Book Notices.

HISTORY OF THE COLONY AND ANCIENT DOMINION OF VIRGINIA. Pp. 765. By *Charles Campbell*. Philadelphia: *J. B. Lippincott*. Pittsburgh: *John S. Davison*. 1860.

This is a volume that will be early sought and carefully read, by all who delight in becoming acquainted with the early annals of our country. Virginia had the first permanent settlement that was effected by the English in that part of North America now known as the United States; and she occupies a proud place in the history of our country, owing to her generous hospitality, and the fame of her military chieftains, her statesmen, and her preachers. Within her limits, many tragic scenes were enacted in the contests with the aborigines; and her sons performed many deeds of daring valor.

The history before us gives evidence of having been prepared with great industry, good judgment, and much honesty of purpose. The hardships endured by the early settlers are carefully told. We see the gay cavalier and the stately matron of the olden time. Their domestic life, their amusements, their prodigal habits, and their ambitions, all pass before us. Here we see the lordly Colonial Governor; the outbreakings of opposition against the tyranny of the old world; the noble line of statesmen and patriots such as Patrick Henry, Jefferson, Madison, Lee, and Washington. And here, too, are embalmed pleasing memories of such preachers as Samuel Davies and James Waddell. Altogether, the book is a note-worthy one, that deserves a place in the library of every one that loves to dwell upon the past history of our country.

THE LIFE AND TIMES OF HEROD THE GREAT, AS CONNECTED HISTORICALLY AND PROPHETICALLY WITH THE COMING OF CHRIST, AND INCIDENTAL PORTRAITURES OF NOTED PERSONAGES OF THE AGE. By *William M. Willett*. Pp. 384. Philadelphia: *Lindsay & Blakiston*. Pittsburgh: *John S. Davison*. 1860.

The birth of the Saviour of the world is linked with the most popular portion of Roman history. That was the Augustian age, the age of Terence, of Cicero, of Virgil and Horace, of Sallust and Livy. To concentrate the illustrious personages of the time, the current events, the literature, and to show the preparation of the witnesses to the birth of Christ, that they might be fitted to testify to it, is the object of this work.

The history of Herod is the thread on which the other facts are made to hang. The author sets forth what immediately preceded the coming of the Saviour, the passing events of that period, and the wondrous adaptation of the witnesses to his advent for the important testimony they were to give to all succeeding generations. The design of the author has been well accomplished, and the book is one of no common interest. The reader will be loth to lay it aside until the last page has been reached.

LETTERS FROM SWITZERLAND. By *Sam'l Irenæus Prime*, author of "Travels in Europe and the East," &c., &c. Pp. 264. New York: *Sheldon & Company*, Boston: *Gould & Lincoln*. Pittsburgh: *John S. Davison*. 1860.

These letters were originally published in the New-York *Observer* and *Harper's Monthly*, and will be welcomed in their present form by many. Dr. Prime has had long experience as a letter writer, for which he has unusual qualifications. He sees things clearly, and can convey his own impressions with great clearness to others. We never weary of wandering with him among the mountains of Switzerland, viewing the wonders of nature, recalling the histories of the past, viewing the present condition and future prospects of the people, and lingering around Geneva, where Calvin, Knox, Beza, Farel, Viret, and a long line of the great and the good have lived, and where D'Aubigne, Malan, and Gaussen now live. The book has been brought out in the usual attractive style of Sheldon & Co., and is embellished with exceedingly happy illustrations.

NOTES OF TRAVEL AND STUDY IN ITALY. By *Charles Eliot Norton*. Pp. 320. Boston: *Ticknor & Fields*. New York: *Sheldon & Co.* Pittsburgh: *John S. Davison*. 1860.

This is a most entertaining and instructive book, with respect to the History, Art, Government and Religion of Italy. And just now when the attention of the civilized world is drawn to that country, this volume is peculiarly acceptable. No where else can so accurate a picture of its present condition be seen.

THE BIBLICAL REASON WHY: A FAMILY GUIDE TO SCRIPTURE READINGS, AND A HAND-BOOK FOR BIBLICAL STUDENTS. By the author of the "Reason Why—General Science," &c., &c. Illustrated with numerous engravings. Pp. 324. New York: *Dick & Fitzgerald*. Pittsburgh: *Hunt & Miner*.

This work is a compilation of reasons founded upon the Bible, and assigned by eminent Divines and Christian philosophers, for the great and absorbing events in the Old Testament, the Life of our Saviour, and the Acts of the Apostles. It contains a large amount of sacred and useful learning for the family and the Bible class.

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BLACKWOOD'S EDINBURGH MAGAZINE.—The number for MARCH is not unworthy of the high reputation of this venerable monthly, which is saying much in commendation. Price, $3 per year. Price of the four able Reviews and Blackwood, $10 per year.

For the Fireside.

"Suffer Little Children and Forbid them Not."

There was a little cherub-faced boy, of four years old, who attended a Sabbath School, and was taught a text of Scripture—that was the method used with those little ones at that time.

His mother was a widow; and, as she sat with her children at table one day, this little fellow said—"Ma, ma, why don't you pray?"

His mother tried to turn him off, and bid him eat his dinner. Again he asked, "Ma, ma, why don't you pray?" At length she replied, "I can't." "Well, I can," he said. His mother answered, "Then pray." The dear little one put together his hands, shut his eyes, and said—"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight."

The mother's heart was touched by the Holy Spirit, through the utterance of her child, while his little all he presented to his heavenly Father. She was soon after converted, and led her child in prayer and pleasant religious duties.—*Episcopal Rec.*

Good for Nothing.

A gentleman, while addressing some children, took out his watch, and asked what it was for.

"To keep time," the children answered.

"Well; suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But supposing the lead is out, and it won't mark, what is it good for?"

"It's good for nothing."

He then took out his pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut," said others.

"Suppose it had no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife, is good for nothing, unless it can do the thing for which it was made?"

"No sir," the children all answered.

"Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the first question of the Catechism—'What is the chief end of man?'" asked the gentleman.

"To glorify God and enjoy him forever."

"Now, then, if a boy or girl does not do what she or he is made for, and glorify God, what is he or she good for?"

And the children all answered—without seeming to think how it would sound. "*Good for nothing.*"

Well, if children are made to glorify God and they don't do it, are they good for anything? That is, it is so much more important that they glorify God, and become prepared to enjoy him forever, than anything else, that if they fail to do this it is as though they failed in everything. Without love to God, all other things are as nothing.

Dear boy, or girl, are you answering the end for which you were made? If not, what are you good for? Think of the children's answer:

"*Good for nothing.*"—*Well Spring.*

Kittie's "New Song."

"Happy day, happy day, when Jesus washed my sins away," sang little Kittie, again and again, down in the Summer-house; and the silvery notes came through the open window into papa's study, and papa laid down his book to listen.

Soon the voice ceased, and little pattering feet were heard on the stairway, and then a gentle knock.

"Come in, Kittie."

"Papa, is n't this a nice hymn? Please may I sing it to you?"

And so papa listened again to that soft voice, singing the same sweet hymn.

"I like 'happy day' part the best, papa."

"The chorus, you mean, don't you, Kittie?—the lines repeated in every verse. But why?"

"Because, papa, I can't quite understand the rest, but I know that if Jesus had n't washed my sins away, I could never go to heaven to live with him."

"Why not, Kittie?"

Kittie repeated slowly the verse she had learned that morning. "'There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie.' And, papa, I used to make lies."

"And do you think Jesus has washed that sin away, Kittie?"

"Yes, papa; I asked him to. And if we ask, we shall receive, you know. Don't you like these lines, too, papa?"

"Yes, Kittie, very much."

"Please sing it with me once."

And so papa and his little Kittie sang together of that "happy day, when Jesus washed their sins away."—*Reaper.*

Our Foremothers.

Some good-natured wag, zealous for the honor of womanhood, has given utterance to the following tribute to his ancestors on the female side. It is well done, and well worth the reading:

We hear enough about our forefathers. They were very nice old fellows, no doubt. Good to work, eat, or fight. Very well. But where are their companions, their "chums," who, as their help-mates, urged them along? Who worked and delved for our forefathers, brushed up their old clothes, and patched their breeches? Who almost involved themselves for the cause of liberty? Who nursed our forefathers when sick, sang Yankee Doodle to their babies, and trained up their boys? Our foremothers.

Who landed at James River, and came over in the *Mayflower*, and established the other early settlements? Were there any women among them? One would think not. Our Yankee neighbors especially make a wonderful talk about the pilgrim fathers who squatted on Plymouth Rock, and there is a great ado made over it every time they wish to get up a little enthusiasm on liberty, and refresh themselves by crowing over freedom; and the chivalry of Virginia are not a whit behind them when they take a notion to vaunt themselves upon the glory and greatness of the Old Dominion; and our staid Pennsylvania Quakers, too, like to plume themselves slyly upon the merits and doings of William Penn and his associates; but with all the "blarney" so plentifully distributed on all sides, what do we hear or gather about our foremothers? Did n't they land on a rock too? Did n't they encounter perils and hardships? And, after all, did n't they, with their kind hearts, sustain the flagging spirits of the male companions?

Who ushered us into this world—our forefathers? Bah! No indeed, it was our foremothers. Who nursed George Washington, Anthony Wayne, Benjamin Franklin, Israel Putnam, and a host of other worthies, whose names will live forever, and taught them to be men and patriots? Did n't our foremothers? And who gives them the credit they deserve? Nobody.

We have our monuments commemorating, and our speeches, our songs, our toasts, and our public dinners, celebrating the wonderful deeds of our forefathers, but where are those in honor of our foremothers? We had better be getting them ready. We talk ourselves hoarse, and write ourselves round-shouldered, while boiling over with enthusiasm about the nice things our forefathers did, and yet nothing is said about our foremothers, to whom many a virtuous act and brave deed may be ascribed, such as any hero would be proud to own.

We wish not to detract. All hail to the noble old men, our forefathers, say we. May the glory of their deeds never be less; but the good Book tells us to "render unto Cæsar," etc., and we wish to speak a word in season for women generally, and especially for our noble and self-sacrificing foremothers, lest time, and the one-sided page of history, shall blot them forever from our memories.

Agricultural.

Preparing Land for Trees.

A correspondent in the *Country Gentleman* makes several inquiries as to the proper method of preparing the soil for a young apple orchard. In reply, the editors say: "The soil should be deep, rich, and at all times mellow. If it is already quite rich, no manure need be applied. If not, it will be a great advantage. Our correspondent will have to decide this question. If already rich enough, strips of land six feet wide may be plowed where each row is to stand, and so as to drain in the dead furrow, running as deeply as practicable, and assisting the operation with a subsoil plow, if practicable. Harrowing and replowing will make it very mellow, and ready to set the trees at once. In a year or two, the intervening strips may be plowed and cultivated, as the roots extend, which they will do in a few years to cover the whole field. If, however, the soil is not sufficiently fertile, the same strips, with good manuring, may be cultivated with corn and potatoes one season, and the trees then put out. In the meantime they may be set in the best manner in nursery rows for one year, and when taken up, dig wide so as to get all the roots. In this way scarcely no time will be lost, and the trees, if kept well and constantly cultivated, will outstrip all other trees more carelessly and superficially planted, and neglected in culture, or set in sod, which is but little better than throwing them away."

Potatoes.

With respect to the cultivation of the potato, the first important item is the selection of a suitable soil; this should be a rich loam, an old rich pasture, or sward of any kind, provided it be sufficiently rich, as the potato crop (if it be a good one,) takes too much from the soil to expect a poor one to accomplish the desired object; hence, if it is not naturally rich, it should be made so by manuring. Any of the common kind will answer, but a liberal addition of potash in any of its forms, would be valuable, and will amply pay for the outlay in the increase of the crop. Gypsum, or Plaster, is also a valuable appendage, used at the rate of about half a handful for each hill. I have increased my crop of potatoes more than sixty bushels per acre, by the use of plaster as above stated, at a cost of less than two dollars per acre. The selection of seed, in the choice of the different varieties, depends of course upon the taste, or interest of the parties concerned. Our best varieties for the table are generally less productive than those of a coarser grain and poorer quality. An additional drawback too on the best varieties is, that they are most subject to the rot. Nevertheless, whatever may be the cost, we want a good article for the table; for feeding stock, a coarser variety less subject to rot and more productive would be preferable.

Plaster of Paris, Coal Soot, and Coal Ashes, as Manures.

Now is the season for the application of "top dressings" for pasture, meadow, and other lands. The best substances for this purpose afford matter worthy of attention, and yet it is difficult to give any but general advice, as the nature of the soil must always be taken into consideration in providing suitable fertilizers. Gypsum (common plaster,) is very extensively employed for top dressings; but many farmers question its advantages except for clover. Gypsum is composed of about equal parts of lime, water, and sulphuric acid. It is a mineral which is found in the tertiary formation above the chalk and it is also an accompanying bed of the new red sand stone which covers the coal measures. On pasture land it produces good effects when applied on the clover as it is springing up in early Spring. Air-slacked lime has been of considerable benefit in some particular situations, when thinly sowed upon pasture lands. It has produced good effects on grass where there has been considerable sorrel and moss, by making fine grass spring up in the place of these. It is very good for coarse, thin pastures, situated on high grounds, but it is best to apply it mixed with half its weight of clay. In Western Pennsylvania, Ohio, and all places where bituminous coal is employed for fuel, its soot is excellent for a top dressing for gardens and all lands. It contains some traces of potash ammoniacal salts, and pungent coal oil. It is an excellent manure, and imparts a most healthy color to young plants, such as onions, and all kinds of grains and grasses. It never fails to invigorate young grain when applied in the Spring. It is, perhaps, the quickest and most powerful top dressing than can be used. About forty bushels sown upon an acre of clover will about double the crop. The white fine ashes of coal contain considerable stimulants for grass as a top dressing. These consist of some lime, magnesia, aluminous earths and traces of potash. Applied to old pasture lands as a top dressing, at the rate of about sixty bushels to the acre, in April, it is very beneficial. It tends to destroy sorrel, rushes, and mosses. As a compost of clay and lime is accessible to almost every farmer, its application is greatly to be recommended. It is a very durable top dressing for grass lands, and it also benefits almost any soil to which it may be applied. About fifteen bushels of lime is a very good quantity to the acre, but twenty bushels may be safely used.—*Scientific American.*

Poetry.

"He Standeth at the Door and Knocketh."

In the silent midnight watches—
List—thy bosom-door!
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not 't is thy pulse's beating:
'T is thy heart of sin!
'T is thy Saviour knocks and cricth,
"Rise, and let me in!"

Death comes down with reckless footstep
To the hall and hut;
Think you death will tarry knocking
Where the door is shut?
Jesus waiteth, waiteth, waiteth—
But the door is fast;
Grieved, away thy Saviour goeth,
Death breaks in at last.

Then 't is time to stand entreating
Christ to let thee in;
At the gate of heaven beating,
Wailing for thy sin.
Nay! alas, thou guilty creature!
Hast thou then forgot?
Jesus waited long to know thee,
Now he knows thee not!

[Selected.

Miscellaneous.

The Great Napoleon's Opinion of Popery.

At Breda, it is said, a conspiracy against Bonaparte was discovered. It seems to have been fomented by Roman Catholic priests, for Bonaparte showed himself ill-affected toward Roman Catholicism in general, and to the priests of Brabant in particular. When the Roman Catholic clergy in Breda were admitted to an audience with Napoleon, during his tour, they were not in canonicals like the Protestant clergy. Bonaparte turned to them angrily, "You say you are priests," he exclaimed; "why have you not your cassocks on?" "On the other hand," he exclaimed, "the first word I hear from a priest of the Reformed Church is, that it is doctrine to render unto Cæsar the things which are Cæsar's. This is the doctrine you ought to preach, and from that, gentlemen," said he, pointing to the spokesman of the Reformed deputation, "you ought to learn it." "You have calumniated the Protestants," he continued, "by representing them as preaching doctrines dangerous to the State; but the best subjects I have, are Protestants. In Paris I am partly attended by them; they have free access to me; and here a handful of Brabant fanatics attempt to resist my designs. Had I not met in Bossuet, and in the maxims of the Gallican Church with principles which agree with mine, and had not the Concordat been received, I should have become a Protestant myself, and thirty millions of people would have followed my example. But what religion do you teach? Do you know that Christ said, 'My kingdom is not of this world,' and, would you interfere in my concerns? You will not pray for a sovereign; you want to be obstinate citizens. I have proofs of it in my pocket. If you maintain such principles, your lot will be punishment in this world, and eternal condemnation in the next. "You," said he turning to the chief of the deputation, "You are the Apostolic Vicar. Who appointed you to that office? The Pope. He has no right to do it." Then addressing them again, collectively, "You will not pray for the sovereign, perhaps, because a Romish priest excommunicated me; but, who gave him the right of excommunicating a sovereign? Why did Luther and Calvin separate themselves from the Church? Your infamous scale of indulgences caused them to revolt, and the German Princes would no longer bear your sway. The English acted wisely in renouncing you. The Popes by their hierarchy set Europe in flames. Perhaps it is your wish to re-establish scaffolds and racks; but it shall be my care that you do not succeed. Are you of the religion of Gregory VII., Boniface VIII., Benedict XIV., or of Clement XII.? I am not. I am of the religion of Jesus Christ, who said 'Give unto Cæsar the things that are Cæsar's;' and, conformably to the same Gospel, I give unto God the things that are God's. I bear the temporal sword—I know how to wield it. God placed me on the throne, and you, reptile of the earth, dare not oppose me. I owe no account of my administration to the Pope—only to God, Jesus Christ. You perhaps think me created to kiss the Pope's slipper. If I depended on you, you would cut off my hair, put on me a cowl, place me in a convent, or, like Louis the Pius, banish me to Africa. What ignorant idiots you are! Prove to me out of the Gospel that Jesus Christ has appointed the Pope his substitute or successor of Peter, and that he has the right to excommunicate a sovereign. If you care about my protection, then preach the Gospel such as the Apostles did. I will protect you, if good citizens; if not, I will banish you from my empire, and will disperse you over the world like Jews." He then ordered the Prefect to make the necessary preparations that these people might swear to the Concordat, and bade him attend to the seminary at Breda, and take care that the orthodox Gospel was preached there, in order that it might send forth more enlightened men than these idiots, as he called them.—*History of the Consulate and Empire, by M. Thiers.*

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