THE CHRISTIAN VISITOR,
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SAINT JOHN, N. B.
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THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

The Christian Visitor.

"Hold fast the form of sound words."—2d Timothy, i. 13.

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THE OFFICE OF THE
CHRISTIAN VISITOR,
58 PRINCE WILLIAM STREET.
SAINT JOHN, N. B.
REV. I. E. BILL,
Editor and Proprietor.
Address all Communications and Busines Letters to the Editor, Box 194, St. John, N. P.
The Christian Visitor
Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY!
Fund paid up and invested.... £3,212,343 5s. 1d. stg.
Premiums received in Fire Risks, 1864, £743,674 stg.
Losses paid in Fire Risks, 1864, 520,459 "
Premiums in Life Risks, in 1864, 235,248 "
Losses paid in Life Risks, in 1864, 113,197 "
In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued.
EDWARD ALLISON,
AGENT FOR NEW BRUNSWICK,
Jan 1. (Commercial Bank Building.)

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HAVING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful carrying on of the manufacture of VENETIAN BLINDS, parties in want of BLINDS of this description, would do well to give us a call before purchasing elsewhere.
Orders for any style of VENETIAN BLINDS received at the Clock and Picture Frame Establishment of T. H. KEOHAN, 21 Germain street, or at the Manufactory, where patterns can be seen.
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Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made.
Men's, Boys' and Youths Welling on BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufacture.
The above Stock will be sold as low as any other establishment in this City.
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The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms CASH.
April 18. M. FRANCIS & SONS.

FIRST PRIZE CABINET ORGANS
PROVINCIAL EXPOSITION, Oct. 13, 1867.
The first and only prizes for CABINET ORGANS was awarded to A. LAURILLIARD.
READ THE JUDGES' REPORT:
MR. LAURILLIARD exhibits a fine toned large Cabinet Organ, with two banks of Keys, Eight Stops,
FIRST PRIZE.
Mr. L. also shows a Cabinet Organ in Rosewood Case, Double Reed, with Knee Stop and Automatic Swell, of great power and purity of tone, which is entitled to Honorable Mention.
Also, an Organ in Native Wood, and one in Black Walnut, without Stops.
FIRST PRIZE.
These Instruments are equal in every respect to the best American makers, and will be sold at 20 per cent. less than can be imported.
Every instrument fully warranted. An inspection respectfully solicited.
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PHOTOGRAPHS!
SPECIAL NOTICE.
Right on the Corner King and Germain Streets.
MR. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly Renovated, Enlarged and Improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage.
He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practice, to promise his patrons a style of work that is not surpassed anywhere, with perfect confidence.
Notwithstanding the present low prices, he will use only the Best Materials, having made ample arrangements to procure them.
A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers.
All kinds of work furnished at short notice.
Miniature, Magascopic and Stereoscopic in Photograph, Ambrotype or Oil.
N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durland, copies can be furnished.
Remember, right on the Corner King and Germain Sts.
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L. W. WILLIAMS, teacher of Piano-Forte and Vocal Music, St. John, N. B. Orders left at J. CHALONER'S, King Street, will be promptly attended to.
Oct. 20. L. W. W.

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—DEALER IN—
ENGLISH AND SWISS WATCHES;
ENGLISH GOLD CHAINS;
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Just received—A choice assortment of Silver Hunting Patent Lever Watches, which will be sold very low for Cash. A good variety of Fancy Jewelry, Finger Rings, Hair Chains, Spectacles, &c., &c.
Intending purchasers will please call and examine for themselves. Nov. 4

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WOLFVILLE.
THE First Term will commence AUGUST 9th, and end DECEMBER 25th.
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Assistant,.................Miss H. M. NORRIS.
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Matron,.................
☞ Board and Tuition in all the ordinary branches, $25 per quarter. Music, $8 per quarter. French, $3 per quarter.
☞ Pupils furnish Bedding, Towels, Fuel and Light.—Bills payable quarterly in advance.
Committee—Revs. Dr. Cramp, L. W. P. Blois, and F. A. Higgins.
☞ MISS EATON, the Principal, has consented, at the risk of her own salary, to make the charges less for the present year than they have been heretofore, and also, until other arrangements can be made, to take charge of the Music department. It is therefore hoped that her willingness to make sacrifice for the benefit of the School will meet with a hearty response, and that a full attendance may be secured. [July 22.

NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY.
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1809.
CAPITAL, - - £2,000,000 Sterling.
Invested Funds (1864),.................£2,304,512 7 10 Stg.
Annual Revenue,.................564,468 16 2 Stg.
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THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms.
Claims settled promptly without reference to the Head Office.
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Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.
INDISPUTABILITY.
After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.
For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets. HENRY JACK,
March 26. General Agent.

FIRST GOLD MEDAL
AWARDED TO
MASON & HAMLIN,
PARIS EXPOSITION 1867.
EDMUND E. KENNAY, Pianoforte Maker, begs respectfully to inform the public that he has obtained the Agency of the two most celebrated makers in the world, viz: MASON & HAMLIN'S CABINET ORGANS, and CHICKERING & SON'S PIANOFORTES.
A Large Stock of the above on hand. Please call and examine, or send for an illustrated Circular. As the whole of the above stock has been personally selected by the Subscriber, and being a Pianoforte maker himself, he can warrant every instrument with confidence.
☞ Pianofortes and Melodeons Tuned and Repaired, taken in Exchange and to Rent.
(Established 21 years.)
No. 120 Germain St., St. John, N. B.

For the Christian Visitor.

THE TEUTONIC RACE.

BY PROFESSOR J. DEMILL.

It was to a worn out world that Christianity came. Inserting itself in the very heart of the Empire; insinuating itself through every part, it finally became supreme in its power, and the Pagan bowed before the Cross. Yet even Christianity was not enough for the whole world. After it had combined with that world, what was the result? No doubt the state of things was better. Truth and purity had come to man, and a higher and a purer ideal was afforded.

Yet if we look at the true result of this, we shall find that it was not enough. The world was nominally Christian; yet it will be seen, that the very nature of the ancient world was such, that the best effects of Christianity could not be produced.

There were two kinds of influences which yet remained; one religious, the other, civil.

In religion we see that although Paganism was defeated, it was not extinct. It left its traces. The triumph of Christianity could not efface the recollections of such a past. Under Paganism, the old world had lived its best life, and done its best deeds. All its being had been transfused with it, and needed something more than a change of profession to destroy this. Old associations still adhered. Old superstitions still had power. The Pagan Temple had become a Christian Cathedral, and the statue of Jupiter had been transformed to the image of St. Peter; but old fashions and habits of thought remained under new names.

In civil life we see something still worse. It was the result of ages of military despotism. The people had sunk into subjection to a system which reduced all to abject slavery. There was nothing to check this. The spirit of resistance was dead. Men were little better than serfs—both in status and sentiment. The one great quality which all lacked, was manhood. They could not stand up and die in defence of their rights or their homes. When a horde of barbarians marched through their country, they tamely gave up everything. They allowed their lands to be devastated; their cities to be burned; their wives and children to be carried away captive; themselves to be enslaved. They could not rally, or organize, or resist. They languidly gave up defence to the army. This lack of manhood shows itself in all, by their spirit of base submission. It appears everywhere; and the story of such a man as Belisarius, teaches us how completely the feeling of manly independence was extinct, and how basely the noblest soul of that age could humble himself before a tyrant.

Such material was an unpromising one. A poltroon can never become the best type of a christian. If it would elevate the world, the religion of heaven needs, above all things, for its basis—manhood. In China, at the present day, we do not look for the very best results of our faith. We must make large allowances for the Chinese Christians. At the time of the supremacy of Christianity, the ancient christian had to struggle with this tremendous disadvantage—the whole pressure of a decayed and worn out past. He could not get rid of the associations of a life time and the spirit of his age. The new religion could work wonders. In some things it could form men of beautiful character, and produce examples of true piety of a certain type. In all that relates to humiliation, or self-abasement—to patience and meekness—to the endurance of insult, and the cultivation of self-loathing, the ancient world could surpass the modern. But there were no other qualities which might properly balance these, and so the development of them ran to excess. All this was produced by the effeminate spirit of the age. That age sent myriads to the desert to lead the life of the recluse. It peopled the wilds of Thebais and the desert places of Syria. It reached its highest triumph in Saint Simeon Stylites when he stood erect for thirty seven years on the top of his column, and received the applause of the world.

Such a spirit was not the one with which the world might face the impending troubles and overcome them. Christianity has its duties not to the man alone, but to the state; and the devotion which interferes with the exercise of patriotism or public spirit, is false in its form and deplorable in its results.

And so, while able bodied men were tormenting themselves by thousands, barbarians were ravaging the homes of their parents, and leading away captive the very ones whom these men should have died to defend.

This old world, then, was too far gone even for Christianity. It did not present true material for the best results of religion. What was needed? A higher, bolder, freer spirit; not that of self-abasement, but that of self-assertion; that which is humble before God, but never yields to man; that which owns the sovereignty of the Infinite, but never surrenders to mortal, one jot of personal freedom or individual right. This, and this only, makes possible political life; the advancement of nations; the growth of man.

Something more, however, was still needed.

'European civilization,' says a great writer, 'has entered, if we may so speak, into the Eternal Truth—into the plans of Providence; it progresses according to the intentions of God.'

It is not enough to say that the world has grown degenerate. Antiquity had never in all its periods risen to that comprehensive, many-sided civilization, which marks modern times. It had attained to certain stages of advancement, and had acquired certain principles. But its whole tone, in its best times, was of a lower order than ours.

Ancient civilization was everywhere distinguished by a bald unity. Thus China has always been patriarchal in all its stages. Egypt and India have been theocratic. In Greece, we see the influence of unchecked democracy. In the Roman world we find a vast assemblage of municipalities, held together by that form of military power which we call Imperialism. In every ancient society some one of these principles had absolute pre-eminence; and although in their earlier stages two or more may struggle for pre-eminence, yet in their maturity one only has the ascendancy. And this is what is meant by the unity of ancient civilization.

But all this was to be changed. The ancient world must pass away and give place to a new order of things. All that antiquity had gained, was to be preserved, but to this there must be added new principles, new ideas, new motives. Man must rise to a higher attitude; he must no longer be lost in the commonwealth; the individual must stand out prominently in the state. There must come into this new world, new principles of action, new sentiments, new aspirations. The chivalrous, the picturesque, the spiritual, must join themselves to the Perfect Good and the Perfect Fair of Antiquity. Honor must give a new meaning and a more exalted character to valor. Above all, while man rises to a higher elevation, he must lead up with him, for his helpmeet, and something more, her who never hitherto has been rightly understood, or worthily appreciated; and the New World, in all its progress, must feel that man is no longer alone, since he has taken to himself, in his struggles for advancement, the purer companionship of woman.

(To be continued.)

THE DANGEROUS CLASSES OF NEW YORK.

New York, though a much younger city than its European rivals, and with perhaps one-third the population of London, presents varieties of life among "the masses" quite as picturesque, and elements of population even more dangerous. The throng of different nationalities in the American city gives a peculiarly variegated air to the life beneath the surface, and the enormous overcrowding in portions of the poor quarters intensifies the evils, peculiar to large towns, to a degree seen only in a few districts in such cities as London and Liverpool.

The *mass* of poverty and wretchedness is, of course, far greater in the English capital. There are classes with inherited pauperism and crime more deeply stamped in them, in London or Glasgow, than we ever behold in New York; but certain small districts can be found in our metropolis with the unhappy fame of containing more human beings packed to the square yard, and stained with more acts of blood and riot, within a given period, than is true of any other equal space of earth in the civilized world.

There are houses, well known to sanitary boards and the police, where Fever has taken a perennial lease, and will obey no legal summons to quit; where Cholera—if a single germ-seed of it float anywhere in American atmosphere—at once ripens a black harvest; where Murder has stained every floor of its gloomy stories, and Vice skulks or riots from one year's end to the other. Such houses are never reformed. The only hope for them is in the march of street improvements, which will utterly sweep them away.

It is often urged that the breaking up of those "dens" and "fever nests" only scatters the pestilence and moral disease, but does not put an end to them.

The objection is more apparent than real. The abolishing of one of these centres of crime and poverty is somewhat like withdrawing the virus from one diseased limb and diffusing it through an otherwise healthy body. It seems to lose its intensity. The diffusion weakens it. Above all, it is less likely to become hereditary.

One of the remarkable and hopeful things about New York, to a close observer of its "dangerous classes," is, that they do not tend to become fixed and inherited, as in European cities. The universal turmoil of American life, the upturning of everything, the searching character of its great forces, such as religion, education, and self-respect, which reach down, directly or indirectly, to the lowest strata—all these causes seem continually to disintegrate the American poor and criminal classes; and even more in the cities than in the villages. The same families do not remain here long in the same house, or the same quarters. The husband leaves the wife, and the wife the husband; the children abandon the disagreeable home, or are caught up and trained by the various charitable and educational associations: some member of the family is continually rising up to opulence or respectability. The families of the paupers and beggars and criminals are constantly being broken up.

The writer of this, with an experience of nearly twenty years among the poor of this city, can hardly recall a family where pauperism and crime have gone beyond a single generation; and he can think of hundreds where the children of beggars and rag-pickers and the most degraded persons, have risen up, not merely to decency and industry, but, at times, even to wealth and refinement.

The mill of American life, which grinds up so many delicate and fragile things, has its uses, when it is turned on the vicious fragments of the lowest strata of society.

Our villages, however, which are more conservative and stable, see much more frequently this most terrible of all evils, inherited pauperism and vice.

But, though the crime and pauperism of New York are not so deeply stamped in the blood of the population as in European cities, they are even more dangerous. The intensity of the American temperament is felt in every fibre of these children of poverty and vice. Their crimes have the unrestrained and sanguinary character of a race accustomed to overcome all obstacles. They rifle a bank, where English thieves pick a pocket; they murder, where European *proletaires* cudgel or fight with fists; in a riot, they begin what seems about to be the sacking of a city, where English rioters would merely batter policemen, or smash lamps. The "dangerous classes" of New York are mainly American born, but the children of Irish and German immigrants. They are as ignorant as London fish-men or costermongers. They are far more brutal than the peasantry from whom they descend, and they are much banded together, in associations, such as "Dead Rabbit," "Plug-ugly," and various target companies. They are our *enfants perdus*, grown up to young manhood. A murder of an unoffending old man, like Mr. Rogers, is nothing to them. They are ready for any offence or crime, however degraded or bloody. New York has never experienced the full effect of the nurture of these youthful ruffians as she will one day. They showed their hand only slightly at the riots during the war. At present, they are like the athletes and gladiators of the Roman demagogues. They are "the roughs" who sustain the ward politicians, and frighten honest voters. They can "repeat" to an unlimited extent, and serve their employers. They live on *panem et circenses*, or City-hall places and pot-houses, where they have full credit. If an unfortunate time should come when our city demagogues could no longer help to support this host of ruffians, and all business were depressed, and capital seemed selfish and indifferent, these young men could raise such a following in our thronged eastern quarters, with some cry like "Bread or Blood!" as would shake the city with alarm to its foundations, and might crimson our streets with the blood of civil strife.

The young ruffians of New York are mainly the products of accident. Among a million people, such as compose the population of this city and suburbs, there will always be a great number of misfortunes; fathers die, and leave their children unprovided for; parents drink, and abuse their little ones, and they float away on the currents of the street; step-mothers or step-fathers drive out, by neglect and ill-treatment, their sons from the home. One cause which is a fruitful source of criminals among the working class, is their *little respect for marriage*.

An Irish peasant, with his family, emigrates to this city. At home he would have clung to his wife and little ones till the end of life. Here, no one knows him; his wife has become older and less attractive; he is burdened with the care of their many children; and thus, becoming weary of his responsibilities, he abandons her, and migrates to another city, and secures a younger companion more suited to his "affinities." This base tragedy is being enacted every day in New York. Here we have the free-marriage doctrines practically and continually illustrated. The legitimate fruits are a breed of young outcasts and criminals, who have no home and know no father. The disappointed and broken-hearted wife tries, for a time, to bear up the heavy burden of the family; she hopes against hope for the return of the wanderer. Perhaps she seeks for consolation in liquor. The task of caring for the children becomes too burdensome, and soon they are found cutting their own way with the vagabonds and thieves and little sharpers of a great city.

All the neglect and bad education and evil example of a poor class tend to form others, who grow up to swell the ranks of ruffians and criminals. So, at length, a great multitude of ignorant, untrained, passionate, irreligious boys and young men are formed, who become "the dangerous class" of our city. They form the "Nineteenth Street Gangs," the young burglars and murderers, the garroters and rioters, the thieves and flash-men, the "repeaters" and ruffians, so well known to all who know this metropolis.—*Appleton's Journal.*

DOES HER OWN WORK.

Does she? What of it? Is it a disgrace to her? Is she less a true woman, less worthy of respect, than she who sits in silk and satin and is vain of fingers which never knew labor? We heard this sneer a few days ago, and the tone in which it was uttered has been a nuisance in our memory ever since. It betokened a narrow, selfish, ignoble mind, better fitted for any place than a democratic country, whose institutions rest on honorable labor as one of the chief corner-stones. It evinced a false idea of the true basis of society, of true womanhood, of genuine nobility. It showed the detestable spirit of caste, of rank, which a certain class among us are striving to establish; a caste whose sole foundation is money, and so the meanest kind of rank known to civilization. Mind, manners, morals, all that enter into a grand character, are of no account with those social snobs; position of their stilted ranks is bought with gold, and each additional dollar is another round in the ladder by which elevation is gained.

In matter of fact, is it more dishonorable for the merchant's wife to do *her* own work than for the merchant to do *his*? for her to look after her house than for him to look after his store? Or is woman for nothing only to be tickled with a feather and pleased with a straw? It seems to be the height of ambition in some circles to be, or profess to be, not only "above" work, but even ignorant of how work is to be done, and if the table is poorly spread, if the housekeeping is at sixes and sevens, the "help" receives maledictions without stint, but the "lady" takes none of the responsibility upon herself. *She* look into the kitchen; *she* know how bread should be made, or a steak broiled; *she* know when flour is out or the sugar in? Absurd! "Help" may be had enough, but what interest can the girl in the kitchen feel in the household economy if the lady in the parlor has none? If mistress neglects all domestic duties will maid be thoroughly conscientious? Will the husband's business go on well if he neglects it? And why should that of the wife prosper under her lack of responsibility?

An aristocracy of wealth is the most inexcusable, the silliest of any social distinction, and yet it is that which many of our citizens, many of our otherwise sensible young people, are fostering and trying to establish. It is quite too fashionable to sneer at labor, and to give the cold shoulder to those who are not ashamed to do their own work, or whose circumstances compel them to do it. If we are to have an aristocracy at all, let it be one of brains and character, and not of purse and dancing-school politeness. When that happy day shall dawn when the true woman and the true man are in their proper position in the social world, in the highest scale will be thousands who know how to work, and when necessary are willing to work, while the brainless and purseful snobs of both sexes will sink by the weight of their own coppers.

If a man or a woman, a "gentleman" or a "lady," is able to live without actual manual labor, let them be thankful; it is a pleasant position to occupy; but to be ashamed of the knowledge sufficient to manage the shop or the kitchen, the store or the house, to be ashamed to work, and to sneer at those who do work,—this is evil and only evil, and to-day is an abomination in "our best society." Vain woman, was your mother ashamed of work, are you ashamed of her that she did work? And young man in kids and clover, did your father get his competence on which you live by idleness? We honor the woman who, when necessary, "does her own work," and despise those who sneer.—*Watchman and Reflector.*

A TEMPERANCE STORY.

When I was a little girl, we lived among the hills of Scotland, where my father had a large sheep farm. "Temperance" was never heard of then, and every day for dinner we had home-made beer, and all drank as much as they wanted; and no friend ever came in without being asked to have some old whiskey. On market and fair-days I have seen men come home sick, as the little folks were told; and all the remark that would be made about it was, "Folks must have a little fun, sometimes." I used to think that getting sick was queer fun; but as I grew to understand that it was the whiskey that made them sick, I would wonder how people would take so much trouble to brew anything that made them sick and cross for a long time after they drank it.

One day I shall never forget; we were in the kitchen with our mother, who was speaking very kindly to a poor crazy woman, who had stopped to rest and beg a cup of milk. Mother felt so sorry for the old woman, that she brought a glass of hot whiskey and offered it to her. In an instant, glass and whiskey were hurled to the back of the fire. How her eyes sparkled! She screamed out, "How dare you give me a drink of fire—fire, I say?" We did not know what to think, and clung to mother, who tried to quiet the old woman, but it was of no use. "I want to warn you and your pretty little ones, never to taste the stuff that has burned up my husband and child, and left me to wander without a home. I was married to as fine a lad as ever walked, and we had a sweet little babe and cozy home. My husband and I always kept the jug in the corner of the cupboard.

One night I left the baby in Joe's care, and set the jug and glass on the table for company, while I staid with a sick neighbor. Before morning we heard a noise, and going out, found it was my house in flames; but by the time we got there, the roof had fallen in on Joe and the baby. They never would have been burned up if he had not had the jug for company. He must have drank himself stupid, or let the candle or his pipe fall into the cradle. I learned to hate it too late; but I want you to hate it as much as I do.

"My dear children," said our grandmother when she had finished the story "that was our first lesson in temperance, and it was a good one. Not one of us who heard the old beggar-woman ever would drink after that. We did not have Bands of Hope in those days; but I am thankful we have now, and I bless God that my dear little grandchildren belong to one.'

WOMEN IN THE KITCHEN.

The woman's movement, now in such active progress, owes its most vigorous advance to the conviction which has followed much argument, expostulation and entreaty, that the avenues in which woman may labor, must be multiplied considerably, if, indeed, the whole labor be not thrown open to them. The fact has become impressed upon the minds of our thinking people, that the chances afforded to women for earning decent, fair or easy livelihood are too few, and that in the branches of trade to which they have always had access, the pay is too small; it is gratifying that thus much has been done. It will bear its fruit.

But, while women are seeking work, why don't they take what is offered and has been ready for them some years back? Why don't they go into the kitchen? Everybody knows the scarcity of good 'help.' It is the torment of housewives that help is so scarce, so poor and so unreliable.—Among our personal acquaintances there are fourteen now in search of work girls, all of them willing to pay fair wages, large wages, indeed—wages per month, which twenty years ago would hardly have been paid per year. Each one of our readers can probably name as many more of their friends in like distress, while if they should undertake to number their housewife friends who are in torment from the servants within their gates, but dare not dismiss them from dread of the horribly long interregnum which will inevitably intervene before their places can be supplied, they would shrink with horror from the half completed task.

The scarcity of help is notorious. The want of employment—remunerative, light and pleasant—for women is just as notorious. Now why don't these women take this work? Is there anything degrading about it? Will they lose caste more than by sewing or teaching? Or don't they know the business? We fear it is a little of each. But few of our young women are brought up to a practical knowledge of household duties, and few of them, on emerging into womanhood, know how to bake bread, wash dishes, and cook pork and beans, or the more dainty dishes which tickle the palate of the more select.

But as to the other part of the matter, there should be no such false pride as animates our American girls. If labor is honorable, it is just as honorably performed if performed in a clean, tidy kitchen, as in a close, confined, dirty sewing room, where the nerves are stitched into delirium by the whirling machines and the lungs cemented with shoddy dust. As between the two employments there would seem to be no choice. And yet not one American girl out of five hundred, wanting employment, will go into somebody else's kitchen to labor. This puts the community to trouble. The Irish girls are marrying off at a sharp rate. Pat and Mike get themselves up in such astonishingly gorgeous attire, that when their eyes are caught by the fluttering bit of ribbon from Bridget's hair, or the sly glance of Mary's eye, those damsels are done for, and all that remains is to notify the priest. And Katrina and Hans are cutting up in just the same style.

What's to be done? If these young women won't take their places, why then we must try John—him of the pig tail and muchee smokee opium, wholesale rat eater, etc. Well, they say John is just the best girl out. He can cook to a turn, and won't cook rats, cats or mice unless you tell him to. They say he is honest, careful, saving, industrious, a good manager, careful provider, and generally just the thing to a T. Let's all hire John.—*Exchange.*

(From the N. Y. Tribune.)

DR. DAVID LIVINGSTONE.

Again we have news of the death of the celebrated Dr. Livingstone, who it is announced with apparent authority, has been burned as a wizard by a chief in the interior of Africa. This distinguished traveller and missionary was born at Blantyre Works, near Glargow, in 1815. His father was employed in the cotton mills at that place, and David was placed at the same trade at the age of 10. During the period of about ten years which he spent at the cotton factory, he pursued in the intervals of daily labor an extended course of self instruction, and acquired a knowledge of Latin and Greek, and of various branches of science. He conceived the idea of going to China as a medical missionary, with which object, he attended lectures on medicine and divinity in the University of Glasgow. In 1840, he embarked for Cape Town, from thence proceeded to the interior of Africa, where he founded missionary stations and labored at his calling. In June, 1849, Dr. Livingstone, in company with two English gentlemen, started on his first exploring expedition, and on Aug. 1, reached Lake Ngami over the Bakalihari desert, which had for a long time presented insuperable obstacles to persons crossing in that direction. He and his companions were the first Europeans who visited this lake. While at Port Natal he became acquainted with his countryman, the Rev. Robert Moffatt, one of the most active of the African missionaries, and eventually married his daughter, who shared in some of his most perilous journeys. For 16 years—namely, from 1840 till his return to England at the close of 1856—he labored perseveringly as one of the agents of the London Missionary Society at Kuruman, Mabodson, and other stations in South Africa. During that time he made several expeditions into the interior, and twice crossed the entire continent, a little south of the Tropic of Capricorn, from the shores of the Indian Ocean to those of the Atlantic. The most important of these journeys was entered on in January, 1853, and in May of the same year, he reached Linyanti, the principal town of the powerful Makolo tribe, where he was enthusiastically received by the chief Sekeltu, and the entire population. Departing thence in November, he proceeded up the Lecambye River, and its affluent, and the Leeba, to Lake Dilolo, and thence, with considerable difficulty and peril, across the Congo River to Angola, at the capital of which country, Loando, on the western coast of Africa, he arrived May 31, 1854, and was kindly received by the Portuguese authorities stationed there. He left that place in the ensuing September, reached Linyanti in September, 1855, and thence proceeded down the Lecambye and Zambesi rivers, which he found to be identical, to Quilimane on the Indian Ocean, reaching that place May 20, 1856. He had thus within a period of about three years, explored a portion of the African continent never previously described by Europeans, and travelled probably upward of 9,000 miles. From Quilimane he proceeded to England, where his wife and family had preceeded him 4 years before, and he arrived there Dec. 12, 1856. Owing to his long absence from England, and his constant intercourse with savage tribes, his mother tongue had become so unfamiliar to him that at public meetings given in his honor, he found difficulty in expressing himself with fluency. In 1857, appeared his 'Missionary Travels and Researches in South Africa,' and the next year he sailed for Quilimane, where he had been appointed Consul, and subsequently departed on a new exploring expedition up the Zambesi River with a party of scientific men.—His explorations up to the close of December, 1861, were mainly devoted to the locality of Lake Nyass. He ascended this lake for 200 miles, and gave interesting details of its shape, extent, and of the rivers flowing into it. He also exerted himself, at considerable peril, to cause a tribe to abandon slave hunting. Having received a steamer in parts, from England, in the spring of 1862, he had it transported beyond the cataracts, put together, and launched upon the river, and in this he again ascended the lake, and was involved in some of the native wars. In 1864, he returned to England, and gave detailed accounts of his travels, and described the climate and topography of the region on the west shore of Lake Nyassa. Dr. Livingstone departed again late in the year 1865, with a simple equipment, furnished jointly by the British Government and the Royal Geographical Society, in the hope of ascending nearer to the equator, and exploring the Albert and Victoria Nyanza, and ascertaining definitely their relation to each other, to Lake Tanganyika and to the source of the Nile. In November, 1868, letters were received from him bearing various dates, between September and December of the previous year. In these cheerful letters he asked for stores and medicines, which were sent to him at Ujiji. He expressed no apprehension of personal danger in any of these communications.—His movements remained for long periods very uncertain, but an expedition which had been sent out in search of him, returned in January, 1868, with most satisfactory accounts of his safety.

Last year a communication was received from him by Lord Clarendon, dated from near Bangweolo, South Central Africa, July, 1868, in which he said that from what he had seen, together with what he had learned from intelligent natives, he thought he might safely assert that the chief sources of the Nile arise between 10 deg. and 12 deg., South latitude, or nearly in the position assigned to them by Ptolemy, whose river Rhapta is probably the Rovuma. The receipt of this letter seemed to dispel all anxieties for his safety, and his return to England at an early date was expected. In 'Travels in the Interior of Africa,' by James Chapman, published last year, however, the following reference is made to Dr. Livingstone's labors and a clue is given to the causes which have led to his death by the hands of some savage tribe:

'Of Dr. Livingstone's labors we hear but poor success. Previous to his last arrival among them, when told that he was coming, the first question they asked, was, 'What is he coming to do?—to bring guns?' 'No; the Book.' 'Well, then, he had better stay away; his God has killed us.'—Sebetoane's doctors attributes the chief's death to the white men coming among them, and whenever Dr. Livingstone preaches in the presence of or visits a chief, the doctors burn something as a charm to protect them from his witchcraft. Being, as they find, a docter, he has also a reputation of being a wizard. This makes him either feared or admired, and gives him a certain influence. They give him credit for being a good doctor, and say he has cured many, but killed some, natives.—They do not believe in natural deaths; when a man dies he has been killed. By all accounts the doctor's preaching has been barely tolerated by the chief, who is at heart highly displeased at his doctrine concerning rain and polygamy. The people say that Dr. Livingstone has promised them all the goods of the earth—rain, corn, cattle, &c.—if they would believe in God and refrain from polygamy, slavery, and other malpractices; that they have waited a long time for these good things, and that they would wait another year to see if the Good Man he talked about helped them nicely.'

AGRICULTURAL BREVITIES.

The silk crop in Paris is a total failure.

A joint stock company of colored men has bought a large farm near Augusta, Ga.

Within a generation plows have been so improved that one horse can now turn as much as two could.

Forty-one hundred tons of wild semac have been gathered in Virginia this year. They sold for $82,000.

Pack eggs little end down, with bran an inch thick between the layers. Threshed oats will answer very well in the place of bran.

All other conditions being the same, the vigor and richness of vegetation are proportionate to the quality of light and heat received.

Invariably one sees the best farming on soils that naturally contain lime, or when this mineral is bought for manure as regularly as salt or cloth.

The Tartars make their tea out of water, tea, tallow, salt, the fat of a sheep's tail, parched millet and cheese, and travellers say that after a few trials it is not so bad.

It is stated that every farm of 160 acres in Eastern Kansas, is underlaid with 1,550,000 tons of coal, or nine times more fuel than if the surface was covered with heavy timber.

Persons troubled with corns will find great relief, and sometimes absolute cure, by the application of a slice of lemon to the affected parts, secured by a strip of cloth, on going to bed.

It is said that the olive has been cultivated in Florida and on the coast islands of Georgia for nearly half a century. The oil yielded by them is represented as fully equal to the best quality of French oil.

In Switzerland, where the best cheese is made, the season always begins on the 15th of May, and ends on the 18th of October. Very much is found to depend on the sweetness and flavor of the pasture grasses.

An English farmer thus gives his condensed conclusions about guano: Powder it, mix with plaster, apply broadcast; if used in the hill or drill, mix largely with loam; 16 pounds of it is equal to a load of average barn-yard manure.

A Scotch Elder, on learning from his minister that he proposed a series of lectures on Revelations, cautioned him, "I've nae objection to ye taking a quiet trot through the seven churches, but for on'y sake drive *canny* among the seals and trumpets."

The preacher who divides his discourse into too many *heads* will hardly find *ears* for them all.