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Cards.

JUSTICES' & CONSTABLES' FEES—We have printed a large number of the new FEE BILL, and will on the receipt of twenty-five cents mail a copy to any address. ow32

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All official business entrusted to him will be promptly attended to. mch29, '76.

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DEALER IN
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Also, extensive manufacturer and dealer in Square Timber and Sawed Lumber of all kinds.
Orders solicited and all bills promptly filled. [*jy12'72

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Will execute jobs in his line promptly and in a workmanlike manner. apr4,67

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ALL KINDS OF SAWED LUMBER,
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dealer in
Real Estate, Square Timber, Boards,
SHINGLES, LATH, & PICKETS,
9:1873 Clearfield, Pa.

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BOOT AND SHOE MAKER,
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In the shop lately occupied by Frank Short, one door west of Allegheny House.

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Plans and Specifications furnished for all kinds of buildings. All work first-class. Stair building a specialty.
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Keeps on hand all kinds of Harness, Saddles, Bridles, and Horse Furnishing Goods. Repairing promptly attended to.
Rumbarger, Jan. 10, 1877-tf.

JAMES MITCHELL,
DEALER IN
Square Timber & Timber Lands,
jel1'73 CLEARFIELD, PA.

J. R. M'MURRAY
WILL SUPPLY YOU WITH ANY ARTICLE OF MERCHANDISE AT THE VERY LOWEST PRICE. COME AND SEE. (3:5:73:)
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THE undersigned begs leave to inform the public that he is now fully prepared to accommodate all in the way of furnishing Hacks, Buggies, Saddles and Harness, on the shortest notice and on reasonable terms. Residence on Locust street, between Third and Fourth.
GEO. W. GEARHART.
Clearfield, Feb. 4, 1874.

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All kinds of repairing in my line promptly attended to. April 23, 1874.

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The undersigned would inform the public that he has removed his Boot and Shoe Shop to the room lately occupied by Jos. Dearing, in Shaw's Row, Market street, where he is prepared to attend to the wants of all who need anything in his line. All work done by him will be of the best material, and guaranteed to be first-class in every respect. Repairing promptly attended to. All kinds of Leather and Shoe Findings for sale.
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Clearfield, Pa., July 18, 1877-6m.

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At the end of the new bridge,
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GEORGE N. COLBURN.
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and all kinds of
HORSE FURNISHING GOODS.
A full stock of Saddlers' Hardware, Brushes, Combs, Blankets, Robes, etc., always on hand and for sale at the lowest cash prices. All kinds of repairing promptly attended to.
All kinds of hides taken in exchange for harness and repairing. All kinds of harness leather kept on hand, and for sale at a small profit.
Clearfield, Jan. 19, 1876.

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The most Complete Series of Law Blanks published.
These Blanks are gotten up in superior style, are of uniform size, and furnished at very low figures for cash.
Call at the REPUBLICAN office and examine them. Orders by mail promptly filled.
Address, GOODLANDER & LEE,
July 25, 1877-tf. Clearfield Pa.

TAOU.

MORAL REFLECTION BY A JAPANESE TRAVELER.

From the *North American Review* for July-August, we copy the following interesting article. It represents the views of an intelligent Japanese traveler upon our institutions, and as a *naïve* literary composition, as well as a critical examination into some of our national defects, is well worth reading and serious reflection. The Japanese traveler says:

The American people have been so very kind in receiving my political reflections, that I take the great liberty of writing again my observations and feelings about their country. I would not, however, do this without having been asked, because to offer opinions too freely often gives offence when it is not intended. So I wish clearly to explain, that what I write now is in consequence of urgent request, and is not my own proposal. No doubt, many will laugh at my opinions this time, just as they laughed at my political reflections, but I cannot understand why they laugh. I read Senator Morton's paper on the American constitution. He said almost exactly the same things that I did. This astonished me very much—and it also satisfied me, because I found this very clever Senator agrees so closely with me. But I observe newspapers did not laugh at him; then I thought, if I had signed his paper and he had signed mine, they would have laughed at his paper and approved mine. American people look too much at names. They think, when a paper is signed by a great name, they must approve, never mind what is in the paper; if foreigner or unknown man signs, then they don't approve—or pass by silently. I am sorry I said anything about "*seppukku*," because all over the country ignorant newspapers are laughing. This is only because they do not understand the question. Now I am going to tell them some things that they cannot laugh at, because they are very easy, even for them to understand, and they are so true they cannot deny them. Besides my political studies, I have made moral studies in different Christian countries; these, as I said before, I am going to publish fully in Japan, but I will now take out of my notes a few points.

First, I observe in every country there is different kind of morality, different kind of vice, although all the countries may be Christian, still vices in Catholic countries differ from vices in Protestant countries, vices in old countries differ from vices in new countries, vices in countries where church is paid by the government, differ from vices in countries where churches are not paid by the government, vices in countries where there is rich and idle aristocratic class, differ from vices in countries where everybody is equal and everybody is busy making money. As I am writing for Americans, I will leave all these other countries out of the question, and describe the vices which I observe in a new country, which is chiefly Protestant, where the churches are not paid by the government, where everybody is equal, according to constitution, and all are busy making money. I will not say anything about their virtues, not because they have not got any; indeed, they have most excellent virtues and high qualities, but it is not necessary for me to tell them; they describe them very fully themselves both in conversation and newspapers, therefore there would be nothing new in this, but their vices are not so often described, except, sometimes, in bitterness, but I will describe them with great affection because I have received so much kindness from American people. In the first place, Americans, quite naturally, like all other Christians, think their religion the best in the world, therefore they must try and make other nations adopt it; for that reason they send missionaries to Japan. If missionaries could come alone, without sailors or merchants, I think they might do some good. Generally they are very good men, though missionaries of different Christian sects quarrel among themselves more than any other people; still, individually, they try to set a good example, only their religion does not prevent them from hating each other when they do not agree on religious subjects.

When they first began to instruct Japanese in principles of Christian religion, many Japanese accepted, especially of the lower orders, who had not studied Confucius and more deep philosophy, only they soon found great difference between what missionaries taught and so-called Christians practiced.

I have examined into religious matter a good deal, and I find no religion where difference is so great between what religion teaches, and what the people practice as in Christian religion. Mahometan religion does not teach such high and pure morality as Christianity, but Mahometans practice their religion much more closely. They are never ashamed to pray, even when they are alone among strangers; they perform all observances very faithfully. They do not depart from teaching in order to make money, therefore they cannot make it when they are near Christians, because when Christians (so called) want to make money, they do not care much what their Bible teaches, but Mahometan cares what Koran teaches. Bible says, it is not good to lend money on usury, but Christians always charge interest. Koran says same thing, therefore among themselves Mahometans do not charge it, and so in many other cases Mahometans obey Koran, but Christians do not obey Bible. Therefore, Christians (so called) advance rapidly in material progress, because they sacrifice their religion to this kind of progress. Therefore, they quickly become highly civilized, but Mahometans will not sacrifice their religion, therefore they remain, like early Christians who had all things in common, rather barbarous. Buddhists are more like Christians than Mahometans; they also have high and pure teaching; indeed all their theology is almost exactly like Christian theology when you examine original teaching, but common people have made it full of superstitions, so it is in many ceremonies very like the Roman Catholic or Greek church, and in same way common people are not so strict as Mahometans, more like Christians only I think priests are better in many things than Christian priests; they do not quarrel among themselves, like Christian clergymen, about religious questions. Generally they all agree very well, and many good ones do indeed try to make the people good, only the people are too ignorant to understand the real principles of Buddhism, and think to perform superstitious ceremonies is enough, and the priests are afraid to take away their ceremonies because then the people would think they were taking away their whole religion. I have not been in India, therefore I cannot tell about Hindoo religion, but there is one thing I remark which is very important. From all I can learn, neither Mahometan, nor Buddhist, nor Hindoo says, if you do not believe my religion you will be burnt to all eternity in hell fire with brimstone. Only Christian says this. For this reason many Japanese refuse, the moment they hear this, to become Christian. Suppose Japanese woman wants to become Christian, and her husband and brothers and sisters and children refuse, then she says, "how can I become Christian and all my family go to hell fire for eternity? Better for me also to go to hell fire with them." Therefore she quite naturally refuses. Still, though this is a great objection to accepting Christianity in minds of Japanese people, it might be overcome, if practice of Christians in daily life was superior to practice of people of any other religion, but this is not the case. Since Christians have come to Japan, many vices have been introduced which before were quite unknown. They are the vices which belong to what is called Western civilization—principally vices connected with money-making. All kinds of cheating and fraud have now been taught by Christian and Japanese, of which they were quite ignorant twenty years ago.

When I try to compare the small number of new virtues they have learnt, since that time, by observing the practice of Christians, with a large number of new vices they have learnt from them, I am quite pained and distressed for my dear country to think of it. This is, indeed, a very sad reflection; so I will not now dwell any more upon it. That is why I said I wish the missionaries had come alone, without any sailors or merchants. For one Christian who comes to teach us anything good, a hundred come to make money and teach us things that are bad. People who know how to make money by trying to get it from each other they called civilized people; people who have not learnt all the tricks by which money can be made out of each other they call uncivilized people. After much consideration of this subject, I can find no other distinction but this. I think quite differently. Civilization consists in people being pure and good in their lives, not in being rich and smart in their business. For what says the Great Master Confucius on this subject? "Virtue is the root, revenue the branches. If you lightly esteem the root and attend principally to the branches, you extend disorder and rapine among the people." Look at the great "civilized" cities of London and Paris and New York, and see how true this is. In these places all the effort of both government and people is to "attend principally to the branches," and in what "uncivilized" and "heathen" cities can you find such disorder and rapine? When Mr. Tweed was governing New York, what did he think about the "root" which is virtue? In what Buddhist or Mahometan city would such corrupt government be possible, as existed in New York during time of Tweed? I can tell people of New York who laugh at *seppukku* and despise heathens, that such robbery and fraudulent government would be quite impossible in Japan.

Perhaps, after twenty years of Western civilization, we may get so far advanced that such a man would become possible as a ruler; at present, we try to find our high officials among the best and purest men, because we have been so instructed by Confucius—for what says the sage? "To see a man of eminent virtue and talents and not to promote him, and not raise him to a high station, shows disrespect; to see a base man and not to dismiss him—to dismiss him and not to send him to a great distance, is an error."

It is, indeed, most wonderful to think how truly Confucius describes what must happen to a man like Tweed. Exactly he shows how such a man must in the end be punished, for he says, "Upon the man who is ignorant and yet pushes himself into office, who holding a low situation assumes authority, who, although living in the present age, returns to the (bad) ways of the ancients, the Divine judgments will surely come." Still, notwithstanding warning which New York has had, it is, even now, not governed by highest kind of men, but by a common class. This never can succeed, for again the sage says, "Therefore, the ruler must first have virtue in himself, then he may call for it in others; he must first be free from vice himself, then he may reprove it in others. If we must ourselves cherish and practice what we do not wish in others, we cannot possibly enlighten them." The Taoo book says, "The Taoo nation does not esteem gems valuable, it esteems nothing precious but virtue." For these reasons it is not yet possible for any Japanese city to be governed by a man who is known to be bad and dishonest. When I read your newspapers, it does not seem possible for your cities, and even your States, to be governed by any other kind. Take, for instance, what has been said of Governor Packard, and, before him of Governor Kellogg in Louisiana. I do not know whether it is true or not, but in uncivilized country I come from, such men could not be accused of such things and live. Either they must prove that they are not true, and then people accusing them must be punished, or else, if they are true, they would be punished themselves. But here in this Christian country, where you are told to "honor all men," not "to speak evil of dignities," not to "bear false witness," not "to think evil one of another," "to do to others as you would they would do to you," politics are carried on entirely on an opposite principle. Foundation of American politics is *not* to honor any politicians, *always* to speak evil of dignities, if they are on the other side in politics, always bear false witness, if election can be carried that way, to think a great deal evil of everybody, and, politically, to do always to the other side exactly what you would not at all like them to do to you. Although it is against Bible, this is done quite openly, nobody is ashamed of it, nobody publicly condemns it. I have heard many sermons in Christian churches; I have never heard a clergyman say that political men should love one another, and not write abuse in newspapers against each other.

Even they ought to esteem the other *better* than himself, but this is so impossible that even to possess it, though it is a sacred saying, would make everybody laugh. When I read newspapers, I feel sure it would not improve Japan to have civilized and Christian journalism introduced into that country, though unhappily, some Japanese are trying to imitate this also. If newspapers were written to make politicians forgive each other and love each other, then, perhaps, they might do some good, but Christian newspapers only make people more angry with each other, and therefore more unchristian. Same thing with religious newspapers. Only they do not abuse politicians so much as they abuse each other. What is the use of churches and clergymen, if they do not preach against such bad things? Best men in this country say that they cannot be politicians, because politicians are generally dishonest, or else suspected of being dishonest, and nearly always called dishonest; and because to succeed, it is necessary "to go through so much dirt," therefore they say "we are obliged to leave to more mean kind of men to be polititians and to rule over us, and spend the revenue of the nation for us, and represent our interests in foreign countries, but we think you Japanese are still quite barbarous because you have different kind of government, which obliges you to choose more high and pure kind of men; therefore, we recommend you to become more advanced and civilized like we are." But how can we do this and forget the lofty saying of the Taio book?—which says, "Had I a minister of unbending fidelity, although he might appear to possess no other talent, yet were his mind enlarged and generous, when he saw a man of eminent talents, he would view his talents as if they were his own. The man of vast intelligence and virtue he would not merely praise with his lips but really love him in his heart, and embrace him in his regards. Such a man could preserve my children and my people. Would not such a man be of great advantage? But if a minister is jealous of men of talents, opposes and keeps from notice those who posses eminent ability and virtue, not being able to bear them, such a man is incapable of protecting my children and people, nay, how dangerous he may prove." American people may call such teaching heathen, but I call it best kind of Christian teaching, and this is the rule we actually try always to follow in Japan. If any man does not follow this rule, he is very much ashamed and would rather die than let people suppose he was not good and pure; but here when newspapers call a Governor thief and robber, he feels no shame. Therefore, I still hope my countrymen will try and follow good old teaching of our wise and pure men, even though they were heathens. Again, I observe very curious thing. Perhaps, in politics or in commerce, a man is attacked this way in the newspapers, may be rightly, and may be wrongly; if he is a candidate for some high office, almost always he is accused of stealing money, or if he makes money very quickly in Wall street, also others who lose their money accuse him of stealing it—quite openly they accuse him in newspapers, like they accuse Mr. Tilden, or like they accuse Mr. Gould.

Then very often these same men profess to be very religious men; they buy very expensive pews in churches, and give a great deal of money to keep up clergymen and Sunday schools. Immediately, when they are so publicly accused of stealing, quite naturally clergyman should ask, "Is this true? At once you must prove to me this is not true, otherwise I will turn you out of my church, and throw back your money to you, and sell your pew to some honest man." I have asked great deal about this, but never have I heard of clergyman who did this thing. Only sometimes, if a man is very poor and cheats, then they do it, but if he is very rich they take his money. They do not inquire how he made it.

In countries where government pays church, this vice does not exist, only they have other kind of vice. In England nobles and bishops can sell clergymen and churches, in quite a complicated and curious kind of way, very difficult to understand properly, though I studied it thoroughly, and will explain it afterwards in my Japanese book fully. I think that will surprise Buddhist priests more than anything I have seen in Western civilization. Never would Buddhist priest allow himself and his temple to be sold, even by most high and powerful Daimo—sooner he would die. Indeed, priests in my country do not try to become rich. However, I am not Buddhist myself; only for many things I respect them. I think priests in all religions should no care at all about money. In Bible also it says so. Indeed, Bible is strongly opposed to all money-making for any kind of people. I think one of great beauties in Christian teaching is constant attack upon rich people and love of money. It says, "love of money root of all evil," "haste not to be rich." Then, money-changers were scourged out of temple for buying and selling inside, and rich young men was told he must give up all he had and give to the poor; indeed, that teaching is most beautiful. When I first read all that, certainly I thought I must become Christian. Even now I believe thoroughly all this teaching, but to practice it, I must go back to Japan. There a man could still live in daily life this teaching; here it would not be possible. Certainly he would starve immediately. In Japan, if man asked for cloak, you could give him coat also; immediately you would be celebrated for sacrificing self, and good people would acknowledge your goodness and support you. Many men in my country are celebrated, not for political cleverness or for richness, or for power, but for pureness and goodness. Several times when I first arrived in America, I asked who is purest and best man in America, but no one could give me answer. A man in Japan can become celebrated for sacrificing self to neighbor, because Confucius teaches this, just like the Bible. Therefore, when he practices, everybody reverences him, but here they do not; for what says the Great Master on this subject? "That which you hate in superiors, do not practice in your conduct towards inferiors; that which you hate in those before you, do not exhibit to those behind you; that which you hate in those behind you, do not manifest to those before you; that which you hate in those on your right, do not manifest to those on your left; that which you hate in those on your left, do not manifest to those on your right. This is the doctrine of *measuring others by ourselves*." And this doctrine we try to follow, and when we see any one doing this, we very highly approve and encourage him, but in this country such a man would rather be laughed at and called a fool, because it is not possible to follow this principle and become rich, and to become rich is more esteemed than to become good. Indeed, it seems to me that in Christian countries everything is done exactly opposite to Christian teaching so high and pure and noble and self-sacrificing—but quite openly everything is done exactly on opposite principle. Then I say, why do you profess so much and do so little? This is most bad of all vices, to be hypocrit, because man who is hypocrite, lives constant lie. All the time he is pretending to be one thing and is actually entirely different. Many men who have been considered most religious and ceremonious of men in church matters, get exposed in the newspapers, and then we find all the time that they have been practicing most wicked things.

The Great Master teaches that no man can be superior who does such things. I hope you will excuse my quoting so much out of teaching of Great Master, but I want to show that, even if Christians would obey teaching of Confucius closely, even then, they would be better than they are, and that it is because we try to follow his teaching, we have morality quite as good as morality in Christian countries. And this is not because Christian teaching is not high and beautiful, but because Christians laugh at their own teaching, therefore we cannot respect them, and we feel that they have no right to call us barbarous and uncivilized, until they try to follow their moral teaching, at least as well as we follow ours.

This is what Confucius says about hypocrites. "That which is called rectifying the motives is this: do not deceive yourself; hate vice as you do an offensive smell; love virtue as you love beauty.- This is called self-enjoyment. Hence the superior man will carefully watch over his secret movements. The worthless man, when in secret, practices vice; nay, there is no length of wickedness to which he does not proceed, but when he observes the superior man, he attempts to conceal his vices, and puts on the appearance of virtue. Men who observe see, as it were, his heart and reins. What, then, does he profit himself? This is what is meant by the adage, 'What is really within shows itself without.' Hence the superior man must be careful over his conduct, when no eye sees him." This is why I think it would be very difficult for superior man, if he was on New York stock exchange, to become quickly rich.

When Japanese first came in contact with Western countries, immediately we began to have financial affairs with them. Then at once we found ourselves badly cheated. First, came currency question in Japan, when all the merchants applied under all kinds of different names, not their own, for silver, so as to escape the rule of the treaty. After losing great deal of money, we finally got that settled; then Americans sold Japanese government bad steamers, for great deal more than they were worth, and again we were cheated. Then people came from England to persuade Japanese government to make a large loan; then we did not understand foreign principle of emitting loan, and again in London we were cheated. Finally, I determined to study financial matters myself, first in London, then, in New York. Then I found financial men in London cheat on different system from New York. I don't know which cheat worst. I will not now try and explain where the difference exactly is, but I will try and explain what I have discovered about New York system. For Japanese it is very difficult to understand all about stock exchange, and "bull" men and "bear" men, and railway and steamboat and telegraph and other companies, and so, even yet, I feel very ignorent on such questions. Nevertheless, very soon I discovered that first thing I must understand is, what is "ring," and how "ring" can be made. For a long time no one would clearly explain this to me. At last I found true reason why even clever financial men would not explain it. Generally, they are very so-called pious kind of men, and "ring" is a sort of secret society among quite a few most smart men to cheat other men who are not so smart, also to cheat the whole public which is generally rather foolish. Therefore, pretending pious financial men would not explain; only, finally, I found financial man not at all pious, also very smart; he explained all to me thoroughly and I saw most plainly it was most wicked thing, exactly opposed to teaching in Bible, and also to teaching of Confucius, but I have not space here to quote his teaching on this point.

Therefore, immediately I thought it must be duty of every clergyman, before he takes money from so-called pious financial man, to ask, first, this important question, "Are you in any ring?" As I was studying moral question, immediately when I thought this, I called on a clergyman, rather celebrated man, and I asked him, "Do you always ask this question?" Then he got rather angry. He said, not possible to ask such questions, financial man would immediately answer "mind your own business!" Therefore, he could not ask. Then I replied, in the words of Confucius, what was duty of moral teacher like him; because Confucius explains very fully on this point. He says, superior man must "examine very narrowly inferior man who pretends to be superior;" but clergyman immediately answered, "Confucius is only heathen teacher." Since that time, I have not talked with clergyman on religious subjects. Only I study Bible: then I compare with it their practice. After great financial panic came in New York, I made very accurate moral study concerning it, and inquired narrowly about the principal men who failed; because newspapers were calling some of them theives, and every one, indeed, was abusing them very much, because many people had lost money by them. Then I found nearly all were so-called pious financial men; so then I inquired why so many financial men must be pious, and one even founded "theological seminary" who was most celebrated in "rings." Then my friend, who did not pretend to be religious, explained how, for many reasons, it was great assistance in financial operations to profess religion. Only he said he himself was too honest; nevertheless, he admitted that he made great fortunes by cheating people. Even yet I could not understand this matter throughly, but one day I visited a beautiful island in one of the great American lakes. There I found lovely little island, with a beautiful cottage upon it full of clergymen of all kinds of different sects. Then I inquired how so many clergymen of different sects could, nevertheless, be living together peacably in one house in this beautiful island—then it was explained to me that they were all invited to come and rest together, and recover health there, by a most powerful financial man, who had immense railway plans; then, when his plans failed, because from the beginning they were bad and hollow, in all the congregations of these clergymen a great many bonds and stocks of this railway plan, which now had no value, were found. Since then, I quite well understand why it is very useful for financial men also to profess to be religious. When I say "profess to be religious," I do not mean really religious, I mean pretend to be religious. Clergymen cannot attack them because, not being paid by government, immediately they would be ruined if they made all these powerful men angry. Therefore the greatest vice I find in America is hypocrisy. Of all vices it is the worst. Then I ask you, my American friends, with great affection, because this is most serious matter, what would your churches live upon, and how long would they last, if there were no longer any hypocrites in this country? Also I hope clergymen also will excuse me if I ask them especially this same question. Do not think because I ask this question, therefore I am attacking Christian religion. Religion is one thing; churches another thing quite different. When the Great Teacher of Christian religion came, first thing He did was, to attack Jewish church because Jewish church was not following religion, but was full of hypocrisy. Therefore, always He said, "Woe unto you scribes and pharisees, hypocrites!" Very often He repeats this. All great moral teachers feel that most serious danger to real religion is hypocrisy. Therefore, He hated hypocrites most of all. Nevertheless, so-called religious men to-day do almost exactly the same things He blamed the Jews. They "do alms to be seen of men," they "love to pray in the synagogues," and "do their works to be seen of men," and "lay up treasures for themselves on earth;" therefore, He says "Woe unto you that are rich?" For these sayings, "the chief priests and the scribes sought to destroy Him." I almost think again they would do so.

Japanese people are now traveling very much all about Christian countries;—then, when they read the beautiful teaching and see members of Christian churches doing all things exactly contrary to it, and find that clergymen allow all this to go on in their churches, they lose all respect. Then, when they go back to Japan, they will explain all this to people. Then, when missionaries try to correct Japanese, they will ask them why they allow such things openly, and why themselves they do not follow more closely Divine teaching; then they must be ready to answer. Therefore, quite kindly, I tell them now, so when they are asked, they can have answer all ready prepared. It seems to me when people become immensely rich, then they need not be hypocrites any longer, because in this country money can do anything. I do not think, if a man had five million of dollars he could be hung in this country, even when murder was quite clearly proved. Somehow he would escape. I think, if he had fifty millions, he could elect presidents and everybody he chose; then of course, no longer any occasion to be a hypocrite.

So then, I find three great powers in this country: first is money, second is hypocrisy, third is "rings." To use American expression, these three powers "run the country." Only real pure virtue has no power, because almost certainly whoever was strictly superior man, according to Confucius, must seem like a fool to all smart men. He cannot succeed like other men, therefore he must retire.

I could write a great deal more on this subject, but pretty I am afraid of saying things that may offend. If I knew English language better, I could write in more flowing kind of style, so I might even tell many true things in a manner that would not seem rather rude. Still, it is not my intention to be rude, only to be quite honest and sincere. In my book which I am going to write in Japan, I have divided American vices under four heads: first, ecclesiastical vices, that is, all vices connected with sects, churches, clergymen, religious newspapers, young men's Christian associations, and so on, second, political vices, that is all vices, connected with elections, lobbying, political newspapers, wire-pullers, custom house frauds, Indian administration, political rings, and so on; third, financial vices, (I have already a little touched on these, from which you can see how I can describe them quite fully); fourth, social vices, such as vices connected with marriage system in this country, the aristocracy of a democratic republic, and many other subjects rather delicate, therefore I will not say anything more. I only mention this to show that I have indeed earnestly examined your country, and I find one thing of which you are entirely ignorant, and this "Taou."

This one word contains such a high idea, that I am afraid it is not possible for you to understand it. Nevertheless, I will try and explain. Taou is the "way of the Sage," or "the way of heaven," it is omnipresent and fills and influences all things, therefore Confucius says: "The Taou of the supremely sincere enables them to foreknow things; it is only they who carry sincerity to the highest point, and in whom there remains not a single hair's breadth of hypocrisy, that can foresee the hidden springs of things. Taou is what men ought to practice, Taou is the self-sacrifice by which one self is perfected, and the knowledge by which one perfects others. Taou is the virtue of nature, the way of uniting the external and the internal." All this is Taou, and a great deal more; indeed, it takes a life to study and understand Taou, for it contains three hundred outlines and three thousand minute particulars thereof. It is not possible, indeed, to understand it without practicing it. It cannot be understood by the mind alone, only by strictly living every day according to the highest principles of self-sacrifice, can it be untood. Tsze Sze, who was a great sage and student of Confucius, thus describes this most wonderful principle in a few words. "It is only the man possessed of Taou that can perfect his own nature, he who can perfect his own nature, can perfect the nature of things; he who can perfect the nature of things, can assist heaven and earth in producing things. When this is the case, then he is united with heaven and earth so as to form a trinity." This, however, is too deep for ordinary intelligence to comprehend. Only those who practice Taou, can understand fully its meaning. Though most unworthy man myself, for many years I have tried to practice Taou. Therefore, my eyes are somewhat open to perceive moral questions in different countries, because I examine them by the light of Taou; therefore I have written frankly, because my purpose in writing has been quite pure. Now most earnestly I beseech you to stop making money, because it is not possible to spend your money in becoming rich, and still have time to discover and practice the "way of heaven," which is Taou. Also give up this openly trying to persuade men that you are good, by belonging externally to churches, when internally you are following the way of the inferior man. Remember what the Ode says, "Look into your own chamber, and see whether you have cause for shame in the presence of your household gods."

Never mind if men despise you, and speak badly of you because you retire from their evil ways. At last the glories of Taou will shine through you, for what says the sage? "He who possesses Taou, without showing himself he will shine forth, without moving he will renovate others, without acting he will perfect them." And again, "though the path of the superior man appear secret, yet it daily becomes more splendid, while the path of the mean man, though he strive to exhibit it, daily vanishes from sight." But, perhaps, you will say you have not studied Confucius and cannot obtain his works, therefore it is not possible for you to practice Taou. Then, I at once answer most fearlessly you have your own Sacred Blood, which contains the divine principle of Taou, though, perhaps, your eyes are still too blind to perceive it, and your own most wonderful Teacher, who explained most fully "The Kingdom (or Way) of Heaven." Therefore, you cannot make any such excuse. Believe me, for I have studied this thing. It is most tremendous power even now hanging over the world. Confucius says of it, "It waits for its men, and then is walked in, (or practiced,)" but it will not always wait; if men do not practice, it will overtake and crush them, and this is what your own Great Teacher meant, when He said, "Whosoever shall fall upon that stone shall be broken, but upon whomsoever it shall fall, it will grind him to powder."

ADMIRAL SEMMES.

DEATH OF THE MAN WHO RAN UP A BILL OF COSTS FOR ENGLAND.

Admiral Semmes died at 10 minutes past 7 o'clock Thursday at Point Clear, Alabama.

Raphael Semmes was born in Charles county, Maryland, in 1810, of Irish and Scotch parentage. He entered the United States navy as a midshipman April 1, 1826, and was promoted lieutenant July 9, 1837. He served in the blockade of Vera Cruz, and as volunteer aid to General Worth in the Mexican war. He removed with his family to Alabama in 1841, and settled on the Perdido, removing a few years later to Mobile. When the late war broke out he was stationed in Washington as a member of the lighthouse boar, being then a commander in the navy. On February 15, 1861, he resigned his commission, which was at once accepted, and on the following day he left for Montgomery. He was sent North to purchase arms, and succeeded in shipping south large quantities of powder. On returning to Montgomery he was placed at the head of the lighthouse bureau. On April 21st he assumed command of the confederate steamer Sumter, with which he ran the blockade of Pass a l'Outre on June 30, and was on the high seas with orders to injure the commerce of the United States. On June 3 Commander Semmes captured his first prize, "The Golden Rocket," off the west coast of Cuba, and succeeded in taking seven prizes in two days. The Sumpter cruised six months, during which she captured seventeen ships. Her career was terminated at Gibraltar, where Commander Semmes was compelled to leave and sell her, because the dealers refused to supply him with coal. On August 20, 1862, he assumed the command of the steamer "290," or the Alabama, at Terceira, which was armed with eight guns and manned with a crew of sixty men.

After a wonderful career of two years, during which the Alabama did great damage to the commercial marine of the United States, the steamer was sunk in an action with the United States steamer Kearsarge, off Cherbourg, June 19, 1864. Commander Semmes was rescued from drowning, together with a number of his men, by a steam yacht, the "Deerhound," owned by John Lancaster, of Lancanshire, England. Commander Semmes returned to the South, and on reaching Richmond, he was appointed rear admiral and assigned to the command of the James river squadron. On the evacuation of Richmond, he destroyed the fleet and escaped with his men, to Danville, Va., where his command was organized as a brigade of artillery. He reported to General Joseph E. Johnston, at Greensboro', and he was paroled on May 1, 1865, returning to his home in Mobile. On December 15, 1865, he was arrested at his residence and sent to Washington. He was kept a close prisoner for nearly four months, when he was released by order of President Johnson. He returned to Mobile and shortly after made a lecturing tour through the South. His audiences were generally disappointed, as instead of a lecture on his adventures it was confined to a discussion of scientific subjects in connection with navigation. In 1869 he published in this city "Memoirs of Service Afloat During the War Between the States," which, though published in excellent style, had but limited sale and entailed a loss upon the author. He was also the author of a work entitled "Service Afloat and Ashore During the Mexican War." Admiral Semmes was a fine looking man of medium size. While a strict disciplinarian, he was pleasant and agreeable with his officers, and was popular with his men. He was a naval officer of great ability and courage.

MORE SOLE.—Jennie June gives it as her opinion that the only obstacle that stands between the American woman and perfect health and happiness is the size of her shoe. That a man is in his prime at forty-five, when his wife is faded and done with gaiety; that the photographs of the married pair at their silver wedding, compared with the daguerreotypes of the bride and groom taken twenty-five years before, show he has gained in good looks and she has lost hers, is directly due, she argues, to the difference in their soles during that period of time. Women need larger shoes, heavier soles, a more elastic and firm tread and more pedestrian exercise. Spare the tongue and use the foot.

Voltaire died at the house of the Marchioness Villette, in Paris. The windows of his death chamber were kept closed by the Marchioness throughout her life, and she ordered in her will that they should not be opened until the centennial of the poet's demise, which will occur in 1878. Her wishes have been hitherto obeyed. The house stands on the corner of the Rue de Beaum and the quay of that name.

Dr. W. M. Taylor, in his fifth lecture on "Preaching," to the Yale students, declared that the clamor for brevity in sermons is a bad omen for the churches. "No great theme," he said, can be treated in fifteen minutes. Therefore brevity means the banishment of doctrinal instruction and systematic exposition—and as a consequence of that, spiritual dwarfs, and a piety from which manhood had disappeared.

NEW AGRICULTURAL IMPLEMENT.

THE AMERICAN ROTARY PLOW—INTERESTING TRIAL LAST SATURDAY.

The Harrisburg *Independent* says: "Last Saturday afternoon we had the pleasure of witnessing an exhibition of the practical working of *the American Rotary Plow* on the farm of J. R. Eby, Esq., near the city, given under the direction of General M. N. Wisewell. The trial was witnessed by quite a number of those interested in farming, prominent among whom were Messrs. Wm. Calder, J. R. Eby, D. D. Boyer, A. J. Lull, Dr. E. H. Cooper, and Jno. Hamden.

The plow is constructed upon an entirely new principle, and instead of using the wedge drawn through the ground the soil is turned by a circular disc that looks like a pan with the bottom removed, set upon an axle at an angle of about forty-five degrees to the line of draught. This disc is easily elevated or depressed by a handle under the control of the driver, and is drawn by being attached to an axle upon which are two wheels, one of which runs in the furrow, and the other upon the land side. A castor wheel runs in the furrow behind the driver. The disc is in forced into the ground by reason of the draught being in the rear of the disc and some six inches above its centre thus pushing down upon it as well as drawing it forward.

In the trial on Saturday the furrow turned was about eighteen inches wide and from six to nine inches deep. In a very stony field, where it was afterwards tried, it did not work so well, probably as an old tashioned plow would have done.

As to the success of the apparatus we are not prepared to say more than that in our inexperienced judgment it apparently peformed all that was claimed for it by those interested. Among those present were gentlemen who were more able to judge of its merits and demerits than we and to whom