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THE GOSPEL TRIBUNE, AND CHRISTIAN COMMUNIONIST

A

Monthly Interdenominational Journal.

VOLUME III.]

APRIL, 1857.

[NUMBER 12.

"ONE IS YOUR MASTER, even CHRIST: AND ALL YE ARE BRETHERN."

CLOSE OF VOLUME III.

The close of Volume III. is now reached. Whatever may be the intrinsic value of these volumes, it is certain that the monthly publication of the *Gospel Tribune*, during the three years of its existence, has resulted in the wide diffusion of a very large amount of moral and religious reading. Tract Societies have a very good method of giving the readers of their Annual Reports a definite idea of the mass of reading they yearly put in circulation. Adopting their plan of making an average tract page the unit of computation, and knowing that there have been thrown from the press 4,300 copies of volume I., 6,700 of volume II., and 8,000 of volume III, giving a total for the three years of 19,000 separate and complete volumes, each containing 336 pages so large as to make each volume equivalent to 1,008 average tract pages, it is found that in the past three years there has been issued from the office of the *Gospel Tribune* an amount of reading equal to the contents of 19,152,000 average tract pages, which, if equally distributed, would give eighteen pages to every man, woman, and child in Canada West. An annual supply of six pages to each! This gives a clear conception of the amount of work done. As to its value little can here be said. The aim of the conductor has been to remove as far as possible, all hinderances to the full and unbroken fellowship of God's true children, while labouring to awaken and keep in active exercise the high and holy principles which give character and tone to a sound, healthy, religious life. And while conscious of having acted in all cases according to the best of his judgment, he sees many, very many improvements which still remain to be introduced, and many, very many blemishes which require to be removed. Of these convictions he hopes to give satisfactory proof in the style and management of the coming volumes. In relation to the time of issuing volume IV., the following announcement was published on the inside of the *Tribune* cover as early as February last:—

PROSPECTUS OF VOL IV.

THE VOLUME TO COMMENCE AND END IN 1858.

The *Gospel Tribune* has now a larger subscription list than it ever before enjoyed; indeed, in relation to the greatness and increase in the number of its subscribers, its career has been, from the beginning

without a parallel in the history of religious journalism in Canada; and the same is believed to be true in relation to the greatness of the proportion of the subscriptions actually paid to the publisher; so that he has more encouragement to press onward in his work than any proprietor of a religious paper ever heretofore enjoyed in this Province; and hence he thus early announces a fourth volume, as above indicated, intimating that he will have a vacation of a few months after he completes the third volume, and before he enters upon the labours of the fourth, in order:—

1st. To allow time to secure great improvement in office facilities, for the better management of the printing and general business of the journal.

2nd. To gain the advantage of having the beginning and end of each volume correspond with the beginning and end of each successive year.—this being the desire of very many subscribers, that they may be the better able to keep their subscriptions paid punctually in advance.

3rd. To afford time and opportunity to gather in about three thousand dollars of unpaid subscriptions, the aid of which is needed to secure the improvements under contemplation as already named. Inasmuch as the gathering in of these thousands, by collecting Agents, scattered as the subscriptions are over the whole Province, is obviously a work of much labour and great expense, the proprietor is induced to make this special offer, that he will accept of payment at the single rate of one dollar per volume [same as if paid in advance] from every subscriber in arrears, who sends in the money by mail as directed on the last page of each number. And, that he may know precisely what to send, let him turn to the first page of his last received number and examine the small bluish stamp, which bears his printed name, and with which his paper is addressed, on the upper left hand corner of the page. On the right extremity of the small bluish stamp, and apart from his name, he will see one or more letters of the alphabet—these letters are symbols; to be understood as follows:—

Case 1st. If the symbol is found to be a single letter printed as it is usually printed, and not turned upside down, it signifies that the subscriber's paper is paid up to the end of April 1857.

Case 2nd. If the symbol is found to be a single letter, turned upside down, it signifies that Vol. III. remains unpaid; hence one dollar must be sent in order to pay up to the end of April, 1857; if two letters are found, so turned upside down then two dollars must be sent—if three letters, then three dollars must be sent, as the three inverted letters signify that all the three volumes remain unpaid.

Case 3rd. If the symbol is found to be a single letter not turned upside down, with the figure 4 standing before it, this signifies that the subscription commenced with the 4th quarter and that a quarter dollar more will pay, in full, up to the end of the next or following volume—if the letter, after the figure 4, is turned upside down, this signifies that a quarter dollar must be sent in to pay

up to the end of April, 1867—if two letters turned upsidedown follow the figure 4, then *one dollar and a quarter* must be sent—if three letters, *two dollars and a quarter*. In all the variations of this 3rd case read *half a dollar* instead of a quarter when the figure 3 is found in place of figure 4; and in like manner read *three quarters* of a dollar when the figure 2 is so found.

All in arrears, will now clearly understand, that the single dollar a volume rate, sent, will be received and considered better pay, than the double rate paid to hired collectors, as per printed terms, although, of course, it will be impossible to esteem such payment as fully equivalent to advance payment. Should any wish to know what would render their payment so esteemed, it is answered—the addition of *one quarter* to each dollar in arrears, or the sending in *with arrears*, one dollar, as *advance pay* for Vol. IV.

It is intended that the first number of Vol. IV. shall be filled with a carefully condensed view of the progress of religious events, from May up to the time of its publication; which will be early in Autumn [though for January] if the friends do not hold back their *advance* subscriptions in consequence of the vacation now announced. Such an early issue, will make the interim between volumes III. and IV. appear less tedious, and at the same time, aid in maintaining the connection of events. It is hoped, therefore, that there will be no unnecessary cessation in the remittances, as they will form, by coming early, a fitting compensation for the long *advance* of the *Tribune* to thousands, and evince a grateful willingness on the part of its friends, to share the proprietor's burdens. To every one sending *advance* payment, before the first number of volume IV. is published, a copy of an *Extra* will be sent with a receipt for the amount.

Volume IV. will appear in splendid new type.

The publication of this *Prospectus* has led many to enquire respecting the wisdom of the announced vacation. As a specimen of these inquiries, it is deemed advisable to publish the following letter, just received from a very judicious friend, and the answer thereto;—it being highly desirable that every friend of the journal should be in a position to approve, if possible, of the conductor's management in a matter of so much importance:—

"DEAR BROTHER,—To advise you on the subject on which I now write would, I suppose, be like a landsman giving advice to a sailor as to how he should manage a ship. Yet I may ask the question, Is it wise for you to have a vacation as a journalist? Are you not afraid to make the chasm in the issue? Do you not think it will affect the circulation of your future issues unfavourably? Is there no way in which you can continue the issue while collecting your *three thousand dollars*? This is a serious sum, and should be collected, and can be best collected, by yourself; but is there no way in which the *Tribune* could be conducted while you were engaged in collecting, say for a couple of months? I have no doubt that you have thought over the subject deliberately; yet you might turn it over in your mind again. Nothing that you have said blinds you, as you could easily say on more mature reflection, &c., you would continue the periodical, with improvements, and make no break in the issue.

"Yours, as ever,

"J. G."

Answer.

REV. AND DEAR SIR,—I thank you most gratefully for the considerate interest in the welfare of the *Gospel Tribune*, which leads you to ask me to again consider the wisdom of my vacation announcement. At your request, I could not do otherwise than again consider it,—were it for no other purpose than to prepare myself to set my reasons before you in a suitable manner. Permit me, then, to state, in answer to your kind inquiries, that a vacation such as I have now announced entered into my original plan of conducting the work on a safe and secure basis. The time of having the vacation was not fixed in the general plan further than that it should not occur before the *Grand Trunk Railroad* was opened from Toronto to Montreal, as until then it was not desirable that the time for collecting the annual subscriptions should fall in mid-winter, when the Province could not be traversed without a ruinous waste of time and energy. It was seen, however, that as soon as the opening of the G. T. R. R. removed these hindrances, it would become exceedingly desirable to have the Annual Volume commence and end with the year, and to have the yearly subscriptions fall due in Winter, when people were, most generally, at leisure to attend to the settlement of their annual accounts, and when, moreover, each would be almost necessarily reminded of the duty by the termination of the old year and the dawning of the new. These considerations are, in themselves, probably sufficient to justify the proposed vacation, but they are not all. Others, perhaps more weighty still, remain to be noticed. When a new vessel has been long enough at sea to test her sailing capacities—to make manifest her defects, blemishes and weaknesses, you will admit the wisdom of then detaining her in port long enough to afford ample time and facilities to supply her defects and remedy her known blemishes and weaknesses. Now, in starting the *Tribune*, the projector was perfectly aware that the experience of a few years in the practical management of the work, would enable him to improve it in almost every respect. He also foresaw that in dealing with so many thousands of persons, differing widely in modes of thought, many little difficulties and misunderstandings would arise, that would ultimately impair the usefulness of the work if not carefully corrected, and for which it would be impossible for him to find either the time or the requisite facilities unless in the time of a vacation; seeing he had to perform the whole labour of the enterprise, even to the keeping of the accounts, and maintaining the whole of the correspondence; as he dared not hazard the financial safety of the journal by expending large sums in the payment of clerks. But admitting, you may say, the wisdom of contemplating and determining the necessity of having a vacation for the ends named, what fixes the propriety of having it now?—Experience having taught us all, to expect ebbs and flows in the abundance of money, the prudent avoid the increase of obligations to pay at the approach of an ebb; which points to the propriety of my having the vacation at such a time, for two reasons,—1st: it stops all increase of my obligations to pay. 2d. It will partially reconcile all Subscribers who are in any way straitened for money to the withholding of the *Tribune* for a time, and prevent many from withdrawing their names as subscribers, which otherwise they might be tempted to do. Now all admit, an ebb in the supply of money is fairly upon us. Money is now stringent, and probably will be during Summer, and hence this particular juncture is fixed upon as the most suitable time for the vacation. I perceive

that I have already partly answered your enquiry in relation to the effect of a vacation on the future circulation of the *Tribune*. Without this vacation, the present ebb in the supply of money would doubtless diminish the circulation. With the vacation, and the facilities it will afford for giving attention to the subject, I have no doubt that the circulation will remain unimpaired.

Yours, as ever,

ROBERT DICK.

Believing that enough has been said in justification of the announced vacation, it is hoped that the arrangement will meet with the approbation of every true friend of the *journal*, and that all will promptly and cheerfully render every assistance in their power to the conductor of the *Tribune*, that he may be enabled to raise it to the standard of excellence on which his heart is set. The help of every friend is needed to make it worthy of its heavenly mission.

What has been accomplished, scarcely forms a prelude to the work in contemplation. If spared and aided, as heretofore, our abiding friends will witness its gradual development. Success cannot be attained, however, unless we "make haste slowly." All may be assured of this, that, during the interim of publication, the work will be going on with unabated vigor; if not so openly and apparent, yet in a manner indispensable to the proper working of the general scheme.

It would be wrong to omit mentioning in this place the indispensable assistance rendered by those who have paid their annual subscriptions. The true value of this is not appreciated even by those whose payments are always in advance. A number of these have already paid for the 4th Volume, notwithstanding the announced vacation. The full measure of such generous co-operation is understood by the Publisher *alone*. A kind friend has just called from the backwoods of Howick, who, after apologizing for being in arrears for Vol. III., said he was glad when he saw, in a recent number, that he had a chance to regain the position of an advance payer, by now paying for Volume IV. in addition to whatever was due. And this he did with manifest satisfaction. "Glad!"—that was the word used, and acted upon; but the good man had no idea of the extent to which it made glad the hearer, who fancied he heard all those in arrears catch up the word,—that he saw them all hurrying to their respective Post-Offices, joined, out of good will, by many not in arrears—and letters containing six or seven thousand dollars on their way, converging from all points, towards this city!—the whole of them registered and addressed:

"R. DICK, (*Tribune Office*), TORONTO."

The vision is certain, shall its verification be sure? Its being made so would be of incalculable service to the *Tribune*, while it would secure a saving of at least 25 per cent. to all in arrears, as they can pay *by letter* on the advance terms, as stated in the preceding prospectus,—terms which collectors cannot offer.

Topic for the Month.

ESSAY ON DR. BROWN'S THEORY OF CAUSE AND EFFECT.

BY DANIEL CLARK.

I am aware, says the author of "The Constitution of Man," that some individuals conceive that all the events in nature, as well as in the lives of men, take place under the guidance of the Deity, and that it is presumption, if not impious, in man to endeavour to scan their causes and effects. But it is obvious that the Creator governs man with reference to the faculties bestowed upon him. The young swallow when it migrates on the approach of the first winter of its life, is impelled by an instinct implanted by its maker, and it can neither know the causes that prompt it to fly, nor the end to be attained by its flight. But its mental constitution is wisely adapted to this condition: for it has no powers stimulating it to reflect on itself, and external objects, and to enquire whence came its desires, or to what object they tend. Man, however, has been framed differently. The Creator has bestowed on him faculties to observe phenomena; and to trace causes and effects; and he has constituted the external world to afford scope to these powers. We are entitled, therefore, to say that it is God himself, who has commanded us to observe and inquire into the causes which prompt us to act, and the results that will naturally follow, (if we are permitted to suppose the existence of cause and effect at all,) and adapt our conduct according to what we shall discover.

Every natural object has received a definite constitution, in virtue of which it acts in a particular way. There must, therefore, be as many natural laws, as there are distinct modes of action of substances and beings viewed by themselves. But substances and beings stand in certain relations to each other, and modify each other's action in an established and definite manner, according to that relationship; e. g. a temperature of 32° Fahrenheit will convert water into ice. There must, consequently, be as many laws of nature, as there are relations between different substances and beings. It is impossible in the present state of knowledge to elucidate all these laws, but we may investigate one of the most striking of them, and which lies at the foundation of all, viz: *cause and effect*, as held by the eminent philosopher whose theory we are about to consider, and likewise the laws of thought which govern our mind in the contemplation of these.

The idea contained in the word *power* we may express in two separate forms: 1stly, capable of effecting change. 2ndly, as effecting, or having effected, change. Power is what is capable, or is conceived, by us to be capable of producing effect: in relation to effect, power is called cause, therefore, cause is that which has power and produces effect. Our first

notion of power is obtained by observing change. We cannot view any change in the state of bodies, but as resulting from the operation of some active power or principle. We readily grant, that from *nothing*, nothing can proceed, therefore, any alteration in the condition of bodies proceeds from a "*something*," which is the reason of or *why* the change is:—this effective "*something*" is a power in action—in this state and in relation to the effect, we denominate it cause. The changes produced in bodies are of different kinds: sometimes the change is in position only, as when a stone falls to the ground, or water is raised by means of a pump. The causes of such phenomena as these are gravitation and the pressure of the atmosphere. Sometimes the change takes place by friction, as pebbles are rounded on the sea-shore; and sometimes in the condition of particles, as when water passes from the state of ice into that of vapour. The change which is produced is styled effect.

Brown, (Hume, Hartley, Stewart,) denies that we have any idea of power, as producing change, and affirms that the only relation between cause and effect is constant conjunction. What appears to me, says Brown, to be the only intelligible meaning of the three most important words in physics, immediate, invariable, antecedence is power—the immediate, invariable antecedent, in any sequence, is a cause—the immediate, invariable consequent is the correlative effect. Power is not anything that can exist separately from a substance, but is merely the substance itself, considered in relation to another substance. The form of bodies is the relation of their elements to each other in space—the power of bodies is their relation to each other in time; and both form and power if considered separately from the number of elementary corpuscles (atoms) and from the changes which rise successively, are equally abstractions of the mind and nothing more. We may learn to consider form in itself as nothing, but only as the relation of bodies coexisting immediately in space; so power may be considered as only the relation which substances bear to each other in time, according as their phenomena are immediately successive: the antecedent and the consequent being all that is present in any phenomenon, therefore, there is no additional power, separate or different from the antecedent itself. It is the mere regularity of the succession of events, not an additional and more mysterious circumstance which power may be supposed to denote. It is only by confounding casual with uniform and invariable antecedence that power can be conceived to be something different from antecedence. In answer to the question: Is this definition of power consistent with the notion which we form of the power of the Creator? or is his efficiency altogether different in nature, as well as in degree? Brown says, on the omnipotence of God: it must indeed be allowed to every created power the same relation of awful superiority, which

his infinite wisdom and goodness bear to the human knowledge and virtue of his creatures: we consider his will as the direct antecedent of those glorious effects which the universe displays: without the divine will as antecedent nothing could have been. The will is the only necessary previous change; and that Being has almighty power, whose every will is immediately and invariably followed by the existence of its object. In the celebrated passage of Genesis, "God speaks and it is done," he affirms that nothing more is stated than the antecedent and the consequent.

The above is a brief synopsis of Brown's theory and it will be observed that he discards the use of the terms cause and effect, and supplies the words sequents and consequents; also he has attempted to modify the theory which asserts that we derive our idea of cause from experience, and refers it to the perception of antecedents and consequents. Now, no amount of experience can warrant us to assert a necessary connection between an antecedent and a consequent: we say that it is unvaried, but it may vary in the future for anything that this theory provides to the contrary. Mere succession cannot give us the idea of a cause. It is very true that when we witness succession, then it is we come to the idea of a cause, but when we have got the idea of a cause we extend it to all change. What the particular cause may be we may not be able to tell, and here antecedence and consequence may assist us. But the idea of a cause is necessary before the assistance can be afforded to us. We must have the idea before we seek the cause in a particular instance. In short all our necessary ideas might be embodied in propositions, *e. g.*, All bodies must exist in space: *this* and all such propositions are simply laws of thought.

A French Philosopher (I think it is Des Cartes) says, that we not only have the idea of a cause, but we judge that no phenomena can begin to exist without a cause. Here is a principle as incontrovertibly true and believed to be true as the idea. If we attempt it we cannot even conceive of an event occurring without a cause. This is real, certain, undeniable and of universal belief. True, if no phenomenon is presented to the senses we cannot have the notion of a cause, but one term being given we must form the other. Still more, to decide otherwise is impossible; therefore, this is a necessary truth. Dr. Reid is equally clear in granting that this is a first-truth—a necessary, not a contingent proposition—it is not, changes generally have causes, but, change *must* have cause. This is incapable of proof from induction,—experience cannot even satisfy us in this. In those instances where the causes are unknown, it is by inference, or rather judgment, that we conclude that such cases have a cause. Dr. Reid says: all admit this, learned and unlearned—all regulate their conduct by it. A child even will not be persuaded that a change is effected without a cause. Locke and Reid admit that we perceive

nothing potentially producing effect, only antecedent and consequent,—but assert that this relation suggests a much more intimate connexion than that of time and space—that it suggests a reason why the effect is—and suggests that, *that* which goes before determines that which follows. *The youth once stung dreads the wasp, why? Because says one class of philosophers, he considers the wasp powerful to effect—the like painful sensations in similar circumstances. No, says Hume, Brown, &c.; but because when two events have been seen together, the presence of the one suggests the thought of the other, by a law of our nature. True, says the former class, it is by a law of our nature, which suggests the reason why the effect is, viz: “an effective power”—there is nothing without a cause. If philosophers had acted on the opinion of Hume and his followers, that we have no notion of power as a cause, nature and all the beautiful laws of nature would still be hid in darkness and oblivion. To seek after the causes—the reason *why* of things, is proper and inherent in the human mind. Philosophy has very justly been called the “Science of causes,” and we are said to philosophize when we search for the causes of things; hence this property is the parent of philosophy, to which may be referred the perpetual and restless activity of the mind in hunting for the reasons or causes of effects.

Brown's theory of cause and effect contains much that is erroneous and absurd. It presents us with three kinds of phenomena, *mental, physical, and moral*; which imply change, succession, effect; and consequently a cause in some sense or other. But we understand the changes which take place mentally, with far greater accuracy, than those that present themselves to us in the world without. In the former case our consciousness is a sure and unerring guide, giving us knowledge of successive egoistical phenomena, and a distinct idea of power,—volition appearing to be the agent in giving us the notion of effort. The latter merely points out to us the succession of events; and this is the utmost perception can do. Brown finding no trace of the existence of power in nature, and not deigning to investigate the spiritual world and the powers of the *ego*, which are brought into requisition by every fitting thought, and even elicited from the mind in every judgment which it forms, was led to deny the existence of power altogether. His fundamental mistake was in overlooking our own personal consciousness of effort, the true type of a cause, the legitimate verification of the idea of power. Charmed with his method of philosophical inquiry, he gave no heed to the commonsense doctrine of Reid and Stewart,—that we have a distinct metaphysical conception of power subjectively in the operations of our own mind.— (“Active Powers,” Essay ii. chap. 5.) The only dis-

*N. B. The case of burning by means of the fire would be a better example. D. C.

tingent conception which I can form of active power is, that it is an attribute in a being, by which he can do certain things if he wills. Is not *attention* the power of the will over our intellectual operations? Is not recollection a species of voluntary memory, the object of memory being brought repeatedly before the mind by a *power* of the *self*, which (power) every one is conscious of having within himself, and which we feel can be made active at any time? Can we deny that there is power, and yet hold the facts of self-consciousness, such as thoughts, notions, &c.?—Would it not be a contradiction in terms to deny power, for the very denial involves its existence, because to doubt is to think? We cannot deny the proofs which consciousness presents to us, without asserting the probability that our very constitution may deceive us, and that the most conclusive evidences which we have of the *ego* and its variations are false and delusive. If attention is to be considered as “a modification of sensation—as the state of mind in which the increased vividness of one sensation produces a corresponding faintness of others co-existing with it: if recollection, memory, imagination, judgment, &c., are only shades of spiritual action, referable to unalterable laws of association or suggestion; if these laws bind down the mind of man to their prescribed limits,—and if all our ideas are mental states, produced by the immediately preceding state, according to these laws of simple and relative association or reproduction, without taking into account the active and perpetual faculties of the mind, which are the chief causes of any given mental state,” then must follow the inevitable conclusion, that there is no such thing as voluntary action of the will; need I say *will* must be a nonentity as far as meaning is concerned,—that mind is not a self-acting substance, and hence it has not independence; but that all our thoughts and feelings are determined by some antecedent, (it may be an external object,) and thus we become the mere creatures of circumstance, having restraint laid upon the will, such as causation does not and cannot lay upon what we regard as essential freedom of action; having the soul, a mere passive *existence*, subject (absolutely) to certain impressions (physical) *ab extra*, and certain fixed “laws” of consciousness within—acknowledging no spontaneous energy, and no latent power in the thinking subject, capable of being called into lively exercise at pleasure.

Taking a view of the different causes which present themselves to us, *e. g.*, such as we have been considering, they have been divided into two kinds, viz. moral and physical.

Moral causes consist in the will of a free agent (free agent is rather an unhappy expression, for it is equivalent to saying a man is able to do what he does—an identical proposition), *e. g.*, envy was the moral cause of the sale of Joseph by his brethren; likewise they are always contingent, *i. e.*, they may or

may not happen—they are in the will of a free agent, therefore morally certain can imply nothing more than great probability.

Physical cause is one which, if it acts, produces, by physical necessity, effects suited to its nature; but if contingency be applied to physical causes, the meaning is quite different in this case than in the former, for here we apprehend it means personal ignorance, whether the cause be personal or not, and not any uncertainty whether the cause will operate, if present.

Brown says that the power of God is not any thing different from God; but is the Almighty himself, willing whatever to him seems good, and creating or altering all things by his very will to create or alter. "We (Brown) consider the divine will as the antecedent of those glorious effects which the universe displays." If God is Power, and conversely, Power is God, what will become of all the other attributes of the Deity, viz. wisdom, holiness, justice, goodness, mercy and truth? They must all be resolved into power by a combination which appears to be inconceivable to common intellect. Again, if God's will be only an infinitely great antecedent to all created things; or we might say rather, the last conceivable sequent of that immeasurable chain of sequents, which leads our minds from conceivable consequents to the infinite beyond. Why stop there? What reason have we to suppose that we arrive at an antecedent which is the ultimate sequent? What can hinder our conceptions from rising higher and still higher in this mysterious path, until infinity with all its hidden scenes check our advance? Why not deny altogether an efficient cause, and still be consistent with Brown's theory? We apprehend there would be no inconsistency in drawing such a conclusion from it. The sum total of the arguments which he brings forward, is evidently an argument where the conclusion is unduly assumed, or assertion without proof, declaring that *this* and *that* and the other of his propositions are quite evident, when in truth those are the very points which require to be substantiated, and upon which he has built a structure colossal and unstable. However, it is quite evident that causation has led to much mistake, and numberless false theories. The mind grasps it easily, and retains it tenaciously,—it is beyond all doubt a principle which is of monarchic potency in the mind; and although it has been said to do much evil, yet, it is the source of all knowledge—it is the foundation upon which both religion and philosophy are built—every change being referable to a cause has pointed the way to the highest pinnacles of the "Hill of Science," and to the heavenly enjoyments of our holy religion. The golden chain of causes and effects unites the earth and the heavens, and connects the least change which is occurring around us with that Eternal Power and Godhead, to which our thoughts are gradually led by this principle, when

according to it, we judge, in the language of the Apostle "that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

The mind knows of no change but that which has taken place within itself, and yet undoubtedly when sensations are felt, occasioned by the presence of an external object, *e. g.*, the smell of a rose, the mind refers these sensations to something without, or something independent of its own existence as the cause of it. Every change, therefore, (whether the prior change is known or not,) forces upon us the idea of cause; and from this internal peremptory law we have the notion of energy in the cause capable of producing the effects we experience; and it might be added that the idea of capacity in body changed to be thus acted upon, accompanies the above law of thought. Indeed, there appears to be no other avenue by which we can have the least conception of what cause and power and force are, except by this rule of nature, from which there is no appeal. Douglass says, that when invariable antecedence is said to be the same as our notion of power, the mistake is as great as that of confusing space and time, and can only be occasioned by withdrawing the attention from the notion of power, which is essential to causality, and directing it to the circumstantial of invariable priority; and could we like Adam first awakening into life, behold all nature at rest, with the exception of one body in motion, we should attribute that movement to a cause or moving force; and seeing that every thing else was at rest, we should attribute that force to the moving body itself. One of the Grecian philosophers laid down this maxim:—Wherever there is motion there is spirit. In this case there are no two ideas to associate—no constant conjunction, no invariable priority; but when our thoughts are once awakened, and our desires active, the changes which take place in our own minds are so much more intimate and vivid, and the way in which the will acts upon our mental and our bodily frame so continual, and so ever-present with us, that our notions of causation are in the end chiefly drawn from our mental phenomena. Strictly speaking there is but one cause undervived—self-produced, that is Deity: and in relation to this first cause, all things are called secondary causes. But Hume and his followers ask, why we assume a first cause to exist as a first cause? If every being has a cause, why can it not be asserted, according to the doctrine of cause and effect, that the being which we called God must have a cause, and that there is an unlimited succession of causes; or if it is said that every existence has not a cause, can those exceptions be pointed out? if not, why may not the sphere upon which we dwell be uncaused? Brown, no doubt, would shrink with horror from the daring scepticism of Hume, yet, if he follows in the footsteps of his predecessor, in this vital point, he cannot

avoid falling into the same snare,—and consider God as a piece of mechanism in the stupendous whole. The very existence of the human soul as a created object—which it evidently is—implies an intelligent soul as its Creator, and that a soul of vast power and wisdom. It is true that without taking into account human consciousness and intelligence, God could be conceived as a mere principle of order in nature, rather than the great I AM. Consciousness is an original principle of our nature, which does not allow an explanation, and is one of those general and ultimate facts, beyond which philosophers are unable to proceed. Consciousness suggests to man the idea of a personal God. We reason,—reason finds its data in the mind itself,—that intelligence is necessary, in order to produce such effects as are perceived in nature around us; from this point we soar in our conceptions to a living, knowing, producing Something, holding sway over the boundless universe, and regulating it,—not according to a mere law of mechanism or development, but by the wisdom of spiritual intelligence and love. Clarke and Newton went still further, and thought they could find proofs among the necessary ideas of the human mind, viz.—argumentum a priori. But still, in this mode of reasoning, they must take for granted the existence of time and space; while argumentum a posteriori, receives only such principles of reasoning as are acknowledged by all metaphysicians. All feel that there is a great first cause. In the summing up of arguments against Hume, Brown, &c.,—especially the first,—an eminent writer says,—That an effect involves something new; there is a change involved in our very idea of it. It is in regard to such phenomena that we infer that it must have a cause, and such every one admits are all the phenomena in the world. We thence rise through a succession of causes to the purpose of an intelligent Being. We are required to go no farther, according to the explanation of cause which we have given. All power resides in a substance, and we trace all the instances of contrivance in the world to God, as a substance. We now rest in an unchanging spiritual Being, capable of producing all the effects which we see in the universe. “Felix qui causas rerum cognoscit.”

TO “FOREST BARD,” “Z. F.,” AND OTHERS.

Our “FOREST BARD,” Ionian and other Poets, who have so well supplied the *Tribune* with their evangelical effusions will, it is hoped, be prepared each with his gem for the opening number of Volume IV. That they and all other contributions may be in season, let them be in the editor's hands as early as the 10th of September, in case it should be found desirable to issue the first number early in Autumn as intimated.

Thanks are due to Z. F. for the able manner in which he has maintained the duty of extending the precious privilege of the Communion table to *all saints*. It is hoped that his continued aid will not be looked for in vain. It will be well if the first number of Volume IV. contains proof that he is still on his watch-tower. In preparing the contents of this Volume it was discovered, with regret, that the masterly Reviews of Rimington and Howell are not credited to Z. F. as they should have been: pp. 100, 192.

Moral and Religious Miscellany.

THE ORPHAN BOY.

“No faded, yet so calm and meek,
So gently wan, so sweetly weak.”

The bustle of the fight was over, the prisoners had been secured, and the deck washed down, the watch piped, and the schooner had once more relapsed into midnight, quiet repose. I sought my hammock, and soon fell asleep. But my slumbers were disturbed by wild dreams, which, like the visions of a fever, agitated and unnerved me; the last strife, the hardships of my early life, and a thousand other things mingled together as figures in a phantasmagoria. Suddenly a hand was laid upon my shoulder, and starting up I beheld the surgeon's mate.

“Little Dick is dying, sir,” he said.

At once I sprang from my hammock. Little Dick was a sort of protege of mine. He was a pale, delicate child, said to be an orphan, and from the first hour I joined the schooner, my heart yearned toward him, for I too had once been friendless and alone in the world. He had often talked to me in confidence of his mother, whose memory he regarded with holy reverence, while to the other boys of the ship he had little to say; for they were rude and coarse, he delicate and sensitive. Often when they jeered him for his melancholy, he would go apart by himself and weep. He never complained of his lot, though his companions imposed upon him continually. Poor lad! his heart was in the grave with his lost parents.

I took a strange interest in him, and had lightened his task as much as possible. During the late fight I had owed my life to him, for he rushed in just as a sabre was leveled at me; and by interposing his feeble cutlass had averted the deadly blow. In the hurry and confusion since, I had forgotten to inquire if he was hurt, though at the time I inwardly resolved to exert all my influence to procure him a midshipman's warrant in requital for his service. It was with a pang of reproachful agony, therefore, that I leaped to my feet.

“What!” I exclaimed, “you don't mean it? He is not dying?”

“I fear, sir,” said the messenger, shaking his head sadly, “that he cannot live till morning.”

“And I have been lying idle here!” I exclaimed, with remorse. “Lead me to him!”

“He is delirious, but in the intervals of his lunacy he asks for you, sir,” and, as the man spoke, we stood beside the bedside of the dying boy.

The sufferer did not lie in his usual hammock, for it was hung in the very midst of the crew, and the close air around it was too stifling; but he had been carried under the open hatchway, and laid there in a little open space of about four feet square. From the sound of the ripples, I judged the schooner was in motion, while the clear, calm, blue sky, seen through the opening overhead, and dotted with myriads of stars, betokened that the fog had cleared away. How calm it smiled down on the wan face of the boy. Occasionally a light current,—oh! how deliciously cool in that pent-up hole,—edded down the hatchway, and lifted the dark chestnut locks of the sufferer, as, with his head reposing in the lap of an old veteran, he lay in an unquiet slumber. He breathed quickly and heavily. The wound of which he was dying had been intensely painful, but within the last half-hour had become somewhat less painful, though even now his thin fingers tightly grasped the bed-clothes, as if he suffered the greatest agony.

A battle-stained and gray-haired seaman stood

beside him, holding a dull lantern in his hand, and gazing sorrowfully down upon the sufferer. The surgeon knelt, with his finger on the boy's pulse. As I approached, they all looked up. The veteran who held him shook his head, and would have spoken, but the tears gathered too chokingly in his eyes. The surgeon said,—

"He is going fast—poor little fellow,—do you see this?" As he spoke, he lifted up a rich, gold locket, which had laid upon the boy's breast. "He has seen better days."

I could not answer, for my heart was full; here was the being to whom, but a few hours before, I had owed my life,—a poor, slight, unprotected child,—lying before me, with death already on his brow,—and yet I had never known his danger, and had never sought him out; it reproached me in that hour. They noticed my agitation, and his old friend—the seaman that held his head—said sadly,—

"Poor Little Dick, you'll never see the shore you have wished for so long. But there'll be more than one, when your log's out,"—he spoke with emotion,—
"to mourn over you."

Suddenly the little fellow opened his eyes, and looked vacantly around.

"Has he come yet?" he said, in a low voice.
"Why don't he come?"

"I am here," said I, taking the little fellow's hand,
"don't you know me, Dick?"

He smiled faintly in my face. He then said,—
"You have been kind to me, sir,—kinder than most people are to a poor orphan boy. I have no way to show my gratitude, unless what you will find in my trunk. It's a small offering, I know, but it is all I have."

I burst into tears. He resumed,—

"Doctor, I am all dying, ain't I? for my sight grows dim. God bless you, Mr. Danforth."

"Can I do nothing for you, Dick?" said I; "you saved my life. I would coin my blood to buy yours."

"I have nothing to risk; I don't want to live; only, if it's possible, let me be buried by my mother.—you will find the name of the place, and all about it, in my trunk."

"Anything, everything, my poor lad," I answered, chokingly.

The little fellow smiled faintly; it was an angel's smile. He did not answer. His eyes were fixed on the stars flickering in that patch of blue sky overhead. His mind wandered.

"It's a long way up there; but there are bright angels among them. Mother used to say that I should meet her there. How near they come! and I see sweet faces smiling on me from among them!—Hark! Is that music?" and lifting his fingers, he seemed listening for a moment. He fell back, and the old veteran burst into tears. The child was dead. Did he indeed hear angels' voices? God grant it.—
Fugitive.

MEDICAL SOCIETY OF N.Y.—HONOURABLE!

From the *Prohibitionist*.

The action of this Society on the 4th of February, 1857, will ever be memorable in the history of the Temperance Reform. The faculty, in great numbers, have heretofore testified that ardent spirit was a poison, and in considerable numbers, that the use of any intoxicating liquor as a beverage, is never beneficial, but always injurious to a person in health. Many such certificates have been used to further the old Temperance (or "short pledge") movement, and afterwards the Total Abstinence movement. But this is the first time, as far as we know, that any

body of physicians have declared in favor of the new auxiliary of the Reform—a prohibitory liquor law.

WHO COMPOSED THE MEETING?

The meeting in the City Hall of Albany, on the 4th of February, was not a little gathering of obscure doctors. It was the Semi-Annual Meeting of the Medical Society of the great State of New York—the parent of all the other Medical Societies in America.

That the action of this meeting may have its full and just weight in favor of the cause, we publish the names which were entered upon the Roll-book. Some of the following were perhaps not present when this particular matter was up before the Society, while others were doubtless in attendance who had not entered their names. We are told that the whole number of physicians in attendance from first to last was nearly seventy.

The list stood as follows, on the first day:—

Dr. Allen March, Pres't.	Dr. C. W. Crandall, Allegany.
Dr. C. S. Goodrich, Sec'y.	Dr. W. E. Lauderdale, Liv.
Dr. S. D. Willard, Sec'y.	Dr. A. G. Bigelow, Albany.
Dr. J. V. P. Quack, Cash, Tr.	Dr. S. Hagedorn, Steuben.
Dr. N. Winton, Schuyler Co.	Dr. J. G. Smith, Montgomery.
Dr. N. C. Hasted, N. York.	Dr. J. P. Smith, Monroe.
Dr. Stephen Smith, N. York.	Dr. W. D. Purple, Chenango.
Dr. Edward Hall, Rensselaer.	Dr. Brinsmade, Rensselaer.
Dr. Lee, Peeks-kill.	Dr. V. W. Mason, Madison.
Dr. Blatchford, Troy.	Dr. Vanderpool, Albany.
Dr. J. M. Sturdevant, Oneida.	Dr. E. P. McLaughlin, Genesee.
Dr. A. I. Sanders, Madison.	Dr. O. M. Alaben, Delaware.
Dr. Gardner, Oneida Co.	Dr. Hub, Albany.
Dr. Porter, Oneida.	Dr. John Miller, Cortland.
Dr. A. Thompson, Cayuga.	Dr. P. Van Olinda, Albany.
Dr. Govan, Rockland.	Dr. F. Hyde, Cortland.
Dr. B. P. Staats, Albany.	Dr. H. Collins, Washington.
Dr. B. E. Bowen, Oswego.	Dr. W. S. Norton, Washington.
Dr. Simcon Snow, Montgomery.	Dr. H. C. Gray, Washington.
Dr. E. H. Parker, New York.	Dr. D. W. Culver, Saratoga.
Dr. George Burr, Broome.	Dr. James Lee, Saratoga.
Dr. S. Bebee, Chenango Co.	Dr. J. L. Phelps, New York.
Dr. G. J. Fisher, Westchester.	Dr. W. P. Townsend, Orange.
Dr. H. S. Downs, New York.	Dr. Wm. W. Strew, Queens.
Dr. C. V. W. Burton, Rensselaer.	Dr. A. G. Benedict, Dutchess.
Dr. C. Y. Barnett, Greene.	Dr. H. B. Wilbur, Onondaga.
Dr. S. Shumway, Essex.	Dr. G. W. Bradford, Cortland.
Dr. J. Purdy, Chemung.	Dr. James Thorn, Rensselaer.
Dr. P. McNaughton, Albany.	Dr. Charles G. Bacon, Oswego.
Dr. M. G. Smith, Wyoming.	Dr. Dyer Loomis, Chenango.
Dr. J. Kneeland, Onondaga.	

Here are, say, seventy physicians, from more than half the different Counties in the State of New York, presided over by one of the most distinguished surgeons in the world, affiliating with all the political parties, and who had been cognizant of the fact that prohibition had been tried for a few months in New York, and with what effect.

HISTORY OF THE ACTION BEFORE THE SOCIETY.

The Resolution as it was finally passed by the Society, was as follows:

"Resolved, That in view of the ravages made upon the morals, health, and prosperity of the people of this State, by the use of intoxicating drinks, it is the opinion of this Society that the moral, sanitary, and the pecuniary condition of the State would be promoted by the passage of a Prohibitory Liquor Law."

But it adds to the emphasis of this expression, when we come to mark its history before the convention. We have examined the records of the secretary, and even gone beyond them, by taxing the memories of several physicians who took a part in the proceedings. The results of our enquiries are most gratifying; they are as follows:

Dr. William W. Strew, the Delegate from the County Medical Society of Queens, offered a resolution relative to the increase of crime and insanity.

Upon this, Dr. Caleb Green, of Cortland County, offered the following as a substitute:

"Resolved, that in view of the ravages made upon

the morals, health, and pursuits of the people of this State, by the use of intoxicating drinks, it is the opinion of this Society, that the moral, sanitary, and pecuniary condition of the State would be promoted by the passage of a *stringent license law*."

Here is one step in advance—directing the mind of the legislature and the public to the *cause* of this "increase of crime and insanity;" and to legislation on the traffic as a remedy. This would have been a note-worthy fact if the Society had stopped here. Up rises a member, however, who offers for the phrase "*stringent license law*," the substitute, "*a prohibitory liquor law*." This important amendment is accepted, and the resolution now stands before the house as it finally passed:

"Resolved, That in view of the ravages made upon the morals, health, and prosperity of the people of this State, by the use of intoxicating drinks, it is the opinion of this Society, that the moral, sanitary, and pecuniary condition of the State would be promoted by the passage of a *PROHIBITORY LIQUOR LAW*."

SKETCH OF THE DEBATE AND THE DEBATERS.

George W. Bungay, Esq., Editor of the *Hon Independent* (who was present), in his report of the Convention, makes the following mention of the debate on Temperance:

"Dr. Green introduced a resolution in favor of prohibition. One old gentleman objected because he was afraid the Convention would be turned into a Temperance Society.

"Dr. Potter arose and remarked that he did not care what people thought about the matter. He said with electric energy, that he was in favor of prohibition.

"Dr. Kneeland rose at once, and exclaimed, 'So am I, and so are all the physicians from the rural districts.' Great enthusiasm was kindled.

"Dr. Corliss arose and endorsed the sentiments offered by the gentleman who preceded him. With his back to the wall and his face to the audience, looking through golden spectacles, is Dr. Staats of Albany. [Mr. Bungay is not the first person who has been deceived by the Doctor's appearance—and which the Doctor himself is accustomed to cite among the good fruits of practical Temperance. While he commonly passes for forty-five, he is in reality over sixty.] His face is pallid—almost livid—in its complexion, and, although only a middle aged man, the plow of thought and the harrow of care have furrowed his face and forehead with wrinkles, which cross each other at right angles, and form a net-work of marks upon the cuticle; his hair which is black and unkempt, looks out more than seven ways for Sunday. The Doctor is famous in his profession—speaks well, and stands well, and occupies a proud position in social life. He had previously said that out of five or six thousand persons in the penitentiary, he knew only one who was a teetotaler.

"Dr. Miller, a very old gentleman, gave some startling facts in favor of prohibition; he referred to the occupants of ten graveyards, and the incidents of fifty years' experience.

"Dr. Burr made some remarks respecting a proposition now before the house, to build an asylum for inebriates. It was thought best to introduce that matter in a separate resolution.

"Dr. Goodrich, chairman *pro tem*, asked the indulgence of the Convention while he asked some one to move a resolution of thanks to Dr. Miller, now 82 years of age, (and the oldest living member of the Society,) for his unflinching fidelity to the principle of Temperance, and the way in which he has illustrated the doctrine of abstinence by his uniform ef-

forts to suppress the evils of drunkenness, as well as by his personal habits. The resolution throbbed into life under a score of pens in less than a minute, and the first presented passed unanimously. It made our eyes moist and our hearts leap to look at that venerable old man as he stood there in the strength of truth, erect under the weight of more than four score years, with a clear head, a warm heart, a stout arm, and a voice uplifted in defence of down-trodden humanity. All present looked up to him as children look to a parent, and his suggestions were stereotyped into resolutions."

SPEECH IN SECONDING THE RESOLUTION.

Dr. Staats has been kind enough to furnish us with a sketch of his remarks. He handed the MS. to us with the remark that two drunkards with their heads cut open in a brawl had called upon him for professional services, while he was writing out the following:—

Dr. Staats seconded the resolution; it was just such a resolution as the times required, and just such a one as they, the conservators of the public health, had a right, and it was their duty, to express themselves upon. Who have so good an opportunity to judge of the numerous and untold evils of intemperance, both as relates to the individual who drinks and the public who have to pay for *drunkards*, as the physician? He said that he had attended as physician at the Albany County Penitentiary, for the last six years; during that time about 5000 prisoners had been admitted there; and from an account kept of their habits, only 20 per cent claimed to be moderate drinkers; and from what he knew of those 20 per cent they were *liberally moderate*. Only one *teetotaler* had ever been sent there. I hear a friend of mine, on the right, say he is in favor of the resolution, but he fears the public will say we are a Temperance Society. I hope and trust they may. I ask no higher honor. But, sir, have we not this morning passed resolutions recommending the Legislature to make appropriations for erecting *kine-peck* institutions, so as to enable the public to exterminate small pox by general vaccination, and by so doing, save a large amount of life and money? All this is humane and right. Ought we not to be alarmed lest the public call us *Small Pox Society*? But, sir, of those who have the *small pox* the *natural way*, but one in six die, whereas those who use alcohol in an *unnatural way* all die. Those who recover from small pox, do not transmit the disease to their offspring, but can we say so of the *drunkard*? Three-fourths of all the idiots are the off-spring of Drunkenness. And what better can we expect from such parents? No one can give a better title to a piece of property than he himself has, and how can a drunkard give a better constitution to his offspring than he himself enjoys?

The resolution, as given above, was adopted unanimously.

OTHER RESOLUTIONS.

We further find by examining the Secretary's records that the very manner of supporting this resolution, by the venerable Doctor Miller (one of the Vice Presidents of the New York State Temperance Society) was made the occasion of an emphatic spontaneous tribute to his honor. Dr. C. S. Goodrich, of Brooklyn, offered the following:

"Resolved, That Dr. John Miller, of Cortland County, the oldest living member of this Society, by his eloquent advocacy of the Temperance resolution just passed by this Society, and still more by his life long illustration of the benefits of Temperance in his habits in public and in private life, deserves, and we

hereby tender him our serious and profound thanks."

Dr. Burr who had mentioned the matter of the contemplated Asylum for Inebriates, now offered the following resolution, which was also unanimously adopted:

"Resolved, That this Society commend the object sought to be attained by the project for an Asylum for Inebriates, to the favor and earnest support, not only of the Legislature of the State, but to the public at large."

Thus are gathered up, and put on record, every scrap which was accessible, in connection with the prohibitory resolution, before the Medical Society of the State of New York. Physicians have often spoken on the Temperance and Total Abstinence stages of the Reform; but no considerable body, as far as we know, ever before declared itself on prohibition. It had been well if the short-hand reporters of the newspaper press, had noted down every syllable which was spoken during this debate, and published it in every journal. Instead of this, what are the facts? Not a report of the proceedings, as published in the daily press, mentioned one word about this resolution, or the discussion thereupon. A friend of Temperance, as a special favor, got the operators in the telegraph office to send it as an item of news to the Associated Press of New York City; but to this day, more than half the daily journals in Albany, including those who professed to report the proceedings of the Medical Society, would seem never to have heard of this resolution. Such is the usage which Temperance receives from the great body of public journals; and such the necessity of journals devoted to the principles, the interests, and the developments of the Temperance Reform, as a speciality.

We conclude by repeating, that the above contains a record of every item and line to which access has yet been found, (and that in the most reliable and authentic form,) in regard to an event which is so pregnant with meaning and influence that it marks an era in the Temperance Reform.

CHRIST'S SECOND CRUCIFIXION.

The apostle speaks of a class of men, who crucify the Son of God afresh, and put him to open shame; and whom, therefore, it is impossible to renew again to repentance. They are those who have had special privileges, gifts and enlightenings of the Spirit; and who from that position have fallen away, and publicly renounced Christ. Now and then we find individuals whose history and temper of mind fearfully impress us with an apprehension that they may bear this character. They seem totally abandoned to hardness of heart, and filled with spite and malignity against the Gospel. The most powerful appeals of truth, and the most impressive events of Providence, make no impression upon them. God hath blinded their eyes and hardened their hearts that they should not see. They are thus abandoned, because they have crucified the Son of God afresh. Some of those engaged in the literal crucifixion were afterwards brought to repentance. But these cannot so be brought to repentance, because it cannot be said of them, as of others, that they did it ignorantly and in unbelief. They have knowingly rejected the Son of God. They have rejected that dispensation of mercy, which remained to be made after the shedding of redeeming blood, to wit the dispensation of the Holy Spirit, and have committed that sin against the Holy Ghost which has no forgiveness.

Take one or two examples from history, of persons evidently bearing this character. Julian, the apostate, was educated in Christianity, and had gone so far as to have assumed the clerical profession. He

claimed to have sounded its depths and proved it false, and so took for the motto of his coat of arms—"I have read, known, and condemned." In going out from Christianity he stole the fire from heaven to relume the abandoned temples of idolatry, and employed the sceptre of the Cæsars to overthrow the kingdom of Christ. Though, to our view, he may not seem to have exceeded the sin of Manasseh, who afterwards found mercy, there was doubtless in his sin a malignity which was a bar to salvation. His rage against the Son of God went on in a swelling current, till, having received in a battle, a fatal wound, he caught in his hand his own flowing blood and with mingled malice and despair threw it up towards heaven, and said—"O, Galilean, thou hast conquered me!" Now, Julian, the apostate, stands forth in history a flaming beacon, admonishing the world of the wrath of God against such as he, and verifying that word, "If any man draw back to perdition, my soul shall have no pleasure in him."

A case, perhaps no less striking, has occurred near our own time. Among the intellectual giants of this country, stood Aaron Burr, a grandson of the giant theologian, Jonathan Edwards; nurtured in the bosom of piety and prayer, with choicest privileges for a Christian education, with the master minds of the New England Church, such as Bellamy and Hopkins, corresponding with him in his youth, and endeavoring to secure him to the cause of Christ. At length, all his early impressions of Christianity were effaced with violence. He went out an unblushing infidel, scoffer, and blasphemer—gathering thick upon him, the guilt of murder and adultery. He gave lessons in profaneness to his only daughter, who by nature was as gifted as himself. He was accustomed to bring her in to display her acquisitions, and show her skill in blasphemy, for the amusement of his visitors, as we should do with performances in music—thus showing to what end he had devoted himself and educated his child. Though elevated to the second civil office in the nation, nothing in the form of political crime was too mean or wicked for him. In social life he was a very monster. In the betrayal of confidence, and in the ruin of families he scrupled nothing. Infidelity and malignity advanced with his years, in the form of spite against the religion of Christ.

At length the judgments of God overtook him. His wealth vanished; his political fortunes were broken; his social position was lost; and he became a vagabond. Society thrust him out from its bosom as its sworn enemy. His daughter, then the wife of one of the State Governors—the daughter whom he had schooled to blasphemy—was, in a voyage at sea, taken by pirates. She begged for her life, and offered great rewards; but the stern reply was—"Dead men tell no tales." She was bidden to walk the plank; she sunk to rise no more. Thus began the recompense on parent and child—on her for the abuse of her splendid gifts and her defiance of the God above—on him for rearing his child for such an end. Here too was a recompense in kind, for the domestic ruin and desolation which he had caused to others. Stricken of God and abhorred by men; well nigh without a friend on earth; a Vice-President of the United States went down to an un-honored grave. Such was a beginning, though only a beginning to him of the results of crucifying the Son of God afresh.—*Puritan Recorder.*

HONOUR TO WHOM HONOUR IS DUE.

It will be a just gratification to the admirers of genius, of eloquence, and of manly, fearless patriotism, to learn in what terms our noble and distinguished

Senator, Mr. Sumner, has recently been spoken of by one of the most philosophical writers of the old world. Five or six years ago, Mr. Patrick Edward Dove, a Scotch advocate, published a work entitled "The Theory of Human Progression, and natural probability of a Reign of Justice," which was reprinted in Boston, and attracted the attention of thoughtful readers by its profound and philanthropic views of man and of his social destiny. The same writer has recently published another philosophical and masterly treatise, entitled "The Logic of the Christian F. th," &c.,—Edinburgh, 1856. This work Mr. Dove dedicates "To the Hon. Charles Sumner, Senator of the United States." In this dedication he speaks of Mr. Sumner's speeches and public addresses as "those splendid orations which, in the present day and in the English language, have no superior and scarcely an equal;" and, addressing him, says,— "It is known to the world th * you stand in the fore-front of a most momentous struggle,—that you represent, more than any living man, the principle of free thought, free speech, and the self-government of fre. citizens; that literature, philosophy, eloquence, and high position have combined to shed lustre round the name of CHARLES SUMNER."

It may be added that Mr. Dove published in December, 1852, an edition of Mr. Sumner's great speech on the motion to repeal the infamous Fugitive Slave Bill, and made it more extensively known and admired abroad than it had been before.

It is pleasing to record this judgment from a writer remarkable for philosophical discrimination and sound thought, with reference to our American statesman, who has served the cause of freedom and righteousness with such eminent ability, and with such pure and noble devotedness.—*Cor. Boston Tel.*

THE LONDON "TIMES" ON FATHER MATHEW.

EXTRACTS.

"The departure of a great and good man from among us, and the loss of one whose charity and good deeds were of more than European reputation, seem to call for a more extended notice than that which has appeared in our columns * * * * * By the force of his well-known character as a genuine Christian patriot, even before the commencement of the temperance movement in the South of Ireland, Father Mathew had risen to the highest estimation among his people. The affability of his manners, his readiness to listen to every grief and care, and, if possible, to remove it,—the pure and self-sacrificing spirit of his entire career,—were eminently qualified to seize upon the quick, warm impulses of the Irish heart, and to make his word law.

"SOME TWENTY YEARS AGO

there was no country in which the vice of intoxication had spread more devastation than in Ireland. All efforts to restrain it were in vain. The late Sir Michael O'Loghlen's Act for the suppression of drunkenness was a dead letter; many even of the wise and good deemed it hopeless and incurable, and it was said that the Irish would not abandon their whisky. There were those who thought otherwise. Some members of the Society of Friends, and a few other individuals, at Cork, had bound themselves into an association for the suppression of drunkenness, but found that they were unable to make head against the torrent.

"In their despair, these gentlemen, though Protestants, applied to Father Mathew; one of them, more bold and energetic than the others, is said to

have exclaimed,— "Mr. Mathew, you have now got a mission worthy of yourself; do not reject it." Father Mathew responded to the call; with what success ultimately, we suppose that our readers are all well aware.

"The work, however, was not the work of a day. For a year and a half he toiled and laboured against the deep-rooted degradation of the "Boys" of Cork, the ridicule and detraction of many doubtful friends, and the discountenance of many others from whom he had expected support. He held his regular meetings twice a week in the Ho-se Bazaar. At length he had the satisfaction of seeing the mighty mass of obdurate indifference begin to move. He continued to apply the lever, and the motion increased; some of the most obdurate drunkards in Cork enrolled their names in his "Total Abstinence Association."

"His fame began to travel along the banks of the Shannon. First, the mer of Kilrush came in to be received; then some hundreds from Kerry and Limerick; until, early in the month of August, 1839, the movement burst out into one universal flame.

"THE FIRST GREAT OUTBREAK WAS AT LIMERICK,

where Father Mathew had engaged to preach at the request of the bishop; and the mayor of which city declared that within ten months no less than one hundred and fifty inquests had been held in the county, one-half of which were on persons whose deaths had been occasioned by intoxication.

"As soon as the country people heard that Father Mathew was in Limerick they rushed into the city by thousands. So great was the crush, that though no violence was used, the iron railings which surrounded the residence of "the Apostle of Temperance" were torn down, and some scores of people precipitated into the Shannon. It is said that some of the Scots Greys, who attended to keep order in the streets, were actually lifted from the ground; and so densely were the people thronged, that several in their eagerness to touch the hem of Father Mathew's garment, ran quietly along the heads and shoulders of the vast crowd. At Parsontown, order was only restored by a body of the Rifles, with their bayonets fixed and pointed, so as to form a barrier to the rushing multitudes in front of the chapel in which, in strong contrast to the striking scene without, sat the mild and unassuming man who had collected this display of numerical force, and had marshalled this peaceful army.

"We have not the time or the space to follow Father Mathew in

"HIS TEMPERANCE PROGRESSES.

Some idea of their results may be formed when we state that at Nenagh 20,000 persons are said to have taken the pledge in one day; 100,000 at Galway in two days; in Loughrea, 80,000 in two days; between that and Portumna, from 180,000 to 200,000; and in Dublin, about 70,000 during five days. —There are few towns in Ireland which Father Mathew did not visit with like success.

"In 1844, he visited Liverpool, Manchester, and London; and the enthusiasm with which he was received there and in other English cities, testified equally to the need and to the progress of the remedy.

"It only remains to add, that in Father Mathew the ecclesiastic was completely absorbed in the Christian, the man of good-will towards all his fellow-men. To him the Protestant and the Catholic were of equal value. Again, no man ever displayed a more disinterested zeal. He spent upon the poor all that he had of his own, and reduced to bankruptcy his

brother, a distiller in the South of Ireland, whose death followed shortly upon the losses resulting from the "Temperance" crusade. Yet this man, and other branches of the family, though extensively connected with the wine and spirit trade, not only bore their losses without a murmur, but even supplied Father Mathew with large sums of money for the prosecution of his work."

From the *Prohibitionist*.

EDITOR OF THE LONDON "TIMES."

John T. Delane, Esq., the Managing Editor of the London *Times*, was in Albany, in the month of October last. One or two interviews were held with him by the President of the New York State Temperance Society, in which he urged upon the editor the claims of Temperance and Prohibition, recounting the history of the movement, elucidating some of the principles on which it is based, and affirming the certainty of its triumph both in England and America. Copies of the *Prohibitionist*, and other publications of the New York State Temperance Society, were sent to Mr. Delane, and which he promised to read. It shows, notwithstanding all the great things which have been done by Temperance Reformers, what a mighty work has still to be performed, in the way of public enlightenment, that not merely an editor, but the most eminent and powerful editor in the world, avowed his belief, as late as October last, in the healthfulness and innocence of the "moderate use" of intoxicating liquors.

THE WORD AND WORKS OF DEITY.

"I meditate on all thy words; I muse on the work of thy hands."—PSALM CXLIII, 27.

If we have but a spark of spiritual life, we know that impure feelings are not cherished as we survey God's glorious works, but that all grossness, and littleness, and selfishness then seem inconsistent with the scene; and the soul shakes herself free from the petty cares and vexations of life, and soars on wings of devotion toward the throne of the Eternal. Sometimes, when I have gazed on a secluded valley in a mountain region, when the sun was pouring into it a flood of splendor, and the calm of a Sabbath morning prevailed, and the natural beauty of the scene was enough to make one fancy that it escaped the primal curse, or retained, at least, some trace of Eden's loveliness, I have thought, surely they must be holy men and women who dwell here—forgetting for the moment that to the darkened eye all things are dark, and that the seared heart is insensible to nature's most potent charms. When I have seen the cloud floating in the splendor of a summer sunset, I have likened it to an angel's chariot, and have sought to fit myself for intercourse with the holy ones who inhabit the spirit-land. When in the cloudy day the sun's rays, streaming through some narrow opening, have formed a visible pillar of light, I have been reminded of the ladder which rose above the patriarch in his dream, on which angels ascended and descended, and have prayed that there might always be such communication between my soul and heaven. When I see the trees on the hill-side, with their tapering tops standing out against the clear blue sky, they appear to me the fingers of nature pointing to God, and inviting men to worship and adore. The mountain reminds me, as I walk in its shadow, of the littleness of man, and appears to me a monument of nature, testifying that there is a God, for none but God could rear a structure so sublime. It is in such moments

that I can best see the beauty, and drink into the spirit, of those glorious lines of the poet:

"Ye ice falls! ye that from the mountains brov
Adown enormous ravines slope amid—
Torrents, methinks, that heard a mighty voice,
And stopped at once amidst their maddest plunge!
Motionless torrents! silent cataracts!
Who made you glorious as the gates of heaven
Beneath the keen full moon? Who bade the sun
Clothe you with rainbows? Who, with living flowers
Of loveliest blue, spread garlands at your feet?
God! let the torrents, like a shout of nations,
Answer! and let the ice-plains echo, God!
God! sing, ye meadow streams, with gladsome voice!
Ye pine groves, with your soft and soul-like sounds!
And they, too, have a voice, ye piles of snow,
And in their perilous fall shall thunder God!

And, O! if in this world there be scenes so fitted to inspire devotion, what will that world be which God prepares for the habitation of his redeemed and glorified ones! May it not be a temple as well as a palace a grand cathedral in which devotion is embodied, every scene and every sound of which will bear the soul on high, and reflecting in all its parts the image of its great Creator?—*Ladies' Repository*.

THE DANCE AT MOSCOW.

"A time to dance; a time to die."—ECL. III, 2-4.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman, in the vault of which a large quantity of powder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The females who followed the fortunes of the French forces, were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd. During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next to the one which they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept upon their fortress, and then returned to their amusement. Again and again they left their pleasure to watch the progress of the flames. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire, and gazed on with deep and awful solemnity. At length the fire, communicating to their own building, caused them to prepare for flight, when a brave young officer, named Carnot, waved his jeweled glove above his head, and exclaimed, "One dance more, and defiance to the flames." All caught the enthusiasm of the moment, and, "one dance more, and defiance to the flames," burst from the lips of all. The dance commenced; louder and louder grew the sound of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry, "The fire has reached the magazine! fly! fly for life!" One moment they stood transfixed with horror; they did not know the magazine was there, and ere they recovered from their stupor, the vault exploded; the building was shattered to pieces, and the dancers were hurried into a fearful eternity.

Thus will it be in the final day. Men will be as careless as these ill-fated revelers. Methinks the hour has come, and I stand upon an eminence, from which I behold the vices and amusements of earth. I warn them and tell them that in such an hour as they think not, the Son of Man cometh. With jeering laugh they ask, "Where is the promise of his coming?" I bid them prepare to meet their God. They reply, "Pleasure is our God." I tell them of the awful judgment; a miserable eternity; and crying,

"priestcraft," they again engage in the noisy revel. Soon an awful rumbling is heard in the heavens. A thousand voices tell them that the angels are rolling out the judgment throne. They reply, "One dance more, and defiance to that throne." Suddenly the stars go out, the moon turns to blood, all nature is convulsed, and unusual panic seizes the hearts of men, when, horror-struck, I see some Carnot turn his blood-shot eyes upon the burning world, and waving his jeweled hand above his head, exclaiming, "One dance more, and defiance to that flame;" and ere that dance is done, the bolt is sped, the magazine of the universe explodes, and the time to dance is gone, GONE FOREVER, FOREVER.—*Ladies' Repository*.

CHARACTER OF CELEBRATED INFIDELS.

But to speak more directly of the morals of leading infidels. Bolingbroke was a libertine of intemperate habits and unrestrained lust. Temple was a corrupter of all who came near him—given up to ease and pleasure. Emerson, an eminent mathematician, was, "rude and vulgar, and frequently immoral;" "intoxication and profane language were familiar to him. Towards the close of life, afflicted with the stone, he would crawl about the floor on his hands and knees, *sometimes praying, and sometimes swearing!*" The morals of the Earl of Rochester are well known. Godwin was a lewd man by his confession, as well as the unblushing advocate of lewdness. Shaftsbury and Collins, while endeavoring to destroy the gospel, partook of the Lord's Supper, thus professing the Christian faith for admission to office! Woolster was a gross blasphemer. Blont solicited his sister-in-law to marry; but, refused, shot himself. Tindal was originally a Protestant—then turned a Papist—then Protestant again, merely to suit the times—and was, at the same time, infamous for vice in general, and total want of principle. He is said to have died with this prayer in his mouth: "If there is a God, I desire that he may have mercy on me." Hobbs wrote his Leviathan to serve the cause of Charles I., but finding him fail of success, he turned it to the defence of Cromwell, and made a merit of this fact to the usurper; as Hobbs himself unblushingly declared to Lord Clarendon. Need I describe Voltaire—prince of scoffers, as Hume was prince of skeptics; in childhood initiated into infidelity; in boyhood, infamous for daring blasphemy. In manhood, distinguished for a malignant and violent temper, for cold blooded disruptions of all the ties and decencies of the family circle; for the ridicule of whatever was affecting, and the violation of whatever was confidential! Ever increasing in duplicity, and hypocritical management, with age and practice—those whom his wit attracted, and his buffoonery amused, were either disgusted or polluted by his loathsome vices. Lies and oaths in their support were nothing to his maw. Those whom he openly called his friends, he took pains secretly to calumniate; flattering them to their faces, and ridiculing and reviling them behind their backs. Years only added stiffness to the disgusting features of his impiety, coldness to his dark malignity and fury to his impetuous temper. Throughout life he was given up to work all uncleanness with greediness." Such was the witty Voltaire, who in the midst of all his levity, had feeling and seriousness enough to wish that he had never been born!—*Dwight*.

SCOLDING IN THE PULPIT.

A lady correspondent of the New Orleans Christian Advocate complains of the preacher for scolding his hearers in the pulpit. She says: "Ho-

has a way of talking which anywhere but in the pulpit would pass for scolding. This is not common; it is only now and then; but very marked. I suppose he does not feel well, or the subject in hand gets tangled. His fine forehead frowns and wrinkles. Around his mouth there are curling and sneering, and almost ill-natured expressions. What he says is hard and harsh. His eye, so beautiful and persuasive when glowing with love or moistened by a tear for poor sinners, looks on us all as if he was outdone, and didn't care if we went to the bad place."

This is a painful picture to study, even in print. It must be still more so in reality. The pulpit which exhibits it will always be unpopular, and richly deserves the dislike it never fails to invoke. The minister who, with a frowning expression of brown, hurls harsh denunciations on his hearers, hoping to benefit them thereby, must be sadly ignorant of human nature. He does not understand that the doors of access to the human spirit cannot be forced by the blows of angry denunciation; and that the only effect of such attempts upon it, is to force the naturally perverse mind to lock itself up more closely, and to retire within its most inaccessible defenses. Even a church will become soured, disgusted and backslidden under a scolding ministry. It cannot be otherwise while the constitution of human nature remains what it is. It must be that the manifestations of the preacher's mind will beget manifestations in the hearer kindred to his own. If he is angry, harsh and denunciatory, they will feel angry, harsh and stern, too. Certainly they will not, cannot be reformed under such a ministry. It is not in the nature of things to expect it. If a minister would be successful, love must reign supremely in his pulpit. His mission is a work of love. When unfolding, as he often must, the judgments of God against transgressors, he should speak in tones of tenderest affection. When his lips give utterance to the woes which hang like clouds big with destruction over the wilful sinner's head, he should do it with pity in his heart and tears in his eyes. By thus combining the strictest fidelity to truth, in the severest aspect of its nature, he will retain the respect and confidence of his hearers, while he unlocks their prejudices and throws open the gateway of their hearts for the entrance of his Master.—*Zion's Herald*.

AVOIDING BAD COMPANY.

Parents can hardly be too careful to guard their children against the influence of bad company and bad examples. Their is scarcely any way in which the young and tender minds of children can be so rapidly corrupted and injured as by associating with others of their own age, whose language and conduct is immoral or profane. The minds of youth often suffer more injury in one day or one week under the influence of bad associates, than parental instructions, and counsels, and prayers can repair in a year. Indeed, injuries are often done in this way which are irreparable. The seeds of evil habits, or evil principles are thus sown in the virgin soil, which spring up in after years, and bring forth a prolific crop of mischief, and sorrow, and ruin. Let all parents, then, be watchful over the companions of their children, and let boys especially, who are much exposed, read the following hints. There are seven classes of company to be avoided:—

1. Those who ridicule their parents or disobey their commands.
2. Those who scoff at religion.
3. Those who use profane or filthy language.

4. Those who are unfaithful, play truant, or waste their time in idleness.

5. Those that are of a quarrelsome temper, and who are apt to get into difficulties with others.

6. Those who are addicted to lying and stealing.

7. Those who are of a cruel disposition, who take pleasure in torturing and maiming animals and insects, robbing birds of their young, etc.

All these classes of company are to be avoided, for if you associate with them, they will soon make you like themselves.

A NOBLE CONFESSOR.

It was a fine reply which Basil, of Cæsarea, made when the Emperor Valens sent by his prefect endeavoring by threats to compel him to receive acknowledged Arians into the fellowship of the church. The prefect demanded whether he alone, when all others obeyed the Emperor, dared to wish to have any other religion than that of his master. Basil replied, that he had nothing to be afraid of; possessions, of which men might deprive him, he had none, except his few books and his cloak. An exile was no exile for him, since he knew that the whole earth was the Lord's. If torture was threatened, his feeble body would yield to the first blows, and as for death, that would only bring him nearer to God, after whom he longed. The prefect gave up the case. It was vain to threaten such a man.

INCREASED DURATION OF LIFE.

Professor Buchanan, in a lecture before the Mechanics' Institute of Cincinnati, makes the following observations upon the average duration of life, the effect in part of the improvements in medical science. He says that in the latter part of the sixteenth century, one-half of all that were born died under five years of age, and the average longevity of the whole population was but 18 years. In the 17th century, one-half of the population died under twelve. But in the first sixty years of the 18th century, one-half of the population lived over 27 years. In the latter forty years, one-half exceeded thirty-two years of age. At the beginning of the present century, one-half exceeded forty years, and from 1838 to 1845 one-half exceeded forty-three. The average longevity at these successive periods has been increased from 16 years in the 16th century, up to 43.7 by our last reports.

A THOUGHT FOR THE TIMES.—“Let us dare to be guilty of the great singularity of doing well, and of acting like men and Christians, and then if we can have the liking and approbation of the world, well; if not, the comfort is we shall not much want it.”

Mr. Stephen Paxson was led into the Sunday school by his own child; there learned to read; attended as a scholar, four years; received his first impressions of religion from the books of the library; was converted; became a teacher, a superintendent, a volunteer organizer of Sunday schools, and, finally a Missionary of the American Sunday School Union. In six years and a half's labor, in fifteen counties of Illinois, and twenty-eight counties in Missouri, he organized 502 new Sunday-schools, with 3,575 teachers, and 21,350 scholars; reorganized 100 schools, having 671 teachers and 4,075 scholars; visited and aided 130 schools having 320 teachers and 5,200 scholars.

Be mild towards those who are thy dependents; be not arrogant.

SEPARATING THE SEXES IN SCHOOL.

“The youth of both sexes of our Scottish peasantry have been educated together, and as a whole, the Scots are the most moral people on the face of the globe. Education in England is given separately, and we have never heard from practical men that any benefit has arisen from this arrangement. Some influential men there mourn over the popular prejudice on this point. In Dublin a larger number of girls turn out badly, who have been educated alone till they arrive at the age of maturity, than of those who have been otherwise brought up; the separation of the sexes in youth is productive of fearful evils. It is stated on good authority, that of those educated in the schools of convents, apart from boys, the great majority go wrong within a month after being let loose into society and meeting the other sex. They cannot it is said, resist the slightest compliment or flattery. The separation is intended to keep them strictly moral, but this unnatural seclusion actually generates the very principles desired to be avoided.

We may repeat that it is impossible to raise girls intellectually as high without boys as with them; and it is impossible to raise boys morally as high without the presence of girls. The girls morally elevate the boys, and the boys intellectually elevate the girls. But more than this, girls themselves are morally elevated by the presence of boys, and boys are intellectually elevated by the presence of girls. Girls brought up with boys are more positively moral, and boys brought up in school with girls are more positively intellectual by the softening influence of the female character.

In the Normal Seminary at Glasgow, the most beneficial effects have resulted from the more natural course. Boys and girls from the age of two and three years to fourteen and fifteen, have been trained in the same class-room, galleries, and play-grounds, without impropriety, and they are never separated except at needle-work.”—*Stow*.

THE DO-AS-YOU-LIKE PRINCIPLE.

The child's will governs too much. If they do not choose to go to bed, they sit up; if they choose certain articles of food, they must have them—parents forgetting that instinct is no safe guide in a child, whatever it may be in an animal. So we see them, in their delicate organization, keeping late hours when they should go to bed with the birds; sleeping often in warm and lighted rooms, when the sleeping room should be cool and dark; and eating hot bread, puddings, pies and cakes, and drinking tea and coffee, to the infinite detriment of nerves and stomach. The injury thus early done can never be repaired—as a machine, imperfectly constructed at first, can never be made to run faultlessly.

This is the secret. Parents should know that instinct is no safe guide to a child, particularly when the child is surrounded on all sides with poisonous delicacies. To ask a child seated at a modern table what it will have, and give it what it asks for, merely because it asks for it, is a very common practice; but it is as cruel as it is common. Have mercy on the children.—*Independent*.

BIRDS.—The editor of the *Farmers' Journal* says, that aside from the invaluable services of birds in keeping injurious insects in check, they amply compensate the farmer for their share of his grain and small fruits, by eating the seeds of weeds that are allowed to mature, and that those sportsmen who shoot the birds in his fields, are entitled to the same respect as is due to those who rob his hen-roosts.

Gems for the Tribune, sent by its Friends.

This new department is opened, and will be kept open, for the reception of approved precious fragments and admired paragraphs which the Editor receives from his friends for publication. All sending such contributions are requested to give their names, and to append their initials to all the written comments with which they may see fit to accompany the selected gems; taking care to enclose all such written observations in brackets, as seen below.

COMMUNICATED BY DANIEL GRAM.

DOCTOR CHALMERS ON CREEDS.

To one of his daughters he said, "I look on Catechisms and Confessions as mere land-marks against heresy. It is putting them out of their place to look on them as magazines of truth. There's some of your stout orthodox folk just overready to stretch the Bible to square with their Catechism. (Kindling up.) What I say, is, do not let that wretched mutilated thing be thrown between me and the Bible." . . . Deliver me, O God, from the narrowing influences of human lessons and human systems of theology. Teach me directly out of the fulness and freeness of thine own Word. Hasten the time, when, unfettered by human influence, and unawed by the authority of man, the Bible shall make its rightful impression upon all, because the simple and obedient call no man master but Christ only. Oh that we were fully unfettered from all which has the effect of distorting and deranging the Christianity of the Bible in the artificial systems of human orthodoxy.—*Life, by Dr. Hanna.*

[Creeds and Confessions of Faith have fostered hypocrisy and heresy, and "stereotyped the nonsense of the past," but have miserably failed in promoting truth, uniformity, or union. As the mists of the midnight age pass away before the rising glory of the millennial day, men are beginning to see that vital, voluntary Christianity will live and triumph without the least support from either Rome, (Oxford, or Geneva.) D. C.]

THE LORD'S PRAYER.

The Lord's Prayer,—It breathes a filial spirit. "Father,"—a Catholic spirit, "*Our Father,*"—an adoring spirit, "*Hallowed be thy name,*"—a missionary spirit, "*Thy kingdom come,*"—an obedient spirit, "*Thy will be done on earth,*"—a dependent spirit, "*Give us this day our daily bread,*"—a forgiving spirit, "*and forgive us our debts,*" &c.—a contrite spirit, "*lead us not into temptation, but deliver us from evil,*"—a confiding and adoring spirit, "*for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*"

WHAT PRAYER HAS DONE.

Prayer has divided seas; rolled up flowing rivers; made flinty rocks gush into fountains; quenched flames of fire; muzzled lions; disarmed vipers and poisons; marshalled stars against the wicked; stopped the sun and moon; burst open iron gates; recalled souls from eternity; conquered the strongest devils; commanded legions of angels from heaven; bridled and chained the raging passions of men; routed vast armies of proud atheists; has brought que man from the bottom of the sea, and carried another in a chariot of fire to heaven.—RYLAND.

"Wherever God erects a house of prayer,
The devil always builds a chapel there;
And 'twill be found upon examination
The latter has the larger congregation."

THE HEAVENLY ASSEMBLY.

BY R. HALL.

"Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

Amid the evanescent cares and trifles of this preparatory state, let us gaze for a moment on this heavenly scene, so powerfully adapted to stimulate our dulness, console our sadness, and exalt our affections above earthly things. The text appears to suggest the following ideas:—

1st, *That of an assembly.*—What a multitude!—which embraces all the pious of all ages, past, present, and to come, from the beginning to the end of time; a company innumerable as the leaves of autumn which annually moulder into earth—types of the buried bodies of the saints, to re-appear in the beauty of the resurrection; persons who lived under different economies, and every dispensation; natives of every land; subjects of every government; individuals of the most varied ranks and classes in society, of the most varied intellect and education, the simplest and most profound minds, either illuminated with science, or so uncultivated as to be merely susceptible of first principles in religion; an immense collection of stones and jewels from the quarry of nature, by the Maker and Lord of all, and so finely polished by grace and skill, so wondrously cleared from the dark incrustations of sin, and wrought into "the beauty of holiness," without spot, appearing in the Redeemer's diadem. The spirit of piety, the principle of love annihilates all distinctions.

2nd, *Perfect harmony and congeniality of character.*—Though the assembly will be varied as it is vast, yet will exquisite union exist. There the features of that family likeness which lives through every form of mind, touched and illuminated by celestial glory, will brightly distinguish the children of God.

3rd, *Repose.*—They "sit down"; they "rest from their labor." Heaven is a state of Sabbath rest; a blissful cessation from all earthly care, from all sin-born woe. No more need to watch, and to war.

4th, *Mutual Recognition.*—"They shall sit down with Abraham and Isaac and Jacob"—not as guests, unknowing and unknown. No confusion in that throng. And who does not rejoice in the prospect of knowing many whom we knew not here, or knew only by their "praise in the churches." Old and New Testament saints, Christian fathers, martyrs, reformers, ministers, missionaries, or private individuals, of whom we might have heard with interest, or of whom we may not have heard. Men who, like the diamonds of society, irradiated the scene in which they were placed, precious in the sight of the Lord and of His people, who, being dead, yet speak, and speak through every age by their achievements and writings. Here will be an eternal opportunity for acquaintanceship with all the excellent.

5th, *A Feast.*—A banquet to every faculty of the glorified soul; to the understanding, affections, memory, and anticipations. The soul created with infinite desires, will triumph in the amplitude and grandeur of an infinite prospect. Hope will there bloom in amarantine beauty, as in its native and congenial clime; from the point of present bliss it will stretch its view to the interminable succession of which, according to our ideas, eternity is composed—while ever brightening glory will gild the prospect that can have no horizon. "An eternal weight of glory" is reserved for those who "shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

Views and Doings of Individuals.

For the Gospel Tribune.

ON THEY GO.

BY DANIEL CLARK.

Whi-ting—blowing, shouting, singing,
 Jostling, junning—*on they go*;
 Hands are shaken—tears are started—
 Fields and rivers glide below.

Chariots roomy, airy, heated,
 Rolling, wheeling—*on they go*;
 Chattering groups and smiling faces—
 Sleepy—nodding in a row.

Fiery, frothy agitation—
 Doxy—proxy—*on they go*.
 Party stivings—training passions,
 Zealots, bigots all a-glow.

Loving—wooing—hoping—praying—
 Looking upwards—*on they go*—
 Thinking like a railroad journey,
 Dragging onward *Time* so slow.

Crashing—smashing—shrieking—wailing,
 Gurgling—groaning—*on they go*;
 Spatterings bloody—half-filled sockets—
 Terror rushing to and fro.

Folding—rolling—falling—rattling—
 Shuddering, shrinking—*on they go*;
 Muttering—cursing, grasping, biting—
 Watery shrouds, flow gently, flow.

Living, laughing, fading, dying;
 Blasted hopes fade like the snow
 Hearth-stones vacant—loved ones wanting;
 Soon forgotten—*on we go*.

[This number went to press *too early* for the usual contributions of the Forest Bard and J. D. Wallace.]

E. BURRITT'S LECTURE ON EMANCIPATION.

Elihu Burritt, better known as the Learned Blacksmith, recently favoured the people of Toronto with an admirable Lecture on his new scheme of securing liberty to American bondmen. The St. Lawrence Hall was thoroughly filled, and certainly the philanthropic lecturer could not have desired a more attentive hearing. The following is presented as illustrative of the style and character of the address:—

The pecuniary indemnification I propose would be an act of good policy, as well as of good will and necessity, on the part of the North towards the Southern States. It would hold them up from that bankruptcy or long and deep prostration which would result from their taking the whole weight of emancipation upon their own shoulders. Admitting, in the Southern sense, that the slaves represent *de facto* property, the value of 3,500,000, at \$250 per head, taking young and old, sick and disabled, would be \$875,000,000. The immediate and unconditional annihilation of this vast interest would bring as much pecuniary loss and as much poverty and distress upon the slave-holders of the South, as if that interest were sanctioned by the laws of God and humanity. Every slave has cost as much, or represents as much money, as if those laws did in very deed recognize and justify a property value in him. It would be a legal impossibility, or an act of legal injustice on the part of Southern legislatures, to repeal at once all their laws sanctioning this property, and to emancipate immediately and fully all the slaves in those States, with-

out indemnifying their owners. What the fifteen States south of Mason and Dixon's Line cannot legally do, the thirty-one of the whole Union cannot justly accomplish. It would also be, or be deemed, pecuniarily impossible for the Southern States to take upon themselves alone the burden of \$875,000,000, for the emancipation of their slaves.

"National compensation would be an act which would put the Free States in a completely new attitude toward the South; an attitude, not of scorn, indignation, or supercilious repugnance, but a brother's posture and aspect, reaching a hand of help to his own mother's twin-born son, to enable him to throw off a burden which he himself had, by indirection, aided in binding to his neck. Even pagan nations, in their sanguinary wars with neighboring countries, have professed to hold the sword in one hand and the olive branch in the other. God himself makes conditions with the vilest sinner, and offers him peace and joy, like a river in this world, and His glorious heaven in the next, as the result of his sincere repentance. But in this long and fierce-waxing struggle with the South, we have not imitated Divine justice, nor that of unenlightened paganism. We have grasped a sword in each hand up to the present hour. We have never promised the Slave States any reward for their repentance; we have never offered to do anything for them, not even to give them the full communion of our sympathy, if they would put away from them this great sin in our eyes.

National indemnification would not be a mere compromise, but an earnest and brotherly partnership between the North and South, in working out a glorious consummation, which would bless equally both sections of the Republic. The extinction of slavery, at every stage of this process, instead of dissevering, would unite the States by affinities and relationships that have never existed between them. A new spirit would be generated in the heart of the nation, and cover it like an atmosphere of fraternal amity. Such a spirit would be worth to the country twice the value of all the slaves in its borders. Without this spirit pervading the Union, the wrongs of the slaves can never be righted. Nothing but slavery itself, of the most atrocious stamp; could be worse for them than emancipation in the midst of a tempest of malignant passions, of fierce and fiery hate. Fearful and almost hopeless would be their condition, if the fetters of their physical bondage should be rent asunder in a thunder-burst of burning wrath. Of all parties to this great moral struggle, their well-being will be most dependent upon the prevalence of benevolent sentiments and fraternal sympathies throughout the nation at the time of their manumission.

"The means at the command of the nation for the extinction of slavery by the mode proposed, are ample. There is one source of revenue alone, not needed for the current expenses of the government, which would be sufficient to emancipate all the slaves in the Union. This is the Public Domain of the United States. This landed estate of the nation, according to official estimate, contains, exclusive of the lands acquired from Mexico by the treaty of 1853, 1,600,000,000 of acres. At an average of 75 cents per acre, they would yield \$1,200,000,000. Admitting \$250 per head for the whole slave population to be a fair average price, taking infant and aged, sick and infirm, the 3,500,000 in the United States would amount to \$875,000,000. Thus, the public lands would not only defray the expense of emancipating all these slaves, but would also yield a large surplus for their education and moral improvement.

"Did any nation ever have such an extent of terri-

tory as a free gift from Providence? How could we more appropriately recognize this gift, than by consecrating it to freedom? than by making it the ransom-price from slavery of all the chattelized human beings in the Union? Wherein and how could they contribute more to the true dignity, harmony, and well-being of the nation? If not thus appropriated in advance, they will be alienated from the Federal Government altogether. They will be frittered away in sectional bribes, or sources of Executive patronage, and thus become capital for political corruption,—the pension-money for partisan warfare. This is the very moment to arrest this squandering process, and to appropriate what remains of this public domain to some great object connected with the peace and prosperity of the whole nation. The act, or even the certainty of emancipation, would greatly enhance the value of the public lands in all the slave States; thus producing the revenue necessary to accomplish the magnificent enterprise.

The only action which would be necessary to ask Congress to take in this matter at the outset, would be—To make a provision by law, that whenever any State of the Union, in which slavery now exists, shall decree the emancipation of all slaves, and the abolition of involuntary servitude, except for crime, within its borders, an exact enumeration shall be made, and for each and every slave thus emancipated, there shall be paid from the National Treasury to such State, for equitable distribution among the slaveholders, a certain sum of money, to be ascertained as Congress may direct; and that the next revenue from all the future sales of public lands, shall be appropriated exclusively to the emancipation of all the slaves in the United States in this manner.

The prerogative of each individual State to retain or abolish slavery, remains untouched by the Congressional enactment proposed. Not the slightest form or aspect of Federal compulsion is assumed towards it sovereignty. The Central Government only makes a generous offer to each and every Southern State simultaneously. It leaves that State in the freest exercise of its sovereign will to accept or reject that offer. If it accepts, then the stipulated sum of money is paid to its appointed agent by the Government. That money is distributed by the State receiving it in its own way.

Although this offer were made to all the Southern States individually, it is quite certain that they would not accept it simultaneously. One State, after some hesitation, would lead the way, and be followed one after the other by the rest. Doubtless the one containing the smallest number of slaves would be the first to try the experiment of emancipation. This would be Delaware, which has only about 2000 at this moment. These, at \$250 per head, would only amount to \$500,000. The whole revenue from the Public lands in 1856 was \$11,497,000. The odd dollars of this sum above eleven millions, would have freed Delaware from Slavery. By the census of 1850, Arkansas had about 47,000 slaves. Thus the income from the public lands last year would have emancipated all these human beings, and have added Arkansas to the Free States of the Union. The surplus revenue now in the Treasury of the United States, mostly derived from these lands, would emancipate all the slaves in Missouri. We might go on in this way, freeing a slave State once in two years, without adding to the taxation of the Union.

THE MISSIONARY HEROES.

The following notices of this valuable Book have

not heretofore appeared in the *Tribune*, except on the covers—

From the President of Wesleyan Conference, Canada.

In an age of religious enterprise it is animating to the faith and love of all interested in the advancement of the Redeemer's Kingdom, to witness the consecration of high genius and talent to the holy work of an Evangelist. "*Missionary Heroes and Martyrs*" is a book of transcendent value, as presenting a choice selection from the different branches of the Church Catholic, men of noble powers and mature spiritual attainments, labouring for the world's conversion, some of them extraordinary manifestations of the Divine Wisdom. In Asia, Africa, and other climes, they successfully raised the standard of the cross, most of them laying their bones far away from the land of their fathers, where they had laid the foundation of church institutions to rise in growing majesty to the end of time.

The subject and elegance of its literary and mechanical execution commend the Book to all, and especially to the youth of our churches, who are called upon to carry on the work of Missions so gloriously commenced by the fathers "who have fallen asleep." I very cordially commend it to the patronage of all who delight in Religious Biography.

ENOCH WOOD,

From a Minister of the M. E. Church.

CLOVER HILL, TORONTO.

Dear Sir,—The work entitled "*Heroes and Martyrs of the Modern Missionary Enterprise*" is, in my opinion, well worthy the patronage of the Christian community, as tending most directly to foster the missionary spirit and provoke to emulation.

If "the memory of the Just be blessed," we cannot too fondly cherish the remembrance of those noble souls who in *our own day and generation*, have, by their zeal, sacrifices and self-denial, afforded living examples of what devoted men can accomplish.

Yours in the bonds of the Gospel,

J. RICHARDSON,

From the Missionary and Ecclesiastical Record.

MISSIONARY HEROES AND MARTYRS.—This handsome and elegantly got up volume contains succinct but comprehensive Memoirs of the principal Missionaries, British and American, who have been distinguishable in the missionary field. Separate memoirs of most of these servants of Christ have been published, but here they are grouped and brought within the reach of those whose time and means may prevent their possessing and perusing large works. We believe the circulation of such a work to be well adapted to deepen the interest of Christians generally in the work of missions.

THE HALTON ACADEMY.

The citizens of Georgetown, months ago, offered the Rev. M. McVicar, of this city, a guarantee of forty-five regular students, and a purse of *five hundred pounds*, if he would open such a Commercial and Academic Institution, in their neighbourhood, as they knew he was capable of founding. The terms have been accepted by Mr. McVicar, who has now two other competent and experienced educationists associated with him in co-partnership. A spacious brick edifice is already in progress. The contract binds the builders to have it finished in September next. The institution is to be in full operation in October. The building in progress will have room for between thirty and forty boarding students in addition to those already engaged. Let parents apply in time.

Political and General Miscellany.

RIVER AND CITY OF CANTON.

When the English guns have once more startled the subject of the "Celestial Empire," and when those remarkable specimens of humanity known as "British tars" have taught the "children of the Sun and Moon" that we are not to be trifled with, China and its cities and inhabitants again assume, in the minds of the people of this country, something like the importance which they possessed previous to the Peace of 1842.

Canton may be said to derive from commerce the consideration which it enjoys in the eyes of the civilized world. Situated on the Pearl river, seventy miles from its mouth, in the China sea, the city ranks as the greatest emporium of Asia, and boasts of a teeming population, estimated at a million. Along both sides of the river the city stretches; and the suburbs extending along the banks are almost as large as the city itself. The most important part of Canton, situated on the left bank, is built on a hill, crowned by a fine tall pagoda.

This great commercial city, which has long been recognized as "one of the richest and most important in the celestial empire," is enclosed by a brick wall, on a foundation of red sandstone, some seven miles in circumference, mounted in several places with cannon, and entered by twelve gates. Another wall, with four gates, divided the city into the old and new towns; the former of which contains the public arsenals, and the residences of the great officers.

The city and suburbs of Canton are built and laid out after the same fashion. The narrow and crooked streets are paved and flagged; all of them are closed by gates; and each of the thoroughfares is appropriated to a trade. The city is intersected by several canals, which are crossed by stone bridges.

The temples in Canton are numerous. Upwards of a hundred and twenty are mentioned in and about the city. Of these the principal is the celebrated Buddhist Temple of Ho-nan, on a large island hard by the city. Within "the old town" are two other considerable temples, and a Mahometan mosque, with a dome, and minaret a hundred and sixty feet in height. Canton boasts of a grand hall for examination of candidates for literary honors, fourteen high schools, and about thirty colleges, three of which have in all six hundred students.

The aspect which Canton presents to strangers is one of considerable gaiety and animation.—The houses, generally speaking, have only one story, the windows of which, in many cases, open on elegant balconies and sometimes on terraces adorned with flowers. Many of the houses have sentences—no doubt of an oracular character—inscribed on their entablature or on a stone placed between two of the windows; and many of the balconies have columns and trellises painted in a variety of colors. It has been remarked, that "there results from this diversity of colors a certain gaiety which gives to the Chinese towns much more animation than ours."

The houses of the wealthy inhabitants are built within a walled court, and richly furnished.—Those of the middle classes—stated as one-third of the population—have no courts, and are less magnificent. Those of the poorest class, which are numerous along the banks of the canals, and in the suburbs, are the most wretched of hovels; and a score of human beings are frequently crowded into one apartment. A very considerable part of the population have their residence on the water, and for miles,

opposite the city, both above and below, the river is crowded with vessels and rafts of every description.

On landing at Canton, the stranger is forcibly struck by the singular effect which the building of the "hongs," or European factories, in the midst of Chinese houses, produce on the eye. The space allotted to the factories, consists of a strip of land reclaimed from the river; and in front of each is displayed the national flag. There are thirteen "hongs," including English, American, Dutch, French, Austrian, and other merchants. Each consists of four or five houses ranged round a closed court. The English "hong" far surpasses the others in elegance and extent. These buildings, which front the south, are built upon a flat raised on piles, and separated from the river by a quay called "Respendentia" walk. They have stairs by which the merchandize is shipped. Immense numbers of boats are moored all along the shore hard by.

About a mile from the European factories, on a small rocky island, in the centre of the river which, from its situation, presents a formidable barrier to an enemy approaching from the sea, appears that fort which the Chinese call "The Dutch Folly." This is an oval enclosure, with embattled walls, above which are seen dragons and dolphins, which surmount the roofs of houses standing under some fine trees.

The fort owes its name to an attempt made by the Dutch to establish themselves on the Chinese territory. At a period when they carried on extensive trade with China, they requested and obtained possession of this little island. The suspicions of the natives were aroused by the landing of a number of boxes, and one being opened, was found to contain warlike stores. The Chinese immediately retracted the permission they had given; and the Dutch were compelled to abandon the island in mortification.

The "Dutch Folly" was stormed and taken on the 24th of October, by a party of seamen and marines, during Admiral Seymour's operations against Canton. During the bombardment, it was set apart for the reception of the wounded.

Two miles lower down the river than the "Dutch Folly," a little fort has the reputation of looking wonderfully picturesque, from whatever side it is viewed. Though not erected by a Frenchman, this is called the "French Folly," and like the Dutch, it is oval and embattled, with some buildings, and a square tower in the middle.

Leaving the far-famed city of Canton, making our way through the junks, and descending the noble river, with its numerous ramifications, in the midst of most picturesque scenery, we arrive at the Bogue Forts, which command the entrance of the river, and mostly occupy steep hills rising from the banks, particularly on the north side.

These Bogue Forts form an extensive fortification, running along the shore, and up the sides of the steep hills. Since 1841, when they were taken by the English, they have been fortified, and now mount such heavy guns, that in the hands of an enemy versed in military science, they would prove most formidable. During the recent affair, they were manned by the Chinese, and intended to destroy the fleet of Admiral Seymour; before a few days passed, the whole of them were in possession of the English, who lost one man in making the capture!

It is inside the Bogue that the Canton river widens so as to present the appearance of an inland sea. At this point, the view is described as beautiful and peculiarly picturesque, the flat cultivated plan near the shore forming a striking contrast to the barren hills on the outside of the forts; the mountains in the

distance appearing to encircle the extensive plain, and though barren, forming a fine background to the scene. In the magnificent river are many islands, on one of which is built the small town of Wampoa.

The boats on the river are objects of interest to strangers. "The boats of the Hong merchants and the large flower-boats," writes Mr. Fortune, are very splendid. They are arranged in compartments like the others, but are built in a more superb and costly manner. The reader must imagine a kind of wooden house raised upon the floor of a boat, having the entrance near the bows, space being left there for the boatman to stand and row. This entrance being the front, is carved in a most superb style, forming a prelude to what may be seen within. Numerous lanterns hang from the roof of these splendid showy cabins; looking-glasses, pictures, and poetry adorn their sides; and all the peculiarities of this singular people are exposed, to one view, in these their floating palaces."—*London Illustrated Times*.

THE DEAD SEA.

Though in breadth not exceeding ten miles, the Dead Sea seems boundless to the eye when looking from North to South; and the murmur of waves, as they break on its flint-strewn shore, together with the lines of drift-wood and fragments of bitumen on the beach, give to its waters a resemblance to the ocean. Curious to experience the sensation of swimming in so strange a sea, I put to the test the accounts of the extreme buoyancy felt in it, and I was quickly convinced that there was no exaggeration in what I heard. I found the water almost tepid, and so strong that the chief difficulty was to keep sufficiently submerged, the feet starting up in the air at every vigorous stroke. When floating, half the body rose above the surface, and with a pillow, one might have slept upon the water. After some time the strangeness of the sensation in some measure disappeared, and on approaching the shore I carelessly dropped my feet to wade out, when I felt as if a bladder had been attached to each heel, they flew upward; the struggle to recover myself sent my head down; the vile, bitter, and briny water, from which I had hitherto guarded my head, now rushed into my mouth, eyes, ears, and nose; and for one horrible moment the only doubt I had was whether I was to be drowned or poisoned. Coming to the surface, however, I swam to land, making no further attempt to walk in deep water, which I am inclined to believe is almost impossible.—*Eastern Travel*.

MEDICAL.

A writer in the *Edinburgh Medical Journal* thinks that he has discovered that the different colours that stain the walls of rooms occupied by workers affect the spirits of the occupants. In one room coloured with yellow ochre all the persons employed were inclined to melancholy, and were complaining of pains in the head, forehead and eyes. He had the yellow ochre all washed off, and the walls and ceiling whitewashed; the workers ever after were more cheerful and healthy. There was no lack of ventilation or light; nothing about the drainage of the room before and after the whitewashing that could affect the place differently.

Mr. Waring gives a table in his "Notes on the Diseases of India," which tends to show that a teetotaler is more liable to fever there than a moderate or even an immoderate drinker, but that the teetotaler is more exempt from most other diseases.

The Registrar-General of England and Wales

concludes that of twelve classes of occupational farmers have the longest lives. The order of longevity is as follows:—

- | | |
|----------------|----------------|
| 1—Farmers. | 7—Tailors. |
| 2—Shoemakers. | 8—Labourers. |
| 3—Weavers. | 9—Miners. |
| 4—Grocers. | 10—Bakers. |
| 5—Blacksmiths. | 11—Butchers. |
| 6—Carpenters. | 12—Innkeepers. |

The extraordinary mortality of butchers is a fact for which we are indebted to the last census. Their red-flushed face has produced, it seems, a wrong idea as to the healthful nature of their business. Whether it is their excess of animal food, their proneness to drink, or their exposure to the decaying matter that surrounds the slaughter-house, that is the cause of this newly-discovered mortality, is yet to be investigated. The highest rates of mortality are found in the class of inn-keepers and licensed victualers;—not a bad argument for the teetotalers,—though their exposure from frequent intercourse with large numbers of people should not be left out of account.

Much doubt is thrown upon the story of the Styrian arsenic-eaters which has been published on the evidence of Von Tschudi, Boner, Johnston, and others. Indeed from the reports of gentlemen who have thoroughly investigated the matter lately, the conclusion is drawn that the whole story of there being people in portions of Hungary who eat arsenic for the sake of its fattening and beautifying effects is inconsistent, improbable, and utterly incredible.

Professor Dietl, of Cracow, advocates pure air and good nourishment (not mere slops) for typhus fevers, a free use of phosphoric acid and of quinine in large doses. He objects to cold applications to the head, and urges pretty nearly the practice of Dr. Stokes and his school.

THE NEW SUGAR PLANT.

From an American Journal.

The cultivation of the *Sorghum*, or Chinese sugar-plant, has thus far proved so decidedly successful in this country, not only in the South, where it seems to have been demonstrated that two crops or cuttings of sugar bearing stalks can be obtained in one season from the same roots of that year's planting, but even so far north as Minnesota, where it is testified that good syrup was made in 1856 from stalks hardly a hundred days from the seed, that we are impelled to urge upon our farmers and gardeners the importance of early attention to the procuring of seed and planting for the season just before us. Let us all grow the seed this year, so that it can never more be so scarce that speculators may run it up to an enormous price. A great deal remains to be settled with regard to this plant, especially the best mode of converting its saccharine properties into crystallized sugar; and it is highly probable that better varieties of it will ultimately be discovered, at least for certain localities, than that now current in this country. For the present, however, it is advisable to continue and extend the cultivation of that which is accessible, and thus test the effect of acclimation on the character of the plant, and the sweetness of its juices. We suspect that for Louisiana, Florida, and Texas, the *Sorghum* of Southern Africa will ultimately be found preferable to that obtained from France by our patent office, and from China by France. If it prove true that this plant, or certain varieties of it, can be grown in semi-tropical latitudes from the same root, as the cane is grown in the West Indies, and that two or more crops of sugar-yielding stalks may be

cut from that root each season, then there can be little doubt that our Southern States are destined still to lead the North in the production of sugar. For the present, however, it suffices that the Sorghum may be grown wherever Indian Corn will usually ripen—that its abundant juice makes a very pleasant syrup or molasses, to which it is easily reduced by boiling away four-fifths of it in the ordinary mode of sugar-making from the sap of the maple—and that the leaves and stalks, whether green or dry, of the Sorghum, make an admirable fodder for cattle, horses, or hogs, while the seeds are eaten with avidity by fowls also, to justify the general interest evinced in its cultivation. We propose, therefore, to condense into the smallest space some practical directions to the prospective cultivator, as follows:—

1. *Seed.*—If there be a seed-store within your reach, your easiest way is to send and buy what seed you want. In planting to raise seed, (the first year's object,) a pound will suffice for an acre; and this ought not to cost more than a dollar. But beware of impostors and swindlers, for bushels of broom-corn and kindred seeds will be palmed off as that of the Sorghum. Where you cannot readily obtain seed in this way, write to your Member of Congress, asking him to send you a paper, and he will generally be able to do so. If not, the Secretary of your State Agricultural Society may be able to supply you.

2. *Planting.*—Choose a warm, mellow soil, such as you would confidently expect to grow at least fifty bushels of Indian Corn to the acre. Plough early, plough deep and thoroughly. Plant as early as you could venture to plant corn. If you have a hot-bed start a little seed in one corner of it. If you plant considerably, put in your seed at different times—say in this latitude, one quarter each on the 1st, 10th, and 20th of May, and 1st of June respectively. Plant (for seed) in hills, six seeds to the hill, and at distances of four feet each way. Try some five feet apart, east and west, (so as to let in the sun between the rows,) and some in drills—say four or five feet apart east and west, with the seed six inches apart in the drill, and thin the plants to one foot apart. If you have seed in abundance, sow a little in drills two feet apart. Cover lightly, as the seed rots if covered deeply. Keep the hens at a distance, or it will come up too soon.

3. *Tillage.*—The Sorghum comes up, looking very puny—much like the broom-corn or barn-grass. If you set a blockhead to weed it, he will probably pull it up and report that it never germinated. Cultivate like Indian Corn—only faithfully. If suckers start, a majority say pinch them or pull them off—that is in growing for seed. This need not be done in growing for sugar.

4. *Harvesting.*—Whenever the seed shall be hard and black, cut off the upper part of the stalks, say three feet long, and hang them up like broom-corn, in a dry chamber, suspended from the ceiling, so as to be out of the way of rats, &c. Now cut up your stalks, pull the leaves, and satisfy yourself that all manner of stock will eat them; cut up a few of the stalks, as you would corn stalks, and try a like experiment with them; and put the rest of the stalks through any kind of a crushing mill that may be handy—a cider mill would be better: than nothing—catch the juice, and instantly warm it over a slow fire in a large kettle, skimming off the scum so long as any shall rise. Then boil the juice about four-fifths away, as if it were maple sap. Use a little lime or lime water to neutralize the phosphoric acid, which otherwise will give a slightly acid but not unpleasant taste to the syrup. Save some syrup without

thus neutralizing the acid, as you may like it better that way. Don't waste the scum, but throw it to the pigs, where it will at least make excellent manure. Feed the pump or crushed stalks to your cattle; and having thus cleared the ground, be ready to plant or sow extensively next spring.

5. *Fodder.*—We estimate that whenever seed shall be sufficiently abundant, any rich, warm land will produce a third more fodder per acre, if sown with Sorghum, than if sown with Indian Corn, and that the Sorghum is at least twenty five per cent more nutritious than the corn. But all that can be effected this year is to grow a good supply of seed, and prove that this plant is valuable both for Syrup and Fodder. Next year will be soon enough for most cultivators to think of sowing for fodder or grinding for sugar.

One word of caution to experimenters: Don't run the thing into the ground. The Sorghum will prove a valuable addition to our crops, if we don't render it odious by some Multicaulis foolery. But wheat, Indian corn, and clover are not going out of fashion for some years yet.

A REPORTER'S ANECDOTE OF MR. MACAULAY.

At the annual Anti-Slavery meeting (I think of 1826) Mr. Macaulay, whose fame as a brilliant speaker at "the Union Society," at Cambridge, and a society of the same name in London, had preceded him, delivered the first of those brilliant orations with which the country has been since delighted. At its close, I told Mr. Macaulay, that from his rapid mode of speaking, and from so much of the merit of the speech being dependent on the accurate collocation of the words in which his many metaphors and figures were expressed, it would only be an act of justice to himself to furnish a report of the speech. At first, he hesitated, and expressed some doubt whether he could furnish sufficiently ample notes for the purpose; but said "he would think of it." I told him, if he thought proper to do so, I should pay due attention to the notes, provided he forwarded them to the *Morning Chronicle* office by eight o'clock that evening. On coming to the office of the *Morning Chronicle* at that hour, I found a large packet containing a verbatim report of the speech as spoken—the brilliant passages marked in pencil, and the whole manuscript well thumbed over, furnishing manifest denotement that no speech in *Enfield's Speaker* was more laboriously and faithfully committed to a school-boy's memory, than was his first essay in public eloquence committed to memory by the great historian of the age.—*Mr. Justice Therry.*

ROMANCE IN HUMBLE LIFE.

Most of our citizens are acquainted with Ann Gleason, a stout, healthy, good-natured Irish woman, frequently employed by merchants and owners of buildings to clean stores, public halls, and private residences. Her work is generally of the most laborious description, but Ann is always cheerful, and in fact is a universal favorite.

Well, Ann has a husband, or at least she had one several years ago. He was a clever sort of a man, with very little energy, but lots of good nature. He was a peddler, and carried on his vocation in this neighborhood, making scarcely enough to keep his family from want.

About the commencement of the California excitement, Ann's husband started for the land of gold to better his fortunes, leaving his wife and two children

in this city. Ann received no tidings of him for several years, until finally some acquaintance happened to see the name of Gleason in the list of occupants of the Sing Sing Prison. Ann could scarcely believe that her husband had become a State Prison convict, but in order to be certain, she scraped her little earnings together, and visited Sing Sing, where she soon found that the prisoner was not her husband, and returned to her solitary home with mingled feelings of joy and grief.

Soon afterwards Ann was informed by a friend of her husband, who was with him in California, that Mr. Gleason had died in the mines, and the little he had gathered was all used to defray the expenses of his illness and funeral. This sad news dispelled all hope, and Ann relinquished the idea of ever seeing her husband again.

In the meantime she continued to labor, early and late, securing the good will of all who had occasion for her services; and she not only supported herself and children in comparative comfort, but had actually saved a nice little sum, which she was about investing in a small house and lot.

One day last week a gentleman of this city returned from California, and to Ann's utter astonishment and joy, informed her that her husband was alive and well in California, and had saved considerable money. He had frequently written to his wife, and sent her drafts for considerable amounts, and was surprised and alarmed at not hearing from her. She, poor soul, not dreaming that she had a friend in the world who would write her, had never thought of calling for the letters, and consequently they had been sent to the Dead Letter Office at Washington.

On learning that her husband was well, Ann lost no time in writing to him, and she also wrote to Washington to inquire about the money-letters sent by her husband. In reply to her letter to Washington, she has received a letter from the Department, intimating that letters and drafts are there, but requiring her to state the amount and number of drafts. This, of course, she cannot do; and a full history of the case has been made out by her friends, which has been properly certified and sent to the Department, with satisfactory references to persons residing in that city. It is presumed that this will be sufficient to warrant the authorities in sending her the letters and drafts from her husband.

The change in Ann's prospects has not "set her up" above work. We saw her yesterday afternoon busily engaged in cleaning the office of the Board of Education, and toiling as laboriously as if she was not really worth more money than the Clerk and all the Commissioners of Education put together. Every one who knows Ann will rejoice at her good fortune. —*Syracuse Standard*.

USES OF SNOW.

From the New England Farmer.

Let us consider whether its action is favorable or unfavorable to vegetation, during the following seed-time and harvest. It is evident that the surface of the earth cannot well be robbed of so much heat as escapes from it in open winters. This should be made clear by a process of reasoning on chemical principles, as we will soon attempt to prove in the language of Count Rumford, who took a great deal of pains to investigate this subject. It was declared by workmen who were employed in excavating underneath the snow, that the earth which is usually penetrated by frost to the depth of 10 or 12 inches,

was last winter covered only by a mere incrustation. Indeed, we observed this more than once ourselves.

"The snows," says Count Rumford, "which cover the surface of the earth in winter, in high latitudes, are doubtless designed by an all provident Creator, as a garment to defend it against the piercing winds from the polar regions which prevail during the cold season.

"The winds, notwithstanding the vast tracts of continent over which they blow, retain their sharpness as long as the ground they pass over is covered with snow; and it is not till, meeting with the ocean, they acquire, from a contact with its waters, the heat which the snows prevent their acquiring from the earth, the edge of their coldness is taken off, and they gradually die away and are lost.

"The winds are always found to be much colder when the ground is covered with snow than when it is bare, and this extraordinary coldness is by many supposed to be communicated to the air by snow; but this is an erroneous opinion: for these winds are in general much colder than the snow itself.—They retain their coldness, because the snow prevents them from being warmed at the expense of the earth; and this is a striking proof of the use of snows, in preserving the heat of the earth during the winter in cold latitudes.

"It is remarkable that these winds seldom blow from the poles directly towards the equator, but from the land towards the sea. Upon the eastern coast of North America, the cold winds come from the north-west; but upon the western coast of Europe, they blow from the north-east.

"That they should blow towards those parts where they can most easily acquire that heat they are in search of, (in the efforts of nature to produce an atmospheric equilibrium) is not extraordinary; and that they should gradually cease to die away upon being warmed by contact with the waters of the ocean, is likewise agreeable to the nature and causes of their motion; and if I might be allowed a conjecture, respecting the principal use of the seas, or the reason why the proportion of water upon the surface of our globe is so great compared to that of the land, it is to maintain a more equal temperature in the different climates, by heating or cooling the winds, which at certain periods blow from the great continents."—*Essays*.

As an illustration of the truth of this remark by the learned and observing Count, the farmer, all through New England, might point to his young fruit trees, most of them leaning to the east, by the prevailing and strong north-west winds, which give them that tendency before their roots have taken sufficient hold to keep them in an upright position. Some careful persons place props on the easterly side of choice trees to prevent their getting out of the perpendicular. It ought to be some compensation to the orchardist who sees his trees a little out of shape to remember that the winds are on errands of love, and will faithfully perform their mission, though they may touch him a little rudely as they pass.

There are many species of plants that vegetate under the snow, in high northern latitudes. Among these may be found the land moss. "This moss," says Dr. Darwin, "vegetates beneath the snow, where the degree of heat is always about 40°: that is in the middle between the freezing point and the summer heat of the earth; and is for many months the sole food of the reindeer, who digs furrows in the snow to find it, and as the milk and flesh of this animal are almost the only sustenance which can be procured during the long winter months of the high-

er latitudes, this moss may be said to support some millions of mankind."

But in our own latitude, when the snow falls so early as to cover the earth before it has become frozen, all the perennial plants slowly vegetate under the snow; their roots send some new rootlets into the earth, and are thus prepared to vegetate with extraordinary quickness, on the arrival of spring. The rapidity of vegetation that occurs on the melting of the snows in the Arctic regions is undoubtedly attributable to this cause; and not to the severer cold to which they have been exposed. The plants during winter, while covered with a deep bed of snow, are constantly increasing in vitality; but when exposed, as in open winters in our own climate, to alternate freezing and thawing, the plants become exhausted of their vitality, and when spring opens, they vegetate slowly, because they cannot all at once recover from alternate heat and cold.

This explains why our winter grains—such as wheat or rye—usually flourish so well after a winter when the ground has been constantly covered with snow; for, as we have already observed, the plants have been all the time increasing in vitality, and when exposed in the spring, are green, vigorous, and start at once into a rapid growth. Some critical observers have also thought that young fruit trees, during such a winter, continue more plump, and are in better condition in the spring. It is certain that the sharp winter winds rob some plants of their moisture, and that slightly covering half-hardy shrubs, and such fruit plants as the raspberry and blackberry, with leaves or earth, has the same effect as a covering of snow.

It is not unusual in our climate for quails and partridges to be buried in the snow, sometimes during several days; in this way they are preserved from the severity of the storm while it continues: after which they emerge into the light and air. Sometimes a thick incrustation of ice upon the surface prevents their escape and causes them to perish.—These are a few of the *uses and influences of Snow*,—but the subject is worthy of further and careful consideration.

THE NEW SENATOR FROM CALIFORNIA.

Senator Broderick is a striking illustration of the saying of Talleyrand, that nothing is successful in this world but success. Mr. Broderick left here some six or seven years since to seek his fortune in California, after having made an unsuccessful attempt to be elected a member of Congress. He had been a stone-cutter, a porter-house-keeper, and foreman of an engine company, employments which indicated plenty of bodily stamina, but not exactly the qualities to fit a youth for the duties of a Senator.

However, it is one of the blessings of a free country that anybody may be anything, and Mr. Broderick, who has heretofore been better known as *Dave*, keeping this in mind, determined to be a United-States Senator. By virtue of good engineering and perseverance, he has succeeded in his aims, and on his return to his native city, he is saluted with the welcome of a hundred guns.

We have never heard of any eminent services or brilliant exploits rendered by Mr. Broderick in California. But what of that? He has shown himself abundantly capable of taking care of himself; he is a Senator for six years, and that is sufficient. Yesterday he held a levee in the Governor's Rooms of the City Hall, and a flock of distinguished gentlemen, ex-Senators, Governors, Judges, and admirers of success generally, paid their respects to him, none of

whom thought it worth while to bid him God speed when he set off on his adventures.

Senator Broderick we believe to be about the best man of his party who could have been elected, and those that know him best entertain the best opinion of his abilities. We hope he will not disappoint their expectations.—*N. Y. Times*, 17th.

MANUFACTURE OF MAPLE SUGAR.

In the first place I make my buckets, tubs, and kettles all perfectly clean. I boil the sap in a pot-ash kettle set in an arch in such a manner that the edge of the kettle is defended all round from the fire. I boil through the day, taking care not to have anything in the kettle that will give colour to the sap, and to keep it well skimmed. At night I leave fire enough under the kettle to boil the sap nearly or quite to syrup by the next morning. I then take it out of the kettle and strain it through a flannel cloth into a tub, if it is sweet enough; if not, I put it in a caldron kettle, which I have hung on a hole in such a manner that I can swing it on and off the fire at pleasure, and boil it till it is sweet enough, and then strain it into the tub and let it stand till the next morning. I then take it and the syrup in the kettle and put it altogether into the caldron and sugar it off. I use to clarify, say 100 lbs. of sugar, the whites of five or six eggs well beaten, about one quart of new milk and a spoonful of saleratus, all well mixed with the syrup before it is scalding hot. I then make a moderate fire directly under the caldron, until the scum is all raised, then skim it off clean, taking care not to let it boil so as to rise in the kettle before I have done skimming it. I then sugar it off, leaving it so damp that it will drain a little. I let it remain in the kettle until it is well granulated; I then put it into boxes made smallest at the bottom, that will hold from 50 to 80 pounds, having a thin piece of board fitted in 2 or 3 inches above the bottom, which is bored full of small holes to let the molasses drain through, which I keep drawn off by a tap through the bottom. I put on the sugar in the box a damp clean cloth, and over that a board well fitted in, so as to exclude the air from the sugar. After it has done or nearly done draining, I dissolve it and sugar it off again, going through with the same process in clarifying and draining as before. J. WOODWORTH.

Watertown.

CHILDREN MUST DO IT THEMSELVES.

If I were to reduce to a single maxim the concentrated wisdom of the world, on the subject of practical education, I should but enunciate a proposition, which I think will command your assent, but which, I fear, is not incorporated as it should be, into the practice of schools and families. That principle is, that, in educating the young, you serve them most effectually, not by what you do for them, but by what you teach them to do themselves. This is the secret of all educational development. We talk of self-education as if it were an anomaly. In one sense of the word, all education is obtained simply by the exertion of our own minds. And is this self-education? What does education mean? Not induction.

The popular opinion seems to be, that education is putting something into the mind of a child, by exercising merely its powers of receptibility—its memory. I say *nay, nay*. The great principle on which a child should be educated, is not that of reception, but rather that of action, and it ever will remain uneducated in the highest sense, so long as its higher mental powers remain inert. One man may lead a

horse to water, but twenty cannot make him drink—and yet if he does not drink, he dies. So a boy or girl may be supplied with all the materials of education, and yet remain uneducated to the end of time. Moses struck the rock, and the waters gushed forth. When it is proposed to apply a force to inorganic matter, the force, not being within itself, must be applied externally, or it must change its internal constitution like chemical action. But when we pass to the living soul, we find the organizing, energizing force within, and all our skill must be directed to the development of this, of a true moral and spiritual life.—*A. Potter, D. D.*

WORTH TRYING.

The *Boston Medical Journal* mentions the following simple and economical apparatus for overcoming bad odours, and purifying any apartment where the air is loaded with noxious materials. Take one of any of the various kinds of glass lamps—for burning camphene, for example—and fill it with chloric ether, and light the wick. In a few minutes the object will be accomplished. In dissecting rooms, in the damp, deep vaults where drains allow the escape of offensive gases, in out-buildings, and in short in any spot where it is desirable to purify the atmosphere, burn one of these lamps. One tube charged with a wick is sufficient.

TRY THIS ALSO.—TO SWEETEN RANCID BUTTER.

An agriculturist, near Brussels, in Europe, having succeeded in removing the bad smell and disagreeable taste of some butter by beating or mixing it with chloride of lime, he was encouraged by this happy result to continue his experiments by trying them upon butter so rancid as to be past use; and he has restored to butter, the odour and taste of which was insupportable to all, the sweetness of fresh butter. This operation is extremely simple and practicable for all. It consists in beating the butter in a sufficient quantity of water, into which had been mixed 25 or 30 drops of chloride of lime to two pounds of butter. After having brought all its parts in contact with the water, it may be left for an hour or two; afterwards withdrawn and washed anew in fresh water. The chloride of lime used, having nothing injurious in it, can safely be increased; but after having verified the experiment, it was found that 25 or 30 drops to two and a half pounds of butter, were sufficient.

THE LARGEST MILL IN THE WORLD.

The largest cotton mill in the world is the Pacific, at Lawrence, Mass. The main mill is 800 feet long, 75 wide, and is practically, including basements and attics, seven working stories in height; the whole being built of brick, not only substantially but elegantly. The print works adjoining are 1,500 feet long and twenty feet wide, being extended to form three sides of a hollow square, surrounding the main mill and boiler-house. The boiler-house is 590 feet long. The whole floor-surface of this immense structure is sixteen acres. The largest mill in England is the Saltaire Works, lately constructed by Titus Salt, the main building of which is 590 feet long and fifty feet wide, and the whole floor surface of which is twelve acres. There are now in operation at the Pacific Mill, in Lawrence, fifty thousand cotton spindles; and these are to be increased to eighty thousand. There are 1,200 looms in opera-

tion, to be increased to 2,400. These with two thousand persons produce 300,000 pieces of cloth per annum—one half delaines. The weekly consumption of cotton is twenty thousand pounds, or 1,500,000 pounds per annum, and 500,000 pounds of wool. Once a month two thousand persons assemble at the cashier's office, where he pays out to them \$50,000 for wages, appropriating to each the exact amount she has earned.

ALUM IN CANDI^E-MAKING.

The proportion used is about one pound of alum to eighteen of tallow. If the tallow is very hard, a less quantity is used; if soft tallow, the quantity of alum may be greater. The mode of operation is, to put the alum in water which is raised to boiling heat, by doing which the alum is thoroughly dissolved. In dipping the candles, this water, in a boiling state, is added to the tallow as the quantity is diminished by the growth of the candle. This fairly mixes the alum with the tallow, while the water settles in the vessel under the tallow. We have seen very fine candles made from old lard, with a portion of tallow, by this operation.

We have spoken, as is seen, of the manufacture of dipped candles. The water could not be well used in making mould candles; but the proportion of alum and tallow would, probably, be about the same as in the former case, and the mixture can be effected, for aught we can see, by putting the alum into the tallow when cold, and dissolving them together.—*Country Gentlemen.*

The *Border Advertiser*, (Scotland,) states the startling fact, for the consideration of rate-payers, that "in the two neighboring parishes, viz., Mertoun on the one hand, and Legerwood on the other, not a penny of poor-rates is required; and why? The reason is quite obvious—not a whiskey shop is in either parish; whilst Earlston, with eight such houses, has, in round numbers, £450 to pay annually, in supporting a class, three-fourths of whom have directly or indirectly been paupered through the liquor traffic."

A "FONT" OF TYPE.—As a scrap of information with which few of our readers are acquainted, we give the proportions in which the different letters are cast for a "font" of type, and in which they occur in print:—Letter *e*, 1,200; *l*, 900; *a*, 850; *n*, *o*, *s*, *i*, 800; *h*, 640; *r*, 620; *d*, 440; *l*, 400; *u*, 340; *c*, *m*, 300; *f*, 250; *w*, *y*, 200; *g*, *p*, 170; *b*, 160; *v*, 120; *k*, 80; *q*, 50; *j*, *x*, 40; *z*, 20. Besides these are combined letters, *h*, 50; *f*, 40; *fl*, 20; *fl*, 15; *fl*, 10; *æ*, 10; *æ*, 6. This refers to the small letters only, leaving out points, capitals, small capitals, figures, italics, spaces and accents. The proportion for capitals and small capitals differs from the small letters. In those, I, takes the first place, then T, then A, and E, &c.

PEPPERMINT.

Some may think this a very insignificant article to cultivate, and yet there are smaller things attended to in the line of agriculture, which yield great returns. The oil and essence of peppermint are important articles of commerce, and the growth and distillation of the plant may be made very profitable.

J. Bradley, of Lyons, N. Y., communicates to the *Rural New Yorker*, the results of his cultivation of a few acres of peppermint ground in 1854. He planted the roots in October in drills marked out two feet apart; and covered the same by a small horse plough.

The ground was summer fallowed and in good order—soil, a mixture of sand, gravel and clay.

Reckoning his labor at a dollar per day, the whole cost of ploughing the land, setting the roots, hoeing the plants, harvesting the crop and distilling the whole (at 37½ cents per pound,) amounted to \$130,75. He obtained 133½ pounds of oil, which he sold for \$3,75 cents per pound amounting to \$500,62. Thus he obtained pay for his own labor at the ordinary wages, and \$399,87 nett profit besides.

The cost for successive years, of course, must be much less than the planting year, and consequently the profit comparatively greater.

A MISTAKE.—Some newspaper subscribers are accustomed to excuse themselves for neglect in paying their subscriptions, on the plea that there is no agent where they reside, and that they have no means of remitting the money. This is a mistake. Wherever a newspaper can go, there is a post office, there is a direct means for forwarding subscriptions. Let all delinquents just enclose as much as they may wish to pay—if there should be something in advance all the better,—and address it to the publishers, at the latter's risk, and the thing is done. The reader, if in arrears, had perhaps better act on this information at once, lest it should be forgotten.—*Exchange.*

Genius sprouts up from different as well as peculiar kinds of soil. For instance, Arkwright, the inventor of a most valuable improvement in cotton-spinning machinery, was a barber; Whitney was not a maker of cotton machines when he invented the saw-gig; Cartwright, the inventor of the power-loom, was an Episcopalian clergyman; Forsyth, the inventor of the percussion lock for fire-arms, was a Presbyterian minister; and the Rev. E. Burk, of Manchester, Ct., was the inventor of the first American check-loom.

BUCKWHEAT CAKES.—The *American Agriculturist* contains the following hint on this subject. One buckwheat cake differs from another, yet not one in a thousand is made right. Yet, of all things, they are the easiest to cook, if the meal is prepared rightly. To three bushels of buckwheat, add one of good heavy oats; grind them together as if there was only buckwheat; thus you will have cakes always light and always brown. He who feeds on buckwheat may be grum and lethargic, while he of the oatmeal will have exhilaration of brain and contentment of spirit. Perhaps the better way is, to get the oatmeal and buckwheat flour separate, and mix to suit the taste. Some may like a larger proportion of oatmeal than others. Another most excellent ingredient is rieweater.—*American Paper.*

ROCKING-CHAIRS.—A medical writer says, that the rocking-chairs, as now constructed, ought never to be used, for they produce a double bend of the spine inwardly, and of the shoulders forward, which prevents free respiration. He says they might be constructed to flare exactly the other way—their sides warping outwardly, and their tops turning backward—thus warping the sitter back instead of forward, with great benefit. Some chairmaker might do well to improve on this rational hint.

The fuel required to cook a dinner in Paris costs nearly as much as the dinner itself. Fuel is very scarce, and the American is surprised to find shops all over the city, fitted up with shelves like those in shoe stores, upon which is stored wood, split up in pieces about the size of a man's finger, and done up

in bundles, as matches were in the days of the tinder-box, steel and flint; they are about the size of a bunch of asparagus. These little bundles sell at from two to six sous. Larger sticks are bundled up in the same way, and sell at a frightful price. Charcoal is sold by the weight, and hard coal being nearly as expensive as wood, can be bought in the smallest quantity at any of these fuel shops.

From Clive's Description of China.

HORRORS OF CHINESE OPIUM SMOKING.

"The drug is prepared with some kind of conserve, and a very small portion of it is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe, and the smoke is taken in to the lungs as from the hooka in India. On a beginner, one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp; the fire must be held to the drug during the process of inhaling; and from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, gives a pallid and haggard look to the face, and a few months, or even weeks, will change the strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug, after long habit, no language can explain, and it is only when to a certain degree under its influence that their faculties are alive.

"In the houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening in all the different stages—some entering half distracted to feed the craving appetite they have been obliged to subdue during the day; others laughing and talking wildly under the effects of a first pipe; while the couches around are filled with their different occupants, who lie languidly with an idiot smile upon their countenances, too much under the influence of the drug to care for passing events, and fast merging to the wished-for consummation. The last scene in this tragic play is generally a room in the rear of the building—a species of dead house, where lie stretched those who have passed into that state of bliss, which the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying."

MASON AND DIXON'S LINE.

The origin of the phrase "Mason and Dixon's Line," is as follows:—In the seventeenth century, James II., of England, gave certain lands to Lord Baltimore and William Penn, and a difficulty soon sprang up as to the proper owner of these lands on the Delaware. In 1760, two surveyors, Mason and Dixon, established the line between Delaware and Maryland, which has ever since been called "Mason and Dixon's Line."

TO PRESERVE HERBS.

All kinds of herbs should be gathered on a dry day, just before or while in blossom. Tie them in bundles, and suspend them in a dry, airy place, with the blossoms downwards. When perfectly dry wrap the medicinal ones in paper, and keep them from the air. Pick off the leaves of those which are to be used in cooking, pound and sift them fine, and keep the powder in bottles, corked up tight.