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WHOLE No. 676.

Religious Miscellany.

Astraea at the Capitol.

ABOLITION OF SLAVERY IN THE DISTRICT OF COLUMBIA, 1862.

BY JOHN G. WHITTIER.

When first I saw our banner wave
Above the nation's council-hall,
I heard beneath its marble wall
The clanking fetters of the slave!

In the foul market-places stood,
And saw the Christian mother sold,
And childhood with its locks of gold,
Blue-eyed and fair with Saxon blood.

I shut my eyes, I hold my breath,
And smothering down the wrath and shame
That set my Northern blood aflame,
Stood silent—where to speak was death.

Beside me gloomed the prison-cell
Where wasted one in slow decline
For uttering simple words of mine,
And loving freedom all too well.

The flag that floated from the dome
Flapped menace in the morning air;
I stood, a perished stranger, where
The human broker made his home.

For crime was virtue: Gown and sword
And law their threefold sanction gave,
And to the quarry of the slave
Went hawking with our symbol-bird.

On the oppressor's side was power;
And yet I knew that every wrong,
However old, however strong,
But waited God's avenging hour.

I knew that truth would crush the lie—
Somehow, somehow, the end would be;
Yet scarcely dared I hope to see
The triumph of my mortal eye.

But now I see it! In the sun
A free flag floats from yonder dome,
And at the nation's hearth and home
The justice long delayed is done.

Not as we hoped, in calm of prayer,
The message of deliverance comes,
But heralded by roll of drums,
On waves of battle-troubled air—

Midst sounds that madden and appal,
The song that Bethlehem's shepherds knew!
The hero of David melting through
The demon-gonies of Saul!

Not as we hoped—! but what are we?
Above our broken dreams and plans
God leads, with wiser hand than man's,
The corner-stones of liberty.

I will not with Him: the voice
That freedom's blessed word tells
Is sweet to me as silver bells,
Rejoicing—yes, I will rejoice!

Dear friends still toiling in the sun,
Ye dearest ones who, gone before,
Are watching from the eternal shore
The slow work by your hands begun—

Rejoice with me! The chastening rod
Blossoms with love; the furnace heat
Grows cool beneath His blessed fold
Whose form is as the Son of God!

Rejoice! Our March's bitter springs
Are sweetened; and on our ground of grief
Rise day by day in strong relief
The prophecies of better things.

Rejoice in hope! The day and night
Ave one with God, and one with them
Who see by faith the cloudy light
Of Judgment fringed with Mercy's light!

—Atlantic Monthly for June.

How shall we Escape?

The world, the wide world, is apostate. On this broad, wide, world, still prolonged as its history, the Christian way of salvation is based. Here is an apostate province of God's empire. Re-bellion has come upon the earth. You must not embarrass yourselves by inquiring how this came upon us, or why this is so. It is the fact with which we are concerned, not the mode. The grand question is not why this is so, or why this was permitted, or how we can reconcile it with the goodness of God, but how shall we escape? When a man is struggling in a current of mighty waters, it does nothing to facilitate his escape to be able to determine how he came there; nor would it help him if he could satisfy his own mind on the question why God ever made streams so that men could fall into them, and did not make every bank of granite or iron so that it would not give way.

The grand question is, how shall we escape? You will not escape if you remain in your present condition. Indifference is not safety, and unconcern is not salvation. It is not the way to be saved to give one's self no concern about it, or to suffer things to pass on as they are. If you remain as you are with a sinful and depraved heart—what love to God—what can befall you but ruin?

It will not save you to murmur and complain at your lot, or to find fault with the Divine arrangements, or even reverently and devoutly to call these things mysterious. Skepticism saves no one from danger; murmuring saves no one; a mere sinner's prayer; contentment saves no one; nor does it save any one to call it a mystery. None of these things make you a better man. It will not save you to cultivate the graces of man, or the accomplishments of life, to become more learned in the sciences, and a better critic of the productions of art; to make yourself more moral before men; to break off your external sins, or to put on the "form of godliness without the power." You may cultivate a bramble, but it will not be a rose; a rose, but it will not be a bird of paradise; a bird of paradise, but it will not be a gazelle; a gazelle, but it will not be a beautiful woman. You may polish brass, but it is not gold; and may set in gold a piece of quartz, but it is not a diamond—and just as certain is it that none of the graces of man, or the accomplishments of life, will ever become true religion. The evil lies deeper than this, and must be healed in another way. It is not by works of righteousness which you have done that you can be saved. "The Son of man is come to save that which was lost."

—Rev. A. Barnes.

The Thirst for Gold.

BY THOMAS GUTHRIE, D. D.

You have seen a piece of iron drawn to a magnet: now what that magnet is to iron, gold is to many. It exerts an omnipotent, at least an irresistible, attraction over them. Let the news go forth of the discovery of a country where the veins of the mountains are filled with gold, and the streams run over golden sands—the glad tidings of salvation has seldom seen such a stir. The land may be distant; its soil poor; its climate inhospitable; its inhabitants a race of savages—it does not matter. Sudden furells are spoken, families are broken up, and the tender ties are rudely rent asunder; the roads are crowded with eager emigrants; and under press of all ships race on the high seas, striving which first shall touch the golden strand. Men that would have pronounced the hardships they have to suffer intolerable at home, pour in eager crowds upon the scene. They toil, and scheme, and dream of gold; and, in the lust for gold, humanity, virtue, and piety are swallowed up—as in a roaring whirlpool. But why go to the gold fields of California and Australia, to seek in such distant regions illustrations of my remark? They may be found nearer home. Are there none of us—there are there many, as well in quiet rural scenes as in busy cities, whose sole ambition is wealth, who are hating to be rich? There the old cry, the complaint of the grave that, though often gorged with the banquets of battle-field and pestilence, still opens its great, black, greedy jaws to cry, "Give, give, give."

The thirst for gold, like the drunkard's, is insatiable. The more it is indulged, the more the flame is fed, it burns the fiercer. These worshippers of Mammon, being determined to be rich, have no time for prayer-meetings; they have hardly time for closet prayer; and of money they have none to spare, certainly nothing more than their "nits," as they call it, for the poor heathen abroad, or the poorer heathen at home. No doubt they pity the lone widow; this poor, thin, ragged child; that orphan boy. Touched by the hunger that looks out of their hollow eyes, and appeals to some lingering feelings of better days, they would give, but ah! they must save money—grow wealthy—die as rich as this man, or accumulate a fortune as great as this. Slaves! Year by year they must save a certain sum, come what may; and go without bread or education who may, they must hoard up wealth. See yonder lake! The bigger the stream that runs into it—lying so beautiful and peaceful in the bosom of the shaggy mountain—the bigger the stream it discharges to water the plains, and, like the path of the Christian, wends its bright and blissful way on to its parent sea. But, in sad contrast to that, the more money some men gain, the less they give; in proportion as their wealth increases, their charities diminish. Have they not met it, murmured over it, and seen how a man, setting his heart on gold, and hating to be rich, came to resemble a vessel with a narrow, contracted neck, out of which water flows less freely when it is full than when it is empty? As there is a law in physics to explain that fact, there is a law in morals to explain this. So long as a man has no hope of becoming rich; so long as he has enough of bread to eat, of raiment to put on, of health and strength to do his work, and light his honest way on in the world, he has all he really needs. Having that, he does not set his heart on riches. He is a noble, unselfish, generous, large-hearted, and, by his circumstances, an open-handed man. But by success in business, or otherwise, let a fortune come within his reach, and he clutches at it—grasps it. Then what a change! His eye, and ear, and hand close; his sympathies grow dull and blunt; his heart contracts and petrifies. Strange to say, plenty in such cases feeds not poverty but penuriousness; and the ambition of riches opens the door to the meanest avarice.

To what good all this? How often have I thought of them, when intruding on their lone domain, I have seen a covey of wild fowl, from the reeds of the lake, or the heather of the hill-side, rise clamorous on the wing, and fly away! Has not many a man who hated to be rich, and made gold his god, lived to become a bankrupt, and die a beggar—buried among the ruins of his ambitious schemes. "I have put a nail into the wheel of fortune," was the beautiful exclamation of such a man. God in heaven heard it; but his hand upon the wheel, and, flying round, it buried the vain boaster in the dust. But grant that some one fortunate should get the secret how to put a nail into fortune's unsteady wheel; what then? Money is a good thing; but it is worth, and heeds not, that commands respect. I bestow that on him who applies money to noble purposes; and heartily subscribe to the saying, "A good name is to be chosen rather than great riches, and loving favour rather than silver or gold."

Money, no doubt, is a power; but a power of well-defined and narrow limits. It will purchase plenty, but not peace; it will furnish your table with luxuries, but not you with an appetite to enjoy them; it will restore your sick bed with physicians, but will not restore health to your sickly frame; it will encompass you with a cloud of flatterers; but never procure you one true friend; it will bring into silence the tongues of accusing men, but not an accusing conscience; it will pay some debts, but not the least one of all your obligations to the law of God; it will relieve many fears, but not those of guilt—the terrors that crown the brows of death. He stands as grim and terrible by the dying bed of wealth as by the pallet of the poorest beggar whom pitiless riches has thrust from her door. And when death, seizing him by the throat, has flung the worldling on his back, and, lying on the edge of the grave, he finds "all is vanity," that he has toiled and sinned for, and his held relaxes and the world slips away from his grasp, and he falls back, shrieking into a lost eternity, this voice comes sounding from the throne of God, "Thy calf hath cast thee off!"

"All sorrow ought to be home-sickness," says a German poet. It ought to fill Christ's pilgrim hand with longings after rest in His likeness and in His home. And does it not? Should we desire to find an eminent example of piety, would you not say, with the devout M. C. C. "Comment was there a better man, a broken reed, a man of sorrow?" It is not upon those jewels that Christ especially esteems, and means to make most respondents; that He hath His tools oftenest?

Losing and Living.

There is a whole sermon on right living in this first poem, which, as they in the newspaper world, has lost all signs of paternity:

Forever the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on sunbills cold,
His wealth on the homes of want and sorrow.
To withhold his largesse of precious light
Is to bury himself in eternal night;
To give
Is to live.

The flower shines not for itself at all,
The joy is the joy it freely diffuses;
Of beauty and bloom it is prodigal,
And it lives in the life it sweetly loses.
No choice for the rose but glory or doom—
To exhort or smother, to wither or bloom:
To deny
Is to die.

The sea lend silvery rain to the land,
And its sapphiric streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And ever and ever we wield our breath—
Till the mirror is dry and imagines death:
To live
Is to give.

He to whose hand is not opened wide
To help the need of a human brother;
He doubles the life of a life-long ride
Who gives his fortune plate to another:
And a thousand million lives are his
Who carries the world in his sympathies:
To deny
Is to die.

Throw gold to the far dispersing wave,
And your ships sail home with tons of treasure;
Care not for comfort, all hardships brave,
And evening and age shall sup with pleasure;
Piling wealth to the sunshine, wind and rain,
And roses shall come to the cheek again.
To give
Is to live.

What is our life? Is it wealth and strength?
If we, for the Master's sake, will lose it,
We shall find it a hundred fold, we refuse it;
While they shall find forever loss who refuse it;
And as nations that save their union and peace
At the cost of right, their true shall increase:
To give
Is to live.

Religious Intelligence.

China.

A MISSIONARY VISIT TO NANKING AND THE SHIELD-KING.

Extract of a Letter from the Rev. Josiah Cox, dated Shanghai, January 11th, 1862.

(Addressed to the Editors of the Watchman.)

SHANGHAI TO NANKING.

MY DEAR SIBS,—On the day after my arrival in Shanghai, I received from Vice-Admiral Sir James Hope the offer of a passage to Nanking in H. M. S. *Coromandel*. I was not without fear that it might in some way compromise my Missionary character in the opinion of the officials there, to visit them in a vessel of war; but the quiet, pacific character of the Admiral's expedition, the real disinterestedness of his own purposes, and the conviction that I could offer them good and necessary counsel, were among the considerations which overruled my scruple, and led me gladly to avail myself of so rare and speedy an opportunity of reaching the rebel capital.

I am indebted to the Admiral, Sir James Hope, and to the courtesy of the officers of the *Coromandel*, for a very pleasant run to and from Nanking. I have before had occasion to mention the ready assistance afforded me by Captain Grenfell and the officers of H. M. S. *Amethyst*, when my life was imperilled at Canton; and many of your readers I know will share in the pleasure with which I again mention the cordial and gentlemanly attention which Missionaries of almost every name and nation invariably receive from the officers of Her Majesty's navy.

THE VISIT TO THE SHIELD-KING.

The visit from which I have just returned was full of interest, though brief, and has enabled me to understand this Tai-ping Rebellion, as I could not have done without such intercourse with the leaders themselves. In my present communication, however, I shall only ask your space for some notes of my visit to the residence of one of our names and nation invariably receive from the officers of Her Majesty's navy.

One Chan Minchi, my teacher and travelling companion. For nearly twenty years he held the position of clerk in an officer's court, and in 1858 was won to the Christian faith mainly by the preaching and teaching of Hung-jin, who was assisting when journeying through the province of Canton to join the rebellion, and with whom he has since maintained an occasional correspondence. Fearing he might be in danger from joining me when I first entered the city; he, however, smiled at my caution, and, assured of a cordial reception, persisted in accompanying me.

A long walk through a ruined suburb brought us to the west gate, and thence we made our way to the residence or palace of our mutual friend. He occupied large premises approached by a paved courtyard, with towers for musicians, lofty, dragon-pointed doors, and in its yet unfinished architecture affecting a gaudy style of imperial decoration. At the sound of a drum a female appeared at a very small side-shutter, and received our cards. We waited about fifteen minutes, surrounded by a graceless cluster of people, who were disposed to jeer us, until the small shutter opened, and the female voice announced that the foreign visitor alone might see the King. To this I objected, and the shutter closed. I asked some one to conduct me to "Teacher Roberts," and was led through some wretched side-buildings to a cheerless room, usually occupied by a retainer of the official, where I found Mr. Roberts sitting in the warm fur costume of respectable natives before a comfortable fire. After an exchange of greetings I again said my card to the Shield-King, with a request to see him. I was now quickly called for, and following the messenger, was ushered into a spacious reception-hall, at the

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of which sat the presiding Majesty, robed from head to foot in yellow satin, as motionless as a statue. I soon recognised the flattened features of the former Hung-jin, and, remembering the slovenly garb of other days, could scarcely suppress a smile at the present tawdry show; but I thought it right to withhold the familiarities of an acquaintance until they were invited. As I approached, his face flushed, whilst strong and kindly emotions rushed in upon me; following their progress, I should have given him the greeting of yearning faithful love. In such circumstances, however, I had to sink the feeling of the Missionary. I passed, took off my hat and bowed; when he arose and coldly offered me his hand. He resumed his seat, with a haughty, though embarrassed air, but kept me standing before him. He first inquired what was my business. I lightly answered that "I came to visit you as an old friend, and my only business just now, is to know if I can spend a few days in Nanking." This evidently offended him, and, with ill-restrained excitement, he said, "Mr. Cox, you know I have been friendly to foreigners and the Missionaries; it has involved me in trouble, and has led to my degradation. I should have hastened to welcome an old friend, but I am ashamed to see you, and I fear also your stay will may involve me." His manner awakened my worst apprehension, and his position depending on the fickle humour of an arbitrary and sometimes childish despot, I feared that degradation might be followed by deportation on the slightest and most unreasonable pretext. I offered immediately to withdraw, but first wished to tell him more fully the object of my visit. First, I said, "I would urge you not to allow your present position to endanger your own salvation; second, as I have lately returned from England, I wish to tell you that many there watch your career with solicitude, and the elders of our church charged me to exhort you to adhere firmly to the holy Scriptures; and a third business, is to ascertain if there is a favourable opening in Nanking for Christian Missions."

Here he abruptly responded,—"For the first and second I am obliged to you. What can I say as to the third? Mr. ————preached in the streets—Tien-wang is not a Heavenly King, this Tien-Koob is not a heavenly kingdom; and our followers, disliking the kingdom, reported that to the Heavenly King (the chief or king of the Tai-ping party). Mr. ————remained here, and his object is to establish the heavenly dynasty, but to gain spoil for the support of their families. It is impossible to restrain these men from plunder."

The doctrines of the Heavenly King agree in the main with those of foreigners, but differ in some points. The English have one method of teaching, the Americans another, and the French a third; but the Heavenly King will not accept these different methods; he is determined to teach doctrines of his own, and to compel men to receive them. He strictly prohibits idolatry. He considers the people so besotted by idolatry that no teaching—neither the teaching of Confucius, nor the preaching of Missionaries—can turn them from their stupidity. How can the preaching of a few Missionaries at the distant ports turn the Chinese from idols? Look at the English Government in Hong-Kong! The Chinese there may build any temple, and worship any idol they choose. The Heavenly King is different; he will not allow them to worship idols at all; he beheads them if they worship idols.

In reference to the edict tolerating the visits of Missionaries, the Kan Wang said: "Yes; we permit them to visit our towns, but we do not promise to protect them. If they preach against the heavenly title of the King, our followers may rise up and kill them at any time; and their death, if we had promised protection, would involve us in trouble with foreign nations."

THE DISMISSAL.

As it was now almost four o'clock, I suggested that we might resume our conversation in the evening, and, in the meantime, I could see Mr. Roberts. He at once rose, and said he had requested his brother to accommodate me for the night, but should himself be engaged. I saw he had no wish to resume a conversation with me, so I proposed to see him again in the morning; to this he assented, he said he was writing, though I might see him if I had any business. Fearing that he would be my only interview, I inquired if he could pass me overland to Su Chan. He said he had done such a thing before, when the officers thought he had other work to do, than pay attention to foreign visitors, and as he was now out of office, his request would be disregarded.

THE DINNER.

I had not sat with Mr. Roberts long before a messenger called me to dinner. If I followed him to quarters occupied by the Shield-King's brother, a well-dressed dinner of fish, pork and fowl, in dishes of silver set for four, with the heir of royal Hung-Wang blood, a youth of sixteen, who was last year a scholar in Dr. Legge's school, took the head of the table, and Wang-Tang, whom I had known, and had tipped for carrying my boxes, as Dr. Legge's cousin, sat opposite him, both bearded in satin, and white platter and ivory were handed to their plebeian visitors. Si-po, excited now to Wang-Tang, asked a blessing on our food. He was sensitive and awkward when I alluded to Nanking topics, and I, therefore, confined our talk to Hong-Kong times, teachings and friends. He declined calling me to his early morning at the Heavenly King's, on the following morning, their Sabbath, because he said, "the worship is different from yours, and will not please you."

THE NIGHT.

After a long chat with Mr. Roberts, I repaired at ten o'clock to the quarters assigned me for the night, the unwearied corner of a verandah of some place used as a store for rice. I passed a cold and almost a sleepless night. I strolled through two or three of their state rooms in the morning, and found good furniture and valuable objects in each. In one of them sat a nephew of the Shield King. He had left a village in the Canton province, where he was a schoolmaster about a year ago, and was apparently a modest, sensible young fellow. In answer to questions, he informed me that he had nothing to do, did not like to go out for fighting, was very happy in Nanking, and would be glad to escape. He

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had read the books of the Heavenly King, but could not understand them; partly because he forged new characters, and commanded a new significance to be attached to some old characters; and partly because the doctrines were so strange. On another person entering, the young man reminded me that Mr. Roberts kept a good coal fire burning, and I took the hint to make myself more comfortable.

THE MORNING.

I was called to breakfast at the close of a second morning service, held by the Shield King in his own palace. I had requested his brother to take me to the service, but in this case Mr. Roberts did not wish me to be "displeased by hearing different doctrine." He informed me the Han-wang had preached to them, not from the Scriptures, but on affairs of the dynasty. He could not remember the address, only he knew it had exhorted them to be bold and loyal in winning the empire for the heavenly dynasty. In answer to an inquiry if I should come and live among them, he abruptly answered "Missionaries ought to take me to the service, but in this case Mr. Roberts did not wish me to be 'displeased by hearing different doctrine.' He informed me the Han-wang had preached to them, not from the Scriptures, but on affairs of the dynasty. He could not remember the address, only he knew it had exhorted them to be bold and loyal in winning the empire for the heavenly dynasty. 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Our Children's Corner.

The Ark and the Dove.

BY MRS. L. H. HOGUE.

"Tell me a story, please," my little girl
Lipped from her cradle. So I bent me down,

And told her of the ark, and rain, and rain,
Till all the flowers were covered, and the trees

Had their tall heads, and where the houses stood,
And the people dwelt, a fearful deluge fell,

Because the world was wicked, and refused
To heed the words of God.

But one good man,
Who long had warned the wicked to repent,

Obed, and live, taught by the voice of Heaven,
Had built an ark; and thither, with his wife

And children, took for safety. Two and two,
Of birds, and beasts, and creeping things he

Took,
With food for all; and when the tempest roared,

And the great fountain of the sky poured out
A ceaseless flood, till all beside was drowned,

They in their ark, all safe and sound,
Saw the white dove, with olive branch in beak,

And so the mighty waters bore them up,
And o'er the bosom of the deep they sailed

For many days. But then a gentle dove
"Scaped from the censerment of the ark, and

spread
Her lonely pinion o'er the boundless wave.

Ah, alas! desolation. Chirping nest,
Nor face of man, nor living thing, she saw,

For all the people of the earth were drowned
Because of disobedience.

Save wide, deep waters, and dark, frowning skies,
Nor found her weary foot a place of rest;

So, with a leaf of olive in her mouth,
Sole fruit of her drear voyage, which, perchance,

Upon some wrecker blown floated by,
With drooping wing the peaceful ark she sought,

The righteous man that wandering dove received,
And to her mate restored, and with her mate

Had wandered at her absence.

Upon the child, to see if her young thought
Wearied with following mine. But her blue eyes

Notes & News.

PROGRESS OF EDUCATION.

Twenty years ago only 67 in every 1000 men who married in England
signed their names upon the register, and

in every 1000 women, and 13 years later the
percentage was but 69.6 of the men and 66.1 of

the women; but in the last seven years, a period
which probably shows in its marriages the result

chiefly of the education of the years 1840-45, or
thereabouts, the advance has been much greater,

and the Registrar-General reports that in 1860
the proportion of men writing their names had

risen to 74.5, and of women to 63.8. In the
whole 20 years the proportion of men who write

has risen from being only two-thirds to be three-
fourths, and of women from being half to be

nearly two-thirds, which may be expressed with
tolerable accuracy by saying that where four per-

sons had to "make their mark" then, only three
do so now. This is for England; but the

rate of progress has not been the same in every
part of the kingdom. In Staffordshire the 40

per cent. of women able to write 20 years ago
has only become 48, and the 57 per cent. of men

60. Among the Cornishmen the 64 per cent. of
men who in 1840 were able to write in 1860

were 87. In the case of the women who married
within the same period, the proportion of those

able to write was much fewer; in South Wales
only 42 per cent. In as many as twenty counties

in England, mostly agricultural districts, and
also in Wales, the proportion of men who can

write is below the average, often greatly below
it. Of the women who in 1860 married in Bed-

fordshire only 64.8 per cent. signed the register;
in the West Riding only 53.4. In Lancashire only

45.9. Of the women in 1860 who had the dis-
advantage of being unable to write their own names

or names of their husbands, there were 13,900
even of the women of busy and

acute Lancashire. In one marriage in every six
in all England both man and woman were unable

to write.

Notes & News.

INTERESTING DISCOVERY AT JERUSALEM.

According to the Jewish Chronicle, the foundation
of the inner wall of Jerusalem (referred to in

Lam. ii. 8, under the name of rampart, and also
Isaiah xxiii. 11, where the two walls are spoken

of) has lately been discovered. As far as is
known it is a wall of masonry, and the

solid masonry is just the same as that of the
western wall of the Temple. It is about four

hundred yards long, and runs along the base of
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Notes & News.

Volunteers Attention! Indiscretions of Youth.

Scores and scores of boys and girls are taken
into the ranks of the Volunteers, and some of

them are very young. It is not surprising that
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Notes & News.

For Wounds either occasioned by the Bayonet, or the Bullet.

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Watch the Health of Your Children.

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Our Brothers.

Swing Hay Seed in August.

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