

The Potter Journal

Devoted to the Principles of True Democracy, and the Dissemination of Morality, Literature and News.

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THE POTTER JOURNAL

PUBLISHED BY
M. W. McALARNY, Proprietor.

Devoted to the cause of Republicanism, the interests of Agriculture, the advancement of Education, and the best good of Potter county. (Drawing no salary except that of Principle, it will endeavor to aid in the work of more fully Freedoming our Country.)

Advertisements inserted at the following rates, except where special bargains are made. A "square" is 10 lines of Brevier or 8 of Nonpareil type. \$1.50 1 square, 1 insertion. 2.00 1 square, 2 or 3 insertions. 3.00 1 square, 1 year. 5.00 1 square, 1 year. 10.00 1 square, 1 year. 20.00 1 square, 1 year. 30.00 1 square, 1 year. 40.00 1 square, 1 year. 50.00 1 square, 1 year. 60.00 1 square, 1 year. 70.00 1 square, 1 year. 80.00 1 square, 1 year. 90.00 1 square, 1 year. 100.00 1 square, 1 year.

BUSINESS NOTICES.

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PHYSICIAN & SURGEON. Offers his services to the citizens of this place and vicinity and desires to inform them that he will promptly respond to all calls for professional services. Office on Main street, over C. F. Kinnear's store; Residence nearly opposite the office of the Fox & Ross' Estate.—17-25

Free and Accepted Ancient York Masons
MULLALA LODGE, No. 32, F. A. M. Stated Meetings on the 3rd and 4th Wednesday of each month. Hall, in the 3d Story of the Olmsted Block. M. W. McALARNY, Sec. D. C. LARABEE, W. M.

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Coudersport, Pa., will attend to all business entrusted to his care with prompt attention. Office on Main street, in residence.

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MILLER & McALARNY,
ATTORNEYS-AT-LAW, Harrisburg, Penna., Agents for the Collection of Claims against the United States and Government, such as Pensions, Bounty, Arrears of Pay, &c.—Address Box 95, Harrisburg, Pa. J. G. McALARNY

DAN BAKER,
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Pensions procured for Soldiers of the present War who are disabled by reason of wounds received in the service of the United States, and pensions, bounty, and arrears of pay obtained for widows or heirs of those who have died or been killed while in service. Fees in Pension cases as fixed by law. Refers to Hon. Isaac Benson, A. G. Olmsted, John S. Mann, and F. W. Knox, Esq. June 6th, 1865. Claim Agent, Coudersport, Pa.

M. W. McALARNY,
REAL ESTATE AND INSURANCE AGENT.
1 and 1/2 Howard street, Taxes paid and titles investigated. Insures property against fire in the best companies in the country, and Persons acquire the benefits in the Travelers Insurance Company of Hartford. Business transacted promptly. 17-29

F. A. STEPHENS & Co.,
MERCHANTS—Dealers in Dry Goods, Fancy Goods, Groceries, Provisions, Flour, Feed, Pork, and everything usually kept in a good country store. Produce bought and sold. 17-29

C. H. SIMMONS,
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C. S. & E. A. JONES,
MERCHANTS—Dealers in Drugs, Medicines, Paints, Oils, Fancy Articles, Stationery, Dry Goods, Groceries, &c., Main Street, Coudersport, Pa.

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MERCHANT—Dealer in Dry Goods, Ready-made Clothing, Crockery, Groceries, Flour, Feed, Pork, Provisions, &c., Main Street, Coudersport, Pa.

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H. J. OLMSTED,
HARDWARE Merchant, and Dealer in Stoves, Tin and Sheet Iron Ware, Main street, Coudersport, Pa. Tin and Sheet Iron Ware made to order, in good style, on short notice.

MARBLE YARD,
The subscriber desires to inform the citizens of Potter that he can supply them with all kinds of Marble work, as cheap and as good as it can be had elsewhere in the county. NO MONUMENTS and TOMBSTONES of all kinds furnished on short notice. Coudersport, Feb 13th 65. C. BRUNZLE.

COUDERSPORT HOTEL,
F. GLASSMIRE, Proprietor, Corner of Main and Second streets, Coudersport, Potter Co. Pa. A Literary Studio is also kept in connection with this Hotel. Daily Stages to and from the Railroads.

Potter Journal Job-Office.
HAVING lately added a fine new assortment of JOB TYPE to our already large assortment, we are now prepared to do all kinds of work, cheaply and with taste and neatness. Orders solicited.

1865 Philadelphia & Erie Railroad
THIS great line traverses the Northern and North-west counties of Pennsylvania to the city of Erie on Lake Erie. It has been leased and is operated by the PENNSYLVANIA RAILROAD COMPANY.

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LEAVE EASTWARD.
Erie Mail Train.....10:12 A. M.
Erie Express Train.....8:17 P. M.

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Passenger cars run through on the Erie Mail and Express trains without change both ways between Philadelphia and Erie.

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Leave New York at 6:00 P. M., arrive at Erie 3:37 A. M.
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NO CHANGE OF CARS BETWEEN ERIE & NEW YORK
ELEGANT SLEEPING CARS on all Night trains
For information respecting Passenger business, apply at Corner of 20th and Market streets, Philadelphia
And for Freight business of the Company's Agents
S. J. Kingston, Jr., Cor. 13th and Market streets, Philadelphia
J. W. Reynolds, Erie.
R. H. BOYNTON, General Freight Agt., Philada.
B. W. WINN, General Ticket Agt., Philada.
A. L. TILLY, General Supt., Williamsport.

Mr. Nasby has a most Horrible Vision.

SAINT'S REST, (which is the Stat) by Noo Gersey, Oct 15th, 1865.

Last nite, weary and disgusted with reading in leekshun returns, i picked up a volum uv Camell's Poems, and red that splendid peese "The last man." Camell is a poeter—there aint no doubt uv it. Ef my too parshel friends aint too parshel, i ken whop him on the sublime, but, on the pathetics, i aknollige him ez my souperior. Be thet ez it may, the pome maid an impreshun on my mind, which is proof that ther is suthin into it, and my mind wuz a dwellin into it ez i sunk into slumber. Ez yooosal i hed a dreame, and sich a dreame may i never hev agane.

Methaut, the epidemic, which is now devastating Europe, hed struck New York. Fer a time it struck down all classes.—The brown Cawcashun, the hidges nigger, the noble red man uv the forest, and the almon-eyed Chinese, all, all fell afore the ruthless destroyer. But at last, it abated, except so fur ez the nigger, wuz konserved. The white man wuz spared, so wuz the Injun, and the Chinese, but amongst the Afrikans it raged with rethundered fury. O, it wuz krushing! The planter looked abroad, and lo! the stilver field land, which wuz wuth \$1,500 wuz a kold corps, and the feel wuz uploud. Agin he looked, and alas! the bravy wench, which alluz bore him a pleanion which wuz wuth \$200 ez soon ez weaned wuzst per yere, and by a little extra whippen did a ful year's work, wuz prostrate in the cold embrace uv death. Agin he looked, and wo to him! the octroop, fer which he pade \$2,500, and whos girl babies he eood sell in Noo Orleans ez soon ez they wuz 16 fer 3,000, on account uv their havin hiz blood in their veins wuz torn from hiz livin grasp by the stronger hand uv disease, and wuz't wuth a copper fer enny purpus.

The Democracy bekum alarmed. The indefatigable leaders whispered: "The nigger is fadin away!—sposen he becums extinct!" Whereupon a konsultation uv the hod men wuz held. In vev uv the crises a pare—wun mail and. wuz femail wuz selected and examined by a comitee uv expert life insurance companies.—They wuz pronounced perfect spesimens entirely sound and free from disease.—These 2 wuz locked up in a room in a healthy locashun, and 24 uv the most eminent fishushun in the country wuz detailed one to stay with them 1 our uv each day, that in case the disease struck em the remedies mite be towunst applied, that from these 2, the race might be propagated, and the cappytie uv the party be preserved. But all to no purpus. The last nigger in the Yoonited States perished, and finally, these 2 wuz struck, and notwithstanding the precautions adopted, they too died!

There wuz a season nacher sympathized with the party in its afflictions. The hevens wuz clothed with leaden colored clouds, aboth which, ever and anon, flashed gleams of looid lite. Low-voiced thunders murred ominously, and birds and beasts rau howlin o'er the feelds.—Dray horses fell dead upon thetonystreets and wild beasts rushed frantically from their coverts, and snapped furiously, uad at whatever cum in their way.

The last of the Afrikans wuz layin prostrate in the hall. Fernandywood entered, and ez he seed em, he bustid intu teers. "Farewell," gushed he, "a long farewell, last uv a cussid race! you wuz our tower of strength; on you we biled! Hated of you giv me the Irish vote ov Noo York. O, how cheerin it wuz to see them lambs bust your heds and innocently hang you up to lamp posts! But you'm gone you'm gone—and hentz! this life is a blank to me. Farewell vain world!—fer what is life without a nigger!" and seizin a jackknife he saw stickin out uv the nigger's pocket he stuck it into his stummick, and falling across the deceased Afrikans expire peacefully.

Franklin Peerse approached. "Alas! and thou art gone? Too troo, thou art! In life thou wert luvly! "Twas thou alone made me President, thy wooly hed wuz my steppin'ston to place and power! thou wuz my rite bower, my left and aoe! Ef i wuz a Democratic Samsot, thou wuz the hair wib the Deliler. Death bez sheered of. Fernandy, i kum! and seizin the jack nife from his hand he plunged into his bowels, fallin across Fernandy.

Valladigum approached. "I to, must say farewell," said he kissing their kold features, "fer thou was my anker. Thou twas, who made me Congressman—thou exilted me, and hate uv the gave me \$30,000 in ten cent peeses wuz i wuz in Canada. Do I want to go to Congress agin! No! no! no! I shoob be dum, fer the mane spring uv my eloquence lies here!" and takin the jack nife he immersed it into his bowels, and fell across Peerse.

Old Jimmy Buccannon, and Vorhees, and Britte, and Florance, and in fact all the leaders uv the party, North, 2 the number uv suthin over 200, kum up, and each makin a short orashun, struck themselves with the jack nife, fallin across each other, ez cord wood iz piled. Finally, I felt it a duty i owed to the party to foller suit. Seenin the Jack nife, I made my orashun (Which was techin!) and was about to sever my intestines, wen i seed a quart bottle stickin out uv the nigger's pocket. Drawin it 4th, i pulled the cork: Glory! it was whisky! 2 sucs and it wuz gone—the room spun round, i fel cenceless on the top of the pile ov ded democrats.

Just then Morris Greley cum in. Behold Democracy," said he, "ez it wuz in the beginnin, so it is in the endin. Nigger at the bottom, whiskey at the top, and a stink in the middle," and holdin his noze he scrambled out of the room.

I waked in a cold sweat, happy to find that it wuz only a dreame; and the niger still lived in his onsitude, and that we still had suthin to go on.

PETROLEUM V. NASBY.
Lait Pastur of the church uv the Noo Dispensashun.

Anecdote of President Johnson.

M. E. D., writing from Jonesboro, Tenn., to *Harpers Weekly*, relates the following incident of Andrew Johnson, which we doubt not will prove of interest to our readers:

"I say, now, General Jackson, for fear you should think I have some axe to grind because I try so hard to keep you at my poor house all night, I will agree to entertain you free of expense!" expostulated the landlord of the only inn in the village of Jefferson, Ashe County, North Carolina, to Gen. Jackson, late one evening in the autumn of 18—, as he entered his carriage to pursue his journey towards Tennessee. "The Blue Ridge, Sir, is infested with banditti, and you will certainly be robbed, and murdered, before morning. I beseech you, stay!"

"You are very kind, Sir, and I thank you," replied the General, "but I shall proceed, and try and reach the Tennessee line at all events. I have no fears of being molested. Drive on, Ned, briskly. Adieu gentlemen all!" and the old hero drove off at rapid pace.

"Hilloo thee youngster!" cried the landlord to a slim, wiry, flaxen headed stripling standing in the motley crowd in front of the tavern, "if you are going to Tennessee, you had better jump up behind and go along with the General; it's as cheap riding as walking."

"Sure enough," i reckon I'd better, and thank you," replied the young man jumping up behind the coach as it drove off.

They rode on quietly for some hours until they began to ascend the mountain, when the General hearing a slight cough behind, called out, sternly:

"Who's that?"

"It's me, Sir—Andrew Johnson. I am a traveler, on my way to Tennessee, and I thought I might get a lift on your carriage, Sir. I beg you pardon, Sir."

"You are quite welcome, Sir, to my carriage. Come forward and take a seat with me."

"Thank you, Sir; but as the mountain is rather steep here, I'll jump off and walk up."

He walked forward up the mountainside in advance of the carriage, but had not gone far before he saw a man ahead of him ascending the mountain. He appeared to be intoxicated. He lutedh this way and the other way, staggering backward and forward; now his knees would double up, and he would miss a step, as if the earth had suddenly vanished before him; then he would cross his legs and a lurch would send him diagonally across the road. He stopped and braced himself up so as nearly to fall backward, and then drifting helplessly along. Presently he turned an angle in the road and was out of sight.

"That man is beastly drunk!" remarked the General.

"Drunk!—not much, sir," laughed the young man; "he's no more drunk than I am. He's playing 'possum, and means mischief. Look there! he's lying in the road."

As they drove up he raised himself lazily and hailed them. "Hio! ah! I—I say, gentlemen, can't you give a man a lift? I—I—hie! can't walk; I'm loaded too heavily with d—d mean whisky."

"Then stay where you are and get rid of it!" replied the General sternly.

"The devil!" exclaimed the man springing to his feet with the agility of a cat. He gave a keen whistle and planted himself in front of the coach. Three men sprang out from the bushes and made a rush at the carriage.

Quick as thought the General sprang upon one of them, and they rolled over in the road together. A dull, crushing sound was next heard over the conflict, and a second one rolled over in the dust propelled by the loaded whip in the powerful hand of the driver. The young man by a timely shot, fired and brought down a third, and then sprang to the assistance of the General, who still fought manfully with his headless antagonist, while the driver engaged the remaining robber.

"Stand back! stand back!" cried the General to the young man; we are man to man. I'll give the villain fair play. By the Eternal I have you now!" and he threw his antagonist over apparently lifeless.

"Are you hurt, my boy?" asked the General. "And you, too, Ned?—Where's Ned?"

"Here, massa!" replied the boy, puffing up the road. "My robber coward—he run—he! he! he! golly; I saved one, massa save one, an' de young gentlemen save one—he! he! he!"

All this occurred in less time than it takes to record it.

"But you, General, are you hurt?"

"No; nothing, but a few bruises, thank God! But, look there! one of them is stirring. You, Sir, and Ned, pinion his hands, while I examine the others."

None of them were found dead. Two were only stunned, and the third had received a pistol shot through the shoulder and was crouching in affright. They were all soon pinioned, and a council was held, when it was determined to disarm the three scoundrels, and let them go, rather than be detained on the road. No further incidents befel our travelers during their jaunt.

On their separation in Tennessee the General gave the young man much good advice. He recounted to him his own history, and bade him aspire to be good and useful. The General contigned en route for his home in Middle Tennessee and the young man stopped and settled in the town of Greenville, Tennessee, as a journeyman tailor. Of his subsequent career it is needless to speak; it is a part of the history of our country.

Large Sale of Damaged Goods.

The executors of the Democratic party, deceased, will offer at public vendue, on and after this date—the sale to continue till the entire stock is closed out—the effects, political and personal, of the following parties, to wit, namely:

1. "The Time-honored Democracy."
2. "The Bourbon Democracy."
3. "The Haskins Democracy."
4. "The Democracy of New Jersey."

Sealed proposals will be received for the Democracy of Kentucky.

The large assortment of "time-honored principles" will be sold in lots to suit purchasers, it includes:

One set of resolutions that coercion is unconstitutional. (Badly damaged.)

One set of resolutions that the rebellion can't be put down *vi et armis*. (Played out; last spring.)

One set of resolutions to compromise with treason. (Worm-eated.)

One set of resolutions that "this is an Abolition war." (Useless to the heirs and assigns.)

One set of resolutions that the war is a failure. (Purchasers will be paid to take it away.)

One half set of resolutions of thanks to the army and navy. (Convenient to have in the house.)

There will also be disposed of, on terms made known on the day of sale, the following principles, good as new, having been but little used:

One resolution approving the policy of reconstruction. (Impaired by conditions.)

One resolution endorsing Andrew Johnson as a patriot and statesman. (Value subject to future events.)

One resolution that the Democratic party is, and always has been, in favor of the Union, one and indivisible. (Not suitable for a southern market.)

One resolution concerning State sovereignty. (This is a valuable self-adjusting article, capable of expansion or contraction at the pleasure of the owner.)

One resolution against negro suffrage. (To revert to the heirs and assigns, provided the negro is found hereafter to vote their ticket.)

One resolution to tax United States bonds. (Buncombe.)

One resolution that the soldiers are bully boys. (Valuable for local purposes only.)

The attention of persons about emigrating to Mexico and other cheerful foreign parts, is especially directed to a miscellaneous lot of principles, which the executors are authorized to warrant to fit any form of government, whether based on the divine right of negro-driving and miscegenation, or admitting a visible admixture of negro blood to the ballot.

N. B. Sale positive, and without reference to the meeting of Congress, as the executors must make room for a fresh supply of principles, ordered for the use and benefit of the heirs and assigns of the Democratic party, deceased, from their former market—the reconstructed states.—*Cincinnati Commercial*.

A poor emaciated Irishman having called in a physician as a forlorn hope, the latter spread a huge mustard plaster and clapped it on the poor fellow. Pat said: "Doctor, dear, it's a dala of mustard for so little mate!"

Subscribe for your own County paper—and pay for it.

The following address was delivered by Mr. J. W. ALLEN, at the Teachers' Institute at Ulysses, Dec. 1, 1865, and by it requested for publication:

SYMMETRICAL CULTURE.

In the order of creation God made man last. He created him after His own image, and told him that he was to "have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

By creating "him after his own likeness," and giving to him the sovereignty of all animated creatures, God bestowed upon man those superior physical qualities and mental powers which so pre-eminently distinguish mankind from all other finite beings.

A careful examination of man shows us that he has a very complicated, yet harmonious organization. His nature is manifold. Besides a physical nature, which is common to all animals, he has a social, mental and moral nature, and the wonderful gift of speech. Naturally his body is symmetrical and beautiful, its texture delicate, yet powerful, and its movements gracefully majestic. Standing erect he is truly an object of admiration and of power. By exercising his five senses he can receive many definite perceptions, and pleasing sensations. Thro' the sense of smell he can receive the sweet perfume of flowers, and can, to some extent, distinguish one object from another. Through the sense of taste he knows, in a measure, what food is nutritious or deleterious to his system. Thro' the sense of hearing he can hear those rich and varied tones of the human voice, the pleasing sounds of musical instruments, the joyous notes of many a little-winged songster, the sighing of the breeze, and the roaring of the tempest on the land and on the sea; and he can hear *kind words*. Through the sense of touch, he is conscious of heat and cold, and of many other sensations. By this he is able to acquire a great deal of positive knowledge as to the qualities of matter. By the sense of sight which is received through that most wonderfully constructed organ—the eye, which expresses by its tears the irrepressible grief of the heart, and by its smiling brightness the overflowing joy of the soul—by this sense he can derive, oh, how much knowledge, and how much pleasure! At one instant he can see the dust at his feet, and at the next he can behold the far-off sun shining in the heavens. As he views the beneficent Ruler of the day, rising in the east, pursuing his course up to the meridian, and then going down till he sinks below the western horizon! as he gazes on this immense orb, he can think that its Creator is his Creator. In a cloudless night he can look away up into the firmament, and there behold the moon and more stars shining than he can number, and all proclaiming the existence of a Great First Cause. On a clear day, in the Spring time, when the trees are putting forth their leaves and blossoms, and the flowers are blooming, let him ascend an eminence where his vision can range over fertile fields, an old forest and a mountain, over a meandering river falling over a precipice, with a city on its bank, over the ocean far away in the distance—and before he knows it, Nature is "painting on the retina of his eye, all the beauties of the earth and sky." Man is indeed "fearfully and wonderfully made." By his reason he can trace effects to their causes, and causes to their effects.

By his will he can govern himself, call into action his powers, and direct their course.

By his memory he can retain most of his observation and experience, and thus be governed by their valuable teachings.

By his hope and imagination he is able to endure present suffering and affliction by looking into a happier future, and there beholding afar off the "Promised Land."

By his speech he can express his thoughts, his joys and his sorrows, arouse or soothe the human heart, speak kind words to his fellow men and sing praises to his Creator.

By his conscience he is able to judge between right and wrong, and thereby follow that path which will conduct him from a state of mortality to a glorious immortality.

Such are some of man's powers. But let us ascertain how he came by these.

They were not bestowed upon him by his Creator as personal property, or real estate is transferred by man to man. But the *receptive and expansive capacity*—the susceptibility of cultivation, of progress and of improvement were *alone* given to him, and all subject to the laws of his nature. In infancy and childhood he is entirely dependent upon his friends. But by properly exercising his physical powers, and mental energies he gradually becomes developed and strengthened in his whole being. When we examine his whole nature, and the immutable laws governing it, is it not reasonable to infer that his development should be proportioned; that all the powers of his *body*, his *mind*, and his *heart* should be sym-

metrically cultured? But when we see a man well developed bodily, with form erect, with strong lungs, with a cheerful countenance, with hands ready to encounter obstacles which require bone and muscle to overcome them, and enjoying perfect health, we might conclude that man's physical powers should be especially developed.

When we see a man possessing so much sociability, and such a friendly disposition that he not only "rejoices with those who rejoice and weeps with those who weep," but is constantly exerting upon his associates a personal influence which tends to make them better and happier, we might conclude that man's social nature should be chiefly cultivated.

When we see man acquiring and using literature, the arts and sciences; when we see him making extensive explorations on the land and sea, pioneering the way of civilization, leveling forests, cultivating the soil, building towns and cities; when we see him constructing canals and railroads, bridging broad rivers, spanning deep ravines, and tunneling mountains; when we see him subjecting the elements to his will, employing the latent forces found in wood, coal, air, water and electricity as agents of mighty power, erecting telegraphs and using them as great speaking trumpets to converse with those living many miles away; when we see him building ships, navigating rivers, crossing oceans, and carrying on all the vast interests of commerce; when we see him writing and printing books and newspapers, building seminaries and colleges; when we see him making laws, studying the art and science of war, and serving his country in time of peril; when we see him digging into the earth for rich mineral deposits, boring for and pumping up that valuable substance called petroleum; when we see him turning his thoughts to the worlds far above him, ascertaining their distances from the earth, their relative weight, their motions, and discovering that great law which governs all matter—attraction; when we see him studying himself—his body with its remarkable complexity, and yet beautiful harmony; his mind and heart with all their wonderful capacities, operations and laws; when we see all these things we might conclude that man, in doing these, attains the highest mental culture, and thereby answers the chief end of his creation.

But when we consider that man has a conscience, and a never-dying soul; when we behold him living in accordance with his highest reason—his moral sense—exercising his noblest faculties in doing good, benevolently draining his own cup of happiness to relieve the sufferings of his fellow-men, learning in the Sacred Volume his origin, his nature, his destiny, his duties to himself, his race, and his God; when we behold him originating and supporting efforts for the promulgation of Bible truth at home and abroad, leaving his best friends and his dear native land, crossing the ocean, enduring as a Missionary many tribulations in his self-sacrificing exertions to proclaim the Gospel of Salvation to benighted heathen, and not only pointing them, but leading them to the Better World; when we behold the christian martyr dying at the stake under the most excruciating tortures rather than to violate his conscience and betray his Divine Master; when we behold these deeds of goodness and moral sublimity—these lasting benefits to mankind—and consider the value of the soul, which is worth more than the whole world besides, that for its salvation the Son of God died—when we think of all these things we can hardly escape the conviction that man's moral nature should be cultivated to the greatest extent, even perhaps, at the expense of his other powers.

Let us examine this subject further.

Probably all will agree in regard to these assertions, namely;—that a man may be a giant physically, and be a dwarf in other respects; that a man may be pre-eminently social, and yet be wanting in other better qualities; that a man may be a Newton mentally, and almost a Nero morally; that a man may perhaps, be a christian, but be so deficient physically, socially and mentally that he can scarcely be called a man, and finally, that he who is the strongest, the most friendly, the most learned, and is the best man, really has the most manhood, and is the only one who comes most nearly completely fulfilling the great object of his creation.

It is not to be supposed that any man is, in all respects, superior to every other man. But it may be affirmed that superiority in any respect is not entirely the result of cultivating exclusively those powers in which that pre-eminence exists. The human organization, though distinct in its parts, is such that each part is closely connected with every other. Such intimate relationship exists between the body and the mind, that each is very much influenced by the other.

The same intimate relationship exists between the faculties of the mind. If the animal propensities be unduly developed the moral sentiments are generally

oppressed.

When we see a man well developed bodily, with form erect, with strong lungs, with a cheerful countenance, with hands ready to encounter obstacles which require bone and muscle to overcome them, and enjoying perfect health, we might conclude that man's physical powers should be especially developed.

When we see a man possessing so much sociability, and such a friendly disposition that he not only "rejoices with those who rejoice and weeps with those who weep," but is constantly exerting upon his associates a personal influence which tends to make them better and happier, we might conclude that man's social nature should be chiefly cultivated.

When we see man acquiring and using literature, the arts and sciences; when we see him making extensive explorations on the land and sea, pioneering the way of civilization, leveling forests, cultivating the soil, building towns and cities; when we see him constructing canals and railroads, bridging broad rivers, spanning deep ravines, and tunneling mountains; when we see him subjecting the elements to his will, employing the latent forces found in wood, coal, air, water and electricity as agents of mighty power, erecting telegraphs and using them as great speaking trumpets to converse with those living many miles away; when we see him building ships, navigating rivers, crossing oceans, and carrying on all the vast interests of commerce; when we see him writing and printing books and newspapers, building seminaries and colleges; when we see him making laws, studying the art and science of war, and serving his country in time of peril; when we see him digging into the earth for rich mineral deposits, boring for and pumping up that valuable substance called petroleum; when we see him turning his thoughts to the worlds far above him, ascertaining their distances from the earth, their relative weight, their motions, and discovering that great law which governs all matter—attraction; when we see him studying himself—his body with its remarkable complexity, and yet beautiful harmony; his mind and heart with all their wonderful capacities, operations and laws; when we see all these things we might conclude that man, in doing these, attains the highest mental culture, and thereby answers the chief end of his creation.

But when we consider that man has a conscience, and a never-dying soul; when we behold him living in accordance with his highest reason—his moral sense—exercising his noblest faculties in doing good, benevolently draining his own cup of happiness to relieve the sufferings of his fellow-men, learning in the Sacred Volume his origin, his nature, his destiny, his duties to himself, his race, and his God; when we behold him originating and supporting efforts for the promulgation of Bible truth at home and abroad, leaving his best friends and his dear native land, crossing the ocean, enduring as a Missionary many tribulations in his self-sacrificing exertions to proclaim the Gospel of Salvation to benighted heathen, and not only pointing them, but leading them to the Better World; when we behold the christian martyr dying at the stake under the most excruciating tortures rather than to violate his conscience and betray his Divine Master; when we behold these deeds of goodness and moral sublimity—these lasting benefits to mankind—and consider the value of the soul, which is worth more than the whole world besides, that for its salvation the Son of God died—when we think of all these things we can hardly escape the conviction that man's moral nature should be cultivated to the greatest extent, even perhaps, at the expense of his other powers.

Let us examine this subject further.

Probably all will agree in regard to these assertions, namely;—that a man may be a giant physically, and be a dwarf in other respects; that a man may be pre-eminently social, and yet be wanting in other better qualities; that a man may be a Newton mentally, and almost a Nero morally; that a man may perhaps, be a christian, but be so deficient physically, socially and mentally that he can scarcely be called a man, and finally, that he who is the strongest, the most friendly, the most learned, and is the best man, really has the most manhood, and is the only one who comes most nearly completely fulfilling the great object of his creation.

It is not to be supposed that