The Pittsburgh Gazette.

MONDAY, DECEMBER 4, 1865.

TRAVELERS' GUIDE.

Arrival and Departure of Trains.

Pennsylvania Central Railroad.

Departs.		Arrives.	
Day Express	2:30 a m	Mail	1:50 a m
Altoona Acco'n	7:10 a m	Fast Line	2:40 a m
Pitts & Erie Mail	8:30 a m	1st Wall Accom.	6:25 a m
Mail	11:40 a m	1st Penn Accom.	7:55 a m
Phila. Express	2:55 p m	2d Wall Accom.	8:50 a m
Johnstown Ac'n	4:15 p m	Johnst'n Acc'n	10:05 a m
Fast Line	10:00 p m	Pitts & Erie Mail	12:35 p m
1st Wall Accom.	6:30 a m	Baltimore Exp's	1:20 p m
2d " "	10:45 a m	4d Wall Accom.	1:50 p m
3d " "	6:05 p m	Phila. Express	2:05 p m
1st Penn Acco'n	2:00 p m	1st Penn Acco'n	6:25 p m
2d " "	10:30 p m	Altoona Accom.	
		(a Emigr. Train	12:50 p. m.

The church train leaves Wallis' Station every Sunday at 9:05 a. m.; returning, leaves Pittsburgh at 12:50 p. m.

Pittsburgh, Columbus and Cincinnati.

Departs.		Arrives.	
Fast Line	5:50 a m	Fast Line	8:20 a m
Mail	8:20 a m	Mail	8:15 p m
Express	2:20 p m	Express	12:35 p m
Steubenville Accommodation	4:00 p m	Steubenville Accommodation	10:10 a m

Pittsburgh, Fort Wayne and Chicago.

Departs.		Arrive	
Express	2:50 a m	Express	3:10 a m
Express	1:45 p m	Express	1:20 p m
Express	2:45 p m	Express	4:00 p m
Mail	7:00 a m	Mail	2:40 p m
N. Castle & Erie	8:40 a m	N. Castle & Erie	6:30 p m

New Brighton Accommodation leaves Allegheny depot at 8 a. m., 11:00 a. m., 4:20 p. m., and 6:40 p. m. Rochester, 2:15 p. m.; New Castle, 3:50 p. m.; Economy, 10:30 p. m.; Wellsville, 3:50 p m.

Pittsburgh, Cleveland and Wheeling.

Departs.		Arrives.	
Express	2:10 a m	Express	2:10 a m
Express	2:45 p m	Express	3:45 p m
Mail	6:10 a m	Mail	9:00 p m

Steubenville Accommodation leaves Allegheny at 3:30 p m.

Pittsburgh and Connellsville.

Departs.		Arrives.	
Mail	7:55 a m	Mail	4:00 p m
Express	3:00 p m	Express	10:00 a m
1st McKeesport	11:30 a m	1st McKeesport	6:50 a m
2d "	6:15 p m	2d "	2:05 p m
1st Braddock's	7:00 a m	1st Braddock's	8:30 a m
2d "	4:00 p m	2d "	5:45 p m

Allegheny Valley Railroad.

Departs.		Arrives.	
Mail	6:45 a m	Express	11:00 a m
Express	4:10 p m	Mail	6:15 p m
Accommodation	4:00 p m	Accommodation	9:00 a m

EXCELSIOR OMNIBUS AND LIVERY STABLE,

410 Penn Street,

JAMES DAIN & SON, Proprietors,

OMNIBUSSES AND CARRIAGES furnished for all trains. Also, Carriages for Funerals, Weddings and Parties, at short notice and reasonable rates. STABLE OPEN DAY AND NIGHT. mdt1yd

Anniversary of the Freedmens Aid Association—Large and Enthusiastic Meeting—Speeches of Wm. Lloyd Garrison, Hon. Geo. Thompson, Judge Bond and Rev. Dr. Shippard.

A large and enthusiastic audience, composed of our best class of citizens, assembled at Lafayette Hall on Saturday night, on the occasion of the Anniversary of the Freedmen's Aid Association, to hear the reports of the Secretaries, and listen to the speeches of the distinguished gentlemen whose names were announced for the evening. A few minutes after seven, the audience having assembled, the President, Dr. C. G. Hussey and Secretaries, accompanied by the officers of the evening, came upon the stage. The object of the meeting having been stated by the President, a prayer for the success of the association was offered by Rev. J. B. Clark. Dr. Clark the Corresponding Secretary of the Association then read the following report, which was adopted:

CORRESPONDING SECRETARY'S REPORT.

First Annual Report of the Freedmen's Aid Commission of Western Pennsylvania, Eastern Ohio and West Virginia. Organized December 29th, 1864.

During the year just coming to a close, the American people have witnessed the end of a wicked rebellion, which threatened their nationality. Peace has returned and four millions of people have been emancipated. In view of these things, we thank God and take courage.

All the Freedmen's Aid Commissions organized to give practical success, mental and moral training to the freedmen, have been consolidated in one organization, known under the name and title of the American Freedmen's Aid Commission, which is subdivided into an Eastern and Western Department; and as soon as practicable, a Southern Department will be formed in the State recently in rebellion. It is not designed by this general association to change in any way the plans and operations of local associations. The design is rather to concentrate the national influence in favor of the elevation of the freed people, and use appropriate means to secure favorable legislation in their behalf. It is really an auxiliary to the Freedmen's Bureau, and holds constant communication with it, through a secretary located in Washington City.

The field covered by our local association is believed to be one of the best in the country for securing means in behalf of this benevolent enterprise. We attempted to cultivate it last year on the principle of voluntary contributions, without paid agents. Letters and circulars were sent to clergymen and prominent citizens in all the important cities and towns, asking for funds and the organization of auxiliary societies. But we have discovered that the system of personal appeal by agents must be adopted, if we would be efficient in this great work. While in Wheeling, Steubenville, Meadville, Mercer, Salem, &c., efficient auxiliaries have been formed, yet in many towns there are none. Hence during the coming year we propose to send forth agents to educate the people in this great interest, and to solicit contributions in its behalf. Already the Rev. Isaac Aiken is earnestly engaged.

About [illegible] thousand dollars in cash have been received to this date. The report of the Executive Committee will show the traveling of goods received from all sources during the year, is about six thousand dollars. These goods were distributed principally at Nashville, to relieve the terrible physical distress occasioned by the march of Hood's army on that city. Some were sent to Memphis, Vicksburg, President's Island, St. Helena Island, S. C., and at Roanoke Island, where they contributed no little to the comfort of those ready to perish. All our early efforts were put forth for the physical relief of the blacks, because many thousands of them were without home, food or raiment. But it is not our design, as it is not of the American Association to spend the chief part of our labor and means in supplying the demands of physical suffering. It is believed that this winter will probably be the last in which any considerable amount of food or clothing will be asked for these people. Our main purpose is to help them until they are in such circumstances as to help themselves.

Even this year we have not expended all our means in providing for the wants of the body. In September seven female teachers were commissioned, and are now conducting very prominent schools in Huntsville and Stevenson, Alabama, and at Nashville, Tennessee, under the superintendence of that self-denying man, Wm. F. Millican. Other teachers will be added to this number as soon as means are obtained. Are there not wealthy, philanthropic men in our community, who will say at once to the board, I will be responsible for the salary of a teacher? There is not a more needy or promising field for educational or moral labor in the world, than that presented among the freedmen of this land.

And now, though we had hoped that more would have been done, yet grateful to God for his mercies to this hitherto oppressed, race and to those who have co-operated with us, we would enter upon another year determined that far more shall be done for this people. We believe that one hundred thousand dollars may be raised, if needed. Therefore to all our fellow citizens we appeal for sympathy and material aid to what we believe to be one of the greatest (if not the greatest work [of the age;] a work which promises much for the weal of the Government, the honor and usefulness of a race, and the glory of him by whose providence their emancipation has been accomplished.

It is respectfully recommended.

1. That the following named gentlemen be appointed a board of managers for the ensuing year, viz: Dr. C. G. Hussey, William Frew, Felix R. Brunot, Hon. Thomas M. Howe, Wm. Thaw, Thomas Bakewell, Allen Kramer, E. H. Irish, J. B. Clark, Rev. W. D. Howard, D. D., Rev. Wm. Preston, D. D., Rev. Herrick Johnson, D. D., Rev. W. A. Davidson, D. D., Rev. B. H. Nesbit, D. D., Rev. J. S. Travelli, Rev. J. B. Bittinger, D. D., Hon. J. K. Moorhead, Jos. Horne, Wm. Little, Josiah Copley, Hon. T. J. Bingham, Davis Robinson, Harvey Childs, Alex. Gordon, J. H. Shoenberger, James Laughlin, John W. Chalfant, Mark Watson, Bartley Preston, S. M. Kier, Jonathan Gallagher, and Dan'l Ewer.

2. We recommend that the officers of the Association be continued as last year, viz: Dr. C. G. Hussey, President; Messrs. Thomas Bakewell, Thomas M. Howe, Wm. Thaw, and Felix R. Brunot, Vice Presidents; Rev. John B. Clark, D. D., Corresponding Secretary; Hon. E. H. Irish, Recording Secretary; Allen Kramer, Esq., Treasurer,

Respectfully submitted,

JOHN B. CLARK, Cor. Sec.

[The report of the Recording Secretary, E. H. Irish, Esq., was also presented, but its reading was dispensed with, to give the speakers an opportunity to be heard. The report is a very able one, but its length and the crowded state of our columns preclude its publication in this issue. We shall publish it entire hereafter.]

JUDGE BOND'S ADDRESS:

The President then introduced Judge Bond, of whose remarks we regret that we can give but a short synopsis. He said that it was unusual, but ought not to be strange, that a man living south of Mason and Dixon's line should come North to ask the people of Pennsylvania or any other Northern State, what should be done for those who have been emancipated. But is it right. He might say something that would cause persons to ask if all the people of his section entertained the same views that he did. There were many, and they constituted the only really loyal element. In Baltimore they have established a Freedman's Aid Association. They have also schools containing about fifteen hundred colored pupils. The colored people there are anxious to be educated, but as yet their means for obtaining an education are extremely limited. There are entirely too few teachers. The negroes rush eagerly to school. A great laxity prevails among the churches. The word freedman is yet to be heard in any of the churches. They had never been taught the duties of the marriage relation, and it was time some one should come and teach them those duties. In Maryland there were eighty-seven thousand free negroes, of whom eighty thousand were freed on the first day of last year. At that time they had neither schools nor churches. They were suddenly turned out, and released from any obligation to work for their former masters. Each man commenced to gather in, and assemble his family, and then prepared to labor. Out of eight hundred inmates in the alms house, only one hundred were blacks. There were fewer blacks than whites in proportion to their numbers, in the jails. As an evidence of the increased property occasioned by emancipation, he stated that there were now five lines of steamers running upon the waters of Chesapeake bay, whereas, before the war there was but one, and these had all the business they could attend to. The loyal people of the South depended upon that people of the North to aid these helpless people. He sometimes thought that the movement was ahead of the times. He had not heard, in Maryland, *for some time past*, of the idea being entertained, *for the inalienable right of the negro of slavery, or the inalienable right of the negro to a master.* In Maryland the word slavery is abolished, but the thing itself is not. The famous system of apprenticeship allows the children out of negro children, which, although it does not render them slaves in name, renders them such in fact. The love of slavery is there and the dread of having to labor for themselves, and the spirit of caste is there. In Maryland, since the inauguration of this movement, seven churches and school houses have been burned, and the teachers have been driven out by mobs, without one word having been said by the christian churches or press. He could see no opportunity of doing anything unless it was done by the North. He could not see how it was that Southern men, seeing the present condition of the negro, could wait to be urged to assist them. He thought that whatever was done, must be done politically. The negro must be allowed the right of the ballot-box. It is our duty to educate him. The moment you make these freedmen laborers, you have an additional four million of men to supply with the necessaries and comforts of life. You have a continent to supply; as many as if you had annexed Mexico. These people think that every good and perfect gift comes from the North. He had a discussion with a friend who said that if these people were educated, we would next have them on a social equality with us. Set him going, and he outstrips me in the race, that is my look out. God made it so, and I cannot help it. The lower down he is, the longer ought to be the arm that is outstretched to save him. A great deal has been done, and a great deal more can be done if the people of the North will not allow themselves to be borne down by prejudice. Here in the North, I have been told of the intense suffering of the freedmen in some of the Southern States. I have no doubt of it. It is because the people of the South will not let them work. After the 19th of April, 1862, I trembled to think what the people of the North would do. The colored people of the South look to the North to rescue them from the depths of degradation into which the war has plunged them. Since the close of the war the people of the South have eaten any kind of pie the North has chosen to send them. They would make all kinds of concessions and promises, fully intending to break them so soon as the argument of the bayonet was withdrawn. There has not been a single ecclesiastical reunion between the South and the North. Except by the clergymen of our board, not a word has been said in any of the pulpits in any Christian denomination of the duties to be performed under the present circumstances. A silent church and slavery always go together. He proposed to make the clergy of the South do their duty, or else send them up here to be taught, and get you to send down some of yours, who would do their duty. When we applied for the use of a church in Baltimore in which to hold our anniversary meeting, we were told that we could not get one; that the churches had been bothered to death with the negro. In regard to aid for the cause, in the speaker's district money was not so much needed as sympathy. No good will ever be done in Maryland by persuasion or moral suasion. He never saw any point gained there except by a fight. He never saw a rebel made loyal by persuasion. The matter must be agitated in the North until the blacks get all their rights, and among them is the ballot-box. When the rebels are allowed to vote, the negro, who is loyal, and who is our friend, must also be allowed to vote. He had often been asked why it was that he asked that for South Carolina which he did not ask for Pennsylvania. He would answer, that if Pennsylvania required seven or eight thousand votes to make her loyal, he would vote to let the negroes vote in Pennsylvania. He would feel proud if anything he could do, or had done could abolish slavery, or what is worse than slavery, the infamous system of negro apprenticeship, from the South.

DR. SHIPPARD'S REMARKS.

At the conclusion of Judge Bond's remarks, the President introduced Rev. Dr. Shippard. He commenced by saying that the President had commanded slavery to stay down, the Senate had commanded it to stay down, the House had commanded it to stay down, the north and the south had commanded it to stay down, but it won't stay down. It is up again in Congress, or will be in a few days. He had been summoned a distance of 375 miles to see what could be done about it. Next Monday, the negro will go up before Congress again, a hideous thing. All the controversy between Father Andrew and his rebellious sons is "what will you do with the negro?" Some say "yes, sir," and some say "we don't know, sir!" He will tell some of them—North Carolina for instance—that they may take back seats, and, under-ground, a little longer. It is better we had better not try slavery again. It has been rather hard on the white people for the past four years. The question is, whether it would not be better to dig it out by the roots, so that there will be nothing left for it to propagate from, if you cut down a tree, or a shrub, and leave the roots, sprouts will soon spring up in every direction, and soon become as large as the old trunk. The Rev. Doctor then read some extracts from the laws recently passed in North Carolina, as going to show that the negro had only exchanged one kind of slavery for another. He also read extracts from papers, in relation to outrages perpetrated upon the colored people. Extracts from the laws recently passed in Mississippi, showing the status of the negro, were also read, and judging from them the condition of the colored man in the south is most deplorable.—If the people of the North will let them alone, that is all they want. That's all that J. D. wanted before the war, and all he wanted after the war, and there is probably a J. D. down where there is brimstone, that would be glad to be let alone. But we don't intend to let them alone, or to allow the Government to let them alone until it is nearer right than it is now. We propose to see that every freedman, within twelve months, shall be a freeman. It is said that we shall have $5,000,000 from Congress to assist us in our enterprise. I have a careful calculator, and do not see how we can get along with less than $4,800,000. Yankee school houses are next to Christian churches. He illustrated our fear of the negro question by a freedman horse, that would frighten at an umbrella, or one of the new style of bonnets. It must be taken and rubbed over his nose and face, until he sees that it is not going to bite or hurt him, and he will not then be afraid of it. That is what the Lord is going to do about the negro. He will be rubbed all over us, until we get used to him. He illustrated the fear of negro insurrection in the South, by the fable of the boy and the wolf. The boy would cry wolf, wolf, when there was no wolf, and eventually when the wolf did come, he had received his friends so often, that there was no one to help him. So it was with the South; they had been for a long time crying negro insurrection, without its coming, but if they did not treat the negro better they would have an insurrection. A collection would now be taken up, and he wanted them to think twice, and give every dollar they had in their pockets. He wanted no postal currency collection; the thing must be done in earnest. He closed his peroration by reading an extract from the late message of Gov. Parsons, which he said was one of the ablest State papers on record. He said give him five million dollars for negro schools, and he would guarantee negro suffrage.

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ADDRESS OF MR. GARRISON.

Wm. Lloyd Garrison, Esq., was then introduced by the chairman, as the Wilberforce of the United States, and was received with loud applause. He expressed great gratification at being able to address the meeting, although wearied with travel and exhausted with constant speaking. He alluded to the old charges which used to be made against the Abolitionists, before the war—one of which was, that they were in favor of annihilating two thousand millions of southern property by freeing the slaves. The Abolitionists never asked the South to part with one dollar's worth of real property. Slaves were only nominally property, and if the relation between master and slave were changed nothing would be annihilated but that figment of the brain, *property in man.* The South had now got rid of the system of slavery, but the *spirit* was still there. The value of the slaves was rapidly passing into the land, and the South was incomparably better off to-day than ever before. Another charge was, that the Abolitionists desired to turn the slaves loose. This was not correct, as the Abolitionists only desired the freedom, education and elevation of the black race. Before the war, the man who undertook to enlighten the slaves would have paid the forfeit of his life; but now, that they have been emancipated, and their shackles broken, the field was open, and it was our duty to go to work and elevate them morally and politically.

The speaker then argued the question of *prejudice* in an able and exhaustive manner. He proved that the prejudice against the black man did not originate from his complexion. God had made his children as it pleased him to make them, and no man could improve His workmanship. Prejudice against color was not innate—was not planted in man by his Maker, but had its origin in the pride and sin of slavery. If this prejudice were innate, then it must of course be universal. But it was an admitted fact that there was *no* colorphobia in England, and other countries which he mentioned. They did not know what it meant when you talked of prejudice against a man because his skin was black, and you might as well tell them that the negro was obnoxious because he had a head on his shoulders! There was no prejudice against the negro in Ireland, and yet many of the Irish here were terribly prejudiced against that race. They did not learn this prejudice at home, before escaping from a tyranny little less severe than that under which the slaves were held. It was the outcropping of poor human nature, and originated from the Irishman having at last found a class a little below himself. Of all people in the world, the Irish people, who had escaped from bondage themselves, should sympathize with the negro, and extend to him a helping hand.

There was no thought of prejudice when we were stealing these blacks from their native country—no prejudice against them while they were being held in bondage. Some men would turn up their noses at the "nigger," and then step into a barber-shop and submit to have that rare nose manipulated by black fingers. He proved the utter absurdity of this prejudice in numerous ways, and showed conclusively that it sprung from the system of slavery, and nothing else. A black skin simply identified the person to be hated—and a feather in the cap, or a chalk mark on the back would answer the purpose just as well.

He then discussed the question of the boasted superiority of the white over the black man, and stated that, with all our boasted light and knowledge, the blacks to-day stood higher in God's estimation than did we, because we had conspired to degrade them and keep them down. It was like clipping the wings of the eagle and then taunting him because he could not fly, or like hamstringing the noble horse and then asserting that he could not run. This was what we had been doing, and what we must not do any more. There was no natural inferiority. The six hundred teachers now in the South bear testimony to the fact that the colored people learn with extraordinary facility. They were most enthusiastic in their desire for knowledge, and their progress was truly wonderful. He predicted that, in the not far distant future, with proper training, out of his despised race would spring the poets, philosophers, statesmen and divines—mechanics, artisans, etc.

He then alluded to the debt which we owed the colored people—a debt which had been accumulating during two centuries and a half of unrequited toil, and which we could never repay. He also alluded to the debt of patriotism which we owed to the colored people, that two hundred thousand of their number into the deadly breach when our liberties were in peril. Many christian people exhibited commendable concern about the condition of the heathen, and contributed largely to their enlightenment. Having had no agency in their degradation, we had no special statement to make in that direction. There was simply an obligation to do what we could to repeal light and knowledge. If the case was different with the millions of blacks whom we had enslaved and degraded. We should now atone for the great wrong heaped upon them. Having kept light and knowledge from them, we should now exert all our energies in their elevation.

Aside from the moral aspect of the case, there were other reasons why we should discharge this duty. A vast field was now opening in the South for the products of the North. The four millions of colored people, with their wants, would eat our bread and pork, with a small allowance of indifferent clothing, are now beginning to earn money on their own account, and with every increase in their means they are enabled to purchase better food, better clothing, and live in better style. They will want houses, agricultural implements, and all the various articles of which they have so long been deprived. The old cry "that the black man could not take care of himself" had proved an utter falsehood, circulating fairly throughout the land, and there was no danger as to his taking care of himself. It was a grave question, however, as to how some of the old slaveholders were to take care of themselves.

Mr. Garrison concluded by urging the friends of Freedom to activity, vigilance and zeal, in this important crisis. If the people of the North would only rise up at once to a proper sense of their duty, the blood and treasure poured out during four years of war would be spent in vain. They must see to it that the cockatrice's egg was never rooted out, and all the rights of *man* fully restored to the emancipated blacks.

The above is but a mere outline of Mr. Garrison's able address. We cannot pretend to give his phraseology, as want of space compels us to compress our notes. The address was listened to with the closest attention, and was frequently interrupted with the heartiest applause.

REMARKS OF MR. THOMPSON.

It was about ten o'clock when Mr. Thompson was introduced to the audience, and owing to the intense heat in the hall his address was brief; although, from the astonishing interest manifested, he could have held the meeting together for another hour. After some preliminary remarks in reference to the greatness of the American people, he discussed the great question, "What shall be done with the negro?" He said Lincoln was assassinated for his sacrifice. He alluded to the sad pictures drawn by Judge Bond and Rev. Dr. Shipherd. The burthen of their speeches was, that whether we look North or South, we find the rust, the blight, the mildew, the curse of *slavery.* He alluded to the terrible ordeal through which Providence had brought us as a nation, and asked if God, in the exercise of his justice, put the negro where he ought to stand, or you will have to enter again the crucible of God." He cited the case of other nations who had passed through a period of existence like their sins, and asserted that the American nation would be blotted out if she did not pay the debt contracted during two hundred and forty-five years of bondage, from the time the first cargo of slaves was landed on James River, in the debt had at last been fully discharged, and we were now called upon to pay the first instalment. We should continue to pay as long as we lived, and bequeath the debt to our children as a sacred obligation resting on them.

In the speaker, with the wand of the magician, could change the color of the black man's skin, who would then deny him his rights? Destroy their identity of prejudice, and the status of the negro could be easily settled. He had helped to preserve our Constitution and enforce our laws, in relation to outrages perpetrated upon the colored people. Extracts from the laws recently passed in Mississippi, showing the status of the negro, were also read, and judging from them the condition of the colored man in the south is most deplorable.—If the people of the North will let them alone, that is all they want. That's all that J. D. wanted before the war, and all he wanted after the war, and there is probably a J. D. down where there is brimstone, that would be glad to be let alone. But we don't intend to let them alone, or to allow the Government to let them alone until it is nearer right than it is now. We propose to see that every freedman, within twelve months, shall be a freeman. It is said that we shall have $5,000,000 from Congress to assist us in our enterprise. I have a careful calculator, and do not see how we can get along with less than $4,800,000. Yankee school houses are next to Christian churches. He illustrated our fear of the negro question by a freedman horse, that would frighten at an umbrella, or one of the new style of bonnets. It must be taken and rubbed over his nose and face, until he sees that it is not going to bite or hurt him, and he will not then be afraid of it. That is what the Lord is going to do about the negro. He will be rubbed all over us, until we get used to him. He illustrated the fear of negro insurrection in the South, by the fable of the boy and the wolf. The boy would cry wolf, wolf, when there was no wolf, and eventually when the wolf did come, he had received his friends so often, that there was no one to help him. So it was with the South; they had been for a long time crying negro insurrection, without its coming, but if they did not treat the negro better they would have an insurrection. A collection would now be taken up, and he wanted them to think twice, and give every dollar they had in their pockets. He wanted no postal currency collection; the thing must be done in earnest. He closed his peroration by reading an extract from the late message of Gov. Parsons, which he said was one of the ablest State papers on record. He said give him five million dollars for negro schools, and he would guarantee negro suffrage.

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Iron City College.

A complete and thorough education is a legacy which every parent desires to bestow upon his children. It is a treasure, which once obtained is never lost. A thoroughly educated man can make his way through the world under all circumstances. Even when sickness or delicate health preclude the possibility of active business, a thousand avenues are opened to the man who has stored his mind with that knowledge which is to be valued above riches. Wealth may take to itself wings, and fly away, but a mind well stored with practical and theoretical knowledge has always a resource to fall back upon.

To attain knowledge, many of our greatest men have struggled through difficulties that would have appalled many of the present day, when access to institutions of learning has been placed within the reach of all. Benjamin Franklin, the printers apprentice, sneered at by his companions, and scolded by his brothers as a book worm who would come to no good, reached the highest pinnacle of fame, and achieved the greatest honors his country could accord him, and is to-day revered as the philosopher and sage who steered our country's bark successfully amid the rocks and quicksands by which it was surrounded. Andrew Johnson who to-day occupies the highest position in the world, sought knowledge after he had passed the fifty years of manhood, as is today a living monument of what close application to study will do, and how it will elevate and ennoble the man. The lamented Lincoln was a poor boy in the wilds of Kentucky and Illinois. His education was received at first from borrowed books, by the light of a pine knot or wood fire, and thus we might go on, multiplying examples *ad infinitum* if it were necessary. But thank God, in these days we are reduced to no such extremities in order that our children may receive a liberal education. Schools and colleges spring up in every city, village and hamlet, aye, even by the road side, the country school, half hidden in a forest grove, reveals its presence by the joyous shouts of children, who released from the masters watchful care, burst through the orten door, and in noisy glee, sport upon the surrounding green. Says one, I feel the want of an education myself, and I am determined that my children shall be well educated. Says another, I have no legacy to have my children more than to store their minds with useful knowledge, and that they shall have, cost what it may. And to it goes, the primary object of a parent's ambition and love being to lift his child above the degrading influences, which naturally follow in the path of ignorance.

But, says another, of what use is all this theoretical knowledge to a young man—or woman—without that practical experience which renders perfect? The question is pertinent, and to the point. A young man, thirst and pant upon the world to pour obtaining his majority, or upon the death of his natural guardians, with his head crammed with knowledge, theoretical, but not practical, will be a pretty rough time for a while. This question has suggested itself to other minds, and it is partly to show how, and to what extent this evil has been remedied, that we are writing this article. There is in our city an institution from which doors any young man who has passed through the entire course, comes out a *practical* business man. We refer to the Iron City College. Established but ten years since, it has grown and spread out upon the world ten thousand students, fitted to take part in the active duties of life, and is now receiving yearly three thousand students.

The comprehensive and undeviating aim of the management of the Iron City College, has always been to provide the public with an institution where young men can be educated in the shortest time, and at the least possible expense. To accomplish this, neither time nor expense have been spared in perfecting, and trying into practice, the most perfect system of teaching, and the most efficient and popular known. For the past three years, the progress of the college has been onward and upward, with each succeeding term a patronage has been increasing, until now, if not the largest, it is at least second to no other establishment in the United States.

During the past year the management have enlarged and perfected their course of study, by the publication of their system of Book-Keeping—a work said to be the most scientific and practical ever issued to the public—and they have added many new and valuable features, among which is a complete Telegraphic Department, supplied with thirty instruments, and under the special supervision of one of the best practical operators in the country. The natural result of these additions is a rapid increase in the number of students, making it necessary for them to enlarge their accommodations and increase their facilities, in order that they may answer the demands of those applying for admission.

The long list, and almost universally acknowledged want among teachers, of a suitable text book in accounts, one that should be in accordance with all the theories and principles of the science of book keeping, systematically and progressively arranged, with proper explanations and exercises adapted to school instruction has induced Messrs Smith and Jenkins to publish the National Accountant. This is a most perfect treatise on the theory and practice of book-keeping; by double or single entry, and consists of nine sets of books, to which is added a great variety of useful and labor saving forms and practical suggestions, containing complete instructions in all the most difficult and complicated parts of practical accountantship. It also includes partnership settlements and partnership changes, the proper mode of closing from a single to double entry, together with copious exercises in commercial calculations. As a work of reference for the counting room, it is valuable. The demand for such a work in many of the text books now in use, appears to have been overcome in this. The great care has been used in its compilation, and although now in its first edition, it is found to be so complete in every of the text books now in use, as