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POLICY VS. PLATFORM.

THE DEMOCRATIC PARTY AND THE NEGRO STATE GOVERNMENTS—WILL CONGRESS RECONSTRUCTION STAND, OR BE SWEEPED AWAY?—WHAT THE NEW YORK WORLD SAYS.

Under the heading, "A Frank Answer to an Insidious Question," a very significant leading editorial appears in the New York World of Tuesday last. The World is the most prominent and influential of the Democratic organs at the North, and is understood to reflect the views of those who will shape the policy of the Democratic party in the event of its success in November. The position which it has taken differs widely from what very many Southern Democrats have conceived to be the aims and publicly declared intentions of the National Democracy, and, as faithful chronicles of political events, we, therefore, place the statement of the World before our readers. The article to which we refer was in reply to the following paragraphs which appeared in the New York Times, of Wednesday last:

According to the policy thus authoritatively proclaimed, it will be incumbent on Mr. Seymour, if elected, to set aside the new governments as null and void, and with the help of the military to disperse them and re-establish the order of things which Congress abolished. This programme involves the forcible destruction of governments organized under the law, and whose validity Congress has recognized, the overthrow of constitutions which have been ratified by a majority of the people, the disfranchisement of the freedmen in defiance of existing law, and the restoration to power of rebel leaders in spite of the disability imposed by the fourteenth amendment.

Will the World give its opinion frankly touching the practical application of the Blair doctrine as to the dispersion of the Southern governments and the disfranchisement of the freedmen by the mere order of a Democratic President? Will it explain how it reconciles its professed respect for law, and its acknowledgment of the de facto authority of the new governments, with its support of candidates who are pledged to defy and violently to overthrow both?

To which "insidious question" the World makes "frank answer" as follows:

This strain of remark and request for information proceed upon the unwarranted assumption that General Blair's letter is a part of the Democratic platform. But there is no process of fair reasoning by which it can be made to appear so. The Democratic National Convention adopted its platform before balloting for candidates, and without any expectation that Mr. Seymour would be its nominee for President or General Blair for Vice-President. Whatever candidates had been nominated, their acceptance would have bound their personal honor to the support of the platform, although it might have conflicted, in some respects, with their own declared views. Governor Seymour, not long before the Convention met, made a noteworthy speech on the payment of the public debt. Does the Times believe, or does anybody believe, that in nominating him the Convention, indorsed all the views expressed in that speech? On the contrary, everybody admits that Governor Seymour, by accepting the nomination, yielded whatever in his previous views did not fully accord with the platform. The same reasoning applies to General Blair. He is bound by precisely the same obligations of personal honor, if there is anything in his broadhead letter inconsistent with the platform, he renounced it in accepting the nomination, just as Mr. Seymour made a similar renunciation if there was anything inconsistent with the platform in his financial speech. The candidates of a great political party stand in a representative capacity. Their honor, which forbids them to accept the nomination of the party unless they have previously agreed with it in essentials binds them to sink minor differences. Whatever the Times may think of the ethics of such matters, it cannot be permitted to make a different rate for the two candidates of the Democratic party. Our contemporary must either hold that the Democratic party is pledged to all the previous views of Mr. Seymour, or else admit that the party is pledged to all the views expressed by General Blair previous to his nomination. The Times may take which horn of this dilemma it pleases, but we shall force it upon one of them!

In our opinion, the contingency contemplated by General Blair in his broadhead letter is never likely to arise. The example of Georgia demonstrates that everything desirable can be accomplished through the agency of the new State governments. The fact that, in the greater part of the South, the white citizens are a majority, and that they monopolize the property, the education, the social influence, and the political experience of their section, prove that, if let alone, they can mould their institutions into any form they please. There will be no need of dispersing the new governments by force, because they can so easily be made the agents of their own reformation. Encouraged and

supported by the public opinion of the whole country, as the Southern whites will be by the election of the Democratic candidates, they will have no difficulty in revising the present constitutions by methods so free from legal question, that no federal interference will be possible to thwart and none necessary to aid them.

We are confirmed in this view by the fact that the ingenuity of the Times itself can devise no other remedy than a refusal to admit senators and representatives from the States which thus transform their governments. In an article on the 11th inst., upon the expulsion of the negroes from the Georgia Legislature, the Times said:

How the wrong may be remedied is a question we are not disposed to answer with the same degree of confidence. It is a difficult and delicate question. The House has a right to decide upon the election and qualification of its members, and no State Court has jurisdiction over it. An adverse judgment may be announced, but the prominent advocates of expulsion have announced their intention to disregard it. They claim to be judges of law as well as of fact, and will hold no opinion or decision at variance with their action. What, then, can Congress do? May not the Senate and House in turn exact their supreme control over elections and qualifications, and respectively refuse to admit the senators and representatives whom Georgia will send to the next session? The inquiry is not extravagant in view of the fact that Georgia regained its privilege of self-government, in part, by ratifying the fourteenth amendment, which, without that vote, would still be law. The act of ratification, however, in the Georgia house, was carried by the votes of the colored members who have been expelled as ineligible. If they had no lawful title to seats they could have none to vote; and after striking them off, the motion to ratify becomes a failure. Interpreting the action of the Legislature in respect of the amendment in the light of its recent proceeding, no special pleading would seem necessary to justify revision by Congress on the ground of fraud. For if what purported to be a ratification was really not such, admission obtained in reliance upon it was in fact admission by false pretences; and Congress may vindicate its integrity and punish the fraud by refusing to receive the Georgia senators and representatives. That step would virtually be a declaration that the reconstruction of the State is still incomplete.

Now, whatever may be thought of this remedy in other respects, the Times must perceive that it cannot work when we come to have a Democratic President and House of Representatives. All that Congress could do at the next session, would be to stultify itself and make itself a laughing stock, by expelling the carpet-bag members it has just admitted, and covering with derision the first plank of the Chicago platform, which congratulates the country on the perfect success of the reconstruction policy. But as soon as there is a Democratic House, the Republicans are checked. The joint resolution readmitting the States and sanctioning their governments cannot be repealed without the concurrence of both Houses; and, until it is repealed, neither can refuse to admit members on the ground that there is no valid State government. The Times must therefore see that its party will be bound, hand and foot, in fetters of its own forging. There will be no necessity for demolishing the gallows erected by Haman, when he can so easily be hanged on it himself.

A LATER DECLARATION.

The New York World of Saturday last has another leader on the same subject as the above, and even more unmistakable in its drift. We quote the more important portions of the article:

The chief topic of Republican invective, since the opening of the canvass, is the imputed intention of the Democratic party to disperse the carpet-bag governments by force after the inauguration of Seymour and Blair. The Times, if we understand their rejoinder to the World yesterday, admits that this imputation cannot be sustained unless it is a logical sequence of the Democratic platform. This puts the controversy on its true ground; and on that ground we proceed to show that the imputed intention is a baseless chimer.

The Times, arguing from the platform, rests its case on the declaration that the Reconstruction acts are "unconstitutional, revolutionary and void," and on the fact that this clause was inserted in the platform at the instance of General Wade Hampton. The fact that Wade Hampton suggested it signifies nothing, unless it can be shown that it is a doctrine which the Democratic party had not previously held. Now, it is notorious that this is a subject on which there has never been any difference of opinion in the Democratic ranks. From the very inception of the Reconstruction, sets the Democratic party has, to a man, consistently and indignantly denounced them as high handed usurpations and flagrant violations of the constitution. Every speech made against them in Congress, by every Democratic member, has proceeded upon that ground. All of President Johnson's numerous veto

messages, uniformly applauded by the Democratic party, have held up the Radical measures as revolutionary violations of the constitution. This doctrine did not originate with Wade Hampton; it did not originate with the South; it has been, from the first, the spontaneous, settled, universal belief of the whole Democratic party. If it had not appeared in the platform in the words suggested by Wade Hampton, it would have been introduced in some other words; for it has been the constant sentiment of the party on that subject.

The only pertinent inquiry is, whether the Times' inference is well drawn; whether, in other words, a declaration that the Reconstruction acts are "unconstitutional, revolutionary and void," pledges the party to disperse the new governments by force. It is an accepted principle of logic that an argument which proves too much proves nothing. If the reasoning of the Times proves that its editor is pledged to abet the overthrow of the Radical policy by force, he will perhaps recoil from his own conclusions, and admit that his formidable inference is ill drawn.

The World then addresses the editor of the Times, Mr. H. J. Raymond, in a powerful argument of ad hominem, reminding him of the strong protest which he himself drew up against the Reconstruction acts, and which was adopted by the Philadelphia Convention, and contrasting his positions then and now. The World then concludes as follows:

But we need no assistance from the Philadelphia address to confute the pretence that the Democratic party is pledged to destroy the new State governments by force. There is not only nothing of the kind in the platform, but nothing which can bear that construction in the action of the Southern people. Wade Hampton himself is trying to carry his own State for Seymour and Blair through the agency of the carpet-bag government. Everybody knows what has been done in Georgia. In all the reconstructed States they are attempting to effect a change by political action which recognizes the usurping governments de facto, while denying their validity de jure. The example of Georgia demonstrates that this peaceful method of will be successful if endorsed by the public opinion of the country in the Presidential election. No force will be resorted to—none will be necessary. The same majority which suffices to get control of the present State governments will also suffice to alter the State constitutions. With a Democratic President and House of Representatives, Congress cannot interfere to prevent the change, and immunity from such interference is all the Southern people need expect or ask.

THE OTHER SIDE.

It must not be supposed, however, that the views of the World given above have been permitted to pass altogether unchallenged. Brick pomery, in his New York Democrat, takes up the cudgel on the other side in earnest. In Friday's issue of the paper, we find the following characteristic editorial, which speaks for itself:

HONESTY THE BEST POLICY.

If there is anything in his broadhead letter inconsistent with the platform, he renounced it in accepting the nomination.

[World.]

None but a recreant Republican could have written that sentence. None but a member of the bread and butter brigade would stoop so low and lie so basely as did the man who wrote that line.

The World knows, we know, every member of the Convention knows, that Frank Blair's letter secured to Frank Blair the nomination, and made him the favorite with some even for the first position on the ticket. Stand by your guns, if you have any, Mr. Worldly-wise man; but whatever else you do, don't hope nor try to involve the party that pays you in any cowardly desertion of its principles or its leaders.

Frank Blair's letter is a part of the platform. Thank God he is not a marble that can wobble backward and forward from platform to platform like a sick rat for toasted cheese. He wrote that letter for two human reasons:

1. He knew what he meant and wished the public to know it, too.
2. He desired a nomination, and deemed that a good way to get it.

It was right, it seems, and no man can more heartily despise the journal that insidiously opens the door for a dishonorable retreat than he. It takes a Southernized Yankee, a renegade Radical, a pap-seeking leech to squirm and lie, and make faces to suit the emergency; but they never deceive anybody, and in time meet the contempt they richly merit.

I do so love to think of each day's efforts as just the development of His eternal plan all coming to pass in perfect order and perfect harmony, and not one thing hurried over or out of its place.

The difference between an oyster and a chicken is, that one is best just out of the shell, and the other isn't.

Why can not Fowls be kept in Large Flocks?

It is pretty generally conceded that no one is successful who attempts to keep together a large number of fowls, and that those who keep the smallest number together generally obtain the greatest proportionate number of eggs. And this is, we think, not only true, but easily accounted for.

Every one who has kept fowls knows that they are very uncleanly birds. They even wash themselves in the dirt, and that evidently not for the purpose of cleanliness, but to rid themselves of vermin. They prefer clean light sand, because if in the sun it is generally warmer, and is easily moved, but they seem equally to enjoy any soft, dry earth, although it may not be very sweet and clean. They are notoriously filthy in their coops, roosting under each other, taking no pains to avoid the droppings, soiling their food, water and nests with their droppings, and doing so act apparently towards cleanliness. This is more manifest in the house where they are confined, and where the air should be as pure as possible. If they are at large and few in number, they move around so much that they can not sour the ground. They are by nature clean, but by habit the reverse, and the only way to keep them in the natural state, so to give them range enough, so that they can not soil their haunts, or else cleanse their haunts carefully and faithfully every day.

We once kept one solitary hen on our place for several months. She was of the common barn yard breed. We never saw a healthier fowl, or whose feathers kept so fresh and perfect, and she was a contented layer. No care was taken of her, and we always attributed her thrift to the fact that she had the whole range of our place for exercise and her quarters were always perfectly clean.

As soon as your flock becomes large you will find them crowding together and always soiling their haunts, if there are a sufficient number of them to do it. You may do something towards preventing this, but you can not keep very large flocks very clean.

We have often seen it stated that no more than fifty hens should be kept in a hen-house twenty feet by two. Except with constant care and cleaning, that number can not do very well in a smaller space.

The size of the flock must always depend upon the extent of the accommodations, and even then the large flocks can not be kept so cleanly and healthily as the small ones, and therefore are not in proportion so profitable.—*Callioator and Country Gentleman.*

The Drain of Silver to Asia.

It is admitted by all eminent authors who have written about the present supply of the precious metal that it far exceeds the demand of Christendom, and its inevitable fall in value is retarded only by exceptional and temporary circumstances, the chief of which is the remarkable stream of silver pouring into Asia. The Hindoos and Chinese and Japanese, are industrious and very populous nations, which have to import nearly all their gold and silver from abroad, and their capacity to absorb those metals increases as value declines, and as their stock becomes greater their wages rise, and they obtain the means to purchase more foreign goods, and after a time they will have as much coin proportionately to their productive powers as the Christian nations; and then their imports of merchandise will nearly equal their exports, and the importations of the precious metals will be one-tenth of the present figure.

Asia is called "the sink of silver" by Pliny, and it has deserved that name ever since, and will continue to deserve that name for an uncertain period in the future.

So long as we continue to consume so much tea, silk, rice, and other Asiatic products, and so long as they consume so few of our products, so long we must settle the difference by payment of the precious metals, and the precious metals will probably not decline much in value. But let the vessel of Asiatic trade, now half empty of silver, be once filled, and it will be in 5, 10, or 15 years, and then we shall begin to feel the influence of the over-supply of the precious metals, and their market value will fall rapidly.

Christendom and Asia may be compared to two tubs standing side by side, and connected by a large open tube half way from the ground, and the supply of the precious metals to a stream of water falling into the tub representing Christendom. Before the tube was well opened, the level rose very rapidly in the tub; but now the stream pours so swiftly into the second, that the level can scarcely rise at all in the first. When the liquid gets up to the same level in both tubs, then it will rise with equal pace in both.—*Ross Brown's Report for 1867.*

THE PEACHES.

A countryman brought from the city five peaches, the finest that ever were seen. But his children saw this fruit for the first time. Therefore they wondered and rejoiced in the pretty peaches with their red cheeks and delicate down. The father then divided them among his four boys and gave one to their mother.

In the evening, when the children went to their sleeping chamber, the father asked: "Well, and how did the pretty peaches taste?"

"Finely, dear father," said the oldest. "It is a beautiful fruit—so tartish and delicate in taste. I have carefully kept the stone, and I will raise a tree from it."

" Bravo," said the father; "that is providing economically for the future as becomes a landsman."

"I ate mine at once," the youngest cried, "and throw away the stone, and mother gave me half of her's. Oh, it tasted so sweet, and melted in my mouth."

"Well," said the father, "you have not acted very wisely, but naturally, and in a child's manner. For wisdom there is yet room in the course of your life."

Then the second son began: "I hunted up the stone which my little brother threw away, and cracked it. There was a seed in it that tasted as a nut. But my peach I sold for enough, when I go to the city, that I can probably buy twelve."

The father shook his head, and said: "That is wise enough, but child-like and natural it was not. Heaven guard you that you do not become a merchant."

"And you, Edmund?" asked the father.

Self-possessed and frank, Edmund replied: "I carried my peach to our neighbor George, who was sick of a fever. He would not take it; then I laid it upon 'em bed, and came away."

"Well," said the father who has made the best use of his peach?"

All three exclaimed, "Brother Edmund!" But Edmund was silent, and his mother embraced him with tears in her eyes.

A LITTLE MISSION GIRL.

A little mission girl knelt one night by her bed to pray. She was thinking of the Sunday-school teacher, and o what she had heard of Jesus, and she began to hear a soft voice saying, "Sarah, Sarah, I died for you on the Cross. I love you. Sarah, won't you love me?"

"This soft voice she heard in her heart, not in her ear; so she began to feel her heart getting warmer, and it whispered to her, "Oh, how He did love me. Yes, I must love Him. I am going to begin now." So she said to Jesus—she knew that it was His voice she heard in her heart—"Jesus, I am only a poor little girl, but I want to love you. It is hard to do right, but I want to do it, and I want to come to you."

She got up the next morning, and the next, and the next, and pretty soon the lady she was living with began to say, "Why, what is the matter with Sarah? what has come over her? How nice she keeps everything, and how careful she is. When she takes the baby to nurse she does not drop it, and she does not leave her work and run out to play, and she does not tell any more lies. What has come over her?"

Ah, she has got something in her heart. What is it? Jesus, Jesus! Yes. Who was helping her every day? Jesus. And by and by the mistress said, "Sarah has something in her heart that she did not use to have." It was Jesus.

Do not you want to have Jesus in your heart? Do not you want to take Him home to your house? He will come if you want Him to. Does He not love little children? Oh, yes, dearly.—*Child's paper.*

SHORT PROCESS FOR SAVING BAÇON.—Make a solution of salt in hot water (heat raised as high as the fire will make it); put the pork in the hot brine, with as much animal heat as possible. Let the hams and shoulders be kept in three minutes and a half, and the middlings two and a half minutes, and then hang them immediately up and smoke them, and you have a choice article of bacon in a very short time to what you will, by the usual process, as well as saving four-fifths of your salt.

This process will answer any time between November and April. I have saved much in this way for six or eight years. See that you keep a small portion of salt, during the process, in the bottom of your vessel, to be certain your brine is sufficiently strong during the whole process.

Printing of the Bible.

During the reign of Henry VIII., and in the year 1538, a celebrated printer named Grafton undertook to print the great Bible in England, but owing to a lack of a sufficient number of workmen and types, he was under the necessity of transferring the work to France, which he did, and commenced operations in the city of Paris. Such an attempt was, however, inimical to the teachings and wishes of the Romish Church of that country, and he was stopped from proceeding with what they termed a heretical book. Determined not to be deterred from accomplishing his great design, he procured presses, type, printers and bookbinders, and returned with them to England, where he finished the work in the year 1539, which has contributed so much to the knowledge and the happiness of mankind. The first edition consisted of about 2,500 copies, and each church in England was supplied with a copy, which was kept secured to a desk by a chain.

You would doubtless be surprised, upon visiting one of our churches, to find that the Holy Bible was chained to the pulpit or desk, and so would any one at the present day; but not so then, for very few people, save monks and priests, had ever seen a Bible before, and a still fewer number had been allowed to peruse it. Consequently it was in some sense even more precious than it is at the present time, and in order to prevent its being stolen and destroyed by those who were opposed to its general use by the people, or mutilated by careless and indiscreet persons, of whom all were not actuated by desires other than those prompted by idle curiosity and vanity, it was necessary to keep it within the church, and under the watchful care of the church officers.

Seven similar editions of this work were issued within three years, amounting to something near 17,500 volumes.

As a necessary consequence, this amount of work furnished employment to a great number of binders, and rendered the art of binding one of considerable importance at that period. The King himself had many of the volumes bound in velvet, embroidered with gold ornaments, and it is believed that during his reign the stamping of tools in gold was first practiced: Queen Elizabeth, who succeeded Henry VIII., made some exquisite book coverings of embroidery with her own hands, and after bedecking books of devotion, etc., with them presented them to her friends and admirers. But to a French nobleman, named Joan Grollet, is the credit due for being the first to introduce lettering upon the backs of books, and for a more elegant style of ornamentation. He delighted in having the sides of his books ornamented with beautiful patterns, most of which he designed himself. His books were all bound in calf, or smooth morocco, and the design peculiar to himself consisted of intersected lines work, performed by hand, with curves, and an occasional flower or leaf. Sometimes these patterns were inlaid with morocco of various colors. His books are much sought after by connoisseurs in the art, on account of the great beauty and elegance of their binding.—*Christian Index.*

GAMBLING.—The prevalence of the social evil known as gambling, in every class of the community, is exciting the attention of those politicians who are also moralists. Betting, one of the most popular forms of this ruinous vice, is becoming associated with every amusement of English life, from horse-racing to household games. The debasing effects of this habit are visible amongst men of every rank and age; and the fool's argument of a bet assails one's ears in every street and public assembly in England. If respectable newspapers would cease to give the gambling news as they give the markets and the debates, it would greatly discount the vice of which we complain. It is fast getting to be one of the recognized institutions of the country. Some of our pulpits would be doing more good than they now do, if they were to give us less polemical declamation and more faithful preaching against the moral evils of the day, the living evils that honest men have to do battle with every hour. A few of the London papers, conspicuously among them the *Methodist Recorder*—are inviting attention to this growing curse of gambling.

Some one has beautifully said: "Let prayer be the key of the morning and the bolt of the evening."

CHEERFULNESS.

An old and a very common objection to the Christian religion is, that it is unsuited to the natural buoyancy and cheerfulness of youth, to the vigor and enterprise of manhood and to infirm old age alike. Some admit that it has its present pleasures and its promises of future bliss, but deny that these compensate for the loss of the worldly enjoyments of this life; and therefore that they are either misguided or fanatical who seek the pleasures of the Spirit and of faith at the sacrifice of the pleasures of sense and of sight. But in nothing of the spiritual life has the natural mind so misconceived as in this direction. (1 Cor. 2: 14; 1 Tim. 4: 8; and Ps. 97: 11.) Certain ascetics and some gloomy pietists have placed restrictions upon the lawful enjoyments of the world, until they cast a cloud of gloom around religion instead of using it to crown them as with a halo of light and beauty. It is in this way that many, and especially those of youthful years, have been terrified with religion instead of being attracted by it.

These self-righteous religionists deprive religion from the world and deprive her from working out one great feature of her mission, which was not to abolish, but to reform and sanctify the proper enjoyments of secular life, and thus to make the relations of domestic and social life and the operations of literature, science and art the friends and aids of religion rather than her enemies.

Cheerfulness ought not to be confounded with mirth, as these men of austere principles do, and who back their ascetic views with the observation that Jesus, "the great pattern of perfection, was never seen to laugh." Mirth is the outgushing of momentary and mostly of unlawful joy, and then may leave the soul to sink into the deepest melancholy! Cheerfulness is the slower but more constant flowing of a stream supplied by the equanimity of mind or the conscious integrity of soul which belong to the virtuous and holy. Cheerfulness is but another expression for the serenity of soul Jesus had and which breathes from his portrait drawn by the Divine Artist within the gospels, although there is no record of laughter connected with it.

Not only is laughter not necessary to cheerfulness, but on the other hand, this may be expressed by tears. Have you never heard of one "weeping for joy"? Some thirteen years ago a young man stood in the pulpit I now occupy; he was preaching his "trial sermon" before the Presbytery of Baltimore. There was nothing pathetic in the discourse by which to move the audience to tears, and the grave Presbyters sat there calmly judging whether or not he was qualified to preach the Word of God. But there was one man there, amidst the congregation, and he a ruling elder, who was powerfully overwhelmed by the service. He was the venerable father of the candidate in the pulpit. I saw him wiping away tear after tear as they trickled down his cheeks! Why did he weep? Not because, like many a heart-broken parent, he had to mourn over a son, besotted, debauched, ruined, disgracing the parental name, and cursing the mother that bore him, and bringing the father's grey hairs with sorrow to the grave! No, he wept for joy! He wept under the overwhelming fact that there was the babe he had consecrated to God in infancy; the child trained by an anxious mother in the nurture and admonition of the Lord; the boy of many fears and hopes; the only son for whom he had toiled; the youth of a thousand temptations, and of as many prayers; now a young man of noble form, of cultivated intellect, of a sanctified heart, and withal, commissioned of the court of heaven to preach the blessed gospel of Jesus Christ! It was for this consummation of his highest earthly hopes that he wept! What father, what mother, who ever heard the most powerful notes of eloquence from the lips of a darling son, or heard the exclamations of praise greeting a son as he returned from the tented field, the nation's conqueror, or what such parent ever enjoyed the pure gladness of that parent within that temple of God!

But alas, every joy connected with our poor frail humanity must fail us, however pure that joy may be; but a few months of a most promising ministry passed and the young preacher died! Yet the light went not out, it only faded away into that greater Light—the Sun of Righteousness! Here is the only unfailing source of true enjoyment, and it is peculiarly the portion of the righteous; it is unlimited and inexhaustible; for it springs from the eternal purpose of God in Christ, and it flows on parallel with an endless future. It was opened by the Lamb slain from the foundation of the world, and it springs into the everlasting life. Hence it is the duty as well as the privilege of the Christian to be joyful above the worldling; he has received unpeppably more and therefore ought to be unceasingly thankful. "Rejoice always; and again, I say, rejoice." J. H. K., of Md.

A NEW CURE FOR FEVERS.—A Parisian apothecary is making a little stir just now with a medicinal preparation of tar, known as tar-water, which he has introduced, and which, from the definite quantity of the curative principle that it contains, promises to be very useful to the doctors. These is no quackery in the article; tar-water has been known for more than a century; and the reason of my mentioning the above fact is, that it affords a peg whereon to hang a story illustrative of accidental discoveries. When Bishop Berkeley was on his Rhode Island expedition, his ship was becalmed for several days in mid-ocean and a terrible epidemic broke out among the crew. Some of the sick were placed in the hold of the vessel, and burning with thirst, a few of them actually drank the bilge water, which was impregnated with tar. Strange to say, those who drank recovered from the fever. Berkeley, gifted, as Pope said, with "every virtue under heaven," was, of course, far-sighted, and soon saw that the tar was the healing agent; so he drank the water himself, and avoided the contagion. When he returned to Britain, he set about experimenting with the specific, and having satisfied himself of its real efficacy, published several tracts extolling its virtues. The matter was taken up by the pharmacists; tar-water was subjected to comment and discussion, and febrile patients were subjected to tar-water.

A CAT CHARMED BY A SNAKE.—The Pensacola Observer tells the following snake story: "A young lady living in the city had a valued cat, and a day or two since, losing sight of it for an unusual length of time, was induced to make search for the missing pet. In a short time, to her surprise, she discovered the truant under the shade of a shrub, with a snake coiled around its body. The reptile stretching forth its pliant neck, and curving it to the position of a vis-a-vis, held the charmed feline spell-bound. The neighbours—several in number—were summoned to behold the scene. Finally, a lad seized the snake by the tail, and placing a forked stick on its head, uncoiled his folds from around the cat. This done, both cat and snake lay with their gaze fastened upon each other, nor was the charm broken until the serpent died. As several ladies in the city were witnesses of the above, its reality will not be questioned."

THE RAMIE.—This remarkable plant has continued to be this year propagated with great success in Louisiana, Texas and Mississippi. Last spring, the plants grown on a piece of ground in Louisiana were kept for cleaning by the Roca machine, the result of which we then stated, but as the fibre was not then and thereby made perfectly soft and pliable, it was sent by Mr. Bruckner, one of the agents of Mr. Roca, to Germany, where, by a process used there, it has been made so soft, pliable and clear of any substance foreign to it as a textile, that we thought it must surely be silk, until we examined it closely, and saw that it was the vegetable fibre of ramie.

Mr. Bruckner tells us that the ramie can be prepared and made thus fine and altogether silk-like at a cost not to exceed two cents per pound, and then it will be vastly superior to the linen fibre, which sells at from six to eight dollars per pound when made into thread, and will certainly be worth, unspun, a dollar a pound.—*Weekly Picayune.*

TEN GOOD RULES.—Choose the path of virtue, and imitate a high pattern.

Do all the good in thy power, and let every action be useful.

Cultivate thy mind carefully—it will be a store of pleasing reflection.

Be diligent in thy business, and strictly upright in thy dealings.

Investigate affairs closely, and engage in them cautiously.

Lay thy plans with prudence, and be prepared with emergencies.

In all difficulties be patient, and overcome them by perseverance.

Do that which needs doing most.

Have a place for everything and everything in its place.

In all things be economical without meanness, and combine utility with elegance.

Sickness should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing man is, as what a precious thing an interest in Christ is.

Keep yourself from opportu-

and God will keep you from sins

Practice flows from prayer as a man thinks, so will he