THE BEAVER ARGUS.
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☞ Letters and contributions, by mail, shall have prompt attention.
D. W. SCOTT, Jr., Editor.

BEAVER ARGUS.

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POETICAL.

[We are indebted to Mr. Thos. O. Anshutz, of the 140th P. V., for the following stanzas, never before (in print) worthily dedicated to Maj.-Gen. Hancock, the Murat of our army.]

A TRIBUTE

To Maj.-Gen. W. S. Hancock, *Commanding Second Army Corps, Nov. 5th, 1864, on the Occasion of the Review of its First Division (Gen. Miles'), previous to Gen. Hancock's Departure for a new Command.*

BY LAWRENCE REYNOLDS, SURGEON 63D N. Y. V.

As with sorrow the lone, loving mother is parting,
From her favorite child, though a young, happy bride;
As grieves the true friend when his comrade is starting,
For wealth or for glory, o'er ocean's dark tide;
So is sorrow's dark shadow our hearts now oppressing,
For the hero who guides us to conquest no more:
So each eye pours a tear, and each bosom a blessing,
For Hancock, the pride of the bold Second Corps!

We remember the perils from which your skill saved us,
How you felt for your troops as the sire for the son;
How, when to them loud cheering, with gallant pride braved us,
You led the fierce charge and the victory won;
Life's pathway may lead you to still brighter glory,
But forget not your comrades in battles of yore:
For pure is the record, and glorious the story,
Of Hancock, the pride of the bold Second Corps!

Farewell! Oh, how painful to break our connection,—
But duty compels it, and sadly we part;
But naught can e'er sever the bond of affection
Thousands to brave Hancock the true soldier's heart.
As gold to the miser, as his bride to the lover,
Art thou to those friends who may see thee no more.
We'll think of thee, Hancock, will love thee forever,
Then, remember, Brave Chieftain, thy bold Second Corps!

Landor's Dedication to Jackson.

To the Editors of the N. Y. Evening Post:

I have copied the dedication, from its interest in connection with Landor and with Jackson, and also from the curious coincidence which the whirligig of time has wrought, in its application to the state of this country at the present time. One might suppose it addressed to Abraham Lincoln—Even the allusion to France, at the end, has an application now, although there is an obscurity in the stanza which contains it which you may be able to enlighten.

[It refers to Jackson's demand of the claims against France.—Editors Evening Post.]

TO GEN. ANDREW JACKSON, PRESIDENT OF THE UNITED STATES.

Happy may be the land
Where mortals with their eyes uplifted stand,
While eloquence her thunder rolls;
Happier, where no deceptive light
Bursts upon Passion's stormy night,
Guiding to rocks and shoals.

Happiest of all, where man shall lay
His limbs at their full length, not overcast
The sky above his head, but the pure ray
Shines brighter on the future than the past.
Look, look into the East afar,
Refulgent western star!
And where the fane of Pallas stands,
Reared to her glory by his hands,
Thou, although nowhere else, shalt see
A statesman and a chief like thee.

How rare the sight! how grand!
Behold the golden scales of justice stand
Self balanced in the mailed hand!
Following the calm Deliverer of Mankind,
In thee again we find
This spectacle renew'd,
Glory altho' there be
To leave the country free.
Glory had reach'd not there her plentitude!

Up, every son of Afric soil!
Ye worn and weary, hoist the sail!
For your own glebes and garners toil
With easy plough and lightsome flail:
A father's home ye never knew,
A father's home your sons shall have from you.*

Enjoy your palmy groves, your cloudless days,
Your world that demons tore away.
Look up! look up! the flaming sword
Hath vanish'd! and behold your Paradise restored!

Never was word more bold
Than through thy cities ran,
Let gold be weigh'd for gold,
Let man be weigh'd for man.

Thou spakest it; and therefore Praise
Shall crown thy later as thy earlier days,
And braid more lovely this last wreath shall bind,
Where purest is the heart's atmosphere,
Atlantic ruler! there
Shall men discern at last the loftiest mind

Rise, and assert thy trust!
Enforcing to be just
The race to whom alone
Of Europe's sons was never known
(In mart or glade)
The image of the heavenly maid
Astræa; she hath called thee; go
Right onward, and with trenchant prow
The hissing foam of Gallic faith cut thro'.

June 3, 1835.

*This prophecy was never fulfilled.—[*Note by Landor in the collected republication of his works.*] It will be under Lincoln.—[*Editors Evening Post.*]

Miscellaneous.

Why Do Ministers of the Gospel Meddle with Politics?

Noah Webster defines politics to be "the science of government; that part of ethics which consists in the regulation and government of a nation or state, for the preservation of its safety, peace, and prosperity; comprehending the defence of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their *morals*."

Politics, then is concerned with all the material and *moral* interests of the citizens of a country.

Since the outbreak of the present civil war, the ministers of the Gospel, at least some of them, have shown a disposition to interest themselves in the politics of the country, by praying for the divine blessing upon the ruling authorities, and for the success of the government in its efforts to put down the slaveholders' rebellion, and for the utter abolition of slavery—by preaching what are called political sermons, and sometimes by lecturing upon political questions. Now, while it is true that ministers thus meddle with politics, it is also true that another class of men question their right so to do, and seem to be sorely grieved lest the sacred office of the ministry should sink into disrepute, and the interests of religion should suffer on the account. It is a little singular, however, that many of these persons who seem to care so greatly for the godly reputation of the ministry are seldom seen in church, but may often be found at the drinking saloon and the theatre; while others of them are church members are not, generally, the most intelligent, nor the most pious of all professions of religion.—There is evidently a difference of opinion about the right of ministers to to meddle with politics; for while, as above stated, some question this right, others, equally as intelligent and pious, concede the right and insist upon its exercise. All honest men desire to know the truth, and are willing to look it squarely in the face. Now what is the truth in this case? Which side is right? Have the ministers of the gospel, or have they not, the right in common with other men to interest themselves in the politics of this country? I propose, in this article, to consider this question, and in so doing I shall take the side of the ministers, and claim for them that they have as much right as any other class of persons to interest themselves in politics, and for the reasons which follow viz:

1. Ministers are men,—human, not angelic beings. And like other men they have human feelings and sympathies. They have to eat and dress, and live in houses, and pay their debts like other men. They generally have families, who are as dear to them as other man's families are to them. And they and their families are as much affected by good or bad government as others. Many of them have property like other men. And, consequently, whatever interests and affects other men, in like manner interests and affects them, for their interests, for weal or woe, are bound up with the interests of man in general. Besides, they possess as much general intelligence as other men, and are as likely as others to form correct judgments upon those matters which connect themselves with the general welfare of mankind. And, perhaps, it is not claiming too much for them to say, that they have as keen if not a keener sense of right and wrong as any other class of men; and especially that class of political partizans who never hesitate to uphold and defend any political villainy which may promise to give power and prestige to their particular party. That ministers should be as likely as any other class of men to have a clear sense of right and wrong must be conceded that it is their special business to study long and carefully the volumn of Divine Inspiration, in which God has so clearly laid down the distinction between right and wrong. And it is certainly fair to conclude that they as well understand the teachings of that book as any other class of men. Ministers being men, whatever concerns the well-being of men in general concerns them. The first right, therefore, to meddle with politics is founded in their veritable and essential manhood. And whoever denies them this right, may very easily find some pretext for denying the same right to several other classes of men. And is it not a little singular, that the same class of men who deny the right of ministers to meddle with politics, also hold the doctrine that *negroes* have no rights which white men are bound to respect? What do they mean by this effort to put white ministers on a level with black people? They profess to be very much opposed to negro equality and very much afraid of it. Do they mean to introduce it in this way? If not, what do they mean? Who can tell? Will some one of these wise men answer?

2. Ministers are citizens, and most of them are native born citizens; and many of them are the descendants of those brave and patriotic men who fought, suffered, bled and died to establish this free and glorious Government. And shall the sons of those noble sires be denied the right to uphold and defend the blessed Government which their ancestors established by such great and costly sacrifices? Besides, ministers, in common with other citizens are taxed, are levied. In common with other citizens they are subject to all the laws of the country; and if they refuse obedience, or violate any of these laws, they are justly therefor. Consequently, they have the same interests and responsibilities as other citizens. Whatever, therefore, in the Administration of the Government affects, for good or evil, other citizens, also affects them. The second right, therefore, to meddle with politics, is founded in their citizenship, and until they are exempted from the duties and responsibilities of other citizens, and placed in a position as not to be affected by good or bad government they neither expect nor desire. They will *claim* and *exercise* the right to take an interest in the political affairs of the country, in any way that may seem to them best to accord with their character of Christian ministers and loyal citizens. And no fair-minded man will deny them this right. And no amount of clamor on the part of political demagogues will be sufficient to deter them from its exercise. It is a *constitutional right*; and it is certainly somewhat singular that the only men who question this right are those who claim to be the special guardians of the Constitution and the rights which it guarantees to all classes of American citizens.

3. Ministers are now by the national law required, in common with other citizens, to perform military duty in the service of the country. This, I believe, is unusual among other Christian nations, and there is some difference of opinion as to whether it is right or not. But I do not propose to discuss this question at this time. I have now to deal only with this fact as it really exists; and the fact is, that ministers are subject to draft and when drafted must either go to the fields themselves or send a substitute like other citizens. Such being the fact, their right, therefore, to meddle with politics, is founded in this fact. For certainly no man can have a better right to interest himself in the political affairs of the country than that man who is compelled, when need so requires, to fight and expose his life in its defence. And yet it is a fact, both strange and true, that the very same men who both insist that ministers ought to fight and clamor loudly for free speech, a free press, and a free election or a free fight, utterly deny alike the right of free white ministers to publicly express an opinion upon political subjects, and the right of free white citizens-soldiers, periling their lives in the field of battle for the salvation of the country, to vote for those who are to make laws for them, and rule over them. Free speech for ministers, and a free vote for soldiers, form no part of their creed. Shame on such inconsistent canting hypocrites.

4. Ministers are divinely appointed public expounders and teachers of the word of God, as contained in the Bible. At least, they claim to be such, and the laws of the land, and the mass of the people concede this claim to be well founded. This being true, it is their duty to God and man to fully explain and enforce all the doctrines and duties inculcated in the Holy Scriptures, and thus lead public sentiment in the right direction to promote the interests of morality and religion, and advance the general good of mankind and the glory of God.

Now it so happens that the Bible not only prescribes men's duties to God, as free moral agents, but also their duties to their fellow-beings as members of civil society. Therein, rulers and subjects, husbands and wives, parents and children, brothers and sisters, friends and enemies, pastors and people, are all taught what God requires of them in relation to each other. And it is an especial part of the business of christian ministers to explain and enforce these duties; "warning every man and teaching every man in all wisdom that they may present every man perfect in Christ Jesus." Perfectly warned against all sin—slavery, political corruption, and treason included, and perfectly instructed in all the doctrines and duties enjoined by christianity, including patriotism and obedience to the civil law, and respect for civil magistrates.

The fourth right, therefore, of ministers to meddle with politics, is founded in their authority as public expounders of the word of God, for it is impossible to do this without treating upon political questions, to some extent at least, because politics, morality and religion are so interwoven, both in the Bible and in the practical affairs of life, and, also, in the relations which men sustain to each other and to God, that it is utterly impossible to seperate them, and no minister who understands his duty, will attempt it, nor will any man, except he be a knave or an ignoramus require or desire it.

Nevertheless a certain class of men set themselves up to dictate to the Christian ministry, the subject and themes for which they may or may not pray, and about which they may or may not talk and preach. We would be glad to know by what right these men assume this dictation? Who gave them this authority? Where did they get this superior wisdom, that they should know better what the duty of a minister is, than do those ministers themselves. We wish them to understand distinctly, that so far as we are concerned, we do not concede to them the right to dictate the subjects of either ministerial preaching or praying, nor do we purpose to relinquish either our duty or our right upon this subject, for fear that we shall not see them in church, nor escape their slanders out of church. Their constant cry is, "preach the gospel, preach the gospel, don't bring politics into the pulpit, ministers have no business to meddle with politics." When the great fact is, that they neither know what is the minister's duty nor what the Gospel is. The Gospel is not composed of a set of mere notions and glittering generalities, without sense or meaning; but it is a great revelation of the will and purposes of God concerning mankind, running throughout the whole Bible from Genesis to Revelation; containing great doctrines to be believed, important duties to be performed, glorious blessings to be sought and enjoyed—precious promises to be rested in—and terrible threatenings to be feared and shunned. The Bible therefore contains the Gospel deals largely with politics. Indeed the whole political system of the Jewish nation is contained therein, and is so interwoven with their religious system, that it is utterly impossible to separate them without ruining both. And a very perceptible vein of politics runs through the whole Old Testament, while the more prominent and beautiful characters sketched therein were leading politicians in their day, such as Abraham, Melchisedeck, Joseph and Moses, Samuel and David, Daniel and his three friends, to say nothing of many others. And even the most eminent prophets, such as Elijah and Elisha, Isaiah, and the gentle, weeping Jeremiah, to say nothing of Jonah and others, meddled extensively with politics. And, turning to the New Testament, wherein the Gospel is most fully developed, we find that John the Baptist and Jesus meddled with politics just about in the same way, and to the same extent that most ministers now do, making due allowance for the difference between the circumstances of the former and the latter. In examining the writings of St. Paul, we find that he touches frequently upon political subjects, and especially in his letter to the Romans, in which he devotes the thirteenth chapter almost entirely to politics. St. Peter also deals with politics in his letters, and whoever read carefully the Acts of the Apostles, and the Revelation of St. John, will find politics and religion pretty considerably mixed up therein.

And, now, let it not be forgotten that these very men, who so bitterly and persistently deny the right of ministers to meddle with politics, undertake to prove by the same Bible which these ministers are appointed to explain, that *slavery*, their *last* and *only* remaining political principle, is a divine institution, so sacred that its existence must be maintained even at the sacrifice of national honor. Do they suppose that ministers will stand by in silence, and hear them pervert the Word of God, and disgrace the sacred cause of religion in the monstrous effort to link the foul and enormous crime of human slavery with the holy principles of that blessed gospel which proclaims "liberty to the captives, and the opening of the prison to them that are bound?" If they so think they greatly mistake the character of the men with whom they have to deal. If they wish to do away with political preaching, let them cease to pervert the truth, give up their evil political doctrines and practices, and adopt a *decent* politics, and and talk and act like patriots and and Christians, and not like heathens and traitors. Then, preaching politics will not disturb them. No honest and intelligent patriot is ever grieved by hearing his duty to his imperiled country plainly and honestly set forth from the pulpit. And no sensible man with a true Christian heart in his bosom will ever writhe in agony at hearing the vile system of slavery denounced, as it deserves to be, as a foul crime against God and human nature. And, now, in conclusion, let me say to these afflicted souls: Dear Sirs: Your tears and groans will do no particular good; better dry your tears and hush your groans, and keep perfectly calm, and take this matter gently. Your days of dictating to the pulpit have passed away. The ministry has kept quiet too long already, and allowed the rule and misrule of political demagogues to well nigh ruin the nation; and now they impudently turn around and charge that ruin upon the ministers. But, sirs, if it shall please God to save this nation from utter ruin, we give you fair warning now, that hereafter you will not be permitted, without rebuke, to carry on your vile corruptions to the same disastrous end. No, sirs, say what you like—do what pleases you—go where ye chose—secede from the church, if to you it seems good; anything you like, but your days have passed. A free pulpit is our motto. By that we stand. In the name of God, here we set up our banners. We throw to the breeze of heaven the blood-stained banner of the cross, and with this, but a little lower down, the star-spangled banner of our country. And nailing them to the flag staff never to be struck to infidels and traitors. We preach the one as the ensign of hope and salvation to a world of ruined sinners, and the other as the ensign of liberty and equal rights to a world of oppressed and down-trodden humanity. And led on by the captain of our salvation against the hosts of darkness, we will follow our banners until the prince of darkness is vanquished—his kingdom in this world is destroyed—the chain of every slave is broken—the throne of every tyrant is demolished—the King Messiah reigns throughout this sin-blotted world, over universal humanity, redeemed, sanctified, and disenthralled, standing erect in the image and likeness of God.

SAMUEL PARKER.

CAMDEN, Oct. 10th, 1864.

What the Sun Does.

Leaving out of account the eruption of vulcanoes, and the ebb and flow of the tides, every mechanical action on the earth's surface, every manifestation of power organic or inorganic, vital and physical, is produced the sun. His warmth keeps the sea liquid, and the atmosphere a gas, and the storms which agitate both, are blown by the mechanical force of the the sun. He lifts the rivers and the glaciers of the mountains, and thus the cataract and the avalanche shoot with an energy derived immediately from him. Thunder and lightning are also his transmitted strength. Every fire that burns and every flame that glows dispenses heat and light which originally belonged to the sun. In these days, unhappily, the news of battle is familiar to us, but every shock and charge is in application or misapplication of the mechanical force of the sun. He blows the trumpet, he urges the projectile, he bursts the bomb. And remember this is not poetry, but rigid mechanical truth. He rears as I have said, the whole vegetable world, and through it the animals; the lillies of the field are his workmanship, the verdure of the meadows, and the cattle upon a thousand hills. He urges the blood—he builds the brain. His fleetness is in the lion's foot; he springs in the panther; he soars in the eagle; he slides in the snake. He builds the forest and hews it down, the power which raised the trees and wields the axe being one of the same. The clover sprouts and blossoms and the scythe of the mower swings by the operation of the same force. The sun digs the ore from our mines; he rolls the iron; he rivets the plates; he boils the water; he draws the train.—He not only grows the cotton, but he spires the fibre and weaves the web. There is not a hammer raised, a wheel turned, and shuttle thrown, that is not raised and thrown by the sun.—His energy is poured forth into space, but our world is a halting place, where his energy is conditioned.—*Prof. Tyndal.*

Gen. Devin's Reply to a Rebel Woman.

The following note was recently addressed to General Devin by a rebel woman in the Shenandoah Valley.—It was accompanied by a basket of fine fruits and flowers:

HOME, September 26, 1864.

General Devin will please accept a trifling gift from a southern lady, who, together with a helpless family, have, by his presence, been deprived of almost the last means of subsistence, and permit her to say, if instances such as this add lustre to the cause he serves, it promises to stand unrivalled in the annals of civilized (?) warfare.

With due respect,

"E. B. PEALE.

General Devin returned the following reply:

"HEADQ'RS 2D BRIGADE, 1ST DIV.,
September 26, 1864.

"Madam: Your fruit is respectfully returned. With regard to the comments in your note, I would simply remark that they sound ill in the mouths of those who laughed at and approved the burning of houses over the heads of our unoffending women and children, and whose soldiers murder ours in cold blood after surrender.

"I have always endeavored to alleviate the miseries of war as far as lay in my power. Certain abuses I have been unable to prevent so long as custom tolerates them in an enemy's country, but I have always furnished safeguards, even after they have been violated and robbed of their horses and equipment, by your own thieving cavalry; but I certainly never before received such a gratuitous insult, even from a 'southern lady,' in return for the courtesy.

"I shall retain your note as a curiosity, and as a specimen of a southern lady's estimation of the customs of civilized warfare.

"Very respectfully,
"THOS. C. DEVIN,
"General commanding Brigade.
"Mrs. E. B. Peale."

A NEW WAY OF COOKING.—M. Babinet, of the French Institute, is said to have discovered the means of cooking without fire. He has just laid before the French Academy the result of his experiments. His recipe is:—Place your food in a black pot, covered with sundry panes of glass, and stand it in the sun. The water soon boils, and the food is said to be of better flavor than if cooked in the ordinary way.

Conversation with the Father of General Grant.

Rev. C. Kalbfus, of Middletown, who has just returned from a visit to Cincinnati, relates an interesting conversation with the father of General Grant. Feeling a desire to see the old gentleman, who is a venerable patriarch of eighty years, he took the ferry to Covington, and called upon him. He found him quite active for his age, and bearing it so well that he might readily be taken for only sixty. Introducing himself, he was received with a cordial welcome, and passed a most pleasant hour with the old gentleman, who is an excellent talker.—Naturally, the principal subject of conversation was his distinguished son.

"Ulysses," said he, with a quiet smile, "has shown some good qualities, but I must say, he has inherited them from his mother. His perseverance and hang on disposition, he may have received from me, but the rest are all his mother's."

"Do you ever hear from him direct?"

"O, yes, I receive a letter from him every few days."

"Well, what does he say about the war? Does he seem to think there is any cause to doubt our success?

"His letters are hopeful. In his last, he says he has not a doubt that he will be able to 'fetch them' yet."

Among other traits of character spoken of, was his quiet, placid manner.

"Ulysses," said the old gentleman, "is very agreeable company, and feels sorrow keenly, but from his childhood I never knew him to laugh or cry."

"Did you see the account published in the newspapers of his weeping on hearing of the death of General M'Pherson?"

"I did," he replied, "and it may be true that Ulysses wept when he heard of his death, but though it surely caused him sorrow, I doubt the story."

SIN SHORTENS LIFE.—Every form of sin tends to precipitate the ruin of transgressors. It hastens the final catastrophe. Not a violent passion can man indulge which does not tear his heart strings. How often has a sudden excess of rage broken the golden bowl of life? What a warning against all evil ways? Why are men so eager to reach the end of their course?

EXCHANGE OF PRISONERS.—The New York *Commercial's* Washington special says negotiations for the exchange of 10,000 prisoners at the mouth of the Savannah River were arranged on Saturday by the Commissioners. Supplies for the Union prisoners had previously been forwarded.

☞ There was a gathering of five generations at the house of widow Polly Powers in Princeton, Massachusetts, on the 19 ult. There were present, Mrs Powers, aged ninety-eight, her daughter from Leominster, and her grand-daughter, great-grand-daughter, and great-great-grand-son, all from Clinton.

☞ Pennsylvania has 2542 miles of railway, which cost $141,471,710.—The canals are 1047 miles in length, costing $3,811,700. The real and personal estate in 1860 amounted to $1,416,591,888. The State debt, November 30, 1863, was $39,486,596, showing a decrease from the preceding year of $815,617.

NEVADA.—Copies of the Constitution and Ordinances of Nevada were sent to the President by telegraph, at a cost of over four thousand dollars. The ambitious young State deemed the investment warranted, thereby securing three electoral votes.

☞ A woman was found dead in her bed lately at Bordeaux, and the doctors assert that she died from the effects of the smell of quinces, a large basket of which was found in the room.

☞ A wealthy but weak-headed barrister, once remarked to Curran, that "No one should be admitted to the bar who had not an independent landed property." "Why I ask, sir," replied Curran, "how many acres make a *wise-acre?*"

☞ What is the difference between a person transfixed with amazement and a leopards tail? The one is rooted to the spot, the other spotted to the root.

☞ An Irishman said a few gooseberries give so fine a flavor to an apple pie, that it would be a darlint of an apple pie which was made of gooseberries entirely.

☞ A lady who sings in a choir, says she will marry a small man, because short metre hims are the easiest to get along with.

☞ If a woman could talk out of the two corners of her mouth at the same time, there would be a good deal said on both sides.

☞ A man, on being told that a certain kind of stove would "save half the coal," said, "I'll take two of them and save it all."

☞ One who is half man, half dog, will bow to the rich and bow-wow to the poor.

NOTICE TO ADVERTISERS.

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Special notices 25 per cent. addition to regular rates.

Business cards, 75 cents a line, per year.

Marriages and Deaths, Religious, Political and other Notices of a public nature, free.

Agricultural.

The Crops for the Year 1864.

The final report (September and October) of the crops for the present year has just been made by the Agricultural Department at Washington. The returns are now full, and what has hitherto been estimates assume the character of ascertained quantities.—The wheat crop amounts to 160,695,823 bushels. It takes about five bushels of wheat to make a barrel of flour, which would make the production equal to thirty-three millions and a half barrels, or more than one and a half barrels to every one of the population of twenty millions whose industry produced it. The production of wheat is only about nine millions less than in 1863, which was considered an excellent crop. The rye production was 16,872,957 bushels or less than one million short of the production of the previous year. Barley 18,716,328, about the same decrease as rye in the year's production. Oats 176,690,064 bushels an increase of six millions over the previous year. Hay 18,115,751 tons, or about a million and a half tons less than in 1863. Corn 530,581 bushels, or about seventy eight millions increase over the year preceding. Buckwheat 18,700,540 bushels, an increase of nearly three millions. Potatoes 96,255,883 a decrease of four millions. Taking the yearly production therefore, the balance is in favor of 1864, and the quanity is much better. If the currency did not affect prices, all the leading articles of provisions which form the support of life would be less in price.

The sorghum, another valuable crop, shows a large increase. In the production of animal food, however a material falling off in nearly all the States. The production of flaxseed shows a very large increase. New Jersey and Pennsylvania taking the lead in this increase; in the first amounting to over fourteen per cent. and in Pennsylvania four per cent. Ten of the loyal States produce cotton. The falling off in tobacco is set down at sixty-seven millions pounds. Balancing all the increase and decrease of vegetables and animal production, and there is shown to be an abundance of food for the population. The surprising part of it is that the production of it should be so large with so many men engaged in war, and so much destruction of animal life for war purposes. The use of machinery in farming has made up for the absence of hands. Hereafter, when peace is established, its good effects will be felt in highly increased crops.

German Economy.

A late tourist in Germany describes the economy practiced by the peasants as follows: Each German has his house, his orchard, his roadside trees so laden with fruit, that did he not carefully prop them up, tie them together, and in many places hold the boughs together by wooden clamps, they would be torn asunder by their own weight. He has his own corn plot, his plot for mangel wurzel or hay, for potatoes, for hemp, &c. He is his own master, and therefore he and his family have the strongest motives for exertion. In Germany nothing is lost. The produce of the free and the cows is carried to market. Much fruit is dried for winter use. You see wooden trays of plums, cherries, and sliced apples lying in the sun to dry. You see strings of them hanging from the windows in the sun.

The cows are kept up the greater part of the year, and every green thing is collected for them. Every little nook where the grass grows by the road side, river, brook, is carefully cut by the sickle, and carried home on the heads of the women and children, in baskets or tied in large cloths. Nothing of the kind is lost that can be made of any use. Weeds, nettles, hay, the very goose grass that covers the waste places, are cut up and taken for the cows. You see little children standing in the streets of the villages, and in the streams which generally run down them, busy washing those weeds before they are given to the cows. They carefully collect the leaves of the grass, carefully cut their potato tops for them, and even if other things fail, gather green leaves from the woodlands.

Manufacture of Tar in Pennsylvania.

Perhaps in no state in the Union have the resources thereof been more largely developed than in Pennsylvania. In several of the southern counties cotton has been successfully cultivated on a small scale, while the growing of tobacco has been made one of the principal crops of the farmer. Indeed, the importance of tobacco-planting has now become of the first character, and its harvest a matter of great importance. We now observe that in Cambria, Somerset and the adjoining counties a good quality of tar is being manufactured from the knots of the pitch pine. The manufacture of this substitute for North Carolina tar is carried on quite extensively, and has already considerably depreciated the price of the latter article. The tar thus produced answers nearly all the requisites as a substitute for the original article.—*Pitts. Chronicle.*