

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

"EQUALITY OF THE RACES."

Reply to Tamar Davis. (Concluded.)

Time will not allow me to contrast further the present condition of the two races. "To history, then, be the decision referred." I have shown already, that the negro has the common-endowments or mental faculties of the human race, and that was my first affirmation. My proposition now is, what my friend supposed me to make before, viz: that the negro race has attained as great intellectual development, and consequent advancement in the arts of civilization, as ever the Caucasian race did. Farther, I propose, that those Caucasian nations which have stood at the head of Caucasian civilization, derived that civilization from negro nations more civilized than they.

My friend has told me the Caucasians are. It belongs to me, then, to tell who the negroes are, and what mighty nations they have constituted. Were I to adopt either the literal definition or the common acceptance of the term negro, from the latin *niger*, I should call all black persons negroes, by which I should probably offend some of my Caucasian brethren; for, according to the classification of most naturalists, many of them are *niger*, black. If I ask of the Greeks, they reply "*Æthiops*." By this appellation, which means "black-faced," the Greeks designated all black men, and called their country "*Æthiopia*." If I ask the Hebrews, they reply "Cush" or Ham. But this means nothing else than black. Thus I am well sustained in saying that the negroes are "*black men*." But, lest I be charged with indefiniteness, I will call them the children of Ham, and trace them in their most prominent development, not pursuing the minor tribes which shot off from the parent stock. The first notice which I make of these Cushites or Hamites, I read of them in the early Hebrew writers, called "Cush," and translated into Greek, by the translators of the Septuagint, by the term "*Æthiops*." This people at that time inhabited the east side of the Red Sea. Subsequent Hebrew writers mention this same Cush as having passed over into Africa; but the remnant of the race left in Asia were still called Cush. Hence arose the distinction of Eastern and Western Ethiopians. At length, both by Hebrew and Greek writers, the term *Æthiops* was applied to the Ethiopians of Africa, and the Eastern Cushites pass out of notice. The Ethiopians, then, were the veritable children of Ham—the despised negro race. Let the highest authority speak in testimony. See Anthon's Classical Dictionary. After abundant reference to numerous ancient authors, he says, "On the whole, it may be considered as clearly established, that the Cush are the genuine Ethiopian race, and that the country of Cush in Scripture is that part of Africa which lies above Egypt. In support of these positions may be cited not only the authority of the Septuagint, and the writers already mentioned, but the concurring testimony of the Vulgate, and all other ancient versions, with the testimony of Philo, Josephus, Eusebius, and all the Jewish commentaries and Christian fathers." Upon this evidence I might safely rest my position, that the Ethiopians are the children of Ham, the negroes. But let me pursue it a little farther. In describing the Ethiopians, the Greeks spoke of them as we do of negroes, as if they were the blackest people in the known world. "To wash the Ethiopian white," was a proverbial expression among the Greeks, applied to any hopeless attempt. If other nations were called Ethiopians, it was because of their resemblance to these genuine negroes. Strabo speaks of them as black and curly-haired, and cites the opinion of Theophrastus that the black skin and curly hair of the Ethiopian was attributable to his proximity to the sun. Herodotus expressly affirms, that "the Ethiopians of Africa have the most woolly hair of all nations." The Hebrews, who could not fail to know the proper application of the term Cush, had a proverbial expression similar to that of the Greeks. "Can the Cush (Ethiopian) change his color, or the leopard his spots?" Jeremiah 13: 23. Thus it appears, that the Ethiopians were the "darkest and most curly-haired people known to the Greeks and Hebrews." I have been thus particular to substantiate the identity of the Ethiopians and the children of Ham, in order that no one may rise up and say that they were not negroes, when I show them in the height of national greatness and refined civilization.

What, then, was the national character and intellectual development of this nation of negroes? "To history be the decision referred." Herodotus says that the country of this people "includes the countries above Egypt, the present Nubia and Abyssinia." Anthon says that "Æthiopia was an extensive country of Africa to the south of Egypt, lying along the Linea Arabica, and extending far inland. Meroe was the metropolis of Ethiopia, situated about 80 miles above

the junction of Astaborus with the Nile. They had many other cities, but Meroe was the heart of the nation. We may now let history unfold the character of this negro nation.

Taylor's Manual of History says, "There was a civilized Ethiopian people, dwelling in cities, possessing a government and laws, acquainted with the use of hieroglyphics, the fame of whose progress in knowledge and the social arts had, in the earliest ages, spread over a considerable portion of the earth." "Along the whole course of the Nubian valley, is a succession of stupendous monuments rivaling those of Thebes in beauty, and exceeding them in grandeur." "The pyramids of Meroe surpass those of Egypt in architectural beauty, and the sepulchres evince the greatest purity of taste. But the most striking proof of the progress of the Ethiopians in the art of building, is their knowledge and employment of the arch. Mr. Hoskins has stated that these pyramids are of superior antiquity to those of Egypt. The Ethiopian vases, depicted on the monuments, display a taste and elegance of form, that has never been surpassed. In sculpture and coloring, the edifices of Meroe rival the choicest specimens of Egyptian art."

Russell's Nubia and Abyssinia says: "If we except the Egyptians, there is no aboriginal people of Africa, who have so many claims to our attention as the Ethiopians—a nation which, from the remotest time to the present, has been regarded as one of the most celebrated and mysterious. In the earliest traditions of nearly all the civilized tribes of the East, the name of this remarkable section of mankind is to be found—and when the faint glimmering of fable gives way to the clearer light of history, the lustre of their character is still undiminished. They continue the object of curiosity and admiration, and the most cautious and intelligent writers of Greece hesitate not to place them in the first ranks of knowledge and refinement."

The praise bestowed on the Ethiopians by Homer, is familiar to every classic reader. If we go to southern Ethiopia, the eye of science is invited to the stupendous testimonials of the superior civilization of nations whose names have not been enrolled on the eternal tablets of history. "In Nubia," says a foreign writer, "numerous and primeval monuments proclaim loudly a civilization earlier than that of Egypt." The Ethiopians assisted Shishach "with many chariots and horsemen;" and sixteen years afterwards, went against India with a million men. (Chronicles 14: 8, 13.) The kingdom must have been very flourishing to have supported such an expedition. Pliny says, "Ethiopia was powerful and illustrious as far back as the Trojan war, when Memnon reigned, at which time she numbered 250,000 soldiers and 400,000 artificers." Eratosthenes mentions one Ethiopian commander who penetrated into Europe, and as far as the pillar of Hercules, (714 B. C.) and 200 years later, Zerab, the Ethiopian, went but against Aes, the great-grandfather of Solomon, with an army of 100,000 men and 300 chariots. As this was 900 years B. C., and since such an empire could not have been new, we are carried back to the time of Solomon in the History of Ethiopia, and from this period her monuments begin to speak. The name of Thutmosis has been found on one of these monuments, who lived not less than 1500 B. C. But a nation that could construct such monuments must have been old. We thus approach the Mosaic period, with the history of Ethiopia. Verily what nation of Caucasians has ever maintained national greatness so long!

I need not dwell longer on the national character of this people. I may simply add, as an introduction to my next proposition, the remark of Herodotus, that "the capital of Ethiopia stood as the parent of civilization and art and religion. Piety and rectitude were the first virtues of a nation whose dominion was founded on religion and commerce, not on oppression." What Caucasian nation of ancient or modern times can boast such a fame? What, then, is the answer given by history to the question submitted for its adjudication? It presents us a nation of negroes, shut out from all other nations by impassable deserts, by its own native energy advancing for more than a thousand years in the arts of civilized life, and attaining to a perfection in mechanical skill, and all the arts of civilization, never attained by a Caucasian nation since the first Cythian placed his foot on the soil of northern Germany. While yet Egypt, Greece and Rome slept in embryo, the clatter of Ethiopia's 400,000 artisans was heard, carving with consummate skill those majestic monuments of art, which now rear their unscathed heads, eternal rebukes to the guilty slanders heaped upon a race that has given civilization to the world.

I come now to my second proposition, that the most civilized Caucasian nations have derived their civilization from Ethiopia. My friend has placed Egypt on the list of illustrious Caucasian nations. Well, Egypt derived its civilization from Ethiopia. "To history be the decision referred." I have already shown the civilization of Ethiopia to have been older than that of Egypt. Anthon's Classical Dictionary says, "From the observation of travelers who have carefully examined the ruins of Meroe, we arrive at the important deduction, that this region was once inhabited by a people equally far advanced in refinement as the Egyptians, and whose styles of architecture and religious ceremonies bear a close resemblance to those of Egypt. All this is extremely interesting, when we call to mind what is stated by many of the ancient writers, that Meroe was the cradle of the religious and political institutions of Egypt, that here the arts and sciences arose, that here hieroglyphic writing was discovered, and that temples and pyramids had already sprung up in Ethiopia, while Egypt was ignorant of their existence,

Every thing seems to favor the opinion that Meroe gave religion and civilization to the valley of the Nile. 1st. The concurrent testimony of the ancient writers. 2d. The progress of civilization in Egypt from south to north. 3d. The improbability that an Arabian colony would have crossed Syria, from Babylon to Suez, and wandered so far south to found their first colony. 4th. The exact analogy of the Egyptian and Ethiopian languages. 5th. In almost all the temples of Egypt are paintings, representing Ethiopians in the habits of priests, conferring the implements of the sacerdotal office upon Egyptians."

"This representation," says Mr. Hamilton, "which is repeated in nearly all the temples, may be supposed to commemorate the transmission of social and religious institutions from the Ethiopians to the Egyptians." Again, the Ethiopian divinity Isis, and the Egyptian Osiris, are often painted together, and invariably the Ethiopian Isis appears the older and superior divinity; which, says Hamilton, indicates the same as the other paintings. Diodorus asserts that the learned language of Egypt was the common tongue of Ethiopia. From this mass of evidence, it appears as certain that the civilization of Egypt flowed down the Nile from Ethiopia, as that the waters of that majestic river bear fertility to her soil.

But, farther, Egypt was a nation of negroes, a colony from the negro land. "To history be the decision referred." 1st. In the Hebrew Scriptures Egypt is called by the prosaic writers "Mitzraim," and by the poets "Harets Cham." The general opinion of historians is, that Egypt was called Mitzraim after the second son of Ham. Calmet says, "It denotes the people as sons of Ham." Josephus, the Septuagint translators, Eusebius, and others, adopt this appellation. The poetical name, "Harets Cham," used in the Psalms, means literally, "Land of Ham." It is a tradition as old as the time of St. Jerome, that Egypt was so named after the son of Noah, whose descendants inhabited it.

Let us now examine the physical character of the Egyptians, and see if they look like the sons of Ham, as their name indicates. From the more northern latitude of Egypt, and its maritime climate, the features of the people must essentially change. The same law is at work all over the world. The blacks are turning white, and whites are turning black, and that by a law known to the very novice in physiological science. Hence modern accounts make the Egyptians chocolate color, and the paintings of the Ethiopians represent a gradual turning from black to chocolate. The most ancient accounts make them black, woolly-haired, and thick-lipped. Herodotus, who traveled much in Egypt, and who is noted for accuracy of description, in describing the people of Colchis, calls them black and woolly-haired. He makes this statement to prove that they were an Egyptian colony. The same historian, in numerous passages, describes the Egyptians as Ethiopians. Pindar says of the same Colchians, that they were black-visaged, and that this was due to their descent from the Egyptians. Eschylus, in mentioning the crew of an Egyptian bark, says, "They were Egyptians, for they appear with black faces shining out from their white robes." Lucian thus describes a young Egyptian, "Besides being black, he had projecting lips, and was slender in the legs, and his hair brushed up in curls." Elian says that a striking Ethiopian feature of the Egyptians is the robust constitution of the females.

The second class of data is the paintings of the Egyptians on the monuments and temples. Before the Egyptian colonies had attained to a degree of civilization sufficient to rear these mighty monuments of art, their complexion must have been materially changed. Hence we find the chocolate color assigned to the Egyptians; but, as Belzoni remarks, these figures are accompanied with black figures, always represented as conferring on the red ones the symbols of civilization. These very paintings are a history of themselves, indicating in living light the origin of the Egyptians. Hamilton, in his "Description de l'Égypte," has well remarked, that "these pictures can mean nothing else than that the red Egyptians were in fact the descendants of the black Ethiopians." If we refer to the paintings and traditions of the Ethiopians, we invariably find the same thing demonstrated.

My third class of evidence is the osteological character of the Egyptians. And here allowance is to be made for changes incident to climate and modes of life. There is abundant evidence that the peculiarities of skull, as well as of color, of any one race of men, are resolvable into those of another by external causes. (See Harris' "Primeval Man," p. 27.) Blumenhach, (who has collected much valuable information by the examination of mummies, remarks, that the Egyptian race consists of three varieties, the most prominent of which is the Ethiopian; secondly, the Hindoos; and, thirdly, the Berbers. There are many nations of Africa, known to be descendants of the negroes, whose cranial development resembles the original much less than that of the Egyptian. Denns says, in describing the female Egyptians, "The cheeks are round and thick, the lips full, the mouth large, displaying, in short, the African character, of which the negro is the original type." The term "curly haired," is applied by the Greeks alike to the Egyptians and Ethiopians. Anthon remarks, from an extensive review of historical evidence, "We may consider it tolerably well proved, that the Egyptians and Ethiopians were nations of the same race."

I may remark, then, that no point of history is clearer, than that both these nations were of the tribe of Ham, the son of Noah. But what of all this? I have only given a moiety of the evidence which lies open before me in favor of my position, (and I am willing to grant that I find some in opposition to it.) What, then, is the decision of history? It tells of nations of negroes,

whose magnificent attainments form the theme of eulogy for the pen of the historian, and song of the poet. Ethiopia and Egypt still live in those stupendous monuments of art, before which the achievements of the proudest era of Caucasian glory bow in admiring adoration. The renewal of the lost arts of Egypt has defied the utmost stretch of Caucasian invention. Greece derived her civilization and arts from Egypt, and Rome from Greece, and the world from both. Ethiopia and Egypt rear the majestic engine of mental development, Greece and Rome purchase its priceless commodities, and, refitted, it rattles on over the world. From the dark jungles of Ethiopia the negro rings the shrill clarion of progression; he bears it adown the Nile; it reverberates from the plains of Memphis; it rings from the hundred gates of Thebes; it touches the cloud-capped top of the eternal monument, and flies away to Greece; the Caucasian catches the strain; he echoes it, and cries, "Great is Diana!" I have not become a "champion of a race that could never vindicate its own honor," but to hurl back the arrows, dipped in the venom of an unholly prejudice, hurled at him. He is fallen, and so are Greece, and Rome; Edom, Gaza, Tyre and Sydon, are fallen; Babylon, Nineveh, Sodom, and Herculaneum, slumber beneath the dust of ages; and the negro lies not lower than the Greek, on whose neck the ruthless barbarian has trodden for centuries. Ethiopia forgot the religion taught her by the "Christian father" whom Philip converted and baptized. Rome and Greece, though numbering their myriads of gods, fell for want of a knowledge of the true God. Egypt, though taught the beauties of science by Euclid, would not obey the living God. (Euclid, according to Anthon, was Professor of Mathematics in Alexandria, the capital of Egypt, 28 B. C., and he is supposed to have been a native of that city; there is no doubt that he was an Egyptian, and consequently a negro.) Athens, though taught the quaint maxims of Æsop, knew not the living God. (Æsop, according to the authority of Dr. Cheeny, predicated on extensive historical researches, was a negro; according to universal testimony, he was a slave to four successive masters in Athens.)

In conclusion, I may ask, why this effort to stamp upon the negro the odium of inferiority? Why has Josiah Priest wasted much paper and ink to prove him a baboon? Why, but to justify his abuses? For, says this writer, the thickness of the skull evinces that God designed the negro's head for the club of the master! If he be a brute, in the name of humanity we demand for him that kindness due to other brutes. If he be human, and *inferior*, then, in the name of the God of the helpless, we demand superior protection and kindness. Shame on such a Somerset of religion, as that which pleads the negro's infirmities in palliation of the most unmitigated wrongs that ever blattered the human soul. If he be noble and strong, let him be loosed that that nobility may shine forth. If he be weak and ignoble, every human soul, uncorrupted by a cancerous prejudice, cries out, "Let him up," that he may become strong and noble. He will be let up; for the God of Heaven is on his side, and will blow a blast of destruction upon his oppressors and their apologists.

D. E. MAXSON.

THE REFORMER ZWINGLI.

From the American and Foreign Christian Union.

Zwingle was born at Wildhaus, in the District of Tockenburgh, Switzerland, on the New Year's day, 1484. At the age of twenty-two, he became a parish priest in Glarus, when he first became familiar with the Word of God, and commenced that faithful study of it, which led him to gradual discoveries of the pure religion of the gospel. He copied the epistles of St. Paul in the original Greek, and even committed them to memory; an acquisition which afterwards proved of great service to him in his public discussions.

In 1516, Zwingle became preacher of the convent of Einsiedlen, the celebrated shrine of the Virgin Mary, to which, even in more modern days, multitudes of pilgrims have resorted from the Roman Catholic parts of Switzerland. It was not long before his mind became sufficiently convinced of the absurd and idolatry practiced by the votaries of the "miraculous image;" and soon Zwingle raised his voice in bold warning and denunciation against the superstitious manifestations of Christ alone saves, and he saved everywhere," was, in the words of Merle d'Aubigne, the great theme of his discourses.

The fame of Zwingle soon spread to the city of Zurich, where the election of a preacher in the cathedral occupied the attention of the citizens. After much opposition, he was elected to that office; and on entering upon it, he commenced, on the first day of the year 1519, his preaching against the errors and abuses of the Romish Church. His projects for the purification and reformation of religion were gradually developed in his own mind by the study of the Scriptures, and by intercourse with the other reformers. His efforts were seconded by the magistrates of Zurich; and by the year 1525 a pure evangelical form of worship, and the free circulation and preaching of the Word of God.

The portrait of Zwingle is thus drawn by the well-known author we have already named:—"His character and behavior towards all men contributed no less than his sermons to win men's hearts. At once a true Christian and a true republican, the equality of all men was no cant phrase in his mouth; but, as it was written on his heart, so it displayed itself in his life. Powerful and energetic in the pulpit, he was affable towards all whom he met on the streets, or in the public haunts; he would often be seen at the places where the trades' corporations met, explaining the chief tenets of Christian doctrine to the burgoesses of the city, or engaged with them in

familiar talk. Peasant or patrician were received by him with equal cordiality." Zwingle perished in the year 1531, in a contest between the Canton of Zurich and the Roman Catholic cantons. He died calling upon his countrymen to trust in God. It was the error of his times to believe that truth might be defended with the sword. Yet Zwingle, though not the most talented, was perhaps the most moderate, charitable, and purely evangelical, of the Reformers of his day. His last great mistake was one which he expiated with the sacrifice of his own life.

A BEAUTIFUL PICTURE.

By J. G. SAIR.

"Ah! well I mind me of a child,
A gleesome, happy maid,
Who came with constant step to church,
In comely garb arrayed,
And kneel'd her down full solemnly,
And piously pray'd."
"And oft, when church was done, I mark'd
That little maiden neat;
This pleasant spot, with book in hand,
As you are sitting here—
She read the story of the Cross,
And wept with grief sincere."
"Years roll'd away—and I beheld
The child no woman grown;
Her cheek was fairer, and her eye
With brighter lustre shone;
But childhood's truth and innocence
Were still the maiden's own."
"I never rang a merrier peal,
Than when a joyous bride,
She stood beneath the sacred porch,
A noble youth beside,
And plighted him her maiden troth,
In maiden love and pride."
"I never told a deeper knell,
Than when, in after years,
They lay hid in the churchyard here,
Where this low mound appears—
(The very grave, my boy, that you
Are waiting now with tears!)"
"It is thy mother's! gentle boy,
That claims this tale of mine—
Thou art a flower whose fatal birth
Destroyed the parent vine!
A precious flower thou art, my child—
Two lives were wreathe'd on thee!"
"One was thy sainted mother's, when
She gave thee mortal birth,
And one thy Saviour's, when in death
He shook the solid earth;
Go! boy, and live as may befit
Thy life's exceeding worth!"
The boy awoke as from a dream,
And, thoughtful look'd around,
But nothing saw, save at his feet
His mother's lowly mound.
And by its side that ancient bell
Half hidden in the ground!

INFLUENCE OF THE NEWSPAPER PRESS.

From an article in the Christian Review, by Rev. Dr. Adams.

The times of which we are writing are remarkable for the extension of periodical literature, especially for the ubiquity of the Newspaper. The authors of the *Spectator*, the *Tattler*, the *Rambler*, had no conception of the modern newspaper. It seems like putting the gravity of our readers to the test; when we name this as one of the most wonderful and powerful agents of our times. It is made of rags, ropes, rushes, and lampblack. Great pains are taken in fitting up the visitor to make a respectable appearance in our mansions; but in its best trim, its pretensions are very humble. It is dumb, yet it tells us of all which is done upon the earth. It bears in its own name the initials of the four points of the compass, N. E. W. S., news. Reeking, in hot haste, as if out of breath, it delivers its message, and then is crumpled up and thrown into the paper basket to ignite the morning's fire. Yet is there nothing more worthy of preservation; for its the archives of a Historical Society, and consult an old newspaper; let it be a file of the *Boston News Letter*, commenced in April, 1704, the first ever published on this Western Continent, supposing it to be complete, and extended to the present time. Read of African Slaves in the town of Boston—perhaps a fresh cargo of stout-limbed Guineans have arrived in a Newport ship in Virginia; turn rapidly over the leaves of the volume; your eye catches a succession of great names and events, Benjamin Franklin resisting the censorship of the press and making the lightning of the skies a pastime for himself and his son, the stripling surveyor George Washington roaming over the spurs of the Alleghenies and along the banks of the Shenandoah, tribute money, unjust taxation, mutterings and rebellion, Lexington, Bunker Hill, Revolution, independence, confederacies and constitutions, Fulton's humbug, commerce, arts, peace, prosperity, enterprise, expansion. May we not rightly call the smutty chronicle the index finger of Providence pointing to the hours of the chronometer of history? An artist expends great time and labor in painting a panorama, and crowds find delight in gazing upon the canvass; yet is it of a limited space, a ruin, a river, a city, Thebes or Jerusalem, the Nile, the Hudson, or the Mississippi. But a newspaper is a daguerreotype of the whole world, its wranglings and diplomacies, its buyings and sellings, its governments and revolutions, its marriages, parturitions and dyings. A newspaper is a real microcosm, the world made smaller, held in the hand, and brought under the eye. The huge telescope of Sir John Herschel is so swung that it reflects all the distant wonders of the sky, which sweep across its lenses, upon a small horizontal table under the eye of the observer; and, analogous to this, a newspaper brings all the occurrences of remote continents, incidents at the north pole and the antipodes, under the light of your reading-lamp, and within the space of your parlor table. The evening has come, the damp sheet is spread out before you; and with an ill-concealed impatience, you sit down to see "what new spectacle" "Time, the scene shifter," has prepared for your astonished and delighted eye. The whole world is in motion before you. This is no small gossip about what took place under your own windows in Cock Lane; but as Isaiah, in the visions of prophecy, beheld the concourse from all quarters of the earth, the dromedaries from Midian and Ephah, the ships of Tarshish, and the forces of the Gentiles, hastening to the rendezvous,

so, in sober fact, the most remote and improbable agencies, from the four winds under heaven, are hurrying through the air and over the sea, to deliver their separate tidings in that small sheet of paper, which you now hold in your hand. Camels, those "ships of the desert," are now traversing the arid wastes of Egypt and Arabia; steamers are now entering or leaving the harbors of Bombay, Odessa, Constantinople, Suez, Naples, Genoa, Hamburg, Cadiz, Southampton and Liverpool,—ponderous engines of speed and power, "instinct with life."

"Tramp, tramp, along the land they ride,
Splash, splash, across the sea!"
the Laplander with his deer, the Esquimaux with his dogs, the electric wires at Paris, Berlin and London, every instrument that can convey thought, every agent that can communicate intelligence; in every land; on every sea, in every city, and in every wilderness, on every road and every river, set on motion, at the top of their speed, to open their budget, and entertain you, a humble looker-on at home, with the shifting panorama of the whole earth! Sometimes we weep, sometimes we laugh; we pity, we are indignant, we fear, and we hope, by turns, and are always wondering what will come to pass next.

The newspaper, then, is the peculiarity of an age of intercommunication, an agent of human sympathy. What else lies at the bottom of this conception but a just idea of man's fraternal relations? It is the cheap correspondence carried on between all members of the human family. What a man puts into a newspaper on the other side of the globe, is on the supposition that it will interest the rest of the family on this continent. As we learn more of our fellow men, we feel a kinder interest in them. We rejoice in their prosperity, sympathize in their calamities, and cheer on their struggles for the right and the good. There are now too many newspapers abroad to allow a man to live like a snail. They enlarge the world to our knowledge and our love. Why is anything made public but on the belief that it will be of interest to many others? Why is it announced in your paper that Isaac and Rebecca were married on a certain day last week, but on the supposition that it will give you pleasure to know it? And when, lower down on the sheet, under that startling word *Deaths*, your eye runs along, always with apprehension lest it fall on some well known name, and reads that the aged father, the young child, the beloved wife, the rich, the poor, the admired, the honored, and the beautiful are gone, is it not taken for granted that even the "strangers" will have a sigh for the afflicted, and the world respond in sympathy to the incursions of a common foe? Read in this light, the commonest advertisements which crowd our papers have a kindly odor about them. "Say not with a cynic sneer, as though you were doubtful whether there was anything honest in the world, when a store-keeper advertises his wares, that it is all sheer selfishness; for if it is pleasant to one to announce a fresh supply of tallow or wool, hardware or muslins, is it not just as pleasant to some other one who wishes to know it? When a brace of young partners in trade insert their virgin advertisement, informing the world how happy they shall be to wait on customers, can you read it without entering into their fresh hopes and giving them your blessing in their career? Business advertisements? Waste paper! You know not what you say. These ships which are to sail to every harbor in the world, those fabrics which have arrived from every commercial mart on the earth, this iron from Russia, tea from China, wool from Smyrna, fruit from Malaga, coffee from Cuba, cotton from Georgia, sugar from Louisiana,—do they not press to us at the corners of the streets, at the entering in of the gates, on our decks, and in our custom-houses and exchanges, sermons on the mutual dependence of mankind!

SLAVONIC GOSPEL.

The following interesting paragraph is from the Lectures on the Religious History of the Slavonic Nations, by Count Valerian Krasinski:—

It is a curious fact, that the Gospels upon which the Kings of France took their oaths at their coronation in the Cathedral at Rheims, are Slavonic, written partly in the Glagolitic characters. This circumstance was discovered for the first time by Petet the Great, when he visited Rheims in 1717. A history of the manuscript was published in 1846 at Prague, illustrated with fac-similes, etc., by the well-known Slavonic scholar Hanka; we extract from the work the following details: "This manuscript was presented by the Emperor Charles III., King of Bohemia, to the convent of Emmaus, as a precious relic, in the hand-writing of St. Procopius, Abbot of the convent of Sava. It was taken by the Hussites from that convent, which they, however, spared from destruction on account of the great veneration which its inmates entertained for the Slavonic ritual. It afterwards found its way to Constantinople, in a manner which has not been ascertained; but it is supposed that it was sent there as a present, by the Hussite King of Bohemia, to George Podiebrad, at the time he negotiated a union with the Greek Church, on account of its beautiful binding, ornamented with gold, precious stones, and relics of saints. After a lapse of about a century, it was brought, in 1546, by a painter of Constantinople, named Palocapas, who dealt in costly objects, to the Council of Trent, where it was purchased by the Cardinal of Lorraine, who made it present of it to the Cathedral of Rheims, of which he was the archbishop; it disappeared during the first revolution, but was discovered a few years ago, by a learned Russian, Alexander Turgenoff, in the municipal library of Rheims, where it had been deposited under the consulate of Napoleon, but stripped of the beautiful binding to which it owed its place amongst the French regalia."

The Sabbath Recorder.

New York, February 6, 1851.

SIGNS OF PROGRESS.

Our readers have been made acquainted with the fact that, in Philadelphia, the Mayor's Court is open every Sunday morning for the hearing of criminal cases. That the religious presses of that city would protest against the practice, as a violation of good order, was to be expected. Accordingly, the Presbyterian, the Christian Observer, the Christian Chronicle, and we know not how many others, are doing their utmost to make the Mayor feel that he is a sinner above all others that dwell in the city of Brotherly Love. Whether His Honor's eyes are open to see the force of their rebukes, we are not informed; nor do we know what his principles are in regard to the Sabbath. We presume that those who denounce him consider him but little better than an infidel, this being their usual method of dealing with those whom they cannot convince of the holiness of the Christian (?) Sabbath. It appears, however, that the Mayor has some defenders. Some uphold his practice on the ground of its being a work of mercy to those who, per- adventure, may be innocent of the crimes charged against them; others, on the ground that the Christian Sabbath is a fiction, and that one day is not any more holy than another. Among these last is a writer in the Episcopal Recorder; and because this paper has admitted the writer's article without comment, the editors are strongly suspected of favoring the doctrine which it advocates. The article was immediately copied into the Sunday Globe with approbation, and that, of course, places Tray in bad company; for editors of Sunday papers are set down as bona fide servants of the devil. They are not supposed capable of giving utterance to any wholesome truth, unless they should happen to blunder into it by mistake. We see not, therefore, but that the Recorder and its correspondents will have to become a little more orthodox, unless they can consent to be put under the ban of excommunication by those that are not in the Church.

In the mean time, quite an interesting discussion is going on in the columns of the Christian Chronicle. One of the writers takes the anti-sabbatarian view of the question, and states his points, we think, with about as much strength as we have seen them stated by any writer. He is reviewed with signal ability, however, by another correspondent, who maintains the perpetuity of the law of the Sabbath, but displays the usual weakness of those who attempt to found upon it an obligation to keep holy the first day of the week. We are glad to see this discussion, and if the Chronicle would permit it to be continued, we should hope that it would do good. But, from a notice in the last number, we see that the door is to be closed, as soon as the one who has undertaken to uphold the Fourth Commandment has finished his reply to his opponent. We are sorry to see this; not that we have the least sympathy with anti-sabbatarianism; but the editors having once opened their columns to an advocate of that doctrine, we think candor requires that they hold them open, as long as their correspondent writes in courteous language, and does not burden the discussion with unnecessary repetitions. We, of course, believe that both of the disputants are wrong. Yet we see that each one tells the other some valuable truths; and could they be permitted to go on with the discussion, we should hope that light enough would grow out of it to guide some of the Chronicle's readers into true sabbatarianism. Perhaps this is what the Chronicle is afraid of. The searching manner in which its anti-sabbatarian correspondent shows up the fallacy of the old Puritan doctrine of a transfer of the Sabbath, will unsettle the minds of our good Baptist brethren in Pennsylvania, some of whom are already suspicious of the soundness of the platform on which they are standing, and therefore the subject must be hushed up again. True, the editors intimate that they "may feel induced to express their own views, and yet without the slightest regard to favoritism towards either individual who has already spoken." But if the editors' object is truth rather than victory, it would be better compassed by free discussion, than by shutting out from their readers every thing that does not harmonize with their own preconceived views. However, the little taste their readers have already had will perhaps start inquiry with some of them. We hail every thing of the kind as an omen of good.

We are particularly glad to see that Sabbath discussions cannot be prevented in Pennsylvania, the State which so recently disgraced itself by subjecting honest and upright Seventh-day Baptists to fines for working on the first day of the week. The Christian Sabbath they call it, and claim Christ as the author of it. Query—If Christ was the author of it, was he not also the author of that saying, "My kingdom is not of this world?" And does he thank the kingdoms of this world for compelling people to keep his Sabbath? But the march of truth is onward, and the time is not far distant when such odious civil statutes, and the decisions of Courts under them, will be repudiated by a free people.

We shall keep our readers advised of the progress of things in Pennsylvania, as well as elsewhere; and as soon as we can conveniently, we shall publish the discussion which has appeared in the Chronicle.

BRITISH CORRESPONDENCE—No. 26.

Sunday in France—American Slavery—Papal Aggression—The Crystal Palace. Glasgow, January 10, 1851.

An effort was recently made in France for the enforcement of Catholicism in a compulsory observance of Sunday and the Festivals of the Papal Church. M. de Montalembert, who rejoices in what he calls the blessings of the Inquisition, and who glorifies that institution, brought in a Report to the French Chambers on Sunday Observance, which some of our religious journals have treated as an omen for good for that land! A correspondent of the Christian Times, in reference to this measure, says, that on their return to France, the Bourbons ordered the observance of the Sunday and the Festivals of the Church. The law, he adds, was, however, never observed. The State itself, even in its public works, has seldom if ever done so. The new project, he concludes, notwithstanding of great softening down, will not meet with a better reception. It has been sent to the Council of State, and it is supposed that the majority intend to stifle all discussion on the subject.

Our own Postmaster-General has issued Regulations, that any person may have his letters and newspapers (and not the one without the other) retained in the Post Office till Monday, on giving an order to that effect, duly signed—such order being for three months at least, nor afterwards to be withdrawn without a week's previous notice. This seems a judicious regulation. It interferes not with the will or superstition of any; while, by the required notice and the extension of the order over at least three months, it will render it less liable to be used for mere factious purposes.

Glasgow, as well as Edinburgh, has been visited by Crafts and his wife, the escaped slaves who lately fled from Boston on the passing of the recent melancholy law of the United States. They have also the company of Brown, another escaped slave, who delivers illustrated lectures on the horrors of slavery. The popular feeling in this city on this subject has long been conspicuous; and the graphic account of the escape of poor Crafts and his wife from Georgia, was heard with much interest and sympathy. Oh, if the indulgence of the sin had not deadened the conscience, surely even those of the South could scarcely fail to feel that, independently of scriptural moral obligations, slavery is a sad blot on the escutcheon of a land vaunting as the United States does the liberty it gives. The inconsistency and the sin seem to me so monstrous, that the blinding power of iniquity alone seems sufficient to account for the possibility of its countenance and extension. Were it a mere question of politics, I should have avoided writing thus much concerning your peculiar institution; but being a question, the moral and religious aspects of which alone concern me, I take leave to add what I anticipate as the issue. History, civil and sacred, shows that the sin of nations (as of individuals) is very often, in the Providence of God, made the instrument of their punishment. Looking at American slavery in the light suggested, I expect, that the down-trodden, degraded slaves, as also the red Indians, will be used as the avengers of their own manifold wrongs. By diminishing the hope that may have been long cherished in many a bosom of those who still are in bondage, as well as withdrawing rights which previous law had accorded of safety in the free States to those who have escaped from it, the Fugitive Slave Bill, it is to be feared, will tend to hasten on a crisis which probably is not very remote. Such at least are the painful anticipations of one seeking to forecast the destiny of a mighty people; with some of whom he is united in bonds of faith and love, and with others of whom he is united in nearest consanguinity. To such he ventures not to prescribe the path of duty in and to the land of their birth or adoption, farther than that they be not partakers of her sins, that they be not partakers also of her plagues.

The Papal Aggression is still with us the leading topic—but without further indication of what shall be the issue. Thirty-one out of one hundred and five Irish M. P.'s have this week put forth a resolution expressive of their interest in the cause of civil and religious liberty. As most of them are Papists, this is to be interpreted of such civil and religious liberty as Rome has been wont to accord to all over whom it had the power. These Parliamentary Resolutionists have, however, left the kind and extent of liberty to which they refer undefined, as if conscious that any attempt at definition was fitted to award unfavorable comparisons between the liberty they enjoy under Protestant rule, and that which is enjoyed, even by Papists, in Popish lands. But they cannot prevent others from making the observation. If, indeed, there was an honest avowal of the unquestionable claims of their church, they would find less favor. But no morality prevents the practice of deception in the time of powerlessness. And many suppose the system to be changed rather than under restraint. Great efforts are also being made to swell their apparent number; and chapels and convents are being erected to aid this view. To-day it is announced that a building has been purchased in Glasgow, to be converted into or used as a nunnery. In these establishments, they can more secretly instil their dogmas than in churches—from some of which, in Ireland, of late, the soldiers have been withdrawn by their officers, by reason of the treasonable harangues of the priests.

The London Crystal Palace, which it was originally stipulated should be finished with the year, is not expected to be completed before the end of this month, in consequence of the enlargement of accommodation demanded. More work was finished, it is stated, than the original specification included, within the time therein fixed. J. A. BEGG.

GLIMPSSES OF DOMESTIC LIFE IN CHINA—No. 8.

SHANGHAI, SEPT. 1850.

You have already heard much of the exemplary zeal of the Chinese for their religion, and the tenacity, as well as apparent sincerity, with which they cling to its ceremonies, and observe its rites. Whether, as in the State Religion, the universe as a whole is worshipped; or, as at the head of the State, the "Son of Heaven" kneels to his only superiors, Heaven and his imperial ancestors, (in point of exaltation equal) or whether, in the descending series, the earth, (called also imperial), the temple of ancestors, or the individual divinities enshrined in each; still, all are religious, all are devout. Yet, not all; for heathen China, as well as Christian America, has many exceptions to its general rules, many an apostate from its national religion, many an infidel to the prevailing faith. Living in gloomy self-seclusion, these die as the fool dieth, and their memory is blotted from the earth. One such case have I witnessed. True, the poor man was not deserted at his death, or neglected at his funeral. His lifeless form was well supplied with clothing; fold after fold was wrapped around his person; the whole covered with a crimson quilted shroud and his memory is blotted from the earth. One such case have I witnessed. True, the poor man was not deserted at his death, or neglected at his funeral. His lifeless form was well supplied with clothing; fold after fold was wrapped around his person; the whole covered with a crimson quilted shroud and his memory is blotted from the earth. One such case have I witnessed. True, the poor man was not deserted at his death, or neglected at his funeral. His lifeless form was well supplied with clothing; fold after fold was wrapped around his person; the whole covered with a crimson quilted shroud and his memory is blotted from the earth. One such case have I witnessed. True, the poor man was not deserted at his death, or neglected at his funeral. 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General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Jan. 27. In the SENATE, several petitions were presented in favor of a line of steamers to Africa, also in favor of a modification of the Tariff.

THIRD-DAY, Jan. 28. In the SENATE, about the usual number of Fugitive Slave Law and Tariff petitions were presented.

FOURTH-DAY, Jan. 29. In the SENATE, Mr. Hale presented petitions for the repeal of the Fugitive Slave Law, which were laid on the table.

FIFTH-DAY, Jan. 30. In the SENATE, a number of reports and resolutions were offered, among which was one by Mr. Mason, directing inquiry into the propriety of paying the owners of the Amistad Negroes the value of those men as slaves.

SIXTH-DAY, Jan. 31. In the SENATE, after the presentation of several petitions and the transaction of some unimportant business, the resolution of inquiry as to the propriety of paying for the Amistad Negroes was debated by Messrs. Hale, Clay, and Chase, and was finally adopted.

SABBATH-DAY, Feb. 1. In the SENATE, a large number of petitions were presented, including several for the repeal of the Fugitive Law and the modification of the tariff.

POPULATION OF CHINA.—Every foot of arable land in this country, needs to be cultivated to give food enough for the inhabitants; and yet, notwithstanding they are the most industrious and economical people in the world, there is great difficulty in supplying their necessary wants.

TRAGEDIES IN NEW ORLEANS.—On the scene of Jan. 26, New Orleans, was the scene of two most terrible tragedies. One was enacted at the Verandah, between two men, named Errington and Byrd, in which the latter received two fatal stabs, and almost instantly expired.

THE ICE TRADE.—A company of fifteen gentlemen, with a capital of \$20,000, are preparing, and have nearly finished, on the margin of Hoggett's Pond, Mass., along the line of the Lawrence Railroad, buildings of a capacity of holding ten thousand tons. They calculate upon a Southern market—ice being one of the things which cannot be manufactured in low latitudes, and therefore not coming under the ban against Northern productions.

THE FERRY-BOAT ONEIDA, running between New York and Williamsburgh, was destroyed by fire on Sunday last.

IMPRISONMENT OF AN AMERICAN SEA CAPTAIN.—The Boston Traveler gives the following as a true version of the story about the imprisonment of an American Sea Captain by the Haytian authorities:—

CRIME IN SOUTH CAROLINA—and its Punishment. The National Anti-Slavery Standard describes a late case of an elderly man, of quiet and retiring manners, named Elijah W. Harris, a native of Dunbarton, N. H., who had been in South Carolina some eighteen months, gaining a living as a country schoolmaster.

ARREST OF BRANDY MURDERERS.—In New York, last week, two men, Thomas Donovan and Charles Viniester, were committed to prison by the Coroner, to answer the charge of causing the death of John Kelly, by inducing him to drink a quart of brandy at a rum shop at the corner of Pike and Water-sts.

HORRIBLE AFFRAY, ALL FROM A KISS.—The Louisville Journal gives the particulars of an affray which occurred at Shirt-tail Bend, Miss. E. P. Johnson, a planter, gave a party, at which Seth Cox and lady, Dr. Gilbert, and many others, were present.

DIAMOND IN AN ADDER'S HEAD.—A letter from Paris says that a curious incident has just occurred at Stenay, (Ardennes.) A M. Loquinet was hunting a hare, when his dogs came upon an adder of unusual size, which the huntsman, not without difficulty, contrived to kill; and which, on account of its great length, he carried home as a trophy; and the next day proceeded to skin, in the presence of several sportsmen of his acquaintance who had come to see this singular species of game.

THE WORLD'S FAIR.—A letter to the N. Y. Tribune, dated at Washington, Jan. 24, says that the contributions to the London Exhibition from the United States, now amount to \$24, and it is supposed that before the St. Lawrence sails, there will be double this number.

A CURIOUS CASE OF FORGERY.—The Washington Republic says: "The most remarkable instance of forgery of which we have lately heard has transpired within a few days past in this city. A gentleman, ambitious of a place under Government, and failing to obtain an appointment in the regular way, stole, took or procured from the desk of Secretary Stuart's office, the skeleton form of an appointment to the Census Office.

AN OCEAN RACE.—The question of the relative speed of American and British clippers is about to be tested, provided John Bull accepts the gage thrown down. The arrival of the Oriental at London, after a very short passage, produced some newspaper remarks, in which the assertion was ventured, that an English clipper could be built which would beat her on any tack with ease.

THE CONDUCTORS AND ENGINEERS ON ALL THE RAILROADS IN NEW ENGLAND intend uniting in a grand ball at the Merrimac House in Lowell some time this month. The fete will be opened with the "Railroad Overture" and sets will be formed at the sound of the whistle.

THE POPULATION OF NEW JERSEY, as shown by the present census, is 489,382. Increase in ten years, 116,075; equal to 31 per cent. The largest growth during that period has been in Hudson and Camden counties, opposite New York and Philadelphia.

THE PROJECT OF BUILDING A RAILROAD from Schenectady to Catskill has revived lately, and the stock has been subscribed by George Schuyler, under a charter which has been owned by Mr. S. for a number of years past. The 10 per cent. required by the law has been paid up. A line of boats to run from Catskill to New York, forms a part of the plan, and the motive of the movement is to make a line from New York northwardly, connecting with the Saratoga and Schenectady Road, the Saratoga and Washington Road, and the Whitehall and Rutland Road, and so on to Canada.

THE WHALEMEN'S SHIPPING LIST gives the total value of sperm oil entered in the New Bedford District in the year 1850, at \$1,885,143; of whale oil, \$1,460,608; of bone, \$501,009. Total value of whale fishing, \$3,846,759. The number of vessels employed from foreign ports was 140, of which all but nine were American; 88 of these were employed in the whale fishery, and 52 in the foreign trade.

THE BARN AND CATTLE STABLES OF Mr. Richard Wistar, at Oxford, near Philadelphia, were destroyed by fire recently. Twenty-two cows, a bull, a calf and a horse were burned. The cows were principally of the Durham and other superior breeds.

IT IS SAID THERE HAS BEEN A SPLIT IN THE Society of Jesuits, as to whether the system of tactics so long followed by the Society shall be changed or kept up. Conservatism has carried the day.

THE PRISONERS CONFINED IN THE jail at Elliott's Mills, eight in number, recently made their escape, by making an aperture in the eastern side of the building. Three were recaptured.

AN ACCIDENT OCCURRED ON THE Erie Railroad, near Narrowsburg, Jan. 30th, by the breaking of a rail, which threw the hindmost car of the train into the river. No lives were lost.

IT IS SAID THAT BEN, the well known Polish General, died at Aleppo in the first part of December. He remained in the Mohammedan faith to the last, and was buried with military honors.

A TELEGRAPHIC DISPATCH from Washington, dated Jan. 31, says: Mr. Kaufman, Member of the House from Texas, died suddenly this evening, of apoplexy.

NEW YORK MARKETS.—February 3, 1851. Ashes—Pearls \$5 63; Pots 5 62 a 5 68. Flour and Meal—Flour, 4 75 a 5 00 for State, Michigan, and Indiana; 5 06 for pure Genesee. Rye Flour, prime, 4 00. Buckwheat 4 75 a 5 50. Corn Meal 3 12 a 3 25.

GRAIN.—Wheat there is but little doing, and prices are only nominal. Rye 80c. Barley is scarce, selling high. Corn, 57 a 60c. Oats, 47 a 49c. for Jersey, 46 a 51c. for Northern.

PROVISIONS.—Pork, 9 25 for prime, 10 00 for mess. Beef, 5 00 a 6 00 for prime, 8 50 a 10 50 for mess. Lard a 8 5c. Cheese 6 a 7c. Butter, in demand at former prices.

Wool—Domestic Fleeced 43 a 55c. Pooled 39 a 45c.

LETTERS. J. Sommerbell, R. W. Utter, G. McNeil, J. Barrett, H. S. Meeter, J. Bailey, J. B. Irish, R. Titworth, W. V. Brand, C. M. Lewis, W. A. Weedon, C. D. Langworthy, W. B. Maxon, Silvanus Carpenter, Wm. Maxon, I. Randall, D. C. Coo, J. Maxson, A. B. Spaulding, R. G. Burdick, John Parmalee (keep them.)

RECEIPTS. The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Charles D. Langworthy, Alfred, \$7 00. James Bailey, Little Genesee, 7 00. A. B. Spaulding, Lyonsville, 5 00. R. W. Utter, Niles, 5 00. Wm. Maxon, New London, Ct. 4 00. C. M. Lewis, Rockville, R. I. 4 00. John T. G. Bailey, Brookfield, 3 00. Jeremiah Barrett, Covington, 1 00. Josiah Mason, West Chester, 1 00. Wm. A. Weedon, Jamestown, R. I. 1 00.

"No;" when he drew a pistol and shot her dead. It appears the parties had been previously engaged to be married, but the parents of the lady were opposed to the match.

SUMMARY.

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THE PERSONS CHARGED WITH THE attempt to kidnap Adam Gibson, in Philadelphia, by the aid of the Fugitive Slave Law, have been put under heavy bonds to appear at the higher Court for trial.

A DISPATCH FROM Louisville, dated Jan. 29, says: The steamboat John Adams, bound from New Orleans to Cincinnati, was sunk by an snag yesterday at 3 o'clock A. M. at Island 82, near Greenville, in the space of five minutes.

ON FIFTH-DAY EVENING last, John Armstrong, a produce dealer from Rochester, while attempting to cross the river to Prescott with a double team, accidentally drove into an air hole and was drowned; with him were two young ladies, who were rescued by Mr. Holmes, a brother-in-law, driving behind them.

IT HAS BEEN ESTIMATED by an English writer on the subject, that in the beginning of 1849, the total length of Railway in operation in various parts of the globe, was 18,656 miles, on which a capital of £368,567,000 had been expended.

DISPATCHES HAVE BEEN RECEIVED FROM England communicating the assent of the Imperial Government to the new Canada postal laws, uniform rate of five cents throughout the British American Provinces.

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PROVISIONS.—Pork, 9 25 for prime, 10 00 for mess. Beef, 5 00 a 6 00 for prime, 8 50 a 10 50 for mess. Lard a 8 5c. Cheese 6 a 7c. Butter, in demand at former prices.

Wool—Domestic Fleeced 43 a 55c. Pooled 39 a 45c.

LETTERS. J. Sommerbell, R. W. Utter, G. McNeil, J. Barrett, H. S. Meeter, J. Bailey, J. B. Irish, R. Titworth, W. V. Brand, C. M. Lewis, W. A. Weedon, C. D. Langworthy, W. B. Maxon, Silvanus Carpenter, Wm. Maxon, I. Randall, D. C. Coo, J. Maxson, A. B. Spaulding, R. G. Burdick, John Parmalee (keep them.)

RECEIPTS. The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Charles D. Langworthy, Alfred, \$7 00. James Bailey, Little Genesee, 7 00. A. B. Spaulding, Lyonsville, 5 00. R. W. Utter, Niles, 5 00. Wm. Maxon, New London, Ct. 4 00. C. M. Lewis, Rockville, R. I. 4 00. John T. G. Bailey, Brookfield, 3 00. Jeremiah Barrett, Covington, 1 00. Josiah Mason, West Chester, 1 00. Wm. A. Weedon, Jamestown, R. I. 1 00.

THE SABBATH-SCHOOL VISITOR.

TERMS PER ANNUM—INVARIABLY IN ADVANCE. One copy..... \$ 25. Five copies to one address..... 1 00. Twelve copies to one address..... 2 00. Twenty copies to one address..... 3 00. Twenty-eight copies to one address..... 4 00. Forty copies to one address..... 5 00.

CONTENTS OF NO. 2, FOR FEBRUARY. The Influence of Sabbath-Schools:—A Scholar becoming Blind and Deaf. The Three Classes and the Three Resolutions. The Little Peace-Maker. The Scholars and their Sick Teacher. The Boy and his Fatherings. President Harrison a Teacher.

AGUERREAN GALLERY. CURNEY'S Daguerrean Gallery, No. 159 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York.

NEW YORK AND BOSTON STEAMBOATS. REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. The steamers C. VAN DERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazer, in connection with the Stonington and Providence Lines, leave New York daily (Sundays excepted), from pier 2 North River, first wharf above Battery Place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston.

BOSTON OLIVE BRANCH. The 16th Volume commenced January 1st, 1851. THIS is a national paper, more widely circulated than any other in New England, and second to none in the United States.

METHODIST QUARTERLY REVIEW. THIS Review contains 160 pages Octavo, printed on a fine paper. At the subscription price of two dollars a year, in advance, it is the cheapest Quarterly Journal now issued.

KNICKERBOCKER MAGAZINE FOR 1851. EDITED BY LEWIS GATLAND CLARK. ONE of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration: "That the encouragement of the Arts and the Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America."

MUSIC IS CONTAGIOUS. It is in 19 and 24 cents, printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor.

ST. LEONARD; OR, THE TERNARDS OF LIFE. The Publisher has great pleasure in announcing to the readers of the Knickerbocker, and to the public generally, that he has effected an arrangement with Mr. RICHARD B. KIMBALL, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine, and will be continued, regularly until completed. This work has already passed through three editions in this country, and two in England, and has received more favorable notices from the American and English press than any work of fiction which has been published in the United States.

Miscellaneous.

We were Boys together.

We were boys together, And never can forget...

We're old men together, The friends we loved of yore...

England and the United States.

The London Illustrated News, in an article on the signs and prospects of the new year...

An empire, twenty, thirty, fifty times as extensive and as rich as ours, has already arisen on the other side of the Atlantic...

Let those who dream of a perpetual Britain think of these things. The signs of decay are around us on every side.

The Painful Light.

A gentleman in Massachusetts, Mr. Paine, claims to have discovered a process by which he can convert water into a combustible gas...

"Mr. Paine claims, among other things, to have discovered a means of increasing the power of a magnetic-electric machine...

Mr. Colton proceeds to describe certain experiments, processes, and machinery, for the details of which we have not room.

generated, and the jar of turpentine, a jet issued from the pipe. This was lighted, and proved to be hydrogen gas.

From the Weekly American Traveler. Cruise of the U. S. Ship Preble.

The papers furnish a variety of interesting details of the cruise of the U. S. Preble, Commander James Glynn, which recently arrived at New York from the Pacific.

"As the Preble neared the coast of Japan, signal guns were fired from prominent headlands, to give warning to the surrounding country...

"Fleets of boats, crowded with soldiers, shortly afterwards began to arrive, and from that time until the Preble left, they poured in, in one incessant stream, day and night.

"It was in the face of this array, and with a cordon of boats drawn around the ship, that negotiations were carried on for the release of American citizens...

"The demand for their release was at first treated with a well affected haughty indifference by the Japanese authorities.

Walking Fish.

In very dry seasons, the fish inhabiting small ponds, or pools of water, are reduced to the greatest extremity for the want of their natural element.

serpents, which partially perform the office of feet. The Indians affirm that they are furnished with an interior supply of water sufficient for their journey...

Lead Cellar at Bremen.

The Lead Cellar, so called on account of the lead used for the cathedral having formerly been placed in it, has the singular property of preserving from decay or decomposition, any animal matter that is deposited in it...

Since that time, other corpses have been deposited in this cellar. Among the rest, a plumber, fifty years of age, who fell from off the steeple, and severed his head from his body...

There are various other bodies preserved here. The whole formerly lay carelessly on the ground, but of late more decency has been observed, each body having been placed in a separate chest.

Manufacture of Letter-Envelopes.

It may seem a little thing to manufacture this article, but the machinery employed is of the most complex and ingenious character, and the various stages of the operation are highly interesting.

FOOLISH SPORT.—About three weeks since, says an exchange, two children, belonging to a man named Brown, formerly a waiter at the Globe Hotel, Exmouth, the one four, and the other a few years older, were sent by the mother, who keeps a manège, to a basket of clothes, and were met on the way by some boys, one of whom had on a most hideous looking mask.

THE BIBLE AT THE WORLD'S FAIR.—It is stated that the Committee of the British and Foreign Bible Society have determined to place before the visitors at the Great Exhibition of next summer, a complete set of translations of the Scriptures.

MALLEABLE BRASS.—The last number of the Journal of the Franklin Institute makes mention of an alloy of copper and zinc that possesses the important property of malleability, differing entirely in this respect from common brass, all articles of which, it is well known, must be made by casting.

A SINGULAR DISCOVERY.—On Thursday last, says the Pottsville (Pa.) Journal, while some children were at play upon the hill-side, near Fish-bauch, half a mile from Pottsville, one of the number discovered a small string fastened to a bush; his curiosity being awakened, the string was seized, and after pulling at it, he found that it became detached from some object beneath the snow.

NEW WATER-PROOF DISCOVERY.—A Mr. Martin, of Cuckermouth, England, has discovered one of the most wonderful processes for rendering all kinds of fabrics water-proof. He has patterns of every fabric, from the finest open lace to the coarsest fustian of the mechanic; each appears to be as if cut from the web; not the slightest difference is observable betwixt those that had undergone his process of water-proofing and those that had not.

NEATNESS AND ORDER IN THE HOUSEHOLD.—Among the means of domestic comfort there is scarcely any so important as what is called household furniture; most persons must have felt that much of their well-being depends on the articles intended for our daily and nightly use.

HOSPITALITY.—In every American Indian village is a vacant dwelling, called the "Stranger's House," for the reception of travelers. It is reckoned unbecomingly to enter a village without giving notice of one's approach.

BELLS.—The neiger bells are hung to the surface of the earth, other things equal, the farther they can be heard. Franklin has remarked, that many years ago, the inhabitants of Philadelphia had a bell imported from England.

HARD AND EASY WRITING.—The seeming readiness and dashing style of some authors have injured many aspirants after literary excellence, who think the inspiration of the writer is not exercised by any care in penning or modeling his verse or prose.

Jenny Lind is to arrive in New Orleans about the 1st of February, and remain there some weeks. She then comes up the Mississippi, and visits St. Louis, Louisville and Cincinnati.

ARTIFICIAL MAHOGANY.—The following method of giving any species of wood of close grain the appearance of mahogany in texture, density, and polish, is said to be practiced in France with such success that the best judges are incapable of distinguishing between the imitation and the mahogany.

CONTRIBUTION TO THE WORLD'S FAIR.—From Vienna, accounts have reached us of a magnificent and costly contribution, which a furniture manufacturer of that town is sending to the World's Fair.

JENNY LIND.—In a private letter from Jenny Lind to a friend in Manchester, England, written in Philadelphia, in December, she says that Mr. Barnum's behavior to her is most gentlemanly.

Variety.

An amusing and also interesting experiment may be performed as follows:—Take four glass tumblers, invert them upon the floor, lay a board on them, let a person stand on the board, and another standing on the floor, beat him over the head with a fur cap, or muff, or anything made of fur, or silk plush; then apply your finger to his nose and a spark of fire will be seen to flash from the nose to the finger.

It is hard for a man to amass riches by toiling in his shop, while there is a leakage at home in his kitchen. "What a small kitchen!" exclaimed Queen Elizabeth, after going through a handsome mansion.

A new kind of leather has been recently introduced in Canada. It is manufactured from the skin of the porpoise, and said to be of the most excellent quality, as soft and pliant as kid, while it is perfectly strong and tough.

Upon a traveler telling Gen. Doyle, an Irishman, that he had been where the bugs were so large and powerful that two of them would drain a man's blood in one night, the General replied: "My good sir, we have the same animals in Ireland, but they are called humbugs."

A lady, who lives about ten miles from Germantown, affirms that her boys are the most tender-hearted children she ever knew. She says that if she asks one of them to draw a pail of water, he instantly bursts into tears.

One of the newspapers suggests that the printers of Philadelphia shall erect a neat monument over the remains of Franklin, which now repose in one of the city cemeteries, in unostentatious simplicity, characteristic of the man.

The Naval Board of Inquiry recommend Drum Head Court Martials, punishment by confinement, suspension of pay, and rewards for good conduct, as substitutes for flogging.

In the reign of Henry VII., the fashion of wearing peaks to shoes or boots, of a length exceeding eleven inches, was prohibited to all but gentlemen.

Hats were not much used until 1500; though mention is made of them in a statute of Richard III., by which the price of a hat is limited to twenty-pence.

In 1567, glass was such a rarity, as not usually to be found in the houses of the nobility. It is probable that glass windows were not introduced into farm houses until the reign of James I.

The father of a young man who died from injuries received by the upsetting of a stage coach in McLean county, Ohio, last summer, has recovered \$15,000 damages from Messrs. Frink & Co. of Chicago, Ill., the proprietors of the coach.

The educational cause is making rapid progress both at Bombay and Calcutta. Schools are rising in all directions, and under the most influential auspices, for the improvement of the poorer classes.

In any situation in life, the amount of our happiness will, probably, be found to bear, in the long run, a pretty exact ratio to the heartiness with which we perform our duty.

Operations have commenced on the first railroad in Texas. It is to connect the Rio Grande with the town of Harrisburg, a few miles below Houston, on the Buffalo Bayou.

DeRuyter Institute. THE Academic Year of this Seminary, for 1850 and '51, will commence on the 14th of February in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

Board of Instructors. GURDON EVANS, A. M., President, and Professor of Mathematics and Natural Science. Rev. JOSEPH W. MORTON, Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.

Other competent Teachers will be employed as occasion may demand. ACHIEVE CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term. Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

Board in private families, from \$1 25 to \$1 50. Many students board in clubs for 60 to 75 cents. Tuition—to be settled upon entering school, from \$3 00 to \$5 00. Extras—For Drawing, \$1 00; Oil Painting, \$5 00; Chemical Experiments, \$1 00; Writing, including stationery, 50 cents; Piano Forte, \$3 00; Use of Instrument, \$2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) \$12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed any time.

Sabbath Tracts. The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

- No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp. No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3 Authority for the Change of the Day of the Sabbath. 28 pp. No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp. No. 5 A Christian Caveat to the Old and New Sabatarians. 4 pp. No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabatarian; Counterfeit Coin. 8 pp. No. 8 The Sabbath Controversy The True Issue. 4 pp. No. 9 The Fourth Commandment—False Exposition. 4 pp. No. 10 The True Sabbath Embraced and Observed. 16 pp. No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12 Misuse of the Term Sabbath. 8 pp. No. 13 The Bible Sabbath. 24 pp. The Society has also published the following works, to which attention is invited: A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Clarke. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages. The Royal Law Contended for. By Edward Steen not. First printed in London, in 1658. 60 pp. An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventy-third Baptist General Conference. 16 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending the address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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