in the two following: 1st. That it is not effectual as a means of reforming the offender. 2d. That it prevents the church from ridi-

ng herself of unworthy and wicked members. That the rule under consideration would be ineffectual in other than cases of deliberate wickedness, I do not understand President Mahan to hold; though he considers it inapplicable to all such as he denominates public offenses. If, however, it should appear, that treating deliberate offenders according to this rule, before turning them out of the church, would be the most likely way to reform them, before or in the event of their being turned out of the church, the first objection would be obviated.

Let us look at these two ways of dealing with offenders, and consider their natural effects.

In one case, an offense is committed of such a nature as to be called a public offense. But no one goes to the offender to urge him to repentance, and to make restitution. The matter may be the general topic of conversation throughout the church, congregation, and community, and this may be known or unknown to the accused. Be this as it may, no one advises with him touching it. Brethren who have covenanted with him mutually to watch over each other for good, are silent, distant, and cold in their conduct towards him. But a church-meeting takes place, and some one informs the church that such and such things have been or are reported to have been done by such an individual. The church appoints a committee, which investigates the case, and reports that the charges are true—that deliberate wickedness has been committed. The offender, unable to show the contrary, must be ex- cluded at once. No matter what views or

feelings he may now appear to have respecting his conduct, nothing but a life of piety *out of the church* can be taken as evidence of real repentance; nothing but turning him out can sufficiently express the righteous indignation of the church in view of his crime; and the excommunication of the member is consummated. No doubt such a course of treatment would make an individual feel very deeply, unless (which might be reasonable to suppose) it should, by its abrupt and extraordinary force, annihilate the power to feel. But, allowing that its effect is to produce feeling, the question arises as to what kind of feeling it would probably be. Would the man be apt to feel that his brethren had been under the influence of strong love to him—that they deeply grieved on account of his stumbling or sin—or that they had rather pursued a course more significant of cowardly despatch than holy boldness? Who, of all the actors in such a transaction, would be led to exhibit an instance, an illustration, of that soul-piercing, self-prompting solicitude for a brother's welfare, which every one knows brethren ought to possess, and which, if they do possess, will, from its own nature, as certainly and necessarily incline them (without reference to what others may do) to seek the restoration of those who sin, as the laws of gravitation and chemical affinity will attract their kindred objects which lie within their influence. Now, if a member gets into sin, it is natural to suppose, that he has lost his first love, and is in darkness—that he, of course, is not in a situation to recognize the spirit of Christ in the treatment of the church towards him, unless it be very prominently and clearly manifested. While he sees that the church will not suffer sin upon him, he should also have evidence that his brethren long after him and his salvation, with *some* such feelings as the Saviour had when he looked on Peter with such a look that it dissolved, or, as it were, thawed the chilled and icy fountain of his heart—made him weep bitterly, and, as we have every reason to believe, pour out an abundant flood of tears. But this mode of discipline has nothing in it calculated to produce such relentings. No one will deny that the church, as a whole, and each member individually, ought ardently to wish the reformation and restoration of the offender; or, that such a wish or desire should be indisputably manifest in all that is done. But a decided and ruinous defect in the plan of discipline here in question is, that it does not provide for or even allow of the natural and immediate manifestation of the state of heart and affections most essential to and inseparable from deep and active piety. I am fully convinced, that an individual in the full enjoyment of religion, on being required to vote for or acquiesce in the excommunication of a member before he should be allowed to labor with the offender to make his standing good, would feel that such a requirement was a violation of the nature of pure and undefiled religion, and that it had necessarily the effect to suppress its native promptings; or, in other words, to quench the Spirit of God, when it was burning like a flame in the heart, and shedding its holy light and warmth over the soul, to make it bring forth the fruits of righteousness. But this plan of discipline assumes, that the offender cannot in any way lay the church under obligation to forgive, and retain him as a member, or even *justify* them in so doing, by any professions of repentance, promises of reformation, or efforts for restitution, within his power. Not only so, but it dashes the offender aside with such abruptness and sternness as must arouse the instinct of self-protection, provoke self-justification, annihilate his confidence in the church as touching its feelings towards him; and, instead of having any thing in it to draw the man back to the church, it must prompt him to congratulate himself as having escaped from, or being thrown out of the reach of a relentless inquisition—an engine of terror. Thus any disposition to labor with the offender as a member of the church, and for his reformation as such while in the church, is choked in its very birth, and forbidden as being impossible. Offenses may have been, therefore, the second objection above noticed comes up, which is that it prevents the church from ridding herself of unworthy and wicked members. But I remark, first, on this point, that so far from the church being under obligation to excommunicate her members, when she has not even the right to do so in any case; first, because she is wholly irresponsible for their conduct, if she cannot reach them; and, secondly, because they have the right of trial, and especially to be heard in their own defense, before they can be excommunicated. The only proper course for the church to take in such cases, is to let the matter entirely alone, until it can reach or communicate with the member. And if the character of a church is not good enough to prevent suspicion arising against her for such a cause, I think all she could do in the way of disciplining members who were out of her reach, would be but poor security for her reputation. The case of the member whom President Mahan supposed to come and commune with the church, and then hide himself or go away so soon that the rule in Matthew could not be applied to him, I

## The Sabbath Recorder.

New York, February 14, 1850.

## SUBSTITUTE FOR INFANT BAPTISM.

We clipped the following paragraph, some time ago, out of a well-conducted Baptist journal which we rarely read but with pleasure and profit. It is a portion, if we remember right, of an editorial letter written from Baltimore:

"The Baptist cause in Baltimore is evidently gaining in real strength and efficiency. Most of the churches are enjoying an encouraging prosperity. Dr. Fuller has been preaching of late with frequency and point in the peculiarities of our denominational faith and practice, and a spirit of earnest inquiry has been awakened in the city, leading many, like Baptist Noel, to be baptized on the profession of their own faith, instead of relying on the faith of their parents or sponsors. Dr. Fuller, for many years, has followed a practice with reference to children, which is in strict accordance with scriptural example, and secures all the hallowed influences and associations claimed for infant baptism, with few or none of its vices. The practice to which we allude is 'blessing' children in the name of the Saviour. The ceremony is performed either in public at the church, or in private in the family circle; and the services consist of a prayer, and admonitions addressed to the parents on the solemn responsibility involved in training an immortal soul for God and heaven. If this custom were introduced into our churches generally, it might perhaps modify or abrogate the present mode of infant baptism among our Pedobaptist brethren. We commend it to the attention of pastors of Baptist churches throughout the Union."

It is with no controversial design, that we transfer this interesting item of information to our columns. We will not even inquire—far less can we undertake to decide—whether the adoption of this practice of "blessing" children in the Baptist churches will tend to "abrogate" infant baptism among the Congregationalists and Presbyterians, or prepare the way for introducing it among those who now reject it. We rejoice in the movement chiefly because it shows—even in a quarter where such a manifestation was least to be expected—a recognition of the great principle that the children of the Church do in some sense belong to the Church, that the lambs of the flock are cared for and carried by the great Shepherd, and that believing parents are to bring their children to Christ and so to train them up in his nurture. All our churches, the Pedobaptist as well as the Baptist, have suffered by the practical neglect of this principle.

Certainly, to those who doubt the propriety of infant baptism, the practice which Dr. Fuller has introduced at Baltimore cannot be too highly commended.

We clipped the foregoing, some weeks ago, from the columns of the *Independent*, one of the very best of our exchanges; and we now avail ourselves of it as a sort of text, from which to throw out a few hints to our readers upon the duty of laboring for the salvation of their children. Whether Baptists are more prone to neglect this duty than Pedobaptists, is a question which we leave for others to decide. The latter are known to take upon themselves a solemn vow to train their children for God, when they present them for baptism. The former are not supposed to take any other vow than what is implied in their own baptism. It is not unlikely, that the Pedobaptist parent, when reverting to the vow which he took upon himself so solemnly in the presence of the great congregation, may derive from it some stimulation to the performance of his duty. He feels that it would be an awful thing to violate so sacred a pledge. But this does not, in our opinion, give any weight to the Pedobaptist side of the controversy. If it shall appear, upon investigation, that Pedobaptists are more careful to perform their parental duties than Baptists, the true philosophy of it will be found to consist—not in the fact that their children have received baptism, but—in the fact that they have themselves come under a special pledge to perform their parental duties. The plain, common people among them, not being in the habit of discriminating very closely, and having always seen the giving of this pledge associated with the baptism of the child, have become accustomed to view the two as inseparably connected. It is not much wonder, therefore, that they cleave to infant baptism with considerable tenacity. But the pledge given by the parent, and the baptism conferred upon the child, are two distinct things, between which there is no necessary connection. The pledge itself is very well; perhaps Baptists ought to enter into it, as well as Pedobaptists, and in as public a manner. But there can be no necessity for superadding a rite, the application of which is limited by the Head of the Church to believers, in order to awaken a sense of responsibility on the part of parents. We agree with the Independent, that the practice of Dr. Fuller cannot be too highly commended. We should like to see it universally adopted. In our opinion, however, it ought to be a voluntary thing with the parents, whether to present their children for such a ceremony, or not. That it should be obligatory, and indispensable to church fellowship, we are not yet prepared to maintain. That something is needed to awaken a keener sense of parental responsibility, must be evident to every reflecting mind. Great numbers of professors, instead of training up their children in the fear of God, suffer them to grow up, subjected to such influences only as the providence of God may throw around them, independently of their own personal exertions in their behalf. This is a crying sin. It may be, that ministers do not, sufficiently often, make this subject the theme of pulpit discourse. It may be, that some parents sit, year after year, under the ministrations of their pastor, without hearing a word upon the duty of training up children in the nurture and admonition of the Lord. It may be, that the pastor, conscious of the imperfections of his own household, and of the current opinion, that "ministers' and deacons' children are always the worst in the parish," is deterred from the faithful

performance of his duty, lest it should be rung in his ears, before the week is out, *Physician, heal thyself*. But pastors ought not to be easily intimidated. There will always be found people sufficiently ill-natured to deal in such remarks; and the more guilty they feel themselves to be of the sins which he reproves—the more their consciences wince and smart—the more ready will they be to deal in them. Let pastors do their duty, fearlessly, in this respect. The practice of "blessing" little children will furnish very suitable occasions for discourses upon parental responsibility. It would furnish them in such frequency, that the subject would not be forgotten by the people, but they would have it continually before their minds. At the same time, it would have a tendency to render pastors themselves more careful in the government of their own families. For who could stand up to enforce parental duty upon another, without first taking it into serious consideration, whether there was not necessity to "cast the beam out of his own eye"? Certainly, none but a hypocrite. We wish, therefore, that the practice might be adopted.

We do not know that we comprehend exactly, what the Independent means by saying, "that the children of the church do in some sense belong to the church." We suppose that by "the children of the church" we are to understand the children of church members; and if the meaning is, that they stand in such a relation to the church that the pastor ought to bestow some care upon them, to instruct them in the ways of the Lord, we shall not dissent. We trust that every good pastor feels this duty to be incumbent upon him, and according to his ability discharges it, as he does towards all other unregenerate sinners. But the great lesson, which we would like to impress upon our readers, is this—*That Christian parents, as such, are under solemn obligation to labor for the salvation of their offspring*. We do not urge this duty upon the ground of any supposed spiritual connection between their children and the church, but upon the simple ground that they are Christians, and that God has given them children to rear. A Christian is not to live to himself. Every thing he does is to be done for Christ. Has he a child to rear? That child is to be brought up for Christ. Every part of his education, from first to last, is to be managed for Christ. All is to be done in the way that Christ wishes it to be done. "Take this child, and nurse it for me" is as much the language of Christ to every parent, as it was of a heathen princess with regard to Moses. We believe that a Christian ought to make his own family, as far as possible, an illustration or emblem of the church of Christ; otherwise he does not fulfill the end for which God constituted the family compact. Certainly, the end for which He constituted it was not that husband and wife might live merely for one another's gratification, and that their children might be fitted merely for the business of this world. A far higher and holier end was in view. He intended that the husband should seek the salvation of his wife, the wife that of her husband, and that both should labor to train up their children in the nurture and admonition of the Lord. But we shall have more to say upon this subject at another time.

## CONSISTENT GLORIFICATION OF SUNDAY AND EASTER.

While perusing a Sermon, a few weeks since, on "Reverence to the Name of Jesus, by the very reverend Thomas Hill Lowe, Dean of Exeter," in the first volume of "Practical Sermons, by Dignitaries and other Clergymen in the United Church of England and Ireland," I met with the following consistent glorification of Sunday and Easter, which I regard as too rich a morsel to withhold from the readers of the *Recorder*; promising one remark, viz., that if Easter is the "resurrection day," and each weekly return is to be honored as a *holy festival*—nay, to take the place of the "Sabbath"—why do not the great mass of professing Christians, who observe the *weekly festival*, religiously honor the *anniversary festival*? Why reject and repudiate the great "resurrection day"—the resurrection day, *par excellence*—"the Queen of Days"—"the desirable feast of our salvation"? Certainly, if in the absence of any injunction from on high to celebrate the "resurrection day" weekly, I could deem such a service a *duty*, much more should I be inclined to regard the *particular day* of his rising, could that be ascertained from the Scriptures. We have but one *yearly* birth-day festival, *Christmas*; but one *yearly* crucifixion day, *Good Friday*; why not be content with one *yearly* resurrection day, *Easter*? Why should we rob God of his holy Sabbath, to substitute a *fancied* "resurrection day" in its stead; a day which is no where imposed in the Inspired Word, neither is it dignified with the least intimation of being a *holy day*? It is vain to be wise above the Written Word. But to the extract from the Dean of Exeter:

"As the first day of the week, being the day on which our Lord arose from the dead, (?) was by the Apostles, themselves, under the guidance of the Holy Spirit, consecrated and given to the Church for ever to occupy the place of the Jewish Sabbath, (?) so the feast of *Easter*, being the anniversary of the Resurrection, was from the beginning observed in the Catholic Church throughout the world with peculiar solemnities, and was honored as the 'Queen of Days' as the Festival of Festivals"—as far elevated as the sun is amongst the stars, not only above human feasts, those of earthly origin, but above those which were instituted in honor

of Christ Himself. They called it, 'The desirable feast of our salvation, the day of the Resurrection of our Lord Jesus Christ, the foundation of our peace, the occasion of our reconciliation, the end of our contentions, the destruction of death, the victory over the devil.' To mark this day with more distinguished honor, and in commemoration of the inestimable blessings which it brings before us, in each returning year, the Church expressly enjoins all who belong to her communion, to present themselves at *Easter* at the Lord's table, and to show their gratitude to Him, by offering their oblations on His altar, and by liberal donations to the poor. For this is the 'day of joy'; a day, *above all others*, of rejoicing to mankind, to whom it gives the blessed hope of exchanging this life on earth for a glorious resurrection; a day on which God has set his seal, to assure us of the truth of all his promises; a day on which the Fountain of Divine Love sheds the fullness of its splendor, and which expands the heart of every true believer with the deepest sense of gratitude to God, and with love to those who are partakers with him of the same salvation."

Need we be surprised at any perversions of the institutions of the Almighty, among people who are stuffed with such twaddle—people who are fed on such husks? Dim, indeed, must be their perceptions of Divine Truth, and lean their souls, who drink at such turbid streams. Need we be surprised to find that they are given over to the delusion, "*to believe lies*"—that they "pervert the right way of the Lord," and give the title of the *holy rest-day* of the Great Jehovah to the "ceremony-worship-day" of the idolaters of the Sun—the *Dies Solis* of the heathen—the *Sun-day* of modern Christians? Yet even so; and herein is our obligation increased to contend valiantly for the Truth, and to labor, unceasingly, for the restoration of the true Sabbath of the Lord. W. M. F.

## CHEAP POSTAGE.

The prospect for cheap postage brightens. It is true that the Post Office Department has declared in favor of a uniform charge of five cents for letters—which is not *cheap* postage. But the People are in favor of two-cent postage for letters; and all that is necessary to secure their wishes is that they be fully made known at head quarters. Now is the time to send on petitions. Let every friend of the measure see that his duty is done. Mr. Ashmun has already prepared, and attempted to bring before Congress, an "Act to regulate Postage Rates and abolish the Franking Privilege," which, if passed, will accomplish all that is desired in relation to letters, and open the way for a reduction of newspaper postage. The substance of the Act is given below:

§ 1. Be it enacted, etc., That from and after the first day of July next, the rates of postage upon letters, when prepaid, shall be uniform; and all such letters passing through the mails shall be charged by weight, as follows, viz:

Letters weighing not more than half an ounce, two cents;

—More than half an ounce, and not more than one ounce, four cents;

—More than one ounce, and not more than one and a half, six cents;

—More than an ounce and a half, and not more than two ounces, eight cents;

—And four cents additional for every ounce of greater weight.

—All letters conveyed by mail steamers between Oregon and California, and ports of other parts of the United States, five times the above rates.

—And on all letters which are not prepaid, the postage shall remain as now established by law.

The second section of the Act makes it the duty of the Postmaster General to provide suitable letter-stamps, for the preparation of postage, of the several denominations of two cents, four cents, six cents, and eight cents, and of such other denominations as he may deem expedient; and to cause them to be furnished and kept for sale in each of the post offices of the United States.

The third section authorizes the Postmaster General, in case the compensation of any Deputy Postmaster shall be reduced below what it is at the present rate, to increase such compensation so far as justice may require.

The fourth section abolishes the franking privilege, except so far as it may have been conferred by Congress upon individuals as a mark of respect and honor, and provides for the payment of Congressional postage, and the postage of the Departments, from the contingent funds.

The fifth and last section provides that if the receipts of the Post Office Department shall be insufficient to pay its expenses, the deficiency shall be paid out of any money in the Treasury not otherwise appropriated—the whole expense of the Department not exceeding five millions of dollars annually.

THE HINDOOS.—It is stated that doubts of the truth of their ancient religion are getting common among this people. The Rev. Dr. Rice mentions an incident in this connection. Two natives came to him, and one propounded several interesting questions about Christianity. The following conversation grew out of it:—

"Do you ever pray?" I inquired.

"Yes," he replied.

"To whom?—to idols?"

"No."

"To whom, then, do you pray?" I was much struck with his answer. He said,

"I pray thus:—O thou who madest all worlds, whoever thou art, I adore thee. Give me thy blessing!"

"Did you ever pray in the name of Christ?"

"Yes," he said, "I have sometimes done so, when I have been in trial and affliction."

He seemed to have a secret hope that, at

the sun is amongst the stars, not only above human feasts, those of earthly origin, but above those which were instituted in honor

## GERRIT SMITH ON LAND OWNERSHIP.

About one year ago, Gerrit Smith, of Peterboro, N. Y., proposed to make gifts of land and money to five hundred males and five hundred females, inhabitants of the State of New York—the individuals to be selected by committees in the various counties, from the poor, industrious, landless, and temperate portion of the population. The Committee for the County of New York now announce, that, having completed the task of selection assigned to them, they have received from Mr. Smith 75 deeds of land and \$750 for the 75 males selected, and \$3,750 for the 75 females selected, being \$50 for each female, and \$10 to accompany each deed of land to the males. In his letter accompanying the deeds and money, Mr. Smith expresses a hope that the females will all invest their money in land. He backs up this suggestion by the following remarks—as sensible and Christian-like as they are radical—upon the right of every individual to a portion of the earth which the Lord has given to the children of men:

"To you who know my heart on this subject, I need not say how deeply I feel, that every person needs to be the admitted owner of a parcel of land. This every person should be, without having to pay for it. But, if a free ownership be withheld, still let there be an ownership, whenever it can be bought. If for no other reason than that the more, who are the admitted owners of land, the sooner will such ownership be acknowledged to be a natural, universal, and inalienable right, I would have every person get a parcel of land, who can get it."

"A las, that good man should be so slow to see that the acknowledged right of every generation, and the whole of every generation, to the use of the earth, as well as to the use of the sea, the light, and the air, is necessarily preliminary to that state of universal comfort, and happiness, and holiness, for which good men labor and pray! So vitally important, so indispensable, is this right in my view, that no person who rejects it can get my vote to be a civil ruler or a moral instructor. How long will the people consent to be put off with bribes and toys and deceptions in the place of the acknowledgment of their rights? The governments of the earth, all refuse to acknowledge the right of the people to the soil. And yet the people, stripped though they are of this greatest right, and of this only effectual security for all their rights, sustain and honor these governments! And this they do, because their governments help them pay their persons or their schoolmasters, or bribe them in some other way. Only let the governments of the earth give back to their subjects the rights of which they are robbed; and their subjects will lack neither the ability nor the disposition to take the whole care and bear the whole burden of their schools and churches."

## THE MAYOR OF PITTSBURG, PA.

Several weeks ago, we announced the election of Mr. Joseph Barker to the Mayoralty of Pittsburgh, while confined in prison, and his subsequent pardon by the Governor. From a letter to the New York Recorder, we learn the circumstances which led to his imprisonment, and his election. It seems that Mr. Barker was in the habit of speaking of the evil character and designs of Popery, from a stand in the Pittsburg Market. Large crowds gathered to hear him—especially of that class of persons who could not be induced to enter a Protestant church. Making extracts from some of the principal theological works of the Papal establishment, such as "Den's Theology," "Garden of the Soul," and "Poor Man's Catechism"—he caused many children of the "Holy Mother" to doubt the purity of their faith, the honesty of their priesthood, and the sanctity of their confessional. Alarmed at the rapid spread of heresy, the priesthood began loudly to clamor against "street-preaching." Whereupon Mr. Barker was arrested and tried before Judge Benjamin Patten, for a "nuisance"—1st, in obstructing the street—2d, in using language corrupting to the public morals! During the trial no witness testified that he had ever been annoyed by Barker's meetings. On the other hand, many stated that they had attended his meetings and passed variously through his congregation, but had never met with or seen any obstruction. In defending himself against the second charge, Mr. Barker proposed to introduce the books from which he had read in the Market, to show the nature and occasion of his language. But they were rejected by the Judge. To be brief, the testimony was closed, the speeches made, the law expounded to the jury, Mr. Barker brought in guilty, and sentenced to one year's imprisonment in the county jail, and \$250 fine!

"Thus Popery for a time trampled upon 'freedom of speech.' But, while the Papal jubilee was going forward, the Protestant spirit began to move. The masses became aroused—Barker was put up as a candidate for Mayor! The day previous to the election, in compliance with large petitions, from Pittsburg, Philadelphia, and Harrisburg, the Governor pardoned Mr. Barker. On the 8th of January, the combat was brought to the ballot-box. The honest laboring men came by hundreds from the rolling-mills, factories, and shops. All seemed anxious as to the result of the day. The votes canvassed, Mr. Barker was announced duly elected, by a good majority, to the Mayoralty of Pittsburgh! The song of jubilee now changed mouths, and Judge Patten had to administer the oath of office to *His Honor, Mayor Barker!*"

To the Editors of the *Sabbath Recorder*:

Permit me to make the following supplication and inquiry through the columns of the *Recorder*; and will you, or some of your correspondents, vouchsafe an answer?

Suppose a Seventh-day Baptist Church to be located in the town of A, and another in the town of B, some forty miles apart. Both churches are members of the same Association. A few members belonging to the church at A, remove to the town of B. For certain reasons they do not see fit to unite with the church at B. Soon difficulties arise between the members belonging to the church at B; they cannot or will not meet together to worship; whereupon these members of the church at A, together with some that have been excommunicated from the church at B, organize themselves into a church, without the consent or advice of any other church, and then justify themselves in what they have done.

Question—What is the Gospel course for the church at A, to take with the said members of their church?

A FRIEND OF GOOD ORDER, 27th of 1st month, 1850.

Ripley.

Such proceedings are utterly subversive good order. The church at A, ought to admonish their members, and to persuade them to withdraw from such an organization, and give no countenance to it. If they will not be admonished, they ought to be excommunicated.

## TEMPERANCE LIFE INSURANCE.

We learn from the Journal of the American Temperance Union, that consultations have been held in this city with reference to the formation of a "Temperance Life Insurance Company." They have such an institution in London, and its results in eight years are every way most beneficial. The Journal says:

"The experience of this Company has been, in these eight years, that the number of deaths in that period has been less than half of that, in proportion to numbers, insured in all other companies in the kingdom; while, in this company, the assured suffer no losses from prevalent intemperance. And what is more extraordinary, although the office contains 600 members more than it did a year ago, the deaths during the last half year have been actually only half as many as were in the same period of last year; being only five out of 3500 policies issued."

It is obvious, from the nature of the case, that in the ordinary mutual companies, the abstinent are insurers for the drinkers, and that both the mutual and stock companies must be losers just in proportion to the liability of the insured to shorten their days by strong drink; so that a Company could well afford to insure at a lower premium, if all its subjects were strictly bound to total abstinence. The Journal well observes:—

"Every agent of such a company would, wherever he operated or lectured, be a powerful temperance lecturer—the inducements offered to unite in such an association would all be promotive of the temperance principle, and thus the establishment of such a Company would be, we can easily see, one of the most powerful agents of handing down and increasing the cause for which the temperance men of this nation have so long and earnestly labored."

TRUCKLING TO THE SLAVE POWER.—Not long since, the Columbia (S. C.) Telegraph denounced Godey's Lady's

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## General Intelligence.

### PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, Feb. 4.

After petitions and resolutions, and some debate on the order of business, the Census bill was taken up. Mr. Davis, of Mass., who had reported the bill, explained and defended its provisions. Other Senators spoke of the imperfections of statistics usually collected, and proposed various amendments. A long and tedious discussion upon the subject occupied the Senate till the hour of adjournment.

#### House of Representatives.

Mr. Root's Resolution, offered on the 31st of Dec., came up, viz., "that the Committee on Territories be instructed to report to the House, with as little delay as practicable, a bill or bills providing a Territorial Government or Governments for all that part of the Territory ceded to the United States by Mexico, by the Treaty of Gaudalope Hidalgo, lying eastward of California, and prohibiting slavery therein." A motion was made to lay it on the table, which prevailed by a vote of 105 to 78.

Mr. Disney introduced resolutions declaring that the people of every separate community, whether they do or do not reside in a territory belonging to the United States, have an inherent right to frame their own domestic laws, and to establish their own local governments, in all cases where the provisions of such laws do not conflict with the provisions and limitations of the Constitution, or the proprietary rights of the General Government—that the Committee on the Judiciary prepare an amendment to the Constitution to effect—that the will of the people of the District of Columbia of right ought, at all times, to govern the action of Congress in relation to the existence of slavery within its limits. Laid on the table.

Mr. Giddings offered the following:—"Whereas, We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with life, liberty, and the pursuit of happiness; and that Governments are constituted for the purpose of maintaining these rights; therefore, Resolved, That in constituting Governments in any Territory, it is the duty of Congress to secure to all the people thereof, of whatever complexion, the enjoyment of the rights aforesaid." Laid on the table by a vote of 104 to 89.

Mr. W. J. Brown, of Indiana, introduced a bill to reduce the rates of postage. Referred to the Post Office Committee.

In Senate. THIRD-DAY, Feb. 5.

At an early hour an immense crowd filled the chamber, to hear Mr. Clay's expected compromise speech on slavery.

Mr. Cass' resolution on Austria was taken up, and amended, on motion of Mr. Foote, by adding the declaration of sympathy with the Hungarians, and a proposition to give lands to the exiles.

Mr. Soule moved an amendment, inquiring into the expediency of requesting the Executive to intercede with Turkey, in behalf of Kossuth and his companions.

The special order, Mr. Clay's resolutions, then came up, and Mr. Clay rose in their support. After a few words, expressive of self-distrust, and the vital importance of the crisis under which the Union threatened, he referred to the motives of those who have produced the existing state of agitation. He ascribed it, most correctly, to party spirit, which seeks party interests out of the fearful conflict. He declared that, when he had fulfilled the duty assigned him by his State, his mission in connection with public affairs would be closed forever, so far as his wishes could prevail. His object in these resolutions was merely to present a platform on which both sections of the country could unite. They were, of course, open to amendment, wherever they could, in the judgment of the Senate, be improved.

On the first resolution, he agreed that the admission of California, under the circumstances, involved no concession of either party.

The second proposed that the advocates of the Wilmot Proviso should yield that "for the sake of peace and good feeling." (In return, he proposed to declare two truths, that by law slavery does not exist in New Mexico, and that in our opinion it will not go there. He should be for war, if Congress should interfere with slavery within the States; but out of the States, Congress has power over the whole question.) This he argued from the control of the public lands, the sale of which will be promoted by prohibiting slavery. Also from the right of governing the territories, from the treaty-making power; the right to acquire territory includes the right to govern it, &c.

The fact that California had unanimously excluded slavery, should satisfy the people of the North that there is no danger elsewhere. On the necessity of a territorial government for New Mexico, he did not see how there could be a doubt. He did think the Supreme Court the best tribunal for the decision of all great questions, and it was better to have the boundaries of Texas determined by agreement than by litigation. He was in favor of paying to Texas, for the adjustment of this question of boundary, an adequate sum, which should be applied to those debts of Texas, for which her customs' revenue had been pledged. Mr. Clay yielded to a motion by Mr. Foote to postpone the further consideration of the subject until tomorrow.

#### House of Representatives.

Mr. Morton announced the death, in July, of Hon. Alex. Newman, member elect from the Wheeling District of Virginia. He pronounced a brief eulogy upon his character. Resolutions of regret, and to wear caps for thirty days, were passed, when the House adjourned.

In Senate. FOURTH-DAY, Feb. 6.

After the presentation of petitions, Mr. Mangum presented resolutions adopted by a meeting of citizens of Wilmington, N. C., adverse to legislation, by Congress, on the question of slavery, with a few remarks, in which he asserted what he believed to be the rights and the feelings of the South. Mr. Hale moved the non-reception of the resolutions, and proceeded to show that such a course would be consistent with the manner of treating similar documents from the North. The motion was lost.

Mr. Clay concluded his speech in support of his compromise resolutions. In support of the resolution relative to the Federal District, he maintained, that Congress could

not abolish slavery there in good faith without consent of the States, but that it might prohibit the slave-trade within the District. Relative to the recapture of fugitive slaves, Mr. Clay contended, that not only every officer, but every man in the community was bound to assist in the arrest, and delivering up, of fugitives from labor, as certainly as fugitives from justice. In reviewing the action of Congress upon various questions of great national interest, he showed very clearly that the South had always had the preponderance of the administration of the Government, if she had not the numerical power. In the acquisition of territory, in particular, the South had ever been the beneficiary. By far the greatest portion of the territory acquired was slave territory. Mr. Clay concluded his remarks by an appeal in behalf of the Union, the termination of which, he thought, would be the extinction of the Republic.

#### House of Representatives.

The doing in the House were mainly in reference to the purchase of the manuscript of Washington's Farewell Address. Slavery, of course, came in as the staple topic of Southern orators.

In Senate. FIFTH-DAY, Feb. 7.

Mr. Hale presented a memorial from the Society of Friends in Rhode Island, against the admission into the Union of States with the institution of slavery. The question of reception was raised, and a motion to lay that question on the table was lost, by a vote of 25 to 21.

The motion to receive was not voted upon, before a message was received from the House announcing its action with reference to the death of Mr. Newman. A tribute to his memory, and the passage of the usual resolutions, occupied the remainder of the day.

#### House of Representatives.

The Committee on Territories were discharged from the consideration of the Memorial from Ohio, asking for eighty acres of territory acquired from Mexico, to be given to every free negro who will occupy it.

The House then went into Committee of the Whole on the bill limiting the expense for collecting the revenue, the consideration of which occupied the whole day.

In Senate. SIXTH-DAY, Feb. 8.

The Chair stated that the first business before the Senate was the question on reception of memorial of citizens of Delaware and Pennsylvania, asking a peaceful dissolution of the Union. Remarks were made upon the subject by Messrs. Douglass, Hale, Sturgeon, Dawson, Davis, and Seward; but no vote was taken.

Mr. Houston made a speech in favor of the Union, and was followed by several other Senators, after which adjourned over to Second-day.

#### House of Representatives.

The House was engaged in debating the bill for the collection of the revenue, but no result was arrived at. Adjourning over to Second-day.

#### THE EXPLOSION IN NEW YORK.

The explosion at the machine shop of A. B. Taylor & Co., in Hague-St., New York, (of which we gave some account last week,) proves to have been more disastrous than was at first supposed. Immediately after the explosion, the authorities employed a large number of men, who were kept at work removing rubbish until Sabbath afternoon, six days, at which time the excavation was completed, the whole ground having been gone over, and the last doubt having given place to certainty. The result is as follows:—

Whole number dead	67
Whole number injured	30
Whole number escaped	32
Whole number missing	6
Total	136

At the time of writing this, the Coroner's jury is engaged in a thorough investigation of the causes of the explosion. By some it is attributed to the bad construction of the boiler; by others to the negligence of the engineer.

Large collections have been made, and are still being made, to aid the sufferers by the explosion.

The following facts and incidents will give a faint idea of the scenes which followed the sad accident:—

The entire building, which was of brick, and seven stories high, was instantly razed to its foundation. So violent was the explosion, that the windows of the adjacent dwellings were demolished, and doors burst in, though firmly bolted and locked. The concussion was distinctly felt over a circuit of half a mile—resembling an earthquake in the sensation produced.

The mutilated remains of the unfortunate workmen, still quivering with life, were promiscuously strewn among the ruins of the building, while the bodies of others were crushed between the falling floors or impaled by the shattered timbers. One of the most prominent spectacles that caught the eye, was that of a man who had attempted to escape by flight, but who, just as he was making his exit, was caught by the neck between the ends of two timbers, and instantly killed. With the blood gushing from his nostrils, and the clothing stripped from his frozen limbs, he presented a most sickening sight. But his case was less calculated to excite the commiseration of the beholder than that of those who were simply confined within the ruins, and had but to wait the approach of the flames to meet death in a revolting form, without the possibility of relief. The groans of the sufferers, some of whom could be distinctly seen, were truly agonizing.

The prospects for gold hunters, for the next season, were considered very flattering. It was thought that a much larger amount would be taken out than was the past year. Gold digging had been mostly suspended for the season, and a great many persons were flocking into the towns. Wages of common laborers were much lower, only from four to six dollars a day being paid. Mechanics, such as carpenters, masons, &c., commanded from \$12 to \$16 a day. The country is overrun with printers, while a huge pile of lumber and rubbish was over his head, in which the flames raged fiercely. If the water was withheld, the fire advanced. If it was thrown on, the unfortunate boy was exposed to be scalded to death by the water which streamed in upon

him from above, or to perish from cold. And thus was the war of the elements contested. The boy encouraged the firemen to continue their efforts, and also encouraged those who were confined around him, to keep up their spirits. Thus he continued to do, till he reported that he was the only survivor. He was taken out alive nineteen hours after the explosion, but subsequently died at the hospital.

Many of the bodies recovered were badly disfigured. The body of one man was brought in so much disfigured that his wife was not able to recognize him by his features, but a pocket-piece, which she found in his pantaloons, identified him without possibility of mistake. On making this discovery, the unhappy wife fainted away upon the corpse of her husband. She was removed in a state of insensibility, and the body placed in the dead house.

to \$40. Butter per lb. \$1 50. Cheese, \$1.

Coarse short boots were worth \$16 to \$32 per pair at retail; while long boots, suitable for San Francisco street navigation, brought from \$50 to \$96 per pair. Seamen's wages for the rivers and bay, were \$100 a month; foreign voyages, \$80 to \$100.

The Oregon brought to Panama 300 passengers, \$1,400,000 in gold on her manifest,

and more than that amount in the hands of passengers.

On the morning of the 24th of December, a fire broke out in Denison's Exchange, San Francisco, and in two hours nearly a 100 acres of land, near Rome, is invalid. They have formed an association, and call on the Attorney General to inquire whether the Oriskany Patent was not fraudulently procured by the late Gen. Geo. Clarke.

The young man, who was a passenger in the express train of cars from New York to New Haven, when near the Milford station,

and while the cars were running at the rate of 30 miles an hour, deliberately walked off the platform, and was instantly killed. He had acted strangely, refusing to give up his ticket, &c.

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A murder was committed in a gambling-house called the Bella Union, on the morning of the 15th of December, by Reuben Withers of New York City. Arthur C. W. Reynolds was the victim. The body of a sailor, named Thomas Brown, was discovered near the road leading from San Francisco to Mission, stabbed in 24 places. It was reported at Stockton, that three Americans had been killed in the mines by some Chilians. Considerable excitement prevailed there in consequence, and trouble was feared.

While the Empire City was lying off Chagres, on the 26th, there were in all five steamers at anchor, viz.: Empire City, Cherokee, (arrived on the 20th) Falcon, Alabama, and the British steamship Severn, of London.

A REFORMER NOT WHOLLY REFORMED.—One day last week, Mr. Jonathan H. Green, better known as the "Reformed Gambler," arrived at New York from Albany, in custody of officer Smith. He is charged with having obtained goods to the amount of \$458, in 1848, from Silas W. Spaulding, of 320 Bleeker street, N. Y., under false pretences. It seems that Green became acquainted with Spaulding, and represented that he had been appointed a secret United States Marshal, employed by the Government for the purpose of detecting counterfeiters in the manufacture of bank bills and coin, and showed a document as his credential under which he acted, and in accordance therewith he proposed to make Mr. Spaulding one of his deputies, and to pay him fifty dollars a month. Spaulding, believing the story of Green, accepted the proposed deputyship, and during this time Green managed to obtain the property and money from Spaulding, under the belief that all was right. But from the subsequent acts of Green, Spaulding became suspicious, and wrote to Mr. R. H. Gillett, the Solicitor to the Secretary's Department, on the 20th of March last, and received an answer that Green had, some time previous, represented that he could be very serviceable to the Government in the detection of counterfeiters of coin. Under this belief, Mr. Gillett recommended him to the confidence of the different United States District Attorneys, for the detection of guilty parties. A short time elapsed, and it was ascertained that Green was hounding the government; that he did not possess the information that he said he had, and therefore the recommendation was revoked. Green then charged \$150 under the head of expenses, which the government paid, and dismissed any further business with him. Notwithstanding this dismissal, he represented to Mr. Spaulding that he was still in the secret employ of the Government, and thus obtained the property. On his arrest, the officer took from his person a bag full of \$500 on the Philadelphia Bank, \$20 on the Northern Bank of Kentucky, likewise two canceled \$500 Treasury Notes. Justice Mountfort committed the accused to prison for a further hearing.

FOUR WEEKS LATER FROM CALIFORNIA.

The Empire City arrived at New York from Chagres on Fifth-day last, bringing 257 passengers, about one and a half millions in gold-dust, and four weeks later intelligence.

The Legislature met Dec. 15, and was organized on the 17th, by the choice of Dr. T. J. White of Sacramento, as Speaker of the Assembly, and E. K. Chamberlain of San Diego, President pro tem of the Senate. Gov. BURNETT was inaugurated on the 20th, immediately after which ceremony the Legislature voted *vis à vis* for United States Senators. John C. Fremont and Wm. M. Gwin were declared duly elected; Wm. W. Vooch of San Francisco has been appointed Secretary of State; J. S. Houston, Controller; Major R. Roman, Treasurer; F. J. C. Kewen, Attorney-General; Chas. J. Whiting, Surveyor-General; C. S. Hastings, Judge of the Supreme Court.

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SHIPWRECK AND LOSS OF LIFE.—The ship L. Z., of and from New York, for Liverpool, with a full cargo of flour, corn, &c., and some passengers, was abandoned at sea, on the 16th of January, in lat. about 38°, long. 67° 30'—she having become water-logged. The passengers and crew were taken off by the barque Marietta, Venard, to and from Bath, Me., for Havana.

A large meeting was held in London on the 16th January, relative to the proposed exhibition of the Industry of all Nations. The sum of £12,000 was subscribed, and enthusiastic speeches were made by Lord John Russell and others.

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The Empire City arrived at New York from Chagres on Fifth-day last, bringing 257 passengers, about one and a half millions in gold-dust, and four weeks later intelligence.

The Legislature met Dec. 15, and was organized on the 17th, by the choice of Dr. T. J. White of Sacramento, as Speaker of the Assembly, and E. K. Chamberlain of San Diego, President pro tem of the Senate. Gov. BURNETT was inaugurated on the 20th, immediately after which ceremony the Legislature voted *vis à vis* for United States Senators. John C. Fremont and Wm. M. Gwin were declared duly elected; Wm. W. Vooch of San Francisco has been appointed Secretary of State; J. S. Houston, Controller; Major R. Roman, Treasurer; F. J. C. Kewen, Attorney-General; Chas. J. Whiting, Surveyor-General; C. S. Hastings, Judge of the Supreme Court.

The Message of Governor BURNETT disapproves many of his friends. Many important things are merely slurred over, while not a syllable is uttered upon the subject of Education. The Governor estimates the current expenses of the State for the first year at \$500,000. To meet this large sum, the message recommends the immediate imposition of a poll tax, and a tax upon real and personal property, "in proportion to its value." The Governor, also, while he says nothing against Chinese, Knackers, debased Chilenos, Sydney thieves, and other outsiders, coming freely into the State, recommends the *exclusion, in toto, of free negroes*. He thinks that if allowed to immigrate they will contract in the Southern States for one or more years with their masters, and thus be, to all intents and purposes, slaves.

The prospects for gold hunters, for the next season, were considered very flattering. It was thought that a much larger amount would be taken out than was the past year. Gold digging had been mostly suspended for the season, and a great many persons were flocking into the towns. Wages of common laborers were much lower, only from four to six dollars a day being paid. Mechanics, such as carpenters, masons, &amp

## Miscellaneous.

## THE CHOCTAW INDIANS.

A correspondent of the *Norristown (Pa.) Herald and Free Press*, writing from "Doaksville, Choctaw Nation," under date of Dec. 25, gives a pleasant picture of the rapid progress of civilization among the Choctaws. We copy a few paragraphs.

## THEIR GOVERNMENT.

The General Government of the Choctaws is similar in many respects to that of the United States.

The Nation is divided into four Districts, viz.: Muscogee, Apalachee, Choctaw, and Chickasaw Districts. Each of these elect one chief, who holds his office four years, and is not eligible for more than two terms in succession.

The powers of the government are divided into three distinct Departments; Legislative, Executive, and Judicial. The legislative power is vested in a General Council, consisting of a Senate and House of Representatives. The Senate is composed of three Senators from each District, making twelve in all, who are elected for two years. The House of Representatives is composed of members chosen every year, at the ratio of one Representative to every thousand citizens. As the population of the Nation, white excluded, is near 22,000, it has, consequently, about 22 Representatives. No person can be either a Senator or Representative who is not a natural born citizen of the Nation. No bill has the force of a law until passed by a majority of both branches of the General Council, signed by the Speaker and President of their respective bodies, and by the Chiefs. But if the bill be not signed by the Chiefs, it is returned to the House in which it originated, with their objections, and it may then become a law by the two-thirds rule. The National Court is composed of one National Judge, with the Supreme Judges of the several districts, whose judgment is final.

## THEIR LAWS.

The first act which appears in the statute-book was passed at the first Session of the Council, in 1834, and prohibits the introduction of ardent spirits into the Nation, under the penalty of having it destroyed by the light-horse-men, who are officers filling capacities similar to those filled by Constables in Pennsylvania. By another act, passed in 1845, any person who brings ardent spirits into the Nation, and gives or sells it to any person or persons, and the person or persons be thereby killed, maimed, or injured in any respect, makes himself liable to an action in Court, and fine.

Theft is punished by compelling the offender to return the goods stolen, or pay their value in money, and receive lashes, not exceeding thirty-nine, "on the bare back." Murder and treason are punished with death by shooting. All other criminal offenses are punished by fines and lashes, the former being generally light, and in no case proportionate to the crime; while the latter never exceeds one hundred.

The next act of much importance is one in regard to slaves. It enacts, that if any citizen of the United States, whatever his occupation may be, is found to favor in any way "the principles and notions of the most fatal and destructive doctrines of abolitionism, he shall be compelled to leave the Nation and forever stay out of it." Teaching slaves to read, write, or sing, without the consent of the owner, or allowing them to sit at table with him, is considered sufficient ground to convict such persons of "favoring the principles and notions of abolitionism." Any person who trades or carries on trafficking of any nature, with any negro slave, is liable to an indictment in any Court of the Nation. By an act passed in 1836, all white citizens of the United States, wishing to remain in the Nation under the employ of any person, citizen of the Nation, are required to obtain permission in writing from the Chief or United States Agent. Otherwise the employer is liable for any depreciation the employee may commit.

The next and most important act is one in respect to education. It was passed in 1842, and established six institutions of learning. Of these, two are male and four female. The same act appropriates \$19,800 annually for their support. Of this sum, the male academies receive \$6,000 a piece; one of the female seminaries receives \$3,000, and the other three \$1,600.

By treaty, concluded at Doaksville, in 1837, the Chickasaw tribe agreed to pay the Choctaws \$500,000 for the privilege of living in their Nation, the interest of which sum forms the fund out of which these appropriations are made.

## THEIR COUNTRY.

By a treaty made and concluded with the United States, at Dancing Rabbit Creek, on the 27th of September, 1830, there was granted to the Choctaws the territory they now possess, and its boundaries assigned.

Although there is little of this territory but is susceptible of high cultivation, yet the Choctaws, like the Swedes in their first settlements in Pennsylvania, having a great predilection for the water and fishing, locate near the rivers, creeks and bayous, as a ride through their bottom lands will testify. In traveling, therefore, through the interior, you meet with but few habitations; the table-lands being yet covered with primeval forests, while the far-spreading prairies still bloom in their virgin state. And such must continue to be the aspect of the country, so long as the gun and fishing-tackle are relegated to furnishing a more honorable subsistence than the science of husbandry. The Choctaws were well apprised of the folly of these pursuits and their degrading tendency by one of their Chiefs, in an oration delivered by him some time since, in which they were urged to "hang up the rifle, and instead of making the woods ring with the report of it, make them resound with the sturdy strokes of the ax." But this part of his exhortation fell upon their minds like moonlight upon a frozen fountain; and it seems that nothing but sheer necessity can ever drive them to cultivate the soil. As, however, in regard to the Choctaws at least, the tenet of Professor Malthus is true, that "population has a tendency to increase more rapidly than the means of subsistence," they must ultimately turn their attention more extensively to agriculture, or die of starvation.

Doaksville, containing about 200 inhabitants, and the largest of the Choctaw villages, is situated upon grounds belonging partly to the Nation and partly to the United States, as the reserve for the Fort Townson Post. It is the seat of Indian traffic for many miles around. Upon every day of the week, Sunday excepted, only because the whites will not trade on this day, may be seen companies of them, wending their way to this place, their mules and scrub horses loaded with peltries, maize, roots, and such things as they can most readily exchange for coffee, sugar, salt, and dry goods.

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## THE WILD WOMAN OF THE MOUNTAINS.

From the Houston (Texas) Telegraph.

About a year since, an account was published in the *Victoria Advocate* respecting a strange creature, whose tracks had been discovered on the banks of the Navidad, near Texana. The footmarks of this creature resembled those of a woman, and a report was circulated to the effect that a wild woman had made her retreat in the forests of the Navidad. Within a few weeks several attempts have been made to capture this singular being. Mr. Glascott pursued it for several days with dogs, and at one time approached so near it as to cast a lasso upon its shoulders. It, however, with great adroitness, eluded the snare, and fled to a dense thicket, where it could not be traced. Mr. Glascott states that he was near a small prairie enclosed by the border forests of the river, when the creature emerged from the woods, and ran across the prairie in full view. It was about five feet high, resembling a human being, but covered with hair of reddish brown color. In its hand it held a stick about six feet long, which it flourished from side to side, as if to regulate its motions, and aid it when running at full speed. Its head and neck are covered with very long hair, which streamed backward in the wind. It ran with the speed of a deer, and soon out of sight. The dogs pursued it, and came so close upon it, at a small creek, that it was compelled to drop its stick, which was taken by its pursuers.

This stick is about six feet long, straight and smooth as if polished with glass. Several other persons have repeatedly seen the creature, and they all concur in representing it as a human being, but so covered with shaggy hair as to resemble an orang outang. It has frequently approached the houses of the settlers in that neighborhood during the night, and stole various articles—among other things, it carried off a quantity of towels, one or two books, and has also taken several pigs. One of its nests was found in the forest, in which were several napkins, folded up just as they were taken from the house, and a Bible, marked J. J. Wright. A bill for washing was also enclosed in the Bible. The foot-marks of this strange being have often been traced in the bottom of the Navidad, but it has eluded all attempts to capture it. The old settlers in that section say that these foot-marks have been noticed for ten or twelve years, and that several years ago there were other foot-marks indicating that three of these creatures were in company. Within the last year the foot-marks of only one have been noticed.

## DEATH BY FREEZING.

That to be frozen to death must be frightful torture, many would consider certain from their own experience of the effects of cold. But here we fall into the usual error of supposing that the suffering will increase with the energy of the agent, which could only be the case if sensibility remained the same. Intense cold brings on speedy sleep, which fascinates the senses, and fairly beguiles men out of their lives. A friend of Robert Boyle, who was overtaken by the drowsiness while comfortably seated on the side of a sledge, assured him that he had neither power nor inclination to ask for help; and unless his companions had observed his condition, he would have welcomed the snow for his winding-sheet. But the most curious example of the seductive power of cold is to be found in the adventures of the botanical party who, in Cook's first voyage, were caught in a snow-storm on Tierra del Fuego. Dr. Solander, by birth a Swede, and well acquainted with the destructive deceptions of a rigorous climate, admonished the company, in defiance of lassitude, to keep moving on. "Whoever," said he, "sits down will perish."

The doctor spoke as a sage, but he felt as a man. In spite of the remonstrances of those whom he had instructed and alarmed, he was the first to lie down. A black servant, who followed the example, was told he would die, and he replied that to die was all he desired. But the doctor despised his own philosophy; he said he would sleep first, and go on afterwards. Sleep he did for two or three minutes, and would have slept forever, unless his companions had happened to succeed in kindling a fire.

The scene was repeated thousands of times in the retreat from Moscow. "The danger of stopping," says Beaupre, who was on the medical staff, "was universally observed, and generally disregarded." Expostulation was answered by a stupid gaze, or by the request to be allowed to sleep unmolested; for sleep was delicious, and the only suffering was in resisting its call. Mr. Alison, the historian, to try the experiment, sat down in his garden at night when the thermometer had fallen four degrees below zero, and so quickly did the drowsiness come stealing on, that he wondered how a soul of Napoleon's unhappy band had been able to resist the treacherous influence. And doubtless they would all have perished, if the fear of death had not sometimes contended with the luxury of dying. Limbs are sacrificed where life escapes, and such is the obtuseness of feeling, that passengers in the streets of St. Petersburg rely on one another for the friendly warning that their noses are about to precede them to the tomb.

An appearance of intoxication is another common result, and half-frozen people in England have been punished for drunkards—an injustice the more galling, that in their own opinion the state was produced by the very want of their sovereign specific, "a glass of something to keep out the cold." The whole of the effects are readily explained. The contracted force of the cold compresses the vessels, drives the blood into the interior of the body, and the surface, deprived of the life-sustaining fluid, lies torpid or dead. A part of the external circulation takes refuge in the brain, and the congestion of the brain is the cause of the stupor. The celerity of the operation, when not resisted by exercise, may be judged

from the circumstance that, in the few instances Dr. Solander slept, his shoes dropped off through the shrinking of his feet. There is little to wonder at in the contradiction between his precept and his practice. In proportion to the danger which his mind foretold, was the ease with which his vigilance was overpowered and disarmed.

## AMERICAN GENTLEMEN.

The following hints, which we take from the Home Journal, are applicable to more places than New York.

A young Englishman, taking a walk in Broadway, with the son of an American to whom he has brought a letter, is an everyday spectacle—yet a spectacle which would, in most cases, answer for a picture of a healthy man taking a walk with an invalid. The frame of the one is fully developed, his chest is broad, his step firm, his look that of a man who could enjoy anything or defend himself from any intrusion upon his rights. The other is pale, flat and narrow chested, undersized, weak-limbed, and looks like a man who could neither eat with a healthy appetite, nor hold his own with any moderate-sized man who should assail him. The average size of the wealthy young men of New York perceptibly dwindles with the number of the same family through whom the property has descended—a man who had a rich grandfather being smaller, usually, than one who had only a rich father. In England it is just the contrary; the better descended a man is, the more care has been taken, commonly, of his boyish health and manly exercises, and the better developed his system and figure. English gentlemen are taller and healthier than English workmen. American gentlemen are diminutive and feeble-looking in comparison with American mechanics and farmers. The difference between the two countries, as to the pleasure of leaving a fortune, is easily estimated, therefore, for it is the difference between a long and healthy gratitude, and a short and diseased one.

## JOHN WESLEY.

Few men of modern times have accomplished more than this eminent divine. Few have left a more indelible and extended impression upon the age in which they lived. He was the founder of that Christian sect which has received the name of Methodists, and gave to it a character, which, to great extent, it retains to this day.

John Wesley was born in Epsworth, England, in the year 1703. His father was a clergyman of the Church of England. Although a man of considerable talent, and of decided piety, it seems that the influence of the mother was much more deeply felt in the family circle. She it was who sowed those seeds in John's mind, early in his childhood, which afterward took deep root, and from which sprang his future eminence. While John was in college, he read Law's "Serious Call." This book, with some others of a similar character, awakened in his mind a strong religious fervor. He earnestly inquired what he should do to be saved, and, as he then hoped, through the influence of the Spirit of God, he became a disciple of Christ, and was adopted into the divine family. In after life, however, it would seem that he dated his conversion at a later period. Soon after he became familiar with the books above alluded to, he, in connection with several other students of the University, formed an association, which met at stated times, for the purpose of religious worship, and for the mutual improvement of its members. Those who belonged to this society—some fifteen in number—were very correct in their habits. They did not live at the rest of the students lived. They were more sober, more exemplary, than the rest. On this account the students, in ridicule called them Methodists. But Wesley and his friends did not care what name they were given. They were more anxious to get to heaven, and to lead their aid to other pilgrims in their journey heavenward, than for anything else. So the name which was given to them in derision by these prying people came at length to be adopted by the Methodists themselves.

Among the young men of the University, who were associated with Wesley, was the celebrated George Whitefield. Wesley and Whitefield were very intimate while pursuing their studies preparatory to the Christian ministry, and for some time after they commenced preaching. But a breach occurred eventually, which, as the case of Paul and Barnabas, separated them. Wesley was a busy life. In 1735, he commenced his labors in a college which had then recently been established in Georgia. He remained here, however, only a year and nine months. He performed, in preaching from place to place, an almost incredible amount of work. For upward of fifty years, he preached frequently twice, and sometimes four or five times a day, for weeks together. Besides this, he presided with the most minute superintendence over all the public affairs of the rapidly growing community, which looked to him as its head, transacted a great deal of private business, and sent to the press between thirty and forty volumes.

No man knew better than Wesley the importance of small things. His whole financial system was based on weekly penny collections. It was a rule of his preachers never to omit a single preaching appointment, except when the "risk of limb or life" required. He was the first to apply extensively the plan of tract distribution. He wrote, printed, and scattered over the kingdom, placards on almost every topic of morals and religion. In addition to the usual means of grace, he introduced the band meeting, the class meeting, the prayer meeting, the love feast, and the watch night. Not content with his itinerant labors, he called into use the powers of his people by establishing the new departments of local preachers, exhorters, and leaders.

He was perpetually traveling and preaching, studying and writing, translating and abridging, superintending his societies, and applying his great plans. He traveled usually five thousand miles a year, preaching often too in the open air, commencing frequently at five o'clock in the morning. In the midst of all his traveling and preaching, he carried with him the studious habits of the philosopher. No department of human inquiry was omitted by him. "History, poetry and philosophy," said he, "I read on horseback."

The cure for headache.—A work has recently been published in Paris, by an eminent physician, in which he describes a new remedy for headaches. He uses a mixture of ice and salt, in proportion of one to one-half as a cold mixture, and this he applies, by means of a little purse of silk gauze, with a rim of gutta percha, to limited spots on the forehead or other parts, where rheumatic headaches are felt. It gives instantaneous relief. The skin is subjected to the process from half a minute to one and a half minutes, and is rendered hard and white.

The amount of the national debt of Great Britain in silver coin would weigh forty-two million of pounds.

**AFRICA—Progress of Discovery.**—The South African Commercial Advertiser, of Nov. 3, contains an extract of a letter from Rev. Robert Moffat, announcing the discovery of the Great Inland Lake, so long supposed to exist to the north of the Cape, which is regarded as the grandest geographical discovery of modern times. The discoverers say, in regard to the lake and country through which they passed:—"We cannot tell how broad the lake may be, for we could not see the horizon, except one of water, on the south and west. We traversed through much desert country, and were looking for the lake for 200 miles before we came to it. We traversed about 200 miles along the banks of a large river which runs S. S. E., a beautiful stream, in some parts very like the Clyde, but frequently broader. The water was rising, and seemed to come from the north, from melted snows—it is so clear and soft. Two large rivers run into the lake, both from the north. The Batuana are a numerous tribe—the chief a youth. Many Makoba or Bayeive [which means eaters] fish and float on the river; darker in complexion than Bantuans, and speaking a language which has a slight kick."

**THE OLD LADY AND THE COBBLER.**—Some years ago, the husband of an old lady residing in a country village, happened to die very suddenly, without a will, for the want of which very necessary precaution, his estate would have passed away from his widow, had she not resorted to the following remarkable expedient to avert the loss of his property. She concealed the death of her husband, and prevailed upon an old cobbler, her neighbor, who was somewhat like the deceased, to go to bed at her house, and personate him, in which character it was agreed that he should dictate a will, leaving the widow the estate in question. An attorney was accordingly sent for to prepare the required document; and the widow, on his arrival, seemed to be realizing the greatest affliction at her good man's danger, but forthwith proceeded to ask questions of her pretended husband, calculated to elicit the answer she expected and desired. The old cobbler, groaning and looking as much like a person going to give up the ghost as possible, feebly answered—"I intend to leave you half of my estate; and I think the poor old shoemaker, who lives over the way, is deserving of the other half; for he has always been a good neighbor." The widow was thunderstruck at the reply, so different from that which she had expected, but dared not negative the old cobbler's will, for fear of losing the whole of the property, while the cunning old rogue in bed, who was himself the old shoemaker living over the way, laughed in his sleeve, and divided with her the fruits of her own sole benefit. [Eng. Paper.]

## CATTLE FEED.

Hay is the food for cattle during the winter. If they can get hay enough, during the cold season, they do very well. It is not always that the farmer has a sufficient supply of this for his stock, and hence it is useful to know the comparative value of other articles which may be used as substitutes for it.

It is also more agreeable, and we think more profitable, to mingle other articles with hay. We have prepared from various sources the following table:—

Taking good hay as the standard, 100 lbs. of hay equal 276 lbs. carrots; 300 lbs. ruts; 317 lbs. mangold wurtzel; 201 lbs. potatoes; 494 lbs. common turnips.

By calculating 60 lbs. for a bushel of any of the above roots, it will be seen that one ton of hay equals 91 bushels carrots; 100 bushels ruts; 100 bushels mangold wurtzel; 67 bushels potatoes; 165 bushels turnips.

From this it will be seen how much food you get of each, per acre, compared with good hay.

In regard to straw, experiments have established the following estimate as very near the truth. 100 lbs. of hay equal 272 lbs. new wheat straw; 166 lbs. barley straw; 169 lbs. pea straw; 94 lbs. clover hay.

**NANTUCKET BOYS.**—A few days since a number of boys were amusing themselves by skating on one of the neighboring ponds, when one of the number, a daring little fellow, who was the delight of his companions, suddenly broke through and disappeared.

He soon rose to the surface, struggled for life, but in vain, for the ice continually broke at every attempt to gain its surface. The case was desperate; when suddenly a cry was raised among the anxious boys who were witnessing the exertions, "Off with your skates! off with your skates, every one of you, and tie them in a line by the strings!" This was but the work of a moment.

"Now down on your stomachs, and keep within reaching distance of each other." The pioneer took the string of skates, and approached as near as was prudent on account of the weakness of the ice, and threw the line of skates to the boy, reserving one end in his hand. It was fortunately caught;

the line of prostrate boys, skates and strings, was now perfect, and the order resounded through the line, "Now, haul for your life."

This was done, and the noble fellow, was rescued, with only a few slight cuts on his face from the ice. [Christian Citizen.]

## NEW DISCOVERY IN AGRICULTURE.

An extraordinary fact was mentioned the other day at the sitting of the Academy of Science. One of the members stated that the agricultural society of Brest had, upon the proposition of a member of the committee, sown some wheat upon land without any preparation of ploughing or digging, and after having merely walked over the ground to press the grain on the surface, had it covered with fresh straw to the thickness of two inches. The product, it is asserted, was much more abundant and much superior in quality to wheat raised from the same seed in the ordinary way. Some ears of corn, the seed of which had been placed upon window glass covered with straw, were also exhibited.

CURE FOR HEADACHE.—A work has recently been published in Paris, by an eminent physician, in which he describes a new remedy for headaches. He uses a mixture of ice and salt, in proportion of one to one-half as a cold mixture, and this he applies,

by means of a little purse of silk gauze,

with a rim of gutta percha, to limited spots