

Relations of the Two Races in the South.

The American Missionary Association was formed nearly forty years ago, mainly to give expression to the Christian compassion for and sympathy with the enslaved and despised negro race...

SUMMARY OF RESULTS.

We will try to lay before our readers a sketch of the general results reached in the conference of our workers in Atlanta—on the four general topics considered.

1. The attitude of the whites in the South in regard to the education of the negro.

There are few white people in the South who have, in any direct and practical sense, accepted our Northern view that the negroes should be educated just as white people are.

There is a large body of Southerners, who from motives of policy, political economy or even-handed justice, are ready to give the negro sonic education. Such are the members of legislatures, and other officials, who, in some of the States actually establish common schools...

The mass of Southern people are undoubtedly indifferent, perhaps we ought to say hostile, to the education of the negro. They are not yet adjusted to the new position. They still feel that he ought to remain a serf—a mere laborer.

2. The condition and prospects of the blacks as to culture and improvement. It is confessed that the outlook is not encouraging; many of the negroes are making a noble and successful struggle against all their difficulties, without and within...

A few of the missionaries present, from favored localities, spoke warmly of the sincere piety—the faith, patience, and godly lives—of some of the members of the old colored churches, and avowed their willingness to fellowship those churches...

3. The results of experience as to the best methods of promoting the education work. The experience of fourteen years establishes beyond contradiction the capacity of the negro to acquire knowledge as readily as the white man...

buildings erected by the Association in the South, and the enlarged courses of study it has established, have been among its most potent means of influence for good among both whites and blacks.

To the colored people themselves these large buildings and liberal courses of study signify far more than mere conveniences and facilities for education.

These buildings, it should be remembered, were not erected by missionary contributions, but by Government aid, by special donations, and by the songs of the Jubilee Singers.

Two causes suggest the propriety of temporarily concentrating our college classes into one or two institutions. The first of these is the extreme poverty of the colored people. Many a father who meant to educate his son is compelled to call him back from school to aid in the struggle to keep the family from starving...

4. The results of experience as to church work.

The great and sorrowful fact in regard to the mass of the colored churches in the South is their want of a practical morality. They do not need more preaching or worship or enthusiasm, but an entirely new ideal of Christian character...

The best churches formed by the A. M. A. are the outgrowth of the schools. In them the youth are reached—the most hopeful class—and in them intelligence is found, character is formed, stability secured, and a preparation made for future and extensive usefulness.

But the efforts of our missionaries are no longer confined to the shelter of our schools. Mission churches are formed in many places, and usually with satisfactory results. The planting of mission churches in the vicinity of Savannah, Ga., in localities where the colored people are securing homes, has proved a gratifying success...

The Freedmen are so poor that mission churches among them are necessarily more expensive than at the West. This is the great drawback. If the means were furnished we could push forward along the whole line, organizing churches on a sound basis, and where no sectarian rivalry with other churches that preach a pure Gospel would hinder our efforts.

Small Waists and Consumption.

The desideratum of small waists has been the premature death of thousands upon thousands of the fairest and most promising young ladies, before they had time to learn the dangers they were inviting by following the example of those who teach by their practice that they prefer conformity to the requirements of a perverted taste to exemption from the penalties of being out of shape...

as many robust women are, with a fine organization in other respects, they can live out a long life in comparative health and comfort; but they are far compared to the vast numbers who fall short and die

before they have attained all they might have had on this earth. The first or top-most rib on either side, just under the collar-bone, is short, thin, and sharp on its inner curvature. It has no motion, being a brace between the dorsal column and the breast-bone. It is immovable for the purpose of protecting large arteries and veins belonging to the arms on either side of the neck. In cases where the chest has been manipulated till the lungs cannot expand downwards they are forced up above that rib. Rising and falling above and below that rib level, the lobe chafes and frois against the resisting curvature. It is inflamed at last, and the organ becomes diseased. If that chafing is not relieved, but in each respiration the serious curvature of lung is irritated continually, the inflammation is apt to extend quite into the body of the organ, increased and intensified by exciting emotions, laborious pursuits, or unfavorable exposures. Finally, the mucous lining of the air-cells within the lung, sympathizes and becomes inflamed also. In this condition we may trace the commencement of pulmonary consumption. It would be denominated sporadic, and widely different from pulmonary disease by inheritance. Consumption is not only developed by tight lacing, but a multiplication of cases, where the original conformation of the individual was favorable for a comparatively long life, is beyond question. Medications cannot stay the onward march of disorganization when the alterations eat the tissues. Once destroyed they can never be reproduced. Therefore, if prevention is better than cure, less expensive, and always more agreeable, why not profit by these suggestions? No compression of the base of the chest of men being induced by tight dressing, a chafing of the upper surface of the lung, rarely occurs with them. Great men, giants in any department of busy life—those who make the world conscious of their influence—those who quicken thought, or revolutionize public sentiment, and leave the impress of their genius in the history of the age in which they flourished, were not the sons of gaunt mothers whose waists resembled the middle of an hour-glass.—J. C. V. Smith's "Ways of Women."

Scolding.

Scolding is mostly a habit. There is not much meaning in it. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tired and annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody in reach.

Scolding is a habit very easily formed. It is astonishing how soon one indulging in it becomes addicted to it and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get in the way of scolding always find something to scold about. If there were nothing else, they would fall a scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. The constant rumbling of distant thunder, caterwaulings, or a hand organ under one's window, would be less unpleasant.

The habit is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members. If one of them begins finding fault about something or nothing, the others are apt very soon to take it up, and a very unnecessary bedlam is created.

Women contract the habit more by frequent use than men. This may be because they live more in the house, in confined and heated atmosphere very trying to the nervous system, and the health is general; and it may be partly that their natures are more susceptible, and insensitiveness more easily wounded. Women are sometimes called divine; but a scolding woman never seems divine.—Exchange.

Carlyle's Religious Belief.

Is Carlyle a heretic, or is he conservative of Christian truth? No doubt in this distracted age the question involves another. What is your idea of Christian truth? So many things which assume to be this are strange enough among Puseyism, Plymouth Brotherhoods, Mormonisms, Saturday Reviverisms, and other the like dismal, black-winged, spectral birds of night, hovering hither and thither in the gloaming, and each in its own convulsive screaming most discordantly after its own fashion, in the pleasant faith that it is discoursing most excellent music. Most ominous of all, perhaps that grim night-bird of Plymouth Brotherhoodism, every member of its community with a Pope in the holy of holies, preaching its narrow gospel of envy, hatred, malice, and all uncharitableness; no cheerful view of God or Christ there; a new form of Papistical exclusiveness growing up even in the very heart of Protestantism, and preaching and fulminating an ungracious declodge of laziness and lovelessness. To any form of so-called Christian truth approximating to this curious Palingonesia of selfishness, worship of paralysis, Carlyle's teaching will not be found; it may well be believed, very conservative. And the disciples of such and the like dismal and trembling deliriums of faith, have nothing for it but to hand him over to the tormentor.

Yet we live in an age of heresies. In our age all monstrous things are believed in, and all sacred things are disbelieved in. Survey the history of ancient philosophy, and add to it all the wild, wonderful hallucinations of the dark ages, and you will find scarcely a dream, or a system, or teacher, or thought which does not find its representative somewhere in our own day. In the midst of all, yet united to none, Carlyle rises out of the wild heaving ocean of doubt and speculation like a towering mountain, high to land, yet rising absolutely out of the sea. There are not wanting flowers of exquisite beauty to shed their loveliness and their fragrance in the little clefts of the storm hill; but as a searag rises amidst the scream of the waves beneath, and the seabirds above and around, to reflect the sunbeams, to receive the touch of the lightning, and to echo back the thunder, and upon the topmost peak, perhaps, to hold the kindled fuel to speak to the headlands beyond, and pour the ruddy flame of warning over the waters, thus rises Carlyle out of the literature of

his times, bold, shapeless, even awful; the Ailsa Craig or Bass Rock of Letters.

Carlyle is, we believe, conservative of Christian belief. Indeed the conservation of Christian truth is not only the conservative element of all political and social truth, but of every highest form of truth; the truth of all art, of all poetry, of all that is noblest in music or in song. True, he is a Puritan, he is descended of a race of Puritans, all his writings have more or less the heat of the old Puritans in them, the glow of the old Puritan about them. His constant references to and quotations of Scripture, the strong Calvinism which so frequently breaks forth in his writings; and Calvinism, rightly understood, is the exposition of the conservative element in theology, the perception that the universe is a vertical structure, that it has a backbone to it, that, as we have said already, God has a will of His own, that that Eternal will reigns and rules. He has read Carlyle to very little purpose, and very slightly, who does not perceive that these are the governing ideas of all his writings. He maintains these really, heartily, earnestly, he does not speak as from a theological chair, he has not written to compile a body of Scientific Theology, but the great broad outlines of truth, God, the Almighty Maker and Governor, the Bible as a wonderful, altogether matchless revelation of that will, and Christ as a man's highest object of faith and rest. All these are things which are very legible, although as he says, "Christianity, the worship of Sorrow, has been recognized as Divine on far other grounds than 'Essays on Miracles,' and by considerations infinitely deeper than would avail in any mere trial by jury."—Thomas Carlyle, by Edwin Paxton Hood.

Icebergs in the Antarctic Seas.

Those who visit the Antarctic seas after having been in the Arctic, are greatly disappointed in the form of the icebergs, for while those of the north assume every fantastic shape that fancy can conceive, the southern ones are nearly table-topped lumps of ice, precisely the same in form as on the day they parted from their parent glacier; these more resemble huge Twaelfth-cakes divested of their ornaments than anything else. In the warmer northern seas icebergs melt more quickly, and assume far more picturesque appearances; but in the Southern Ocean the temperature of the water through which the icebergs drift is below the freezing point of fresh water, and therefore insufficient in heat to melt the ice. It is only after they have moved a considerable way northward that the regularity of their shape begin to be interfered with. As the berg travels from the pole it first reaches a latitude where the summer sun has the power of heating the surface-water slightly above the freezing-point without affecting that immediately below it; this has the effect of melting a notch in the side of the berg all round it, and just above the sea level; but this notch was not observed to extend into the ice in any case more than about thirty feet. As the warm water becomes still warmer as the berg floats further north, it has naturally greater power, and deep caves or caverns are formed, which offer increased facilities for wave washing the larger they become, until the mass being weakened, large pieces become detached. As this alters the centre of gravity, the berg lurches over, and either forms a slope, or a long spur or tongue rises; and thus the work of destruction proceeds until the form of the berg is altogether changed, and that part which formed the tongue may become its topmost pinnacle. Hence the greater variety of form in the berg seen by ships passing south on an arc of the great circle in comparatively low latitudes. The portions that break away from the bergs are termed calves, and they are often of far greater danger to shipping than the bergs themselves, for the latter have a reflected light that render them visible at a little distance on the darkest night, whereas the calf, although it may be several hundred tons in weight, is not perceptible, or if so, may readily be mistaken for the top of a sea breaking.—Chamber's Journal.

Following in Eugenie's Footsteps.

France seems to have been cursed with the ill luck of having women in high places who are infatuated with the cause of the Jesuits. The ex-Empress Eugenie was known to be a perfect fanatic in regard to the priests, and wholly within their influence. Now the consort of McMahon takes up her role. "Madame the Marchioness," as she is called—she might as well be called "Co-regent"—has the reputation of being very devout, and entertains close relations with the late Empress. At home she strives to keep every one out of the government of her husband who is not also known as being devout—that is Romish, Papal, Jesuitical. Other conditions are all side issues, if these are only well met. But this is not all of it; "Madame the Marchioness" does not limit her attentions to France alone. She is said to be in close correspondence with distinguished ladies in nearly all the Papal capitals in Europe, and many a surprise in politics can be traced to the dark and secret chain of influences set in motion by these diplomatists in petticoats. The efforts of the gutler (?) sex have long been suspected, and it is said that we are on the eve of some positive relations in this regard.

Six Chinese Sayings.

1. Let every one sweep the snow from his own door, and not busy himself about the frost on his neighbours tiles. 2. Great wealth comes from destiny; moderate wealth by industry. 3. The ripest fruit will not fall into your mouth. 4. The pleasure of doing good is the only one that does not wear out. 5. Dig a well before you are thirsty. 6. Water does not remain in the mountains, nor vengeance in great minds.

The London Times pronounces the Bessemer steamer so far an undoubted failure. It makes but moderate speed, is difficult to handle except when at full speed, and the swinging cabin does not swing.

Scientific and Useful.

SALT should be furnished to all animals regularly. A cow, or an ox, or a horse needs two to four ounces daily. Salt increases the butter in milk, helps the digestive and nutritive processes, and gives a good appetite. The people of interior Europe have a saying that a pound of salt makes ten pounds of flesh. Of course, salt only assists in assimilating the food, it does not make flesh nor muscle.

GARMENTS may be rendered waterproof, at least so says the English Mechanic, by immersing them for twenty-four hours in a solution made by dissolving one ounce of alum and two ounces of sugar of lead in a gallon of pure rain water.

KEEPING HAMS.

Every season more or less hams are destroyed by insects, or rendered too unpalatable to be eaten by decent people. By following this method the insects can be kept at a distance, and it is very simple, and within reach of almost every farmer in the country: After the meat has been well cured by pickle and smoke, take some clean ashes free from coal, moisten them with a little water, so that they will form a paste, or else just wet the hams a little and rub on the dry ashes. Rubbed in thoroughly, they serve as a capital insect protector, and the hams can be hung up in the smoke house or wood chamber without any danger of molestation.

HOW TO JUDGE THE WEATHER.

The colors of the sky, at different times, are a wonderful guidance. Not only does a clear sunset presage fair weather, but there are other tints which speak with clearness and accuracy. A bright yellow in the evening indicates wind; a pale yellow w. t.; a neutral grey color constitutes a favorable sign in the evening—an unfavorable one in the morning. Clouds are full of meaning in themselves. If they are soft, undefined and feathery, the weather will be fine; if the edges are hard, sharp, and definite, it will be foul. Generally speaking, any deep, unusual hazy hot-son wind and rain; while more quiet and delicate tints bespeak fair weather. Simple as these maxims are, the British Board of Trade has thought fit to publish them for the use of sea-faring men.

HOW TO SAVE HAY.

Experience teaches me that all our grasses must be cut when just getting in bloom. There are some exceptions, which we have stated, when treating of the different grasses. As soon as the dew is off the grass, commence to cut it; let it lie as it falls. Commence soon enough in the evenings to rake your hay up, that you may get all that the sun has wilted in winrows before the dew falls on it. Leave it in the winrow, or small cocks, until the dew has dried off the next day; then with your forks, scatter it about noon. If very thick and heavy, turn it, and then in the evening cock it up and let it remain. The next day it may be stacked or carried to the barn. If the grass is light, one day's sun will cure it. A few days' experience will tell you when it is cured. Do not let the dews or rain fall on it after it is wilted. Do not let the sun dry or bleach it, so when you take it in your hand it breaks like a stick, and has a harsh feeling.—The South.

THE PROPAGATION OF CELERY.

Celery is a native of Norway and Sweden, where it grows near the edges of swamps. This plant is rarely cultivated as it should be, hence the stunted specimens which appear in our markets. A deep trench should first be dug, at the bottom of which a layer of sticks of wood, say six inches thick, should be placed, a drain pipe being placed endwise upon one or both ends of the layer. The sticks should be then covered with about a foot of rich mold, wherein the plants should be set in a row and about five inches apart. The plants should be kept well watered, the water being supplied through the drain pipes, so that, passing through the layer of sticks, which serves as a conduit, the water is supplied to the roots of the plant. In earthing up, care should be exercised to close the stems of the plant well together with the hand, so that no mold can get between them. The earthing process should be performed sufficiently frequently to keep the mold nearly level with the leaves of the outside stems. If these directions are carefully observed, the plant may be grown at least four feet in length, and this without impairing the flavor, which deterioration is commonly noticed in overgrown vegetables and fruits.—Scientific American.

PLANTS AS DOCTORS.

In addition to the pleasure they may be derived from floriculture, the sanitary value of flowers and plants is a feature of the subject so important as to call for special mention. It was known many years ago that ozone is one of the forms in which oxygen exists in the air, and that it possesses extraordinary powers as an oxidant, disinfectant, and deodorizer. Now, one of the most important of late discoveries in chemistry is that made by Prof. Montegazza, of Pavia, to the effect that ozone is generated in immense quantities by all plants and flowers possessing green leaves and aromatic odor. Hyacinths, mignonette, heliotrope, lemon, mint, lavender, narcissus cherry-laurel, and the like, all throw off ozone largely on exposure to the sun's rays; and so powerful is this great atmospheric purifier that it is the belief of chemists that whole districts can be redeemed from the deadly malaria which infests them by simply covering them with aromatic vegetation. The bearing of this upon flower-culture in our large cities is also very important. Experiments have proved that the air of cities contains less ozone than that of the surrounding country, and the thickly inhabited parts of cities less than the more sparsely built, or than the parks and open squares. Plants and flowers and green trees can alone restore the balance; so that every little flower-pot is not merely a thing of beauty, while it last, but has a direct and beneficial influence upon the health of the neighborhood in which it is found.—Appleton's Journal.