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JOHN T. KEAGY, ATTORNEY-AT-LAW.
Office opposite Reed & Schell's Bank
Counsel given in English and German. [ap126]

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Have formed a partnership in the practice of
the Law Office on Juliana Street, two doors South
of the Mengel House. [April 1, 1864-4f.]

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[Collections promptly made. [Dec. 9, '64-4f.]

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ing counties. Military Claims, Pensions, back
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of the Mengel House. [April 1, 1864-4f.]

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Will practice in the adjoining Counties of Mis-
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Will attend promptly and faithfully to all busi-
ness entrusted to their care. Special attention
given to collections and the prosecution of claims
for Back Pay, Bounty, Pensions, &c.
[229-Office on Juliana Street, south of the Court
House. [April 15, '64-4f.]

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joining counties. All business entrusted to their
care will receive careful and prompt attention.
Pensions, Bounty, Back Pay, &c., speedily col-
lected from the Government. Office on
Juliana Street, opposite the banking
house of Reed & Schell, Bedford, Pa. [mar21f]

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Will attend promptly to all business entrusted
to their care. Collections made on the shortest no-
tice.
They also, regularly licensed Claim Agents
and will give special attention to the prosecution
of claims against the Government for Pensions,
Back Pay, Bounty, Lands, &c.
Office on Juliana Street, one door south of the
"Mengel House" and nearly opposite the
Inquirer office. [April 28, 1865-4f.]

PHYSICIANS.

WM. W. JAMISON, M. D.,
Bloody Run, Pa.
Respectfully tenders his professional services
to the people of that place and vicinity. [dec21f]

DR. B. F. HARRY,
Respectfully tenders his professional ser-
vices to the citizens of Bedford and vicinity.
Office and residence on Pitt Street, in the building
formerly occupied by Dr. J. H. Hofus. [ap1, '64-4f.]

J. L. MARBOURG, M. D.,
Having permanently located respectfully
tenders his professional services to the citizens
of Bedford and vicinity. Office on Juliana Street,
opposite the Bank, one door north of Hall & Pal-
mer's office. [April 1, 1864-4f.]

DR. S. G. STALLER, near Schellburg, and
Dr. J. J. CLARKE, formerly of Cumberland
county, having associated themselves in the prac-
tice of Medicine, respectfully offer their profes-
sional services to the citizens of Schellburg and
vicinity. Dr. Clarke's office and residence same
as formerly occupied by J. White, Esq., dec'd.
S. G. STALLER,
Schellburg, April 12, 1864-4f.

HOTELS.

WASHINGTON HOTEL.
This large and commodious house, having been
re-taken by the subscriber, is now open for the
reception of visitors and boarders. The rooms are
large, well ventilated, and conducted by furnished.
The table will always be supplied with the best
the market can afford. The Bar is stocked with the
choicest liquors. In short, it is my purpose
to keep a FIRST-CLASS HOTEL. Thanking
the public for past favors, I respectfully solicit a
renewal of their patronage.
N. B. Hackle will run constantly between the
Hotel and the Springs. WM. DIBERT, Prop'r.

MORRISON HOUSE,
HUNTINGDON, PA.
I have purchased and entirely renovated the
large stone and brick building opposite the Pen-
nsylvania Railroad Depot, and have now opened it
for the accommodation of the traveling public.
The Carriage, Furniture, Beds and Bedding are all
entirely new and of the best quality. I am in a
position to give the most comfortable accommo-
dations not excelled in Central Pennsylvania.
I refer to my patrons who have formerly known
me while in charge of the Broad Top City Hotel,
and Jackson House. [may23-4f.] JOSEPH MORRISON.

MISCELLANEOUS.

RUPP & SHANNON, BANKERS,
BEDFORD, PA.
BANK OF DISCOUNT AND DEPOSIT.
Collections made for the East, West, North and
South, and the general business of Exchange
transacted. Notes and Accounts Collected and
Remittances promptly made. REAL ESTATE
bought and sold. [feb22]

DANIEL BORDER,
PITTSBURGH, TWO DOORS WEST OF THE BED-
FORD HOTEL, BEDFORD, PA.
WATCHMAKER AND DEALER IN JEWEL-
RY, SPECTACLES, &c.
He keeps on hand a stock of fine Gold and Sil-
ver Watches, Spectacles of Brilliant Double Refr-
acting Glasses, also Scotch Pebble Glasses, Gold
Watch Chains, Breast Pins, Finger Rings, best
quality of Gold Pens. He will supply to order
any thing in his line not on hand. [apr28, '65-4f.]

D. W. CROUSE,
WHOLESALE TOBACCONIST,
On Pitt Street two doors west of B. F. Harry's
Drug Store, Bedford, Pa., is now prepared
to supply by wholesale all kinds of CIGARS. All
orders promptly filled. Persons desiring anything
in his line will do well to give him a call.
Bedford, Oct 26, '65-4f.]

Bedford Inquirer.

A LOCAL AND GENERAL NEWSPAPER, DEVOTED TO POLITICS, EDUCATION, LITERATURE AND MORALS.

DURBORROW & LUTZ Editors and Proprietors.

BEDFORD, Pa., FRIDAY, NOVEMBER 8, 1867.

VOLUME 10: NO. 44.

Poetry.

(Original.)
THEY HAVE LEFT US.
He has left us—they have left us:
Father, mother, sisters, brother:
Left the world with all its sorrows;
Cast the cumbersome flesh away,
Gone, we must, to dwell in Heaven
Where doth reign "Eternal day."
Murmur not! 'twas God bereft us.
But oh! our grief how hard to smother.
"No night there," but all is sunshine,
Father, mother, sisters, brother;
Bathed are you in airs Ethereal,
Praising God with harp and tongue,
Chiming in the blissful anthems
That for ever there are sung.
That surely we should not repine,
But oh! our grief how hard to smother.

To that home of dazzling brightness,
Father, mother, sisters, brother,
Where the souls redeemed assemble—
Where the sainted ones do gather;
'Twas the Savior who hath called you—
'Come! ye blessed of my Father!—
Oh! this should give us hearts' delightness,
But oh! our grief how hard to smother.
Light lie the clouds on each dear breast,
Father, mother, sisters, brother;
'Round the place where you are slumb'ring,
May the early morning bird
Come and carol, and the grasses
Be by gentle breezes stirred:
There no trouble mars your rest—
But oh! our grief how hard to smother.

And we will plant the cypress there,
Father, mother, sisters, brother;
And the myrtle green confiding,
Twine above each lowly head,
And the jessamine and sweet brier,
There shall sweetest incense shed—
Ah! yes, sweet sleepers, free from care,
But oh! our grief how hard to smother.
And to you we'll strive to come,
Father, mother, sisters, brother;
Earthly hours fast are fleeting,
Days are swiftly gliding by,
In a few brief years, at furthest,
We, the living, too must die—
Join you in that happy home
Where no grief we've need to smother.
W. J. M.

Miscellaneous.

[From the Toledo Blade.]
NABBY.

**Mr. Nasby Details his Adventures in a
Strong Democratic County in Southern
Ohio—The Suffrage Question in that
Part of the Democratic Heritage.**

POST OFFICE, CONFEDERATE X ROADS,
(Which is in the State of Kentucky.) Sept.
20, 1867.—Last week I was invited to go
into Ohio to assist my brethren in that
State. The Massedonian cry reached me,
'Come and help us!' and ex the cry was
coupled with the assurance that I should
be provided for, I heeded it. Couple Mas-
sedonian cries with whisky, and I can't re-
sist much difference between the Democ-
ratic of Ohio and Kentucky, but wuz or-
prepared for the strikin resemblance I
found. Twins is not more similar. My 1st
appointment wuz in a purely Democratic
County. It wuz a settlement after my own
heart, and the munit my practis eye rested
onto it, my soul leaped for joy. It wuz a
town wich had bin some day the set-u-
p biznis, but a ralerode runnin some nine
miles to one side it had cut off its trade,
and the inhabitants havin nothin do to,
the better part of em went with the trade.

Nacher abhors a vacuum, and there rused
in sich as found it difficult to live elsewhere.
The whole population hevun much leisure
left to pitchin coppers, wich, to make the
game excitin, they pitched for drinks.
Pitching for drinks soon rendered em inca-
pable of more violent exercise, and in a
year from the time the trade left em it wuz
the strongest and most intense Democratic
town in the State. Ez they must eat som-
thin, and ez the groceries coodent run per-
petually without money, they had occasion-
al spasms of labor. Then would their feel-
ings be lacerated. Then would they look over
to the Kentucky shore, and see thousands
of jest sich men ez themselves a spendin
their lives in one unending round of cop-
perpitchin, hoss-racin and poker-playin, the
nigger mean while a sweatin to furnish the
means, and they wud break out into mur-
murin at the cruel fate wich cast their lot
where every man wuz forst to sweat for
himsel, and the cuss of labor coodn't be
filled by proxy. Their proximity to Ken-
tucky tantalized em. They wud hev all
gone there cood they hev raised enuff to
buy a nigger apiece, but they coodent.
There wuz a most delictful look wuz serene
repose about the place wich charmed me.
Notwin stood upright. The signpost wuz
the tavern hed bin leaved agin so much that
had contracted the same habit; the bosses,
from a too rigid economy in the matter of
oats, wuz leasin agin the side of the barns;
the shutters on the groceries hung corner
across the winders in consequence of
the lower hinges bein broke; the clap-boards
on the houses all hangin by a single nail at
one end, presented any but a regular ap-
pearance, and the men were all either sittin o-
store-boxes, or leasin agin waterer possed
sufficient strength to keep em up.

I wuz enthusiastically received. The
town wuz excited on two questions, 1,
Taxation; 2, Nigger Equality. The cheer-
man wuz the demagogue wuz the most cheer-
in style wuz Demokrat I hed seen for years.
His independent hair hed pushed its way
thro the top of his hat and bristled in all
directions, biddin defiance to the world—
his toes protoodin from his shoes and his
trousers hangin lop-sided by one suspender

indicated a sovereign contempt for appear-
ances. He begged me, with tears streamin
down his eyes, to rouse the people agin the
dangers wich threaten em. "Think," sed he,
''uv the hundreds uv thousand uv mil-
lions, wich we, the people, are taxed for
in taxes to the General Government,
and rouse em to the necessity uv aksen!'
'I will," sed I. "I will. State to me
the amount uv taxes paid the tyrannik Gov-
ernment in this Areejin spot, that I may
hev the data from wich to speak."
'Taxes!" returned this patriot, with an
amazed look onto his countenance, "'axen!
We don't pay any taxes here. The Asses-
sor came here two years ago, and findin
nothin to assess, hean't considered it worth
while to come since. But our hearts bleed
for these unfortin victims uv Ablishen
policy, wich her suthin, and is forced to
pay onto it! The people is being ground
into dust by taxashen." And the old man
wuz bitter tears at the miseries uv the
sitoshoun uv the people. What teebin
benevolence!

On the question of nigger ekality, I found
em at a most delictful heat. They hed seen
the errors uv it, and know'd whereof they
spoke. Niggers hed come from Kentucky
across the river to em, and insid uv acceptin
their normal spear, and yieldin quietly to
the irresistible decrees uv Heaven, wich
made em inferiors of the white, they hed,
the moment the accumulated suthin to live
on, assumed the airs uv ekality. They
refused to keep their places. The cheer-
man remarkt, ez showin the stubborn cus-
siness uv the race, that one uv em lived
some months next to him. He (the cheer-
man) borrowed pork on several occasions uv
him, twine a bakin uv flour, and on one oc-
casion, nine dollars uv the miserable rags
wich we are forst, by a tyrannik Govern-
ment, to accept ez money. That nigger hed
the soprem impudence to insist on bein
paid! and even talked uv sooin for it.
But on consultin a lawyer, he didn't owin
to the unertainty ez to who wud have to
pay the costs. Another instance. A nigger
wich wuz nerly wite, settled in the
vicinity. He hed not only a daughter, but
a farm. My son sored. Labor he despises
as a occupashen only fit for serfs. He pro-
posed to woo this nigger's daughter. It
was a struggle wich me. My son mayin
a female wich hed the accursed blood of
Ham in her veins! But Jimmel, my son,
sir, threw dirt in my eyes. About sixty
sakers of dirt. I thot uv the pleasant time
I cood hev a livin on that farm—the wuz
the days devoid uv labor and the evenings filled
with ease, and after a severe ethnologic
struggle wuth my feelings, I consented. I
wanted to take keer uv that nigger. Pityin
him as an inferior bein—loaded in his ab-
normal condition with responsibilities wich
he could not be expected to discharge, I
would have taken charge of his affairs.

I wud—my son Jimmel and I—hev man-
aged his farm and his stock and sich. Alas!
Jimmel mentioned the matter to the Ethio-
pian, sir, and wuth what result? He wuz ig-
nominiously kicket out uv his house, sir.
He wuz—sir, for a drunken broot, by a nigger
wich threatened of he ever showed his
pimpled—pimpled wuz the word—face
about there agin, he'd break every bone
in his body. Sir, this is becomin unportable.
They must be degraded down to my 1st
level. My proud Caucasian blood revolts.
There must be a inferior race and its us or
the nigger. The Injen is out uv the ques-
tion ez there ain't any uv them here to be
inferior. I wudn't mind the Injen, but
there ain't none. Its nigger or nothin.
Give him the ballot sir, end what'll distin-
guish us? Speak wuth an angel's tongue
onto this theme, I beg.

The meetin wuz a glorious one, and my
speech one uv my most movin efforts. My
perorashen moved me to tears. It wuz on
nigger suffrage. Depictin its untold hor-
rors I begged em to organize—to rally
wuz more agin sich common enemy.
'There is," sed I, "seven thousand nigger
males in the State uv Ohio. Shel we perit
the liberties uv the State by permit them
to approach the ark uv our safety—the bal-
lot box? Shel we raise em to the point uv
bein our ekals? Shel we marry em and
give em in marriage? Shel we contaminate
the pure stream of Anglo Saxon blood, by
muddin it wuth the turbid stream us—"
At that point I stopt. My eye balls wuz
seared. Joe Bigler, wich I sposed wuz
a hundred miles away in Kentucky, wuz up
in the audience.

"Agreen!" sed he, "wuth wath the speak-
er is sayin, I beg a aksen a question for en-
lighten. I ma a Kentuckian."
"Row for Kentucky!"
"Bow, Bigler proceed. There wuz a
lurkin devil in his eye wich afflicted me."
"EF I understand the speaker, he holds
that the nigger of permitted to vote be-
comes so much our soshel ekal that we must
take him to our buzzuns—that we must
marry the females, and our gushen dust-
ers forthwih tie themselves to the males
uv that accursed race. Is it so?" "It is!"
retorted I.

"My blood boils when I think uv it. EF
I recollect arite, the laws uv Ohio permits
all niggers to vote who are only half black."
Ez there are a good many mulattos in this
region, the produx uv the loose ekality uv
the races over the river, there must have
bin, ever sence that law passed, much uv
that kind uv marryin here. May I be per-
mitted to aks this oppressed people who
hev suffered so from this unnatural state of
affairs, how they like it? Is vor wife a
nigger, sir?" sed he, addressin the Sekre-
tary, "and ef so, don't you feel the humili-
atin postshen your in, compelled, ez you
wuz, by the force uv Demokrat circum-
stances, to marry her, to take her to your
buzzun, the munit her father got a vote?
It's enuff to drive a man into Ablishment
to escape it. My brethren," sed this Big-
ler, "I advise you all to adjour Dimocriy.

Up North, the munit, the nigger gits a vote
you are forced to legal messegenshen—
down South, the affinity Dimocriy bez for
niggers, hed bleached out the race to the
color uv mosses. There's no hope for
you, save in Ablishment, wich bez the hap-
py fakulty uv join justice to em without
marryin em!" And he stalkt out.
It didn't makno difference. They didn't
know that he wuz talkin about. The word
"messegenshen" struck em wuth amaz-
ment, from wich hey didn't recover till we
left. In speakin to sich aujencies, men
must be keeful uv the words they yoose.

I finisht my speech. The meetin then
resolved they wuz better than niggers; that
they never wud consent to be taxed for the
sake uv pursin proud aristocrats; that the
bonds should be takn up wuth greetzax,
that there should be returnt to specie pay-
ment to wuznt; and that they were willin to
give millions, ef need be, to resist usurpa-
shen, but not one cent in taxes in a uncon-
stitoshel manner.

This resoloshen wuz passed, when a col-
lection was taken up to pay for the candles.
But alas! There wasn't nary a cent in the
house, and I hed to pay for em myself.
Another little insident didn't please me.
The State Central Committee hed furnisht
me, ez it does all its speakers wuth a twen-
ty dollar gold piece and a fifty dollar bond,
wich I wuz to exhibit, to show the differ-
ence between Ablishn and Democrat money.
I shovved em at the people, and excited
them to madnis. I laid em on the table
afore me. When the meetin wuz adjourn-
ed, they wuz gone! Who took em I
know not, but this I do know, that the
Cheer-man uv the meetin hed, next mornin,
a new pair of shoes and a hat, and wuz tak-
ing doubtfully of the propriety of taxn
bonds. I go from here to Pennsylvania, to
fill some appointments in the State.

PETROLEUM V. NASBY, P. M.,
(With is Postmaster.)

ACTIVITY INDISPENSABLE TO NORMAL DEVELOPMENT.

BY REV. HENRY WARD BEECHER.

The necessity of activity, the indispen-
sible necessity of occupation, engagedness in
it, continuous activity, work in all its mul-
tiple forms—this is the law of the human
condition. It has been supposed by some
that when it was declared to fallen man that
with the sweat of his brow should he eat of
his daily bread, labor wuz introduced as a
punishment, and that man was cursed with
the necessity of working as the ground was
cursed with weeds. But it will bear no such
construction. It is organic. It anteceded
any change in man's moral condition. It
is evidently a principle inherent in man's
primal state, that he shall be a being
healthy by activity. And to say that a man
has had this super-imposed is substantially
affirming that he was made over again. For
this is a fundamental law pervading the
whole economy of man—that he shall be ac-
tive, that he shall work. It is the law of
health; and health is the fountain of the
lower forms of happiness, and it is the con-
dition, also, to a very large extent, of the
higher forms of happiness. Although it is
not immediately their cause, it is their con-
comitant and their condition. And there can
be no such thing as vigor, robustness, or
buoyancy of spirits, wich is the token of it,
without suitable exercise.

There is no one law of labor, or work, or
activity, wich measures all men alike.
What is active, and what is the measure of
activity, is relative to each man's organiza-
tion, to his nervous system, to his bone and
blood and muscle. The law is general that
activity is the condition of health; and not-
ing will more surely impair health than not
to use one's self. Any part of a man's
physical system—and, for that matter, any
part of his moral or intellectual organization
—wich is long disused, becomes weakened
if it does not become diseased. We know,
in point of fact, that if a man be separated
from his fellows, if he be confined closely in
a cell where he can not use hand or foot,
the effect is in the first instance terrible
pain, and consequent upon that positive en-
feeblement. Then come degeneration, dis-
ease, and premature death. A man can be
killed as surely by preventing activity, as by
the administration of the steel or lead. Ac-
tivity is as indispensable to health as motion
to the purity of water, or to the cleansing
of the air. Mental exercise and bodily ex-
ercise are essential conditions of universal
health among men. And as it is indispen-
sable to health, so it is indispensable to
happiness. For we are creators, within a
certain range. In one sense we are gods in
creation. For although we originate noth-
ing, although that by which we work and
upon which we create is prepared for us by
the greater creative force, yet in our lower
sphere, and in our small measure, we make
new combinations, and create even as God
in the greater sphere creates. And our
happiness is organic, and depends upon con-
ditions of activity—not a mere aimless mov-
ing, but coherent, organized, intelligent
activity, not such activity as leads the in-
tolerable fly in the days of summer to buzz
with amazing appearance of doing, and yet
doing nothing, nor that kind of incessant
pottering activity wich springs from no
motive, and accomplishes nothing; but that
activity wich is an application of lawful
means to proper ends. Beginning at the
lower ranges of happiness, a man will be
happy in the proportion in which he achieves,
or hopes to achieve. The seeking to ac-
complish, the compassing the ends sought,
and victory at every step—these furnish the
whole measure of what may be called secu-
lar happiness.

The same is true of the affections. It is
their activity in accomplishing results, guar-
dianing them, and guiding them, that consti-
tutes their happiness. Their motion is
their rest. And it is equally true of the in-

tellectual faculties and the moral sentiments
that their application to the great ends or
minor ends of life, and their constant activity
go to constitute human happiness.

There is no instinct more active and uni-
versal than that of seeking happiness. Phi-
losophers have sometimes said that it was
the fundamental instinct of human na-
ture. It certainly is a universal impulse.
But in regard to no other instinct have
more mistakes been made. Men have
sought happiness in every conceivable way.
They have sought it by the exercise of single
faculties, and by the exercise of a great
variety of faculties. They have sought it
by avoiding activity, and by being too in-
tensely active. Moderation and excess
have both been practiced for the sake of
happiness.

Now, a right end of life, that develops
and moderately taxes every part of the
whole organization, an aim wich keeps
alive, and whets and renders active every
part of the human economy, will reap as
much of the lower measures of happiness
as it is possible for a man to reap in this
world. I do not believe there is any such
as happiness for a man that is not active,
—and active, too, wuth an aim and intent.
Intelligent and worthy activity, in all parts
of a man's nature, continued through life,
is the secret of happiness. Mechanics know
very well that a machine is injured more
by lying still without using than by moderate
and normal usings. An engine will wear
out sooner if it be put up in the shop than
if it be run upon the road. And if a man
has no daily tasks that he is obliged to per-
form, and spends his time in idleness and
activity, he will not live out half his days;
while if he spends his time in regular indus-
try, he will be apt to be long lived. Land-
lords know that the worst tenants in the
world for their dwellings are nobodys. They
know that houses that are given over to
impure air, and mould, and dust, will fall
to pieces faster than houses that are used,
and so it is with the human mind. There
is no way in which it can be dilapidated
faster, or brought into morbid conditions
sooner, than by indolence.

The only law of usefulness is continuous,
organized, and well directed activity. It is
true that the same amount of activity will
produce very different measures of useful-
ness in different persons. One soil, if it be
exceedingly sandy, will produce but twenty
fold. Another soil, of deep vegetable
loam, will produce a hundred fold. And so
men are rich, richer, and richest in their
endowments, and the same amount of exer-
cise will produce different degrees of pro-
duct in different men. But, notwithstanding
the universal law of usefulness is that
men are to be useful in proportion as they
are active.

I make this remark with the more em-
phasis because of the impression wich pre-
vails, particularly among the young, that
men are endowed with a kind of fruitfulness
of nature wich only requires opportunity
to develop itself. It is what is usually called
genius. There is an impression that if
a man is a man of genius, he comes to
knowledge without study; that if a man is
wise, and is a man of taste; that if he is in
commerce, in politics, in scholastic pursuits;
if he is a public man of any sort, he does
things abundantly and easily without labor.
But the reverse is true. In proportion as
a man is useful, he is constantly industrious.
The products of a man's mind, the products
of a man's nature, are useful, and eminently
so, in proportion to the ceaseless activity
that is imparted to the one or the other.
There is no man born so great that he can
afford to be indolent. There is no man,
though his head be as massive as Web-
ster's, but needs to study and to ponder.
There is no man, though he be endowed like
Michael Angelo, but needs to be what he
was—the most laborious man of his age.
—wich like Titian, one has all artistic taste,
and live to the age of a hundred years, it
is not simply his genius, but the power wuth
which he applies himself, and his contin-
uous industry, that mark and register his
usefulness. A man in life with one talent
will be greatly useful if he knows how to
keep that talent wisely employed; but a man
wuth ever so many talents will be of little
use if he does not know how to employ
them wisely. It is a mistake, therefore, to
suppose that because a man is largely en-
dowed he does not need to be industrious
and active. Every one should make up his
mind in the beginning that whatever facul-
ties God has given him, the condition of
his holding them is ceaseless activity therein.

In the light of these facts, let us consider
the almost universal repinings of men at the
condition in which they find themselves, if
not in words, yet in thought, where taxation
is perpetually laid upon them, and they are
necessitated to work. I think if you were
to go from man to man in all the ordinary
channels of life, you would find very few
men, if you took them at that hour when
they made their secret complaints, who did
not labor under the impression that though
they should be resigned to their condition,
it was a condition of misfortune that they
were obliged to exert themselves. The
young man, beginning in life, says to him-
self: "I am obliged to rise early, and sit up
late, and labor incessantly; but I hope for a
better time." Ah, yes, that better time is
the fool's paradise of laziness! He is ob-
liged to work now, but he looks forward to
the time when he will not be under the necessity
of working. He points to the favored sons,
as he calls them, of rich men, who were not
born to work, and who are useless and
worse than useless in society, and laments
that, instead of having what seems to him
to be their good fortune, he is doomed to a
life of severe toil. But I tell you, what you
think to be their good fortune has been their
ruin, and this necessity of laboring

has been your salvation. It has been that
wich has made you what you have been,
and what you are still. It has been a token
of God's mercy to you. And instead of be-
moaning your condition, thank God for it.
And let every man, if he is wise, and knows
what is for his benefit, when he feels the
pressure of necessity goading him on, not
attempt to escape from its requirements.
Simplify them if you will by your imagina-
tion, clothe them as you may, make them
seem agreeable if you can; but, after all, the
exercise of brain and bone and sinew is your
blessing.

The economy in which you live, that
obliges you to task these to make them ver-
satile and continuous in their action, to ap-
ply them everywhere—to be wuth them, as
though they were an ax; to pierce wuth
them, as though they were a spear; to con-
test wuth them, as though they were a
sword—this is God's gift to you. The man
that has to work, and does work, is the
blessed fellow; and he that is not obliged to
work, and does not work, is the cursed fel-
low. And yet men accept this condition of
freshness, vigor, and health, and happi-
ness, and self-respect, as if it were a sign
and token of bondage, as if it were a dis-
graceful harness.

THE ENNOBLEMENT OF LABOR.

Two hundred years ago nobody thought
of conceding anything like dignity to phys-
ical labor, and the toilers of the world had
but few acknowledged rights. In England,
as late as 1813, the wages, the hours of
labor, and even the meal-times of journeymen
mechanics were regulated by law, and em-
ployers who paid their workmen more than
the legal stipend were liable to be fined.
But the laboring millions have made a
mighty stride since then. Here and in
Great Britain skilled industry in every
branch of useful art frequently takes issue
with capital on the question of wages, and
as often as not wins the day. The working
classes of the United States understand and
apply the fable of the "Bundle of Sticks." The
political system under which they live
teaches them the value of union, and their
protective organizations are formidable bod-
ies, to whose "moral suasion" "Associated
Capital" finds it expedient to listen respect-
fully. When any one of these organizations
"strikes" for a higher rate of remuneration,
Capital either yields gracefully in the be-
ginning, or makes a compromise, or fights
it out to the bitter end. In the latter case,
the combined long purses almost always get
the best of the combined short ones, and
the malcontents eventually fall back into
their old places at the old rates. There
ought not, however, to be any quarrels be-
tween capital and labor. Their interests are
identical, and in this country not only one,
but indivisible. On the other side of the
Atlantic capital begets capital, but here
labor begets it too. Mechanics may become
millionaires and porters merchant princes;
and such are the advantages offered to labor
in this market that the intelligent, prudent
and energetic toiler is bound to rise, and as
he rises to be honored. In Europe the differ-
ent classes of society simply repeat them-
selves. When a member of a subordinate
class makes his way into the charmed circle
of the aristocracy, it is regarded as an inno-
vation. Families wuth "coat armor" look
wuth sublime contempt on beings who have
conquered fortune in their shirt sleeves. In
the lands infested with "privileged orders"
the fabric of society is always pretty much
the same. Each portion of the structure is
renewed from generation to generation with
one kind of material. With us it is other-
wise. Our social fabric is a piece of mosaic
and the process of tessellation is continually
going on. Side by side with a bit of porce-
lain we place a chunk of servicable delf, and
the other day we variegated the edifice,
rather extensively, wuth ebony. Ancestors
count for nothing with us. We judge of
men by what they do, and rate them accord-
ingly. If any man is "noble" in this coun-
try, it is the self-elevated worker.