

Select Poetry.

EVER CHANGING.

BY ABIE F. SMITH.

Ever changing are the shadows,
Moving slowly and faintly;
Pining or life's checkered pathway
Like the visions of the past
Waking memories and sad tears,
Memories, too, all clear and bright;
Thus they're changing, ever changing
From the morning till the night.

Ever changing is the sunlight,
Now a gleam and then a cloud;
How they go by misty vapors,
Wrapping the earth in fearful shroud.
Till the storm of life is over,
And the mists are swept away!
Then the gleaming golden sunlight
Streams like down of endless day.

Ever changing are our pleasures,
Now we're rejoicing, now we're sad,
Short lived as the morning dew,
Trifles that have made us glad.
Father, who have no hope in heaven—
Father, hold them close to thee!
Softly call, and O, receive them
Ere they reach the river's brink.

Ever changing are our sorrows,
Thee a's no life of bliss with gloom;
From the cradle to the tomb,
Ever changing joy and sorrow,
May we look, O God, to thee!
Guide us to that better portion,
Heaven and immortality.

Select Miscellany.

The Whiskey Trade.

BY JANE G. SWISHELM.

While in Butler we heard the Rev. Mr. Dick, of Kittanning, preach a sermon which was a running commentary on the visit of our Saviour to the country of the Gadarenes. The speaker said nothing about "Prohibition," or whiskey, but yet it occurred to us that his discourse was the best argument in favor of a prohibitory law, that it has been our good fortune to hear. He argued that, at that period of the world's history, evil spirits did actually take possession of human bodies; and he drew the principal proof from the declaration of the inspired writers, who say that Christ healed "all manner of diseases, and those who were possessed with devils, and those who were lunatic." So that possession of devils was not either diseases, or lunacy, as many argue, but something distinct from both. But the prohibition part of the discourse was in explanation of the desire of the legion to go into the swine, and the consent of the Saviour.

The devils intended to drive the swine, and known that if the Saviour gave them leave to do so, the men of that country would raise a great hue and cry about the destruction of property; and that this interference with their cash receipts would make the people wholly averse to hearing him. The result showed how well they knew the human heart, for although they saw the poor demoniac sitting "clothed and in his right mind" through the healing power of Jesus, yet they prayed him to "depart out of their coast." To them, swine was of more importance than men; and money of greater consideration than the mission of reconciliation. They would rather have the devils with the swine, than the Saviour without them.

But why did the Saviour permit the devils to make this destruction? The country of the Gadarenes belonged to the Jews; it was contrary to the divine law to raise swine there. The owners of these animals had not a just title to their property. They might have been Gentiles, but the Supreme Being had forbidden the raising of swine in that country. It was therefore an unlawful occupation; and the Saviour permitted its destruction to testify His disapprobation of that business.

The speaker made a most eloquent application of the principle in general. Whenever the commands of the Saviour come in competition with the worldly interest, the men of the world are ever ready to disobey them. The mass of unthinking to-day prefer their swine to the Saviour, their property interests to the redemption of their souls; so it had ever been. Whenever obedience to the divine law appeared to imply some loss of worldly goods, men were ready to beg the Saviour to "depart out of their coast." It was altogether the most forcible and right-minded discourse we have listened to for years; and the arguments we had heard used by two Democratic lawyers in the previous week came back to our memory with a peculiar force. The new Liquor Law interfered with property, and so was unconstitutional and anti-democratic. It must be repealed because legislators had no business to interfere with a man's business, and destroy the value of his property. Property, property, was the burden of their song, and when we inquired how the law dared to interfere with a man's property in counterfeit money and the machinery for making it, they turned a corner and came round to where they started, repeating parrot like, the cry of "property, property." There sat one of them listening to that same sermon, and as we looked at him, we saw how

was making the application we were, and felt with us that this law was obnoxious because it interfered with the profitable, democratic employment of raising swine. Not that kind of swine which may be converted into brushes and light; but great beasts, good for nothing but rolling in the gutters, and filling dishonored graves. What mattered it to the Whiskey League, that the poor rum-possessed demoniac sits clothed and in his right mind; that his swine, instead of being choked in the sea, are metamorphosed into men, clothed and in their right minds. They lose a market for their swill, and with a great noise they pray the Saviour to depart out of their coast; to let them alone with their pigs, and give them peace in the swill business. No doubt there were many in the country of the Gadarenes who made a living by preparing pig feed. They must have had troughs and kettles, and pens; feed on hand, and more engaged, and the Saviour did not even give them time to wind up their business, dispose of their fixture, and look out for some other occupation. He just sent the swine into the sea, and left them to regulate matters as best they could. We can imagine we see the poor keepers racing down the hill after the possessed animals, calling "pig!" and the great consternation of the people who depended upon this pig-trade for a living; but there is no evidence that Christ showed them any compassion. He appeared to act upon the principle that a man who cannot live without injury to his neighbor, if any such there be, has no right to live at all; and that the redemption of one man from the power of evil spirits was a matter of far more importance than all the varied interests connected with the swine trade of the Gadarenes.

One feature of the case the preacher did not touch upon, for he limited himself to the ordinary length of sermons, forgetting that a sermon can afford to be long when the preacher has a good subject and understands it. It is seldom any preacher should preach more than one hour, and few should get beyond thirty minutes; but Mr. Dick, on the evening we speak of, should have talked two hours if he could have done so without injury to his health.

One part of his subject we should like to have heard him discuss, and this is, the effect of the swine trade upon the inhabitants of Gadarene. A large portion of them were Jews, who were forbidden by the divine laws to use swine's flesh.—This law, we think, was founded in the law of nature, and this food was forbidden not only ceremonially to the Jews, but because it was and is injurious.—Those who raised it and placed it in market, were holding out a temptation to others to break the divine law by using it. As it was wrong for people to eat swine's flesh, it was wrong to raise it and offer it for use. The law of God forbade the eating of it; and raising it was per se a consequence unlawful. At least this is our view of the case. We cannot recall any injunction of the Mosaic law against raising swine, and as the Saviour's deed unmistakably stamps the business as unlawful it follows that it was so because of its inducing the use of an article of food injurious and unlawful.—This view explodes all the sophistry of the rum-trade not compelling any man to drink. It is not likely the swine merchant of Judea compelled any body to eat ham; but they offered the temptation, and Jesus destroyed their stock in trade to show that the trade was unlawful.

We wish the swine merchants of today, the vendors of swill, would take a look at themselves in the glass of truth as it is held up by the apostle in the history of the poor demoniac of the tombs by the Sea of Tiberias.

MRS. PARTINGTON ON FASHION.—There is one thing sure, said Mrs. Partington, the females of the present generation are a heap more independent than they used to be. Why I saw a gal go by to day that I know belongs to the historical class of society, with her dress all tucked up to her knee, her hair all buzzed up like as if she hadn't time to comb for a week, and one of her grandmother's caps, in an awful crumpled condition, on her head. Why, laws, honey, when I was a gal, if any of the fellows came along when I had my clothes tucked up that way, and my head kivered with an old white rag, I would run for dear life, and hide out of sight. Well, well, the gals then were innocent, unconfused creatures; now they are what the French call "blazes."

Said a gentle man on presenting a lace collar to his ill-dressed, "Do not let any one else rumpel it." "No, dear, I'll take it off," retorted the naughty beauty.

Educational.

Soldiers' Orphan School.

(CONTINUED.)

Programme of Studies and Details.

In order to enable this programme to be punctually and successfully put into operation, the following rules are to be observed:

1st. That the school be divided into four general Divisions, each consisting of two sub divisions or classes, and these as far as practicable of an equal number and grade of pupils.

2d. That each pupil be furnished with all necessary Books, Slates, Paper, Pens, Ink, Pencils, &c.

3d. That every pupil be in his or her seat at the opening exercises of the school, and also at the close, unless absent at the close on detail for work, in regular turn.

4th. That a full half hour be devoted to each recitation.

Programme--Morning Session.					
UPPER DIVISION.	1st Half Hour.	2nd Half Hour.	3rd Half Hour.	4th Half Hour.	5th Half Hour.
1st Div. A. Class.	Work.	Work.	Work.	Work.	Work.
2nd Div. B. Class.	Work.	Work.	Work.	Work.	Work.

Morning Session--Continued.					
UPPER DIVISION.	1st Half Hour.	2nd Half Hour.	3rd Half Hour.	4th Half Hour.	5th Half Hour.
1st Div. A. Class.	Recite, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.
2nd Div. B. Class.	Recite, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.

Afternoon Session--Continued.					
UPPER DIVISION.	1st Half Hour.	2nd Half Hour.	3rd Half Hour.	4th Half Hour.	5th Half Hour.
1st Div. A. Class.	Recite, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.
2nd Div. B. Class.	Recite, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.	Write, Spelling, Read.

On Wednesday afternoon the A, D and E classes will write compositions during the first half hour after recess; and the B, C and F classes will have a similar exercise during the second half hour after recess. These compositions will be examined and errors marked by the class teacher, the succeeding half hour.—The Principal Teacher shall give such aid and instruction, in the preparation of these exercises as will make them pleasant and profitable instead of irksome.

On Friday the A, B and D classes will receive a lesson on objects, at the time allotted for the recitation of Mental Arithmetic. The remaining classes will each have a lesson on objects once a week, on Friday, at the periods designated in the programme. On the other days of the week this period of time is to be devoted to orthographical exercises, reviews of previous lessons, &c.

This Programme of Studies provides for eight hours of exercises in the school-room every week-day except Saturday; but inasmuch as each pupil in the school will be detailed for work, in regular turn, during two of those hours and have half an hour of intermissions, there will remain only five hours to each pupil for study and instruction,—each recitation being preceded by ample time to prepare the lesson by study, under the supervision and aid which this system contemplates. It is believed that this provision for intellectual training is quite sufficient, and that with proper care, skill and faithfulness on the part of the teachers and industry, patience and obedience on that of the pupils, the schools may soon be made to show results alike creditable to themselves and honorable to the State.

Order, Neatness and Work.

I. Concurrently with the improvement of the mind and the elevation of the moral nature, the comfort, health and efficiency of the body for the purposes of life, are to be attended to and promoted by all proper means.

II. Comfort and health being dependent, as far as can be effected by human means, on proper food, clothing, cleanliness, air, exercise and relaxation,—these are to be secured not only by a sufficiency of each, but their full enjoyment must be promoted by regular inspection and constant supervision.

III. Labor, being essential to health and happiness, is also to be such a portion of the life of these children, as on the one hand, not to interfere with their intellectual or moral development, while, on the other, it shall be of such kinds as shall fit them for those domestic and social duties which all, no matter of what calling or profession, should be able to discharge for themselves.

IV. This labor is to be performed so as, at the same time to be instructive to the pupils and beneficial to the school, and must therefore always be executed under proper instruction and supervision.

V. There must be, in each of the schools, a sufficient force of employees to supervise and direct the pupils in all matters of order, neatness and work.

VI. There will be, in addition to the Principal or proprietor of the school and his wife,—from whose kind and intelligent supervision much is expected,—a Matron with a male assistant.

A Farmer, who shall also be Gardener and the master of boys' work.
Two Cooks, one of whom shall bake.
Two Laundresses.
One Chambermaid.
One Eating-room girl.
(TO BE CONTINUED.)

GOD IN OUR MIST.—It is comforting to think we have a God over our heads, to look after us and rule us. Alas! what could we make of ourselves, if left to our own shift? It is more comforting that we can call this God our own God, and call Him more our own God than we call houses or land, or aught that we have, our own. The fulness of the Deity, and a property in the same, is very satisfying; and the more so, "that no man can take this joy from us." But that this fulness of the Deity for our more ease and familiar participation of the same, should dwell bodily in a created nature, and particularly in ours; this gives all satisfaction possible, that poor, necessitous creatures can want or desire. An absolute God could not answer our exigencies; His majesty would astonish, and His justice terrify, our guilty and mis-giving minds. But a God dwelling in the human nature, and there exhibiting all the divine glory for our contemplation, and all the fulness of the Spirit for our vivification and consolation, this raises our souls to the highest pitch of humble confidence, admiration and joy.—[Crucifixion.]

A GOOD CHARACTER.—A good character is to a young man what a firm foundation is to the artist who proposes to erect a substantial building upon it. He can well build with safety, and all who behold it will have confidence in its solidity—a helping hand will never be wanting; but let a single part of this be defective, and you go at hazard, doubling and redoubling, and ten to one it will tumble down at last, and mingle all that was built on it in ruins: Without a good character poverty is a curse; with it, scarcely an evil. Happiness cannot exist where good character is not. All that is bright in the hope of youth, and that is calm and blissful in the sober scenes of life, all that is soothing in the vale of years centers in and is derived from a good character. Therefore acquire this as the first and most valuable good.

Farmers Department.

Calcareous Manures.

BI-CARBONATE OF LIME.

(Continued.)

As the fire enters the kiln at some distance from the bottom and as the flame rises as soon it comes into this cavity, the lower part of the kiln (that below the level of the fire-place) is occupied by lime already burned; and as this lime is intensely hot, when, on a portion of lime being removed from below, it descends into this part of the kiln, and as the air in the kiln, to which it communicates its heat, must rise upward in consequence of its being heated, and pass off through the opening at the top of the kiln, this lime in cooling, by this contrivance, is made to assist in heating the fresh portion of cold limestone with which the kiln is charged. To facilitate this communication of heat from the red-hot lime just burned to the limestone above; in the upper part of the kiln, a gentle draft of air through the kiln, from the bottom to the top of it, must be established, which is done by leaving an opening in the door below, by which the cold air from without may be suffered to enter the kiln. This opening (which should be furnished with a register of some kind or other) must be very small; otherwise, it will occasion too strong a draft of cold air into the kiln, and do more harm than good; and it will probably be found to be best to close it entirely, after the lime in the lower part of the kiln has parted with a certain proportion of its heat.

The preceding description gives a general idea of the manner in which this kiln is made to operate while in the act of calcination. The height of the kiln is 15 feet, its internal diameter below, 2 feet, and above, 9 inches. In order more effectively to confine the heat, its walls, which are of bricks and very thin, are double, and the cavity between them is filled with dry weed ashes. To give greater strength to the fabric, these two walls are connected in different places by horizontal layers of bricks which unite them firmly.

The following is a description of another kiln of approved construction, suitable for burning lime with coal, or other dry, smoky fuel. It is supposed to be built at the side of a bank or cliff, of a circular form within, 32 feet high from the iron grating over the pits, 3 feet in diameter at the top, and 7 feet across, near the middle, at a point 18 feet above the grating. The walls are designed to be built of stone, from 3 to 6 feet thick, and lined with bricks. Below the shaft or hollow of the kiln, are two arches or pits, each 3 feet wide and 3 feet high, divided by a partition wall, 18 inches thick, extending up the shaft 14 feet. About 18 inches from each arch, or pit, is an oven, say 24 feet square, where coal is used for fuel, and somewhat deeper, where wood is employed, communicating with the shafts by narrow flues. Below the shafts, are two movable iron grates for dragging out the lime after it is burned. The ovens, as well as the arches under the shaft, are provided with iron doors, which are to be closed whenever it is desired to stop the draft. An iron cap, or cover, is also provided to be placed over the top of the kiln, to prevent the escape of more heat than is necessary to keep up the combustion of the fuel.—This cap is also furnished with a damper, or valve, for regulating the draft.

In a kiln like this, it is obvious that the limestone can be well burned, with a comparatively small amount of fuel, in winter as well as in summer, and that the farmer or others can be supplied with lime, at any time, without extinguishing the fire. All this is necessary to be done to supply the broken Keweenaw, and the fuel at the top of the kiln, and rake out the burned lime through the iron grate, or opening at the bottom, as fast as occasion may require. In case it may be necessary to check the burning for a time, nothing more need be done than to close the iron doors at the bottom of the kiln, and the cover, or cap, at the top, when the fire may be kept alive for four or five days.

When the kiln is to be filled, the limestone should be broken into pieces about the size of a man's fist, and laid in alternate layers with the coal, usually in the proportion of three of the former to one of the latter; but as limestones vary much in their character, the proper quantity of fuel can only be regulated by trial. The coal should not be placed nearer the lining of the kiln than 8 or 9 inches, in order that the bricks may not melt or burn.

When newly-burned lime is taken from the kiln, it has a strong tendency to "drink in" and combine with water.—Hence, when exposed to the atmosphere, or covered over with soda in a shallow

pit, it slowly absorbs moisture from the air, without developing much heat, increases in weight, swells, and gradually falls to powder. In this case, it is said to be air-stacked, or spontaneously slacked. In rich limes, the increase of bulk may be from 3 to 3½ times; but in the poorer varieties, or such as contain much foreign matter, the increase may be less than twice their bulk.

If water be sprinkled or thrown upon the kind of lime named above, or if it be immersed in water for a short time, and then withdrawn, it absorbs the water, becomes hot, cracks, swells, throws off much watery vapor, and falls down in a short time to a bulky, more or less white, and almost impalpable powder. When the thirsty lime has thus fallen, it is said to be slacked, or quenched. If more water be added, it is no longer "drunk in," but forms with the lime a paste, and, if sharp sand be added, a mortar is formed. In slacking, the water combines chemically with the lime; 3 pounds of which, when pure, take up a pound of water, and give 4 pounds of pulverulent, slaked lime.—The more quiescent and complete the operation of slacking, the finer the powder of the lime will be, and consequently the more equally it may be incorporated with the soil. Either excess or deficiency of water interferes with the uniform slacking. These effects are more or less rapid and striking, according to the quality of the lime, and the time that has been allowed to elapse after the burning, before the water was applied. All lime becomes difficult to slake when it has been for a long time exposed to the air. When the slacking is rapid, as in the rich limes, the heat produced is sufficient to kindle gunpowder strewn upon it, and the increase of bulk as before stated is from 2 to 3½ times. If the water be thrown on so rapidly or in such quantity as to chill the lime or any part of it, the powder will be gritty, will contain many little lumps, which refuse to slake, and will also be less bulky and less minutely divided, and therefore less fitted either for agricultural or building purposes.

It may be received as a general rule, however, that the best mode of slacking lime for agricultural purposes, is that which gives it the greatest, and reduces it to the most minute state of division.—For the following reasons, the spontaneous method is preferred by many, as it is thought to be more economical and has a better effect on the crops to which it is applied. First, it causes the lime to fall to the finest powder; and secondly, it is the least expensive, requiring less care and attention, and exposes the lime less to become "chilled" and gritty; but when thus left to itself, it should be laid up in heaps, covered with sods, and allowed to remain a sufficient time to slake, in order to prevent the surface of the heaps from being chilled, or the whole converted into mortar by large or continued falls of rain: also to exclude the too free access of the air, which gradually brings back the lime to a half state of carbonate.—Hence, the lime may be laid up in heaps, in the field in the winter, covered with sods, and left until it has completely fallen, or until the time is convenient for laying it upon the land, in spring or summer, when preparing for the ensuing crops.

(TO BE CONTINUED.)

CUTTING NOTES AND BANK-BILLS IN TWO.—A subscriber asks: "Is it against the law to cut a note in two parts, and send one half by one mail and the other the next; so as to guard against thieving on the way?" This practice is very common in England, where the notes are arranged to encourage it, the numbers and letters being duplicated on the opposite sides, and probably also the laws, or decisions of the courts, make it easy to collect on one half if the other is lost. This custom does not prevail in this country and it would be hard to collect on half a note.—American Agriculturist.

—There are a multitude of people who destroy themselves through irresolution. They are eternally telling about what they mean to do, but they never do it.

—"Where is the boat?" inquired a tutor, one day, of a very little pupil.—"Where the morning comes from," was the prompt and pleasant answer.

—Bismark handles his cards queerly; he plays the deuce with kings.

—A dogma is defined as an opinion laid down with a snarl.

—In Spain the art of adulterating food is carried to perfection. Butter in that favorite latitude is composed of tallow, remnants of cheese, the juice of the potato, and reduced to pulp.—This delicious compound is made into cakes, and outwardly provided with a layer of the genuine article.

ON SKATING AND WINTER.—"Gris, who is evidently a brick, writes as follows to the Cincinnati Times. We commend the item to all skaters and everybody else who can enjoy a laugh:

"Winter is the coldest season of the year, because it comes in the winter, mostly. In some countries winter comes in the summer, and then it is very pleasant. I wish winter came in summer in this country, which is the best Government that the sun ever shone upon. Then we could go skating barefoot and slide down hills in linen trousers. We could snowball without our fingers getting cold—and men who go out sleigh-riding wouldn't have to stop at every tavern, to warm, as they do now. It snows more in the winter than it does at any other season of the year. This is because so many cutters and sleighs are made then.

"Ice grows much better in winter than in summer, which was an inconvenience before the discovery of ice houses. Water that is left out of doors is apt to freeze at this season; Some folks take in their wells and cisterns on a cold night and keep them by the fire, so they don't freeze.

"Skating is great fun in the winter. The boys get their skates on when the river is frozen over and race, play tag, break through the ice and get wet all over; they get drowned sometimes and are brought home all dripping, which makes their mothers scold, getting water all over the carpet in the front room, fall and break their heads, and may injure themselves in many other ways. A wicked boy once stole my skates and ran off with them, and I couldn't catch him. Mother said, 'over my mind, judgement, will overtake him.' "Well, if judgement does, judgement will have to be pretty lively on his legs, for that boy runs bully. "There ain't much sleigh-riding except in the winter. Folks don't seem to care about it in warm weather. Grown up boys and girls like to go sleigh-riding. The boys generally drive with one hand and help the girls to hold their muffs with the other. Brother Bob let me go along a little way once when he took Celia Ann Orane out sleigh-riding, and I thought he paid more attention to holding the muff than he did holding the horses.

"Snowballing is another winter sport. I have snow-balled in the summer, but we used stones and hard apples. It isn't so amusing as it is in the winter, somehow."

TEMPER UNDER CONTROL.—It is one of the rich rewards of self-mastery, that the very occurrences which fret the temper of an irritable person, bring relief and satisfaction to him who rules his spirit. The following anecdote of Wilberforce is in point. A friend told me that he found him once in the greatest agitation looking for a dispatch he had mislaid.—one of the royal family was waiting for it—he had delayed the search till the last moment—he seemed at last quite vexed and flurried. At this unlucky instance a disturbance in the nursery overhead occurred. My friend who was with him, said to himself, "Now for once, Wilberforce's temper will give way."

He hardly thought thus, when Wilberforce turned to him and said, "What a blessing it is to have these dear children! Only think what a relief, amidst other hurries, to hear their voices and know they are well!"

—A bet was once made in London, that by a single question proposed to an Englishman, a Scotchman and an Irishman, a characteristic reply would be elicited from each of them. Three representative lobbors were accordingly called in, and separately asked: "What will you take and run round Russell Square stripped to the shirt?" While the Englishman hesitatingly answered, "A pint of porter," the humorous response of the Irishman was, "A mighty great cow!" The man of the North however, instead of condescending upon any definite "consideration," cautiously replied, with an eye to a good bargain: "What will your honor give me?"

The man who gave the information which led to the arrest of John H. Stratt is a French Canadian, named St. Marie. He was formerly a Union soldier, and served in the Papal Zouaves. Both he and Stratt were an love with the same lady in Washington, and St. Marie betrayed Stratt through jealousy.

PUNISHMENT IN SCHOOLS.—The movement in favor of abolishing corporal punishment in the public schools, appears to be becoming general. From Boston, where a very respectable meeting denounced the practice by resolution, it has gone to New York and elsewhere there have just ordered its abolition in all female and primary schools and directing how it should be administered in the other schools.