

And we saw afterwards the grey-haired father as he bent over his body, hot tears falling down his cheeks, fall as one struck with palsy, for his prop, the boy of his hopes was taken away, and there was no longer happiness for him on earth!

But the survivor! Business relations brought us together; we were his attorney: and we had to see him at his home, and our house. In company, we saw no change in him; he was light-hearted, almost frolicsome in his gaiety. He never spoke of the murder; by an unuttered, but well understood compact, (and how terribly did this describe the deed,) none ever referred to it. But soon we learned that he never slept without a light in his room. Soon after we found that he was fast becoming a drunkard, and scarce three years had passed since the duel ere he was stricken down in early manhood, and had near his antagonist in the earth.

But his death! we were present at it, and never may we witness such another! That subject—so long kept sealed up by himself—so long untouched by family or friend—the murder of his school companion and neighbour, was at last broken by himself. "I could not help it," said he, as his eyes glared upon us and his breathing became painful, from its quick and audible action. We knew to what he referred, and endeavoured to direct his thoughts into other channels. In vain, "I could not help it; I was forced into it; could I help it?" And all this was, in duelling sense, true. He had every excuse a man could have to fight; but when so assured, he exclaimed, wildly, "It will not do—I murdered him—I see him now—I have seen him as he lay dead on the field, ever since I slew him. My God! My God!" And uttering these, and like sentences, with a shriek, such as I never heard mortal utter, he died!

Another instance. A young Scotchman came to Charleston, S. C., and settled there. He gave offence to a noted duelist, and was challenged; fought and killed him. He removed afterwards to New Orleans; was engaged in successful business, and was regarded the merriest fellow about. His intimate friends thought the murder had made no impression upon him; not one of his relatives believed he cared anything about it.

In 1834 or '35 he was engaged in large cotton speculations. News of a rise in price reached New Orleans, soon after he had shipped a large number of bales to New York. If he could sell, or make particular arrangements, he could realize a fortune. But it was necessary to go to New York. He jumped on board the steamer, went to Montgomery, Alabama, and pushed rapidly on by land for Washington City. Over excitement brought on fever, and he was obliged to stop in the interior of South Carolina.

Full fifteen years or more had elapsed since he had killed his man. For the first time he lay on a bed of sickness. He had fever and delirium with it, and in that delirium, with terrible anguish and maniac fury, he spoke of this deed of death! It made those of us who heard him shudder as we listened! Was his laughter all along forced! Had his merriment been lip deep—of the intellect and not of the heart? He grew better and his physician thought him convalescent. Now and then he would start up in his sleep, exclaiming, "take him off me: don't tie his dead body to me!" but the fever had abated, and we all thought he would soon be well. He did grow better, but watching his opportunity he went to a chest of drawers, as if for some clothing, stealthily took from it a razor, and drew it rapidly across his throat! It was a dreadful gash that he made, and would have been fatal had not one who was near struck his elbow, as he was making the attempt upon his life!

Poor man! He knew, and had known, no peace since the day he had killed his opponent. When he thought his end near, he made the confession—"He felt," he said, "as if he was a murderer, though no one charged him with the crime!"

And our belief is, that no man who kills another ever feels otherwise! The mark of Cain is upon him, and he sees it if no other eye does.

THE SABBATH.

The sabbatical institution is not a positive or moral institution merely. It is based upon a *natural* law. And if it is the duty of labouring men not to commit suicide, it is their duty to keep the Sabbath.

In the year 1832 the British House of Commons appointed a committee to investigate the effects of labouring seven days in a week, compared with those of labouring only six, and resting one. That committee consisted of Sir Andrew Agnew, Sir Robert Peel, Sir Robert Inglis, Sir Thomas Baring, Sir George

Murray, Fowell Buxton, Lord Morpeth, Lord Ashley, Lord Viscount Sandon, and twenty other members of Parliament. They examined a great many witnesses, of various professions and employments. Among them was John Richard Farre, M.D. of London; of whom they speak as "an acute and experienced physician." the following is his testimony:

"I have practised as a physician between thirty and forty years; and during the early part of my life, as the physician of a public medical institution, I had charge of the poor in one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labour and dissipation. Its use, medically speaking, is that of a day of rest.

"As a day of rest, I view it as a day of *compensation* for the inadequate restorative power of the body under *continued* labour and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that his rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of *continued* diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age which (as to mere animal power) ought to be the object of his preservation.

"I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say,—that researches in *physiology*, by the analogy of the working of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man.

"I have found it essential to my own well-being, as a physician, to abridge my labour on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from *continued* exertion. In warm climates and in active service this is painfully apparent. I have advised the clergyman also, in lieu of his Sabbath, to rest one day in the week: it forms a continual prescription of mine. I have seen many destroyed by their duties on that day; and to preserve others I have frequently suspended them, for a season, from the discharge of those duties. I would say, further, that quitting the grosser evils of mere animal living from over-stimulation and undue exercise of body, the working of the mind in one continued train of thought is destructive of life in the most distinguished class of society, and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting the economy of