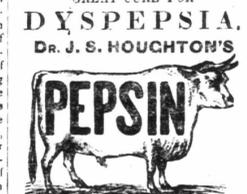


Vegetable Pulmonary Balm.

Entered according to Act of Congress in the year 1851, by J. S. HOUGHTON, M. D., in the Clerk's Office of the District Court of the Southern District of New York.

Another Scientific Wonder!
GREAT CURE FOR
DYSPEPSIA.
DR. J. S. HOUGHTON'S
RELIEF.



THE TRUE
DIGESTIVE FLUID,
OR, GASTRIC JUICE.

THIS is a great Natural Remedy for Indigestion, and is a scientific discovery of the late Dr. J. S. Houghton, M. D., of New York. It is a simple and safe preparation of the natural gastric juice, and is a great relief to all who suffer from indigestion, dyspepsia, and all the various ailments which result from a disordered stomach.

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Poetry.

There's Work Enough to Do.

The blackbird early leaves its nest,
To seek the morning sun,
A feathered fragment for its nest,
From upland, wood and lawn,
The busy bee that winds his way
Amid sweet flowers of the field,
And every insect seems to say—
"There's work enough to do."
The sparrow and the spreading vine,
The daisy in the grass,
The snowdrop and the glistening,
Froth on the water's face,
The ant, who in its cavern deep,
Would hid its labour to,
And writes upon its way—
"There's work enough to do."
The planets, at their Maker's will,
Move onward in their spheres,
For Nature's will is never still—
Progressive as the stars!
The leaves that flutter in the air,
And summer's breezes woo,
One lesson truth to man declare—
"There's work enough to do."
Who then can sleep when all around
Is active, fresh and free?
Shall man—creation's lord—be found
Less busy than the bee?
Go forth, ye men of the world,
If men would search them through,
That best of sweets of labour yield,
And "there's enough to do!"

To have a heart for those who weep,
The sabbath drunk with sleep,
To rescue all the children, deep
In ignorance and sin;
To help the poor, the hungry feed,
To give him coat and shoes;
To see that all can write and read—
"Is work enough to do!"
The time is short—the world is wide,
And much to be done;
This wondrous earth and all its pride,
And vanish with the sun!
The moments fly on lightning wings,
And life's uncertain day,
We've none to waste on foolish things—
"There's work enough to do!"

Agriculture.

Agriculture—Horace Greeley's Address.

On Wednesday, Mr. Greeley delivered an address before the Agricultural Society of Erie County Buffalo. The Commercial contains a full report of his remarks. Mr. Greeley is a close observer of farming as well as a practical cultivator. He has travelled extensively in Europe, and his observations have rendered his opinions and advice of interest and value to the farmer of the country. We copy a few paragraphs of his address and commend them to the attention of our farmer readers—
"The truth which I am most anxious to impress (continued, Mr. G.) is, that no poor man can afford to be a poor farmer. When I have recommended agricultural improvements, I have often been told, 'this expensive farming will do well enough for rich people, but we who are in moderate circumstances cannot afford it.' Now, it is not ornamental farming that I recommend, but profitable farming. It is true that the amount of a man's capital must fix the limit of his business, in agriculture as in any thing else.—But however poor you may be, you can afford to cultivate land well if you can afford to cultivate it at all. It may be out of your power to keep a large farm under a high state of cultivation, but then you can sell a part of it, and cultivate a small one. If you are a poor man, you cannot afford to raise small crops, you cannot afford to keep a crop from land capable of yielding a whole acre. If you are a poor man you cannot afford to fence two acres to secure the crop that ought to grow on one; you cannot afford to pay or lose the interest on the cost of hundreds of acres of land to get the crops that will grow on fifty. A poor man can afford to raise 20 bushels of wheat to an acre, not even if the land were given him, for 20 bushels of the acre will not give him the cost of the miserable cultivation that produces it—
No poor man can afford to cultivate his land to get the crops that will grow on fifty. A poor man can afford to raise 20 bushels of wheat to an acre, not even if the land were given him, for 20 bushels of the acre will not give him the cost of the miserable cultivation that produces it—
No farmer can afford to produce weeds.—They grow to be sure without cultivation; they spring up spontaneously on all land, and especially on rich land, but they cost no more, no farmer can afford to raise them. The same elements that feed them, would, with proper cultivation, nourish a crop, and so far from cost afford to produce them. To prevent the growth of weeds is equivalent to restoring your land with manures, for to retain in the elements of which crops are formed, is as profitable as to bring them into existence. It is better that weeds should not grow at all; but when they exist, and you cannot afford to destroy them, it is economy to gather them up and carry them to your barnyard, and convert them into manure.—You will in this manner restore to your farm the fertility of which the weeds had drained it.
Farmers cannot afford to grow a crop on soil that does not contain the elements that enter into its composition. When you burn a vegetable, a large part of which passes away during the process of combustion into the air. But there is always a residue of mineral matter, consisting of lime, potash, and magnesia, that enters into the composition of the soil. Now, the plan of drawing these materials out of the earth, and if you attempt to grow that plant in a soil that is deficient in these ingredients, you are driving an unsuccessive business. Nature does not make vegetables out of nothing, and you cannot expect to raise crops after crop off from a field that does not contain the elements of which it is formed. If you wish to maintain the fertility of your farms, you must consistently restore to them the materials which are withdrawn by cropping. No farmer can afford to sell his ashes. You annually export from Western New York a large amount of potash. Depend upon it

there is nobody in the world to whom this is worth so much as it is to you. You cannot afford to sell it but a farmer can afford to buy ashes at a higher price than is paid by anybody that does not wish to use them as fertilizers of the soil. Situated as the farmers of this country are in the neighbourhood of a city that burns large quantities of wood for fuel, you must make the most of the ashes it produces. When your trees go into town with loads of wood, it would cost comparatively little to bring back loads of ashes and other fertilizers that would improve the productiveness of your farms. No farmer can afford to keep fruit trees that do not bear good fruit. Good fruit is always valuable, and should be raised by the farmer, not only for market, but for large consumption in his own family.—As more enlightened views prevail, fruit is used to supplant the excessive quantities of animal food that are consumed in this country. This change will produce better health, greater vigour of body, activity of mind and elasticity of spirit, and I cannot doubt the time will come when farmers, instead of passing down large quantities of meat, as they do at present, will give their attention to autumn to the preservation of large quantities of excellent fruit, for consumption as a regular article of diet, in the early part of the following summer. Fruit that they appear on the table as it does now, only a desert after dinner, but will come with every meal, and be reckoned a substantial aliment.—Am. Paper.

Miscellaneous.

Notes of an American Visitor to Edinburgh.

EDINBURGH, Aug. 3d, 1855.
For a stranger, especially to the American traveller, there is no object in this impressive city more attractive or more interesting than Holywood House, the royal residence of Queen Mary. I envy not that individual who can visit unnoted these time honoured precincts. How sad and mournful their history, what a striking picture is here presented of the fading nature of all human greatness! In the open square in front of the palace, is a beautiful statue of Queen Victoria, the pedestal of which is 10 feet high, and on the four sides are small figures representing the seasons. The building is quadrangular, having a court in the middle, and the length is 216 feet; at either extremity is a massive tower 4 stories high, and having 3 circular turrets.
Over the principal entrance, which is composed of four Doric columns, are sculptured the arms of Scotland. The picture gallery is 150 feet long, 24 feet and 20 high. It is hung round with portraits of the kings of Scotland, some of which were greatly injured by the sabres of the dragons of the Duke of Cumberland, who took possession of it after his victory at Culloden. This room was used by the King and Queen as a ball room. How often has its floor been trod by the beauty and chivalry of Scotland; its loneliness and desertion now strangely contrast with the gay and joyous scenes there enacted. Sir Walter Scott in *Waverley* describes one of these balls given by the unfortunate Mary. The most interesting feature of the room are the apartments mournfully associated with the unfortunate Mary, Queen of Scots. These rooms consist of a dressing chamber, her supper room, an audience room and bed chamber.
The audience room is covered with old tapestries, and is almost obliterated by the hand of time. This room contains a portrait of John Knox, and it was in this room that the sturdy reformer had his several interviews with the Queen. In the last interview which he held, the Queen accused him of heresy, and he was ordered to leave the room. He was then taken to the Tower of London, where he was confined in a prison, and he died there on the 23rd of March, 1572.
The Queen's bed room which still contains her bed, was found in this apartment. This bed was once occupied by Charles I, afterwards by Prince Charles, his unfortunate wife, and after the fatal battle of Culloden, the conqueror, the Duke of Cumberland, slept on the same pillow. The Queen's bed room which still contains her bed, was found in this apartment. This bed was once occupied by Charles I, afterwards by Prince Charles, his unfortunate wife, and after the fatal battle of Culloden, the conqueror, the Duke of Cumberland, slept on the same pillow.
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King was determined to carry out his designs, and having all his subjects of the religion, and ordered a liturgy to be prepared for the use of the church. Proclamation was accordingly made that on the 25th of July, 1637, it was to go into effect. On that memorable day the Magistrates, Bishops, Lords of Session, and a multitude of people assembled in the church.
On the stairs leading to the pulpit sat Jennie Geddes, a poor woman, who, with many others of her class, was mourning the introduction of Popery, as she supposed under the mask of piety. No sooner had the Dean appeared in his surplice, and began to read, when Jennie's wrath could be controlled no longer. She rose from her seat, exclaiming, "Oot mon! dot ino' ye mass at my lug!" (Get you out of my mass at my ear!) and in a moment she had the Dean sitting at the head of the Bishop. The whole church became at once a scene of confusion, the proceedings suspended, the bishop barely escaping with his life. The spark thus kindled burst into a flame not easily extinguished. It was the beginning of that dreadful and destructive civil war which cost Charles his head.
St. Andrew's church is an oval building, with a handsome portico, of four Corinthian columns. The General Assembly of Scotland met in this church, May 18th, 1843, at which time, at great movement, the secession of 500 ministers and elders from the National Church took place. What moral courage, what high souled determination, was here displayed! What a glorious spectacle was that, when the great Calisthenes, with Cunningham, Grant, and others, headed this noble band of Christian ministers, who were abandoning voluntarily the richly endowed established church, prepared to sacrifice their salaries, their churches and their homes for conscience sake. They refused to suffer the same things rather than abandon their principles.
We cannot but admire the spirit of liberty which has ever been shown by the Scotch people, and which all the efforts of their enemies have been unable to suppress. The Free Church of Scotland is now established upon a firm basis. The great effort of years is over. Since the disruption the churches have greatly multiplied; their number is now 750, and a new energy has been infused into them. I may state in this connection that beside the 750 Free churches of Scotland there are 1000 belonging to the National establishment, 500 Associate Presbyterians, 100 Congregational, 90 Episcopal, 20 Methodist, and 40 Baptist.—In St. Andrew's square stands Melville's monument. It is after the model of Trajan's column at Rome. It is 100 feet high, and the statue is 136 feet; the statue is 14 feet.
Through the politeness of Dr. Miller, I obtained admission to the Museum belonging to the Antiquarian Society. It contains a rich collection of Scottish antiquities—John Knox's pulpit, having six sides, made of solid oak, by Jennie Geddes's son, called the Scotch curst; it resembles a camp stool, folds up, and is covered with coarse leather; two tattered and bloodstained banners of the Covenanters, old armour in the times of Queen Elizabeth and Oliver Cromwell, Sir Walter Scott's study, chairs in which he wrote his celebrated novels, the Maiden's name given to the rude machine for beheading, and which formerly stood in Grass Market. The heavy broad iron blade sides of a brogue between two pieces of timber. The Marquis of Argyle, as well as hundreds of other fine pieces, are to be seen in the Museum. The Marquis, just at the moment he was severed from his body, exclaimed that it was the sweetest maiden he had ever kissed. Greyfriars Church, or the Church of the Covenanters, is now in ruins, having been destroyed by fire in 1744. It contains an interesting monument, the foundation of which the Covenant was signed, and the monument of Robertson, Black, the eminent chemist, Black, the accomplished rhetorician, and Mackenzie, the author of the "Man of Feeling." In one corner of the yard of the Martyr's monument, with the following inscription—
"Hail, passenger, take heed what you see,
This tomb shall show you what man may die,
Here lies the body of the great John Knox,
Who for the sake of his dear Saviour's blood,
Established the name which was the cause
Of his own death, and of the death of thousands,
Whom he justly did to death condemn,
But for them, no need was to be found
Of martyr's death, but of a martyr's crown,
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