

The Family Circle.

A Greeting to the "George Griswold."

THE SHIP WHICH BORE THE MERRY TRIP THE COURTESY OF THE UNITED STATES TO THE ISLANDS OF LANCAIRE.

Before thy stem smooth waves were curled, Soft winds thy sails did move,

'Twas starting here and striving there When wreath'd in clouds and fire,

'Till all seem'd hither everywhere, How fair thy white wings show!

O'er the great seas thy keel plough'd through, Good ships have borne the chain

That should have kept Old World and New Across the wailing main.

The chain was borne—one kindly wave Of speech flash'd through its coil;

Then dumb and dead in ocean's gulf Lay hope and oar and sail.

But thou, good ship, again hast brought O'er these wide waves of blue

The chain of kindly word and thought To link these worlds anew.

Punch.

A Woman.

She is a woman; therefore, I a man, In so much as I love her, could I more,

Then I were more a man. Our natures ran Together, brimming full, not flooding o'er

The banks of life, and evermore will run In one full stream until our days are done.

She is a woman, but of spirit brave To bear the loss of girlhood's giddy dreams.

The regal mist, not the yielding slave Of her ideal, spurning that which seems

For that which is, for her faculties full, Smiling: the truth of love outweighs them all.

She looks through life, and with a balance just Weighs men and things, beholding as they are

The lives of others, in the common dust She finds the fragments of the ruined star:

Proud, with a pride of all her faculties, No path can soil the whiteness of her feet.

The steady candor of her gentle eyes Strikes dead deceit, laughs vanity away;

She hath no room for jealousies, Where Faith and Love divide the understandings.

Of either sex she owns the nobler part: Man's honest brow and woman's faithful heart.

She is a woman, who, if Love were guide, Would climb to power, or in obscure content

Sit down accepting fate with chaste pride,— A reed in calm, in storm a staff unbow'd:

No petty plaything, ignorant of life, But Man's true mother, and his equal wife.

Bayard Taylor.

GLEANINGS FROM THE FOREIGN MISSIONARY FIELD.

PROV. 12: 10.—"The tender mercies of the wicked are cruel."

In certain parts of India a great number of girls are still murdered immediately after their birth; and indeed this horrible custom is found not only among poor families but in rich and very noble houses.

The wife of an Indian rajah had five daughters, and all immediately after birth, at the father's command, and in conformity to custom, were put to death.

At length the mother's love prompted her to lay some plan by which the next might be preserved, and accordingly, with the help of a trusty servant, the sixth child, also a girl, was secretly rescued.

The father gave the usual bloody order, but without his knowledge it was not fulfilled, and the child was reared up in secret.

True, the mother never dared to see it for fear of betraying it, and she died without ever having tasted the mother's inward joy of pressing her child but once to her bosom.

In India the girls are remarkable for their beauty. Their eyes are black and brilliant, their features soft and full of expression.

This maiden, too, grew up to the full measure of youthful beauty, and her nurses and relatives consequently believed that they might now present her boldly to her father; if they could not rely on the father's heart yet her beautiful innocence, they thought, would secure her life; the more so as she was the perfect image of her deceased mother.

A favorable moment was chosen to introduce to the father his child. Richly attired she approached the astonished chief, fell down at his feet and exclaimed: "My father!"

And the father? For a moment love struggled in his bosom with his usual proud, hard feelings; but he drew his sword from its sheath, and with a blow struck off the head of the lovely child!

35—MOSES.

EXOD. 2: 10.—"Can a man forget his sucking child, that she should not have compassion on the son of her womb? yea, they will forget, yet will I not forget thee."

In Bengal the rainy season lasts from the beginning of June to the end of October. The fall of rain is often so heavy that in a few hours the grounds are standing in water.

An indigo planter, a respectable, pious man, in one of those wet days, was out with the laborers who were endeavoring to protect the indigo against the storm.

Suddenly he observed the laborers not far distant from him, standing motionless and looking at something which they held in their hands.

He hastened thither and discovered that it was a boy of eight months, whom they had picked up from the ground. His mother had put him there that he might be swallowed up by the flood or seized by jackals.

His little eyes had already turned, his fingers were knotted up with cramp, his lips were blue, no breathing could be detected.

The pious planter hastened home with his sweet burden, procured a warm bath for the stiffened child and rubbed it with warm flannel.

At length, to the great joy of its new foster-parent, it returned to life, and was successfully reared by a nurse. Now this child that like Moses was drawn out of the water,

was called Moses, is teacher of other orphan children in a missionary establishment in India. Might he not, as another Moses, release all his Hindoo brethren from the power of sin and of heathenism.

36—MOFFAT'S FOUNDLING.

ISA. 49: 16.—"Can a man forget his sucking child, that she should not have compassion on the son of her womb? yea, they will forget, yet will I not forget thee."

One day missionary Moffat heard in the neighborhood of his house a low moaning. Following up the sound and stooping down he soon found that it proceeded from the earth.

After a long search he found the right spot, he cleared away the sand with his hand and came upon a large stone. With difficulty he raised it up, and found there a little child which had been buried by the

hand of its unnatural mother. The poor child had spent a whole night in the ground and had only by a miracle been kept alive till morning.

The true God who hears and answers the prayers of the desolate, led and guided it to the hand of its true servant.

He took it from the earth and laid it in the arms of his wife, who nourished it with a mother's care and faithfulness.

The child continued to live in Moffat's house, and afterwards, when reared up to intelligence, she accompanied her faithful foster-parents on their journey to London.

PS. 27: 10.—"When my father and my mother forsake me then the Lord will take me up."

One evening, before the inhabitants of a Caffree village had retired to rest, a little swarthy maiden lay playing before her father's house.

Suddenly there came from a neighboring wood four large wolves and sprang upon her. One seized her by the head, another by the shoulders, and the two others by her arms, and held her off as fast as they could.

The neighbors hearing her cries hastened up and gave chase to the wolves. Then dropped their prey and retreated to the woods, but the Caffree child was badly wounded by the teeth of the hungry creatures.

All bloody as it was, the parents bore it into the hut and laid it on a bed of straw; but they did nothing to heal it of its wounds; they left it lie in its distress.

The poor child screamed night and day. The turning point in her life was heightened by the heat and the sting of flies to a mortal agony.

The parents expected nothing else but that the child must die; and they had only one care, and that was to get it out of the hut before that actually took place.

They gave it its choice, either to be slain with spears by the neighbors or to be carried out into the woods and left there to perish.

What would the poor child do? Carry me out into the woods, she cried. And the parents bore it far, far away, into a dense dark thicket, where no eye could see it, and no ear could hear its cries of pain.

And then they turned away without looking back, and once more at home, they gave hardly a thought to their dying child. While the Caffree maiden lay in those gloomy lone-rooms, she thought came suddenly into her mind.

And who else could have given it to her but the merciful Saviour, who saw the poor child laid there in misery and took pity upon her?

She recollected that her missionary lived in the neighborhood, and that he was a kind, amiable man. And she said to herself: "I will try to crawl to his house. He is a good man; he will not drive me away."

With that, she got up and began with her wounded limbs slowly to creep over the wood and the stones in the direction in which she thought the missionary's house might be.

And lo! the Lord directed her into the right way. After creeping on and on for a long time, at last she came out of the woods on to a high and grassy spot, where stood the house she was seeking.

When the missionary found the bleeding child lying before his door, a pang went to his very heart. He counted the wounds which had been made by the cruel wolves, and found not less than fourteen.

The worst of them all was on the child's head. The wolf had tried to take the whole head in his jaws, and had quite torn off one of the cheeks.

The missionary laid the child dead from exhaustion on a soft bed, cleansed her wounds, poured a soothing oil upon them, and bound them in linen bandages.

But while he thus nursed the sick child, he told her of the Saviour who had done so much more for her than he was now doing.

He told the child how the Saviour had snatched his sheep from the jaws of Satan, and had given his own life for them that they might not perish.

His child always listened attentively but made no reply to his kind, fatherly friend told her of the Saviour. By and by the child recovered and the wounds healed.

The missionary then inquired whether she would like to go back to her parents? "Oh no," she exclaimed, "they drove me away and you took me in; I will stay with you."

Sometimes afterwards the missionary was walking up and down and meditating near the house, when he heard a voice. It was the voice of a child, the voice of one at prayer.

He looked around and beheld the desolate child whom he had taken up and nursed, kneeling in the thicket, and praying very devoutly and earnestly to the Saviour. Oh! what pleasant sounds were they for the missionary. Now he might hope that the child would become one of Jesus's lambs and would love her Saviour.

for a triumph, not for a war. And then came that night, and the sob of the storm, and the drip of the mysterious cars, and the devil-chime of Gianbuli; and the flame, and the mist, and the tempest; and so—but we know the rest; only, what would an Israelite have said over such a victory?

These are the things in a nation's history which make a people look up. These are the foundations of national pride and exultation. It is possible, indeed, that in many a way-village college, the sentiment, God for England, is felt just as truly, and perhaps as profoundly, as in the hearts of the ancient Hebrew.

But these things have not entered into the texture of our national poetry. Our history has incidents as glowing and marvelous, but have we the heart of the ancient Hebrew to recite the story? Why, it is in the memory of men living now, and here—and only a few months since we called our readers' attention to it—how Napoleon I. spread his mighty net along the coasts of Boulogne, where a hundred thousand men waited for the moment when, beneath the leadership of the First Consul, they were to spring on England—those preparations were vast—and fifty thousand men spread along the coast from Brest to Antwerp.

Let us be masters of the channel," said Napoleon, "for six hours, and we are masters of the world." Also the master of the French mind received orders to strike a medal commemorating the conquest—and although the die had to be thrown three times before it was taken to be in France, and one in England—the inscription in French, "London taken 1804."

But there was one sitting in the heavens who laughed: the Lord had them in derision. He spoke unto them in his wrath, and vexed them in his sore displeasure; for, alas, alas! Admiral La Touche Treville, having received orders to put to sea, he alone knowing the destiny of the fleet, felt sick, "poor man," and died just then; and there was no head to direct, and no hand to strike, and the thing had to be postponed.

But Napoleon did not get up; in 1805 he was waiting still in Boulogne! London was not taken, to be sure, in 1804, but it might be in 1805. He climbed the heights again and again, and waited for the junction of the fleets; but he strained his eyes in vain—his admirals blundered, and so that fleet which was to have taken London, while Napoleon supposed it hastening to Brest, was flying to Orkney, and so, in fact, London was not taken.

But what would an ancient Hebrew have said? He would have said, "As we have heard, so have we seen; God is known in her places for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hastened away."

"We have thought of thy lovingkindness, O God, in the midst of thy temple." He would have sung, as Deborah sang, "So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might."—London Echo.

These official statistics enable me then again to say, that slavery is hostile to the progress of population, wealth, and education, to science and literature, to schools and colleges, to books and libraries, to churches and religion, to the press, and therefore to FREE GOVERNMENT; hostile to the poor, keeping them in want and misery, and hostile to the laborer, reducing him to servitude and decreasing the value of his products; hostile to morals, repudiating among slaves the marital and parental condition, classifying them by law as CHATEAUX, darkening the immortal soul, and making it a crime to teach millions of human beings to read or write.—Continent Monthly.

DISCOVERIES AT POMPEII. We recently mentioned that the Pompeian explorations have been rewarded by the discovery of the impression of a human figure—apparently a man of fifty years—with articles of dress, etc. The excavations are proceeding under the direction of M. Fiorelli, who, according to the Turin correspondent of The London Herald, is displaying much zeal in the work, and taking far greater care than has been done heretofore, in the removal of the rubbish that masses the buried city.

One of the latest discoveries is a bronze statuette of the Greek school, which the correspondent describes as remarkable for "beauty of execution and excellence of design." It represents a handsome, well-formed youth in an attitude of deep attention, and has been called "Narcissus listening to the voice of Echo." It is added that M. Fiorelli refers the work to the school of the sculpture Leagros. In a few days we expect the discovery of the human figure above referred to, "another cavity was brought to light. The experiment of casting (adopted in the first instance) was renewed, and yielded the touching spectacle of two female figures—apparently mother and daughter—in a posture that mournfully records the anguish of their last moments. Here the texture of the dress is more faithfully preserved; the arms were covered with sleeves reaching to the wrist, and the feet were encased in embroidered sandals. In the neighborhood of the bodies were found two pairs of earrings, a golden finger-ring, two iron keys, and a hundred pieces of money, probably the household valuables which the unhappy victims were endeavoring to save from destruction, together with the means of ingress to the present proved fatal. A fourth figure has been reproduced, but the result is less successful than in the preceding instances."

RIGHT WORDS IN THE RIGHT PLACE. At the great meeting held in Manchester to protest against the laxity of the British Government in the case of the Alabama, Professor Newman and Goldwin Smith, Regius Professor of History at Oxford, both men of high academic and literary reputation, took the ground that the Government was responsible to American citizens for every iota of damage done by the Confederate war vessel; the discovery of the port through its own want of vigilance. "No man," said Prof. Newman, "should be elected to Parliament who is not in favor of paying an indemnity to the Americans for the losses inflicted by the Alabama." "No nation," said Goldwin Smith, "arguing the same point, 'ever inflicted upon another a more flagrant or a more maddening wrong. No nation with English blood in its veins had ever borne such a wrong without resentment. The case of the Alabama bears no analogy to the case of sale of munitions of war. She was not, like munitions of war, exported to the territory of the purchaser. She did not go—she never was meant to go—into a Confederate port; up to this moment she had never entered a port in the Confederate territory. Built and equipped in a British port, manned by British seamen, with the English flag flying, she went forth to cruise from an English port against the commerce of our allies. That was the substantial grievance of the American Government, and no technicalities of the Solicitor-General would make it otherwise than a heinous wrong."

THE WHOLE NEW SPIRITUAL COMMUNITY which the Saviour came to found, took its rise from the Apostles and their labors. No one became a Christian save through them, and thus the church through all time is built up in living union with its origin. Christianity is no bare summary of truths and reflections to which a man, even in a state of isolation might attain; it is a life-stream which flows through humanity, and its waves must reach every separate individual who is to be drawn within this circle of life.—Olatun.

ADVERTISEMENTS. The peculiar taint or infection which we call Scrophulous Ulcers in the constitutions of multitudes of men, either produced or aggravated by an enfeebled, vitiated state of the blood, which that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrophulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing stress, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children under the third and fourth generation; it seems to be the root of all who say, 'I will visit the iniquities of the fathers upon my children.' The disease originates take various names, according to the organs it attacks. In the lungs, Scrophulous produces tubercles, and finally consumption; in the glands, swellings which suppurate and become abscesses; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the genital and cutaneous affections, various eruptions, viz., purification and involution of the blood, and, with feeble, foul, or corrupted blood, you cannot have health; with that 'taint of the flesh' healthy, you cannot have scrophulous disease.

AYER'S Sarsaparilla is medicinally the most effective antidote that has been discovered for this afflicting disorder, and for the cure of the disorders it remedies. That it is far superior to any other remedy yet used in the cure of all the various complaints that arise from impurity of the blood, is independently proven by the great multitudes of publicly known and remarkable cures that it has made of the following diseases: King's Evil, Scrophulous Swellings, Tumors, Eruptions, Pimples, Blisters and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsy, Nourish, Dyspepsia, and Indigestion, the various complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S Sarsaparilla, which is furnished to the druggists for general distribution, wherever they may be desired for its use, and some of the remarkable cures which it has made in all other remedies failed to afford relief. These cases are purposely taken from all sections of the country, in order that every reader may have access to some one who has suffered from the benefit from personal experience. Scrophulous diseases are highly contagious. Hence it is victims far more subject to disease and its fatal results than are healthy constitutions. Hence it is sometimes, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This was our object in publishing the name of AYER'S Sarsaparilla, although it is composed of ingredients, some of which exceed the best of Sarsaparilla already in use. By its use all who have protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood, purge out the cause of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the dimpsters which lurk within the system or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant experience, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach to some one who has suffered from the benefit from personal experience. Scrophulous diseases are highly contagious. Hence it is victims far more subject to disease and its fatal results than are healthy constitutions. Hence it is sometimes, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This was our object in publishing the name of AYER'S Sarsaparilla, although it is composed of ingredients, some of which exceed the best of Sarsaparilla already in use. By its use all who have protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood, purge out the cause of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the dimpsters which lurk within the system or burst out on any part of it.

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THE PUBLIC TANTOR OR INFECTIOUS... The peculiar taint or infection which we call Scrophulous Ulcers in the constitutions of multitudes of men, either produced or aggravated by an enfeebled, vitiated state of the blood, which that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrophulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing stress, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children under the third and fourth generation; it seems to be the root of all who say, 'I will visit the iniquities of the fathers upon my children.' The disease originates take various names, according to the organs it attacks. In the lungs, Scrophulous produces tubercles, and finally consumption; in the glands, swellings which suppurate and become abscesses; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the genital and cutaneous affections, various eruptions, viz., purification and involution of the blood, and, with feeble, foul, or corrupted blood, you cannot have health; with that 'taint of the flesh' healthy, you cannot have scrophulous disease.

AYER'S Sarsaparilla is medicinally the most effective antidote that has been discovered for this afflicting disorder, and for the cure of the disorders it remedies. That it is far superior to