THE
"CLEARFIELD REPUBLICAN,"
PUBLISHED EVERY WEDNESDAY, AT
CLEARFIELD, PA.
ESTABLISHED IN 1827.

The largest Circulation of any Newspaper in North Central Pennsylvania.

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Publisher.

CLEARFIELD REPUBLICAN.

GEO. B. GOODLANDER, Editor & Proprietor. PRINCIPLES, NOT MEN. TERMS—$2 per annum in Advance.

VOL. 54—WHOLE NO. 2,657. CLEARFIELD, PA., WEDNESDAY, FEBUARY 4, 1880. NEW SERIES—VOL. 21, NO. 5.

Cards.

JOB PRINTING OF EVERY DESCRIPTION neatly executed at this office.

H. W. SMITH,
ATTORNEY-AT-LAW,
Office 1st door west of Post Office, Clearfield, Pa.

J. J. LINGLE,
ATTORNEY-AT-LAW,
Office 1st door west of Post Office, Philipsburg, Centre Co., Pa. y.pd

ROLAND D. SWOOPE,
ATTORNEY AT LAW,
Curwensville, Clearfield county, Pa.
oct. 9, '78-tf.

OSCAR MITCHELL,
ATTORNEY AT LAW,
CLEARFIELD, PA.
Office in the Opera House. oct9, '78-tf.

G. R. & W. BARRETT,
ATTORNEYS AND COUNSELORS AT LAW,
CLEARFIELD, PA.
January 30, 1878.

ISRAEL TEST,
ATTORNEY AT LAW,
Clearfield, Pa.
Office in the Court House. [jy11,'67

HENRY BRETH,
(OTTEND P. O.)
JUSTICE OF THE PEACE
FOR BELL TOWNSHIP.
May 8, 1878-1y*

WM. M. McCULLOUGH,
ATTORNEY AT LAW,
CLEARFIELD, PA.
Office in Masonic building, Second street, opposite the Court House. je26,'78-tf.

W. C. ARNOLD,
LAW & COLLECTION OFFICE,
CURWENSVILLE,
Clearfield County, Penn'a. 78y

S. T. BROCKBANK,
ATTORNEY AT LAW,
CLEARFIELD, PA.
Office in Opera House. ap 25,'77-1y

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

WALLACE & KREBS,
(Successors to Wallace & Fielding,)
ATTORNEYS-AT-LAW,
Clearfield, Pa.

S. L. McGEE,
ATTORNEY-AT-LAW,
DuBois, Clearfield County, Penn'a.
Will attend promptly to all legal business entrusted to his care. [jan21,'80.

FIELDING, BIGLER & WILSON,
ATTORNEYS-AT-LAW,
CLEARFIELD, PA.
Office in Pie's Opera House. [mch6-79.

HARRY SNYDER,
BARBER AND HAIRDRESSER.
Shop on Market St., opposite Court House.
A clean towel for every customer.
Also dealer in
Best Brands of Tobacco and Cigars.
Clearfield, Pa. may 19,'75.

MURRAY & GORDON,
ATTORNEYS AT LAW,
CLEARFIELD, PA.
Office in Pie's Opera House, second floor.

McENALLY & McCURDY
ATTORNEYS-AT-LAW,
Clearfield, Pa.
Legal business attended to promptly with fidelity. Office on Second street, above the First National Bank. jan1,'78

A. G. KRAMER,
ATTORNEY-AT-LAW,
Real Estate and Collection Agent,
CLEARFIELD, PA.
Will promptly attend to all legal business entrusted to his care.
Office in Pie's Opera House. jan1'78.

J. P. McKENRICK,
ATTORNEY AT LAW,
CLEARFIELD, PA.
All legal business entrusted to his care will receive prompt attention.
Office opposite Court House, in Masonic Building, second floor. aug14,'78-1y.

DR. E. M. SCHEURER,
HOMŒOPATHIC PHYSICIAN,
Office in residence on First st.
April 24, 1872. Clearfield, Pa.

DR. W. A. MEANS,
PHYSICIAN & SURGEON,
DUBOIS CITY, PA.
Will attend professional calls promptly. aug1879

DR. T. J. BOYER,
PHYSICIAN AND SURGEON,
Office on Market Street, Clearfield, Pa.
Office hours: 8 to 12 a. m., and 1 to 3 p. m.

DR. J. KAY WRIGLEY,
HOMŒOPATHIC PHYSICIAN,
Office adjoining the residence of James Wrigley, Esq., on Second St., Clearfield, Pa.
july31,'78-tf.

A. M. HILLS,
OPERATIVE DENTIST,
CLEARFIELD, PENN'A.
Office in residence, opposite Shaw House.

DR. H. B. VAN VALZAH,
CLEARFIELD, PENN'A.
OFFICE IN RESIDENCE, CORNER OF FIRST AND PINE STREETS.
Office hours—From 12 to 2 P. M.
May 22, 1875.

DR. J. P. BURCHFIELD,
Late Surgeon of the 53d Regiment, Pennsylvania Volunteers, having returned from the Army, offers his professional services to the citizens of Clearfield county.
Professional calls promptly attended to. Office on Second street, formerly occupied by Dr. Woods. [apl4,'68-tf

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.

WILLIAM M. HENRY, JUSTICE OF THE PEACE AND SCRIVENER, LUMBER CITY. Collections made and money promptly paid over. Articles of agreement and deeds of conveyance neatly executed and warranted correct or no charge. 23jy'72

JOHN D. THOMPSON,
Justice of the Peace and Scrivener,
Curwensville, Pa.
Collections made and money promptly paid over. feb22'71tf

J. F. SNYDER,
ATTORNEY AT LAW,
CLEARFIELD, PA.
Office in Pie's Opera House.
June 26, 78tf.

REUBEN HACKMAN,
House and Sign Painter and Paper Hanger,
Clearfield, Penn'a.
Will execute jobs in his line promptly and in a workmanlike manner. apr4,'67

JOHN A. STADLER,
BAKER, Market St., Clearfield, Pa.
Fresh Bread, Rusk, Rolls, Pies and Cakes on hand or made to order. A general assortment of Confectionaries, Fruits and Nuts in stock.—Ice Cream and Oysters in season. Saloon nearly opposite the Postoffice. Prices moderate.
March 19,'79.

WEAVER & BETTS,
DEALERS IN
Real Estate, Square Timber, Saw Logs,
AND LUMBER OF ALL KINDS.
Office on Second street, in rear of store room of George Weaver & Co. [jan9,'78-tf.

RICHARD HUGHES,
JUSTICE OF THE PEACE
—FOR—
Decatur Township,
Osceola Mills P. O.
All official business entrusted to him will be promptly attended to. mch29, '76.

JAMES H. TURNER,
JUSTICE OF THE PEACE,
Wallaceton, Pa.
He has prepared himself with all the necessary blank forms under the Pension and Bounty laws, as well as blank Deeds, etc. All legal matters entrusted to his care will receive prompt attention. May 7th, 1879-tf.

JOHN L. CUTTLE,
ATTORNEY AT LAW,
and Real Estate Agent, Clearfield, Pa.
Office on Third street, bet. Cherry & Walnut.
Respectfully offers his services in selling and buying lands in Clearfield and adjoining counties; and with an experience of over twenty years as a surveyor, flatters himself that he can render satisfaction. [Feb. 28,'67tf.

ANDREW HARWICK,
Market Street, Clearfield, Pa.,
MANUFACTURER AND DEALER IN
Harness, Bridles, Saddles, Collars, and Horse-Furnishing Goods.
All kinds of repairing promptly attended to. Saddlers' Hardware, Horse Brushes, Curry Combs, &c., always on hand and for sale at the lowest cash price. [March 19, 1879.

G. H. HALL,
RACTICAL PUMP MAKER,
NEAR CLEARFIELD, PENN'A.
Pumps always on hand and made to order on short notice. Pipes bored on reasonable terms. All work warranted to render satisfaction, and delivered if desired. my21-1ypd

Livery Stable.

THE undersigned begs leave to inform the public that he is now fully prepared to accommodate all in the way of furnishing Horses, 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.

WASHINGTON HOUSE,
GLEN HOPE, PENN'A.
THE undersigned, having leased this commodious Hotel, in the village of Glen Hope, is now prepared to accommodate all who may call. My table and bar shall be supplied with the best the market affords.
GEORGE W. DOTTS, Jr.
Glen Hope, Pa., March 26, 1879-tf.

THOMAS H. FORCEE,
DEALER IN
GENERAL MERCHANDISE,
GRAHAMTON, Pa.
Also, extensive manufacturer and dealer in Square Timber and Sawed Lumber of all kinds.
Orders solicited and all bills promptly filled. [*jy1'672

E. A. BIGLER & CO.,
DEALERS IN
SQUARE TIMBER,
and manufacturers of
ALL KINDS OF SAWED LUMBER,
8-772 CLEARFIELD, PENN'A.

S. I. SNYDER,
PRACTICAL WATCHMAKER
AND DEALER IN
Watches, Clocks and Jewelry,
Graham's Row, Market Street,
CLEARFIELD, PA.
All kinds of repairing in my line promptly attended to. April 23, 1874.

Clearfield Nursery.
ENCOURAGE HOME INDUSTRY.
THE undersigned, having established a Nursery on the Pike, about half way between Clearfield and Curwensville, is prepared to furnish all kinds of FRUIT TREES, (standard and dwarf,) Evergreens, Shrubbery, Grape Vines, Gooseberry, Lawton Blackberry, Strawberry, and Raspberry Vines. Also, Siberian Crab Trees, Quince, and early scarlet Rhubarb, &c. Orders promptly attended to. Address,
J. D. WRIGHT,
sep20-85-y Curwensville, Pa.

MEAT MARKET.
F. M. CARDON & BRO.,
On Market St., one door west of Mansion House,
CLEARFIELD, PA.
Our arrangements are of the most complete character for furnishing the public with Fresh Meats of all kind, and of the very best quality. We also deal in all kinds of Agricultural Implements, which we keep on exhibition for the benefit of the public. Call around when in town, and take a look at things, or address us
F. M. CARDON & BRO.
Clearfield, Pa., July 14, 1875-tf.

Clearfield Insurance Agency.
JAMES KREBS. CARROLL S. RIDDLE.
KERR & RIDDLE, Agents,
Represent the following and other first-class Co's
Companies. Assets.
Liverpool London & Globe—U. S. Br. $4,397,89
Lycoming—on mutual & cash plan..... 3,600,000
Phœnix, of Hartford, Conn..... 2,604,023
Insurance Co. of North America..... 8,433,674
North British & Mercantile—U. S. Br. 1,742,863
Scottish Commercial—U. S. Branch..... 472,145
Watertown..... 164,818
Travelers (Life & Accident)..... 1,565,434
Office on Market St., opp. Court House, Clearfield, Pa. June 1, '79-tf.

THE BACHELOR'S LAST HOURS.

Not a laugh was heard, nor a joyous note,
As our friend to the bridal we hurried;
Not a wit discharged his farewell joke,
As the bachelor went to be married.

We married him quickly to save his fright,
Our heads from the sad sight turning;
And weighed as we stood by the lamp's dim light,
To think him not more discerning.

To think that a bachelor, few e... bright,
And shy of the sex as we found him,
Should there at the altar, at dead of night,
Be caught in the snares that bound him.

Few and short were the words he said,
Though of cake and wine partaking;
We escorted him from the scene of dread,
While his knees were awfully shaking.

Slowly and sadly we marched him down
From the top to the lowermost story;
And we've never heard from nor seen the poor man
Whom we left alone in his glory.

CO-OPERATION.

ADDRESS DELIVERED BEFORE THE POMONA GRANGE OF CLEARFIELD COUNTY, JAN. 22D, 1880, BY WM. F. READ.

Worthy Master, and Brothers and Sisters of the Order:

Co-operation commences with our entering the Grange. The Grange is a co-operative society. It takes nine men and four women to co-operate together to get a charter for a Grange. It requires the co-operative effort of those thirteen to make the social features of the order a success. Society is one of the principal features of the order, meeting frequently together to hold council and have free interchange of opinion on the different subjects that are brought before the Grange for consideration. And it requires earnest labor to advance the educational work of the order. This is justly regarded as one of the most important interests in the Grange, and is the basis of its purpose—to elevate the farmer and to improve his condition by increasing intelligence which directs him in the pursuit of his vocation, and in the discharge of the duties of good citizenship in accordance with the demands of the age.

It recognizes the necessity of a more specific education for those who are engaged in the various forms of agriculture; such education as will quicken the intelligence of the farmer to fertilize his fields, diversify his products, and qualify him for enlightened action in all questions of industrial interest which affect his welfare.

All work of importance in our order requires co-operative effort. We must teach members everywhere their duties of political economy in the affairs of Government and the rights of citizenship. When these questions are properly understood, and we apply co-operation in its true sense, as reasonable and just to a free people, then, and not till then, will we enjoy an equitable distribution of the blessings and equally share the burdens of government. Co-operation means to act jointly together with one another; to labor unitedly for the same purpose, combine efforts and influence, and direct thought and action in the channel for the purpose of accomplishing desirable results.

Governments—National, State and Local—are founded upon the principle of co-operation. Failure and disappointment will be the inevitable result of any organization that ignores this principle. In co-operation properly understood and correctly applied, as directed by the founders of the order of Patrons of Husbandry, when they very wisely incorporated this grand principle in the organic law of our order, so that we might become conversant with its use, and familiar with its practice in all our efforts to free ourselves of all the burdens of which the farmers now complain, there is not a promise made by the order, not a reform desired by the members, that cannot be accomplished by the true method of co-operation; but just so long as we give more heed to those that are trying to operate against us than we do to fraternal co-operation, we must expect to bear the burdens that of right belong to others.

Co-operation in our order means advancement of agriculture, success of our organization, prosperity of its members, and the elevation of a higher and nobler man and womanhood. So thoroughly are we impressed with the magnitude of this subject and its influence upon the future prosperity of our order, that we most respectfully recommend that the members of each subordinate Grange be requested to use all reasonable efforts in their power to teach, by practice, co-operation.

The people have it in their power to remedy many of the evils of which they complain. By a union of the farming and laboring classes, co-operating together, and demanding a reform in the law-making power of our country, so that the farmers and the laborers have equal representation in the law-making power of our land; and if the farming and the laboring classes number over six-tenths of the whole voting power of our land, then why should not they have some say in the making of the laws that bear so hard on them, and suffer them to make laws to oppress the farmer and the laborer so as to make capital superior to labor; for without labor what would capital be worth? what would our timber or our coal mines be worth if it was not for the labor expended on them? So you see, it is through co-operative effort that every thing is made to pay. Then why not the different Granges of the county co-operate together as one Grange to make our ends meet, as we have united as brothers and sister of one family? Why not co-operate morally, mentally and socially, so as to carry out the feature of our order, which we claim to be the first secret society that has made our wives and our daughters the equal of their husbands and brothers?

We, as an order, have thrown open the door and bid them welcome to our councils, saying: "Your vote in the Grange counts just as much as ours." And why should we not? If we are in trouble, who do we go to for counsel? To them who are the nearest and dearest to us—the wife of thy bosom, a daughter, or a sister; and in most cases, we find them the best and the cheapest counselors we can apply to; for as matrons in our order, remember that each mother writes her own history on the mind of the child so that it will remain there for everlasting, good or ill, which storms cannot wash out, nor the slow-moving eternity obliterate. If that is the case then why not blend our united strength in one effort to bring in the younger and rising generation of the family of Patrons into the Grange just as soon as they are of age to be admitted into the order, and educate them up to the stand-point of the order, so that when we are gone we will have them to fill our places.

The Bible tells us "to train up a child in the way it should go, and when it is old it will not depart from it." We can accomplish this, and more by co-operation through the different Granges in the county. You can have the whole experience of the different Granges in the county; and it is through co-operation through the Granges of the State that we have been enabled to get wholesale prices with the merchants in the cities; and it is through co-operation that brothers Barnes and Brinker have been enabled to get "bottom prices," both in buying our goods and in selling our produce that is shipped to them; and now we say, stand by them who stand by you! And, as the Irishman said, never condemn the ship that brought you safe over, and carried you by the rocks, shoals and quicksands, and landed you safe in the harbor. Stand by the houses that have given us terms to deal with them, and stand by our agencies! If it was not for them, we would be at the mercy of the traveling agent and the middleman, charging at the rate of 200 per cent. for all we had to buy or sell through co-operation. We have done away with this class of people in our dealings, and we are enabled to receive the rebate ourselves that we used to pay these traveling "bummers." We have become somewhat educated since we joined the Grange—so much so as to know that we must be educated before we know our rights, and stand up to defend them; so much so as to know what we want to buy without the aid of one of these traveling robbers to tell us what we want.

As an illustration of co-operation, I will quote from the history of the Rochdale system in England, which has been in operation for a number of years, and the system from which the Grange organization originated: A set of men get it into their heads that if there was so much in the Rochdale system of co-operation, that through the Grange the same thing could be done; for it appears that during one of the great panics in England, the factory hands in London were so hard run as to be obliged, after getting the other necessaries of life, to only have money enough left to buy one-half an ounce of tea; and, as you know, grocers all charge so much on every sale they make, be it ever so small, and by buying an ounce they could get it cheaper than they could by the half-ounce; and by getting it by the fourth of a pound, it was still cheaper. So by getting enough to co-operate and buy it by the pound, they were saving money and shortly they were enabled to buy it by the box, at wholesale prices, and divided it out amongst themselves—buying it at a great saving of their wages; so much so that they commenced co-operating in different ways. Finding that they could make money in the operation, and saving what they made, they were still enabled to proceed further at purchasing and building manufactories. They have carried on the business to such an extent that to-day there is over 500,000 of them in the business of co-operation, and asking the Grangers to co-operate with them, and send them their produce and we will send you our manufactured goods in return.

Now farmers and laborers, organize in Farmer's Clubs, or in Granges, or in any way, so that you become organized; for without organization it is impossible to have co-operation.—"United we stand, but divided we fall;" and then we will be at the mercy of everything that is opposed to us. If every farm is a Grange, then why should not every farmer be a Granger, and blend our united strength in an effort to save our country from its inevitable doom, and make our farms to blossom like the rose.

THE PREACHER.

RALPH WALDO EMERSON ON THE RELIGIOUS SITUATION.

[From the Boston Herald.]

When a man of select intelligence which characterizes the utterances of Mr. Emerson speaks upon the condition of religion at the present time, his words have exceptional value, and, whether we agree with him or not, are sure to have weight in the thinking world. He has always been reticent concerning his positive statements on religious topics, but his recent address on "The Preacher," delivered before the students in the Divinity chapel of Harvard University, evidently contains his latest sentiments, and is so largely a view of the religious situation and an outlook into the near future, such a frank and large-minded avowal of opinions which many have hoped he entertained, that no utterance of his since the famous sermon on the Lord's Supper, delivered in 1832, on his retiring from the Unitarian ministry is likely to command wider attention. It is the ripe and far-sighted policy of a septuagenarian who has been above and beyond his age, and yet has shown great facility in absorbing its best life into himself. It is remarkable not less for its clearness of insight and its comprehensive statements than for its grasp of the vital conditions on which all religion depends, and its resolute helpfulness of tone. It will not satisfy the numerous small religionists, who grapple dogma as a famished dog seizes a bone, but it will be like the atmosphere of a clear day to thousands who long to believe the truth, and who feel that the current church atmosphere stultifies the deeper convictions of both mind and heart. For there are at least two kinds of believers, the hard, dry dogmatists and the generous thinkers, who hold that religion consists of "justice and humility and the loving heart and serving hand." Mr. Emerson justly remarks that "the opinions of men lose all worth to him who perceives that they are accurately predictable from the ground of their sect," and the men who count in the religious stock of the life of the world are persons like St. Bernard, or George Fox, or Martin Luther, or Theodore Parker, who go beyond the confines of men's everlasting commonplaces, and throw personality into their beliefs about truth and duty. It is with the "upper eyes" of these large believers that Mr. Emerson ranges, and hence his view of the religious situation has weight as the fruit of his own examination of current thought and life. Concerning the people who contain in themselves the activity of to-day and the assurance of to-morrow, he says: "I see in them not character but skepticism; a clear enough perception of the inadequacy of the popular religious statement to the hearts and intellect, and explicit declarations of this fact. They have insight and truthfulness; they will not mask their convictions; they hate cant; but more than this I do not readily find. The gracious motions of the soul—piety, adoration—I do not find. Scorn of hypocrisy, pride of personal character, elegance of taste and of manners and pursuit, a boundless ambition of the intellect, willingness to sacrifice interests for the integrity of character—all these they have; but that religious submission and abandonment which give man a new element and being, and make him sublime—it is not in churches, it is not in houses. I see movement, I hear aspiration, but I see not how the great God prepares to satisfy the heart in the new order of things. The oracle does not yet emit any light on the mode of individual life. A thousand negatives it utters, clear and strong on all sides; but the sacred affirmative it hides in the deepest abyss."

This is a clear statement of the situation, but Mr. Emerson's idea of the way out of it, not such as other men have conjectured, is, from this point of view, the true way, the way of the strongest and wisest among us, equally the way of nature and the way of God. He has struck the vital principle of the new religion when he says that "we are in a transition from the worship of the fathers which enshrined the law in a private and personal history, to a worship which recognizes the true eternity of the law, its presence to you and me, its equal energy in what is called sacred history." "The next age will behold God in the ethical laws," and "will regard natural history, private fortunes and politics, not for themselves, as we have done, but as illustrations of those laws, of that beatitude and law." This is looking closely into our current life, but Mr. Emerson sees still further a good omen in the expansive humanity of to-day since "it seeks to find in every nation and creed, the unperishable doctrines." I see that sensible men and conscientious men all over the world are of one religion,—the religion of well-doing and daring, men of sturdy truth, men of integrity and feeling for others. My inference is that there is a statement of religion which possibly makes all skepticism absurd." He thinks the charm of the study of religion is "in finding the agreements and identities in all the religions of men," and this is the essential thing he looks for in a theologian, that "he shall be broad in his sympathies—not to allow himself to be excluded from any church." Then he has gone to the very roots of religion in his statement that "all positive rules, ceremonial, ecclesiastical, distinctions of race or person, are perishable," that only those distinctions hold which are in the nature of things not matters of positive ordinance." He pierces to the heart of Christianity, when he says that it "taught the capacity, the element to love the All-perfect without a stingy bargain for personal happiness." Then the clergy have a bit of warning. They "are always in danger of becoming wards and pensioners of the so-called producing classes. Their first duty is self possession founded on knowledge. Then there is another gleam of light. Mr. Emerson says to the preacher of to-day: "Let him value his talent as a door into nature. Let him see his performance only as limitations. Then, over all, let him value the sensibility that receives, that loves, that dares, that affirms." And further words are golden: "Speak the affirmative; emphasize your choice by utterly ignoring of all that you reject, seeing that opinions are temporary, but convictions uniform and eternal—"seeing that a sentiment never loses its pathos or its persuasion, but is youthful after a thousand years." He goes for the underlying strength which is expressed not in talent, but in tone, in counselling the young preacher, thus: "When there is any difference felt between the footboard of the pulpit and the floor of the parlor, you have not yet said that which you should say." This reminds one of Sidney Smith's saying, that "a pulpit is a platform just three feet above contradiction." Then he stands like the strongest Puritan for the integrity of Sunday: "I should say boldly that we should be astonished every day by a beam out of eternity; retire a moment to the grand secret we carry in our bosom of inspiration from heaven. But, certainly, on this seventh, let us be children of liberty, of reason, of hope; refresh the sentiments; think as spirits think who belong to the universe, whilst our feet walk the streets of a little town, and our hands work in a small knot of affairs." He closes this remarkable essay with a sentence which is the summary of all that can be done for men in the new age which we are nearing: "The open secret of the world is the art of subliming a private soul with inspiration from the great and public and Divine Soul from which we live." Now professed religionists may turn away from this statement of the sentiments and ethical forces which are working in the permanent life of men, and say that it is too Emersonian to be real, too ideal for practical life; it certainly is somewhat fragmentary; but all great mengrasp truth by fragments, and Mr. Emerson is no exception. What attracts attention to the essay, what gives emphasis to these fragments of outlook, is that they indicate the benefit of things for the new religious day by one of the subtlest thinkers of our time. They are conservative opinions by one who has always been counted a radical, they show the polarity of a great mind to the central things which constitute the ethics of all the religion. They furnish no system, but they indicate the spirit, the direction, the force, the living power, by which men are to be held to the kindred duties of heaven and home in this last the coming age. Ralph Waldo Emerson has done no better service to religious truth, in his long and courageous life, than in the words which we have shaped into a slightly formal statement of his view of the religious situation.

SERMON ENOUGH FOR SUNDAY.—A little shoeblack called at the residence of a clergyman in the city and solicited a piece of bread and some water. The servant was directed to give the child bread from the crumb baskets, and as the little fellow was walking slowly away and sifting the gift between his fingers for a piece large enough to chew, the minister called him back and asked him if he had ever learned to pray. On receiving a negative answer he directed him to say "Our Father," but he could not understand the familiarity.

"Is it our father—our father—my father?"

"Why, certainly."

The boy looked at him awhile and commenced crying at the same time holding up his crust of bread, and exclaiming between his sobs:

"You say that your father is my father; aren't you ashamed to give your little brother such stuff to eat when you have got so many good things for yourself?"

A Western Judge recently sentenced a man to imprisonment for life. Before removal from the court the prisoner exclaimed that the Judge was no gentleman. The indignant jurist promptly added two years to the sentence.

ESSAY ON TEMPERANCE.

As we meet here in the capacity of a Temperance meeting, to discuss this all-absorbing and important question from time to time, it is with chagrin and remorse that we watch the unchained Demon revel in luxury and elegance, destroying the many bright and intelligent youth that grace this broad land of freedom and plenty; and with what complacency the majority of our populace look upon it! It is this complacency, and the unheeding, careless, easy manner in which our people look upon this demon, that causes our laws for the regulation of selling intoxicating liquor to be so often trampled down. We may say that we might almost as well have no laws at all to govern this abominable traffic, as to have laws and have them violated right in the face of good society. We say society must be protected; and enact laws to punish those guilty of trespass, larceny and murder. Watch, if you please, the impression a case of murder makes upon society, and what galling influences the gossip of such a case has upon the children, the youth and the middle-aged. Being carried from tongue to tongue, and proclaimed through hundreds of families, and acting as anti-natael influences to yet unborn generations. Now, right here let me say, that it is not the influence the drunkard, the tippler or the moderate drinker has upon persons immediately surrounding or cotemporary with him, but the influence upon yet unborn generations. The actions of the drunkard are looked upon with the most withering contempt by sound, sober, meditative individuals; and his vulgar and profane language is abhorred in the bitterest manner; yet the influences do not stop here, but are carried on through succeeding generations until the starting point is lost to view unless some preventive is furnished to unroot and drive out the rudiments of drunkenness when they are in a flexible condition. Now, what this preventive is or may be, is what has been agitating the minds of the people for so many years. Although many have been tried and some may be said to have done an immense amount of good, yet they have not completely put an end to what they have been striving to accomplish. Temperance societies have had their rise, progress and fall almost ever since the beginning of the history of our country. Each and all of them have done their work and passed away, and are known only as history of the Temperance movement. We need not here enumerate the many Temperance Societies that have been in progress, but all who are acquainted with the Temperance movement can call to mind the much good that has been done and the many souls that have been saved through their instrumentality; and when any movement is laboring in a distand necessary cause, we say God-speed. Yet anti-temperance people would say, "Why not have the liquor traffic entirely eradicated by this time; you have been laboring so long?" We say, "Your Honor, we have a double antagonist to deal with. The rum seller, who is striving to get rich from his nefarious avocation and the office-holder, whose palms are itching for the revenue derived from that source." Yet in the very face of our enemy, we have had some very good laws enacted.

But there is something to be done beside enacting laws. That process has been tried, with much good, yet we think, there is a more effectual way of working in this matter. The case-hardened drunkard cannot be reached, to totally secure him from his terrible path; nor can the drink-and-let-it-alone individual be persuaded to leave off entirely, and temperance, in all its varied forms, is to instruct the children at home, in the school room, and in the Sabbath school. Too much attention is manifested in doctrinal creeds in the Sabbath schools and home, and not enough to the effect of riotous living and intemperance. A child instructed in purely temperate habits will rarely, if ever, indulge in the use of intoxicating beverages. Let the mother's dictates be law; let her have sole control of the training of the children, and there will not be so many drunkards. We know when a man commits some great crime, and is about to be punished, he invariably says, "If he had paid attention to the advice of his mother, he would not be suffering the punishment of the law." Where is the mother who would not prescribe strict observance to the rules of Temperance to her son, and entire prohibition to the rum seller? Many a fond heart has been withered and made sad by seeing her sterner partner go out to spend his evenings with some associates at a club room, bar room, or wherever they should congregate. He who has pledged his love and affections to her as a comfort and a protection! Conscience and humanity cannot endure such violations of the filial affections, nor can mankind afford it without being duly recompensed. Now, what is the compense? It is the example set to the younger members of the family. If the father cannot entertain himself at home, he cannot expect his children to find anything sufficient to entertain them. As a child's mind enlarges and and expands, it yearns for intellectual nourishment, and if this is not to be found at home in healthy quantities it has to be supplied elsewhere at all hazards; and bar rooms offer very enticing inducements to supplant the unwary. There we find that noble-hearted, whole-souled boy taking into his hungry intellect the very elements that are destined to ruin him, which might have been so easily prevented by entertaining him at home with healthy intellectual food.

Temperance fathers and Temperance mothers, I now appeal to you! Entertain your boys at home with healthy Temperance food; and if you wish to be reformers and show your example to the world, if you know of any boys you feel interested in who are known to frequent bar rooms, invite them to your homes and let them see your example, and do not take your sons abroad to show; and my word for it, bar rooms and rum sellers will be a thing of the past never to be heard of again. J. D. W.

AN ADDRESS ON TEMPERANCE.

Friends in the cause of Temperance:

In attempting an address upon this subject, I might well inquire, "What can I say that has not already been said?" Yet, in viewing the field over, it becomes self-evident that the popular definition of "Temperance" is altogether too restricted in its application. "Total Abstinence from the use of spiritous liquors as a beverage" has been held in general to cover the ground of Temperance, while most of the excesses practiced in every-day life by all classes were left unnoticed. But, thanks to the spirit of inquiry, this is becoming changed and we are beginning to look about for the causes of a most prominent evil—that is to say, drunkenness—to check which, great efforts have been made by the friends of "reform," by direct pledges of abstinence, &c., which, except in a very few isolated instances, have only modified the evil for a time. We may dam the stream and stop its flow for a season, but unless we can dry up its fountains it will only gain power and be certain to find an outlet. Total Abstinence, for some natures, is no doubt just the thing where transmitted habit has become "second nature," but I would venture to suggest that it is not quite the proper watch-word for the true friends of "reform." We must bear in mind the words of Jonathan Myre, that "All things are for use, and not for abuse," and that principle contains all that is eventually worth anything in policy. The great "secret" consists in so living—in so ordering our lives in little things that we can command, that our humanity may gain the ascendency over our animality. Here to, is found a solution to the question of "Free Agency." The "soul" that is truly individualized becomes the "high proprietor" of the physical organism. Free humanity declares that "Self-preservation is not the first law of Nature;" because it feels itself to be deathless. But first and below humanity are the animal instincts and desires that call for everything that can even transiently minister to the passions and appetites; yet mixed through it all, in the "human form divine," are glimmerings of divinity that sooner or later must and will "humanize the whole lump." Man is a curious compound in his present status, and undoubtedly the most of his unhappiness arises out of the conflict between the members of his own organism. The battle waxes hot between acquisitiveness and benevolence, between alimentiveness and spirituality; in short, between the whole moral department and the animal propensities. And if the Royal King in the upper chamber is restrained by iron bars, His protests will disturb the peace of the household. Human intelligence has become one of the grand factors in the progressive development of better conditions for its own unfolding. The earth, by the handicraft of man, has been made capable of sustaining its hundreds of millions, and every demand is supplied almost as soon as realized to both the physical and mental; yet the conflict goes on, and the "coming man" is not here to convince the world that use of all is to humanize mankind; to bring the mind wholly into the ascendency over all below its exalted station. Then we will take the place of mere animal gratification, and Temperance in all things will produce regular habits of life, from which will flow "bodily ease and mental tranquility."

Then let us use our intelligence to the very best possible advantage, and beginning at the very basis of life, look most fully into the pre-natal conditions that are certain to stamp their impress upon the delicate organism that is gathering its feelers prior to its advent into the world of sensation. This I know is a delicate subject to discuss before a public audience; but I appeal to every even prospective father and mother, whether it is not a most momentous question, and one that concerns every rational man and woman. The peace and happiness of every household turns largely upon the character of its children; and when it is remembered that those characteristics are a concentration into organic form of surrounding forces and predominating influences, it would seem that insanity alone should hinder us from the most careful consideration of the subject. No sickly and impure sentimentality should deter us. It is natural for every parent to desire to be the progenitor of children that are healthy and beautiful physically, morally, intellectually and mentally. But let them not expect it while they themselves are following every suggestion of appetite and weakening every moral sentiment by the debaucheries of passion. Irregular habits, intemperance in some direction, ill health, ill humor, excesses and extremes of character, one or all are just as sure to crop out in the child, as they go to make up the molding influences that impress the forming organism. In spite of all we may say to the contrary, the conviction presses itself upon us, that man is what he is by organic constitution, and that education is but a slow and tedious process by which we "shift the constituents," very certain to be effective in time. While upon this part of our subject, we should notice the marked effect of various kinds of foods and drinks, especially upon the growing child. The science of Physiology and Anatomy, have determined to a demonstration, I believe, that "like produces like;" that the organism "grows upon what it feeds;" that particular medicines contain elements particularly adapted to give tone and strength, as well as growth, to certain organs, thereby increasing their action, when upon the principle that the best ordered cupboard of food contains the pharmacopœa of medicine, we may infer that correct dietary rules, in conjunction with proper education, will greatly aid in reforming the inharmoniously born. I am one of those whom a long course of observation has convinced, that the intelligence or mind is wholly dependent on the principle of organization for its manifestation; that the nervous system of man in general is the most perfect and is the culmination of all lower organism; that in principle it has reached the very verge of physical nature's productions; that it constitutes the outlet for the weaving and elaboration of elements into a spiritual body within itself, which escapes at death by reason of its extremely etherial and spiritual nature. This, I believe, is the only rational theory of immortality, and from it I think we can see how very necessary it is to correct every inharmony of the organic machinery in the human constitution. "A sound mind in a sound body," is an old maxim, but perhaps it has not been as well understood as it should be. It is my humble conviction that we never shall be fully civilized, nor humanized, till we master the science of Stirpeculture, adopt rational methods of education to the moral faculties, as well as the intellectual, become true epicures in the selection of food, "practice Temperance in all things," and cease turning day into night by going to bed at 9 o'clock and getting up at 5. Till that time, we shall have drunkards as the result of predominating animal propensities, loss of nervous vitality, and melancholy. In conclusion, I will say, that as an antidote for the love of liquor, I would give more for an exclusively vegetable diet than for the heaviest oath that was ever incorporated into a pledge of total abstinence.

And as a further word to the young, let me warn you against the great danger of habit. Don't begin to drink tea nor coffee; don't begin to use tobacco; don't begin to use profane and vulgar language; don't begin the excess and irregular habit that leads to them, and a thousand to one you will never, never die drunkards.

E. WALL.

FAILURE OF A GREAT MAN.

GEORGE H. STUART, PHILADELPHIA'S MERCHANT PRINCE AND PHILANTHROPIST, OVERWHELMED —HIS LONG CAREER

The well-known philanthropist and merchant prince, George H. Stuart, of Philadelphia, has gone out of business, leaving his affairs at the mercy of an English liquidator. The large establishment on Strawberry street, above Chestnut, where the house of "Stuart & Brother, limited," has been a landmark for years, is closed and silent. It has been sold, and Mr. Stuart, the head of the ancient firm, occupies his office there only by courtesy. The account books of the concern, dating back fifty years, are piled up ready for removal. With these, also, are several large chests containing letters of the United States Christian Commission, and a box full of watches and valuables, which agents of this commission found upon the bodies of dead soldiers on the battlefield, but which, though advertised and otherwise brought within the reach of claimants, had any existed, could never find owners.

Last Summer the Liverpool house of the Stuarts became involved through English transactions, thereby the house in Philadelphia was forced into liquidation. All its obligations, however, except such as sprang directly from its connection with the English house, were met. David Stuart is the one living of four brothers who constituted the Liverpool firm, and he for several years has been a helpless invalid. The house was swept away, after half a century of high standing, in the English panic of last year, and its downfall has carried the Philadelphia philanthropist along with it.

George H. Stuart was born in Ireland in 1816. He came to this country in 1835. He was an ardent member of the First Reformed Presbyterian church, which has derived much of its prosperity from his generous contributions. He was a warm supporter to the missionary cause, and is a manager and Vice President of the American Sunday School Union. But his best known philanthropic work was done when he was the head of the United States Christian Commission. He raised $6,000,000 to supply the soldiers with spiritual and material comforts. On one occasion, after the battle of Gettysburg, he telegraphed to Boston, "Can I draw on you for $10,000 at sight?" The telegram was posted in the Boston exchange, and in half an hour the answer came back, "Draw for $60,000."

Mr. Stuart in 1868