

The Montrose Democrat.

"WE ARE ALL EQUAL BEFORE GOD AND THE CONSTITUTION."—James Buchanan.

McCullum & Gerritson, Proprietors.

Montrose, Susquehanna County, Penn'a, Thursday Morning, November 27, 1856.

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Select Poetry.

THE CONTENTED MAN.

Why need I strive and sigh for wealth?
It is enough for me
That heaven has sent me strength and health,
A spirit glad and free,
Grateful those blessings to receive,
I sing my hymn at morn and eve.

Oh, what floods of riches flow!
House, herds and gold have they,
Yet life's best joys they never know,
But fret their hours away.
The more they have, they seek increase,
Complaints and cravings never cease.

A vale of tears this world they call,
To them it seems so fair,
It countless pleasures hath for all,
And none denied a share.
The little birds on new-fledged wing,
And insects reel in the spring.

For love of oaks, hills, woods and plains
In bestial hues are clad;
And birds sing far and near sweet strains,
Caught up by echoes glad.
"Rise," sings the cock, "your tasks to ply,"
The nightingale sings "Lullaby."

And when the golden sun goes forth,
And all like gold appears,
When bloom o'erpreads the glowing earth,
And fields have ripening ears,
I think these glories that I see,
My kind Creator made for me.

THE PRINTER'S EPITAPH.
Here lies his FORM in DEATH,
Beneath this BANK with BRICKS overgrown,
How many CASES, far unworthier life,
No countenancing STONE.

NO COLONY POETS OUR LOSS—
No sculptured CARBS his history declare;
Although he lived a follower of the cross,
And member of the BAR.

The golden EBLE he prized,
And left it as a TOKEN of his love;
And all his deeds CORRECTED and REVERSED,
ARE REGISTERED ABOVE.

The COPY of his wrongs—
The PROORS of all his PRIDE are there;
And the fair TITLE which to truth belongs
WILL PROVE his TITLE FAIR.

Though now in death's EMBRACE,
A SOLDIER'S BROTHER he lacks;
Hell's REVENGE on Gabriel's ROYAL CHASE,
AND TRICK-TO the SKIES.

Educational.
For the Democrat.
Muss Editors:—By request, the following address was prepared for the occasion of an educational meeting in Luzerne county, September last; but circumstances preventing in delivery, you are at liberty to publish it, if you think it sufficiently interesting, to appear in the columns of the Democrat.

AN ADDRESS.
BY S. W. JEWESBURY.
LADIES AND GENTLEMEN:
I propose to review cursorily the subject of Education. And what is education? What do we mean by the term? Is its significance difficult of comprehension? By no means; yet I am persuaded very many doubt in respect to its true import. By education we mean not simply furnishing the mind with knowledge—with intellectual nutriment; storing the memory with facts; cultivating reason; improving the judgment; purifying and invigorating the imagination; subduing the passions; chastening the affections. No! we mean something more than all these. It is the province of education to call into action the dormant capacities of the soul; to quicken, stimulate, educate those energies, which if directed and kept in their proper course, will raise the individual to happiness, prosperity, and glory.

But education should not be confined to the intellectual faculties alone. Man has a threefold nature—intellectual, moral, and physical. Each of these is susceptible of, and requires cultivation, and neither should be cultivated to the neglect of the others, but all, with me, all should be trained in union; and unless this be done, no individual, however studious, however large his capacity; how long he may live, will attain the highest development and perfectibility of his being. Since the intellectual part of man's nature is, in a degree, isolated from his spiritual organism, it follows, while the process of mental education is going on, the former receives the greater share of the student's attention, and as a legitimate sequence, the other faculties are neglected, or remain altogether undeveloped. This is wrong, is antagonistic to the beneficent designs of the Author of our existence. Who has not frequently seen individuals with large attainments, with polished manners, of commanding influence, who were beggared in morals, inefficient, wicked, depraved? Such examples may be found in almost every community, and they are living monuments of an erroneous system of education—a system if you please, which does things by halves only. My friends, what more melancholy spectacle can be imagined than a man rich with spoils of learning, wholly, or even partially destitute of those lofty attributes of our nature, such as purity, virtue, veracity? If intellectual attainments are ennobling, a sound moral culture is elevating, spiritualizing. Education without moral restraint may be truly compared to "a sword in the hand of a madman." A man uncontrolled by moral principles, is left a prey to his passions and appetites; his soul partakes of the degradation, and eventually he finds himself, through culpable remissness of duty, plunged in the vortex of abasement and ruin. A large proportion of the evils which afflict communities are traceable to unrestrained proclivities of our nature. In the mind of man is a constant warfare between the good and evil propensities; and in proportion to the triumphs of the former over the latter, is society prosperous and happy. The man of profound erudition, if a thief or liar, cannot be trusted; he carries upon his brow the mark of Cain, is shunned and despised by all who know him. Go to our penitentiaries, learn the history of the convicts there immured, and you will find many of those unfortunate beings intelligent; some perhaps of superior scholastic attainments; but they omitted one grand requisite of true education, to wit, moral culture; their consciences were allowed to slumber; the knowledge acquired was appropriated to unlawful purposes; vice bound them with her slavish chains; temptations were unresisted; and at last they fell—fell to rise no more to the dignity of a lofty, God-fashioned manhood. But not to prison walls alone need we look for illustrations of a faulty education. Examples are seen every where, among all classes and conditions of the human family.

I again assert, that system of education, which does not train the heart as well as the head; that omits the cultivation of the affections; the expansions of the soul's purest, sublimest energies; that neglects to supply the spiritual wants of our being, is imperfect, injurious, and should receive the disapprobation of the wise and good.

"Evil contaminations" should be avoided; but in order to do this, it is not necessary to array ourselves in the garments of monkish asceticism, and retire to a convent; since reverence for sacred things, for the divine attributes, for the Deity himself can be entertained without seclusion from the busy world. Indeed such a respect, so elevating, purifying, ennobling should go hand in hand with all the affairs of life.

Again, man is endowed with a physical, as well as mental and moral nature; and this also requires development. Its cultivation however, should not be independent of, but co-terminous with the strengthening of the intellect and moral powers. Hundreds, yea, thousands, throughout our land, die annually from effects of violated physiological laws. This is a solemn, suggestive truism, one deserving the serious consideration of every man, woman, and child.

When the Almighty made man, he fixed certain laws, which were designed to govern his intellectual, moral, and physical being. The consequence of an infraction of the first mentioned, is a dwarfed and sickly mentality; obtuseness of understanding; incapacity to appreciate the works of nature and art; inability to grasp the sublime truths of philosophy, and metaphysical science; Of the second depravity, moral turpitude, horrors of a guilty conscience; Of the third corporeal suffering, premature death. The penalties attached to these laws are certain, and unavoidable. Civil laws are frequently broken, and the criminal escapes punishment; but if the laws which govern our true nature be violated, the prescribed penalty will follow as surely as night succeeds the setting Sun.

Now it is a significant fact, that whether knowingly or ignorantly we infract any of nature's laws, we invariably endure the penalty annexed to such infraction. Multitudes of the young and blooming of both sexes are almost daily laid in the silent tomb, unfortunate victims of disregarded physical laws. I shudder when indulging in such a contemplation. See that pale, attenuated youth, who walks with feeble step, and slow. Disease has bowed his once erect and stately form, and dimmed the lustre of his eye. His face, once wreathed in smiles of joy and hope, is said. Despondency sits upon the lofty brow. His aspirations, have taken wings. He thinks only of approaching dissolution. Disappointment has claimed him for its prey, and he may well exclaim with Montgomery—
I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed,
From all my toil.

Months, perchance years roll on, and the youth, at last, yields to the destroyer, and goes down to the grave in the morning of life. A sad picture this, but no less sad than true. Let me draw you another portrait.

Behold that young man who passes by with firm, elastic tread. His spirits are exuberant; his eyes sparkle with delight; his cheeks blushing as the orient at morning. The blood courses fleetly through his veins; his voice is clear and strong; life has ten thousand charms for him; sorrow and despondency afflict him not; health and strength are his; vigor is in every nerve. Compare these feebly drawn sketches and behold the contrast! The subject in the one case, from his childhood up, disregarded the laws of his physical organization; ignorant of the consequences perhaps, but ignorance, with Nature, is inexorable. In the other example, the youth was early taught to obey implicitly all the injunctions relative to his physical welfare; and the consequences of obeying these precepts are "a sound mind in a sound body;" a capacity to perform a vast amount of mental and manual labor; a

will, energy and power, that enables him to triumph over all the difficulties of life, and a full measure of years, denied the one, who lived in habitual violation of nature's code of laws.

My friends, do you inquire how health can be preserved, and longevity secured? I answer; by acquainting ourselves of those principles relative to our physical constitution. The "greatest study of mankind is man," is an aphorism that should be kept in remembrance, and not only kept in remembrance but acted upon.

Parents, as you love your children; as you desire their future happiness, teach them the physiological laws pertaining to the economy of their bodies. The human system you are aware, is a wonderful and complicated machine, and whenever the least important of its functions is impaired, the whole fabric suffers.

The passions, too, of the young should be held in subjection to the intellect, for if allowed to riot at pleasure, they will assuredly impair the growing mind and body. The minds of such—whether young or old—as are under the dominion of passion, are debased and effeminate. It is not in the nature of things to be otherwise. A vicious and depraved mind reveals itself in the countenance, and influences the animal functions. To the young, who hear me, I beg leave to say: If you would attain that position in the scale of existence you were created to occupy, study thoroughly and obey implicitly the rules of health and longevity. Follow nature and it will be well with you physically, and without physical ability what is desirable on earth! Health is the first and grand requisite to a happy and useful life; and without this inestimable boon, we are miserable indeed, though possessed of the health of a Croesus.

I have dwelt upon this portion of our subject too long, and fear have wearied your patience; but I feel deeply in respect to this matter, having witnessed much suffering, resulting from disobedience of those laws I earnestly solicit you to obey.

Again: The facilities for acquiring such an education as I have endeavored to describe; an education which shall embrace a knowledge of our intellectual, moral, and physical organism are abundant, and within reach of nearly all. How different in this respect was the state of things, a few years ago, when this blooming section of country, teeming with a thrifty, enterprising population, dotted with churches, commodious farm and school houses, golden with orchards of ripening fruit and waving corn, was one dense wilderness scarcely broken by the woodman's ax. At that primitive period books were few, instructors scarce, and not easily obtained. Now, though the agency of steam applied to the Press, books are abundant and cheap. Teachers competent to the responsible task of developing the capacities of the rising generation, are yearly issuing in swarms from our higher institutions of learning. And here allow me to remark, by the way, that the improvement made by pupils depends materially upon the teacher; upon whom, necessarily, devolved onerous and responsible duties. He should be a model of patience, industry, sobriety, and virtue.—You know children are great imitators. They copy the examples of those whom they regard as superiors; hence teachers should be extremely cautious and not overstep, before their pupils, the bounds of strictest rectitude and decorum. Impressions made upon the plastic minds of youth are rarely, if ever obliterated. Think of this teachers, who you are to mould the destiny of immortal minds.—But to return.

Not only are books, instructors, and all the requisite paraphernalia of the school room abundant, but school houses, spacious and convenient, many of them specimens of architectural beauty, meet the eye of the traveler as he wanders over your hills, and thro' your valleys. In these days children are not obliged to go a distance of three or four miles to attend a district school (taught perhaps by some illiterate pedagogue) and this, too, without the necessary books, simply because they were not to be had. That, my friends was emphatically "the pursuit of knowledge under difficulties." All over the land, flourishing academies, universities, and colleges unfold their portals, and invite the aspiring youth to enter and partake of the intellectual banquet spread therein. Newspapers and periodicals are scattered broadcast over the land diffusing intelligence to millions of happy homes. In view of all these things, I assume no young person, whatever may be his or her circumstances in life, provided the laws of health be obeyed, is obliged to pass through life, uneducated, a mere cipher in community.

But many complain of want of time to devote to study. What! no time for securing that which above all things else is most valuable? No time for developing the powers of the soul, and rendering it fit for the beauties of heaven? Yes, all I have time; and the hours spent in idleness or trifling amusements, between the age of twelve and thirty, if rightly improved, would secure to every individual a thorough education. Men toil to amass wealth, but floods may sweep it away, fire consume it, or they may be deprived of it by some unforeseen contingency, but wisdom, when once acquired, will remain with us; and be our friend amid all the trials and vicissitudes of life.

Education in its broadest sense, in the sense I wish to consider it, elevates humanity

above all that is groveling, ignoble, and brutish. Indeed it is seldom we discover an individual possessed of a comprehensive understanding, impressed with right conceptions of the Deity, and his works, degraded, and vicious. Show such an one and you will exhibit an anomaly. A certain wise man has remarked.

"The great difference to be found among men is doing more to their education than anything else." This, to some extent is doubtless true. There is a difference in minds originally, but the impressions received in childhood usually determine the character of the future man.

"If children are taught to love wisdom, virtue and truth, such instruction will have an influence upon their temporal and eternal welfare. This is a serious consideration for parents, guardians and teachers.

Further: Many hesitate to embark in pursuit of knowledge through fear of meeting insuperable obstacles. If there are any such here to day, I say to you, throw all such idle fears to the winds. Entertain them not for a single moment. Remember "doubts are traitors," and that

"The clouds may drop down wisdom and estate—
Wealth may seek us, but wisdom must be sought."

If you wish to become learned and great, hesitate not to make the necessary efforts for becoming so. Don't stand trembling on the verge of hesitancy. Gird your loins with vigor; buckle on the shield of perseverance; grasp the sword of persistence, and rush boldly forward resolved to conquer, resolved to carve for yourselves an enduring name, resolved to do good, to do something worth being remembered for. Resolution, my friends, is omnipotent and has achieved great victories in the world. No person ever became distinguished, who was not in a high degree, resolute and aspiring.

Again: Multitudes neglect to make efforts to advance themselves in knowledge, because of a fancied inferiority or death of intellect.

Nothing is more fatal to success in life than such a fancy. It restrains the imagination, checks the free exercise of thought and reason, debilitates the judgment, deadens the finer and more tender sensibilities of our nature; in short, such an opinion of oneself acts like an incubus upon the mind, paralyzing its energies, and rendering it impotent to the inevitable God-like powers. All content not to become Washingtons, Franklins, Clays, Calhouns or Websters; but by perseverance in the right direction, we may arrive at results far exceeding our most sanguine expectations.

It requires time and pains to become learned; and one reason why so many, who embark in pursuit of knowledge, fail, is because their acquisitions are not made as rapidly and easily as they anticipated. Such persons should have remembered that the most stupendous enterprises in the physical world, among which may be mentioned the erection of the Egyptian pyramids, the possible gardens of Babylon, the Coliseum at Rome, the Acropolis at Athens, were not consummated in a single hour, but by years of patient continued effort. So with the mind, whose prudent victories are obtained only by a series of achievements, each apparently trivial in itself, but highly important when combined in one magnificent whole.

Too, our education is going on continually either in the right or wrong direction, either leading us upward or downward, either elevating or debasing. There is no such thing as a standing still or *quietus* to the mind. It is always active, engaged in contemplations, the nature of which shapes and determines our destiny. If the mind be allowed to revel in voluptuousness, dissipation will be the consequence; if disciplined to soar only in the realms of pure and lofty imaginings, beneficial results will follow.

My friends, intelligence is not nor need be confined to the wealthy classes of community. The children of the affluent have no better mentalities than the offspring of the indigent. True, wealth can furnish facilities for acquiring knowledge, but the children of the rich, relying upon their golden expectations, not infrequently neglect to cultivate their minds, and are often outstripped, in the intellectual race, by sons and daughters of comparative poverty. It is a cheering fact, and one that serves greatly to encourage the child of poverty struggling for name, that a large number of those illustrious personages, of whom the world speaks with veneration, rose to distinction from the lower walks of life, and rendered themselves famous by their own unaided exertions. Greatness is thrust upon no one. Wisdom comes not without being sought; and one reason why so many obscure youths rise to eminence is because, from necessity they are obliged to put forth superior energies. It is a noble spectacle to behold a humble youth, a child of penury, plodding his way towards the temple of Fame, heroically breasting the waves of adversity; surmounting, through the exercise of an indomitable will, every obstacle that obstructs his course. Show me such a one and "I care not to measure his brains to know his name or nation," he will succeed, and when dead the world will know that he has lived. Such souls always realize their aspirations, always carry out for themselves a fadeless immortality.

If in this assembly there is a youth anxious of distinction, thirsting for knowledge, let me say to him, press forward! Whatever may be your circumstances turn not back

from pursuing the coveted prize. But beware of evil influences. You recollect that during the memorable retreat of the ten thousand Greeks from Persia, while they kept firmly and steadily on their way, they suffered no reverse, but from the hour Clearchus held a parley with Tissaphernes, the direst calamities assailed them.

The path that leads to eminence is not all flowery neither is it filled with thorns. You will meet with difficulties and trials, but in overcoming these you will develop your heroism and manhood. Every victory achieved will serve to furnish you strength for making still greater conquests. The mind, like the body, is strengthened by judicious exercise.—Its powers are developed in a ratio corresponding to the continuation and intensity of application made.

I have already hinted at some of the advantages accruing from a cultivated mind. I propose to amplify a little upon this portion of my subject.

An individual of cultivated intellect, of refined taste, possesses capacities for enjoyment the unlettered know not of. He surveys the wonders of creation with a philosophic eye, and with soul attendant in harmony with the universe, drinks in with delight the music of the rolling spheres. He analyzes the elements, learns their constituent parts, their uses, and adaptations to the wants of man. He examines the animal and vegetable kingdoms classifies and arranges the different species found in both. Armed with the key of Geology he descends into the earth and unlocks her most secret recesses. On the wings of Astronomy, he soars aloft and reads the starry scroll hung in the Heavens. By him those resplendent orbs revolving in illimitable space are named and measured, their density ascertained, the period of their respective revolutions marked with unerring precision. Led by divine impulses, "he looks from nature up to nature's God." He revels in the Elysium of science, literature and art. The acquisition of knowledge is his glory. The storehouse of his mind is an inexhaustible encyclopaedia. He delights to instruct the rising generation. He sows broadcast the seeds of wisdom and virtue. Fortunate are they who dwell within the circle of his influence. Such a man lives respected, dies lamented, and deserves a prouder monument than was ever erected over the ashes of a bloody conqueror.

Learning is necessary in order that we may fully understand our own selves. Mankind, by nature, are not all fitted for the same pursuits, and education will enlighten our minds in respect to that calling in which we will be most likely to succeed. Not all have talents requisite for becoming farmers, lawyers, doctors, teachers, poets or preachers, and to know for what station we are fitted is truly an important desideratum, for if an individual takes a wrong start in life—embarks in a pursuit for which he is disqualified by nature failure and chargin will inevitably ensue.—The sea of life is strewn thick with wrecks of once joyous barks, that were launched out upon its billows, and steered in the wrong direction. A desire to prosecute a certain profession, is not always accompanied with the ability to do so successfully.

Parents, to whatever pursuit you observe your children inclined, in that encourage them. Many a man who, by timely encouragement, might have been distinguished as an orator, divine, painter, or poet, has been compelled to squander his energies in a fruitless, ungenial calling; but there are many among the learned professions, who had better turn their attention to mechanical or agricultural pursuits. But many young men, from a mistaken idea that manual labor is degrading, spend some of their best years in fruitless endeavors to acquire a profession, for which they have neither taste or capacity, thereby rendering themselves ridiculous, and disappointing the expectations of their friends. Did every individual know his place, and keep it, there would be fewer failures, less discord, poverty and wretchedness in community.

Education is necessary to enable us intelligently to discharge the duties of freemen.—In a country like ours, where the people are sovereigns it is all important that intelligence be diffused among the masses. Wisdom and virtue lie at the foundation of our free system of government. Every educated youth is an accession to the stock of national intelligence and no nation can become powerful unless the people are enlightened and enterprising. The collective wisdom of a State is made up of individual intelligences. Public morality is the result of private virtue; and no state or nation, however permanent and beneficent its institutions may appear, can long exist, unless the principles of pure Christianity, underlie the superstructure upon which those institutions rest. You recollect at one time in the history of France an authoritative proclamation was made that there was no God. Christianity was dethroned, and the divinity of Reason erected in its stead. The result was of the most appalling character. The whole empire, under the dominion of infidelity, sunk into the lowest depths of pollution and sin; and thus will it always be wherever morality and virtue are mocked and disregarded.

Our country is the most prosperous and happy the sun shines upon, and so will continue while virtue, science, literature and art continue to be fostered, and the people are loyal to the Constitution and the Union.

Fathers, you who love your country, teach your sons to love it too; instruct them in all the duties of life; qualify them for discharging the obligations of freemen; spare no pains to make them moral, intelligent, high minded men and women. You had better spend a portion of your fortune in giving your children a sound and practical education, than to allow them to grow up in ignorance, eventually squander in dissipation and vice your hard earnings. Never indoctrinate into their minds the pernicious dogma that wealth is necessary to ensure respectability. Impress them with the importance of cultivating a spirit of self-reliance, and they will never become parasites. Point them to the majestic oak, that challenges the storm; then to the clinging vine, and they will draw an instructive lesson from the contrast.

Mothers, upon you, also, devolves a tremendous responsibility. The future character and standing of your offspring depend essentially upon the manner in which their infant minds are trained. I entreat of you, early to imbue them with a love of truth, purity, and wisdom. By kind words and gentle admonitions withdraw their yielding natures from the solicitations of vice and sinful passions. Persuade them to walk in virtue's paths, which are always smooth and flowery. Teach them to fortify themselves against the temptations and snares of a wicked world. Do these and hereafter "they will rise up and call you blessed."

Maids, your influence upon society is limitless and controlling. In all ages, woman by her meekness, tenderness & devotion, has won the admiration of the sterner sex. The day has passed when she was assigned a low position in the scale of intellectual being. It was once denied that woman was immortal; but in the nineteenth century, for one to make such an assertion, would incur the hazard of being regarded as a fool or madman. Your sex has capacity for, and is doing a vast amount of good in the world. Woman has grappled and comprehended the sublime teachings of the various sciences. In literature she has shone resplendent. My female friends, imitate the examples of the noblest of your sex; be guided by proper impulses; resolve to act virtuously and consistently in all the relations of life, and you will be a blessing to your friends, an ornament to society, models for imitation, and beloved and esteemed by all who know you.

Young men, you are your country's hope, her strength in peace, her bulwark in war.—You hold in your hands the destinies of the mightiest Republic upon the globe. Your fathers are passing away, and you will be called to fill their places. If capable and honest, some of you doubtless will be elevated to office within the gift of the people. The road to preferment is open to all. You have only to fix your eyes upon the goal, press forward with a manly determination and the victory is yours.

THE COOLIE TRADE.

The last report of the Commissioners of the West India Immigration is an important contribution to the history of the Coolie trade. This trade carried on between China and Hindostan and the West Indies, under the extraordinary circumstances of direct government aid and protection, is a national concern of Great Britain. It is rapidly extending and presented as it is on the very threshold of our domain—a direct interest for the American people. Ever since the act which abolished slavery in the colonies of Great Britain, her West India Islands and Guiana have been approaching more and more that condition in which civilized man first found them. Official and unofficial accounts state that landed property continues to sink in value; that the roads have become impassable, drainage works having been abandoned and are now surrounded by swamps; in fine, that the country is relapsing into barbarism. And all this is attributed to the fact that the freed negro prefers idleness, poverty, and savage life to labor. How could the reasonably expect that the freed man would continue to perform a labor, for starvation, to slavery wages! No higher compensation was offered by the planter, who, taxed to the utmost by the home government, could not afford to do so. Hence it was the pernicious system of cheap—or slave—labor, adopted by England to underbid and undersell the whole world, which made the negro refuse to work, and deteriorated her plantations; and to save the latter and her colonies from utter ruin, another system of human bondage has been devised, namely, Coolie labor.

The report of the Commissioners above referred to, in connection with other official information recently published on the subject of the Coolie traffic, stamps it as a species of bondage not less distinctive in its effects upon the physical and moral condition of its victims than that of African slavery! Government agents are employed to inveigle the Chinese and Hindoos on board the Coolie traders. They receive for every strong, able-bodied man, eight dollars. The public representations under which these unfortunate Asiatics are induced to leave their country, are delusive and treacherous. The climate to which they are invited is described as healthy and congenial, and the labor to be performed such as they are accustomed to at home. They are promised an "easy and comfortable voyage." They are given to understand that they are engaged for five years, from which obligation they can, however, be released, after a year, and a half, by leasing land for a tax or ground rent from their master, or after one year's service, by returning the expenses incurred in their behalf "as may be fixed upon." The latter clause is very significant. It leaves a door open to the master, who may demand a sum which he knows the Chinese are unable to pay. He has the same advantage in regulating the land tax or ground rent, or after one year's service, by returning the expenses incurred in their behalf "as may be fixed upon." The latter clause is very significant. It leaves a door open to the master, who may demand a sum which he knows the Chinese are unable to pay. He has the same advantage in regulating the land tax or ground rent, or after one year's service, by returning the expenses incurred in their behalf "as may be fixed upon." The latter clause is very significant.

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