

# The Oxford Democrat

TERMS, TWO DOLLARS PER YEAR.

"THE WORLD IS GOVERNED TOO MUCH."

ONE DOLLAR AND FIFTY CENTS IN ADVANCE.

NEW SERIES, VOL. 6, NO. 41.

PARIS, ME., FRIDAY, NOVEMBER 7, 1855.

OLD SERIES, VOL. 23, NO. 2.

## Agricultural.

"SPEED THE FLOW."

DARIUS FORBES, Editor.

All the arts and sciences pertaining to life, are closely linked together, and are intimately connected with Agriculture.—AGRICULTURE.

### Special Notice.

Agricultural Exchanges and communications for this department, should be directed to "Oxford Democrat," South Paris, Me.

Oxford Co. Ag. Society. A meeting of the committee to locate the Fair and Show of this Society was held on the 26th ult. We were appointed a committee to ask for propositions from the people of the different sections of the county, for its location in their vicinity, as well as from our notice in another column, and adjourned to meet at South Paris, the first Wednesday in January to act on the matter. This is an important step, and one in which all farmers ought to feel interested. We hope to see an earnest, but a friendly competition to secure its location among the villages and towns of the county. What place will bid the highest? We shall have more to say on this subject next week.

CATTLE: A STORY OF REPUBLICAN EQUALITY. The title of this book clearly indicates its object. It is, so far as principle is concerned, an anti-slavery tale; while it does not, like *Uncle Tom*, directly and professedly grapple with the dark features of that execrable institution. It aims to show how unjustly and wickedly it affects the interests and happiness of some of the noblest of our race, on account of a circumstance over which they have no control, and its utter inconsistency with republican principles. It is a tale of surprising interest, and we cannot doubt it will have a large sale. Let all procure it: the personal of it will do them good. Published by Phillips, Sampson & Co., one of the most enterprising book publishing establishments in New England.

MAINE BUTTER. There is a sentiment in the communication of "Dairyman," last week, that we wish to reiterate to our readers, and which should be remembered by every one who makes a pound of butter for the market. The great trouble with our butter-makers is that they do not take pains enough with it. If, as *Dairyman* says, "the State of Maine would only use better workers, and send to market clean, sweet butter, she would stand by the side of New York in the butter line."

Maine raises good cows, has good milk, and takes as good butter from the cream as New York. But she leaves the milk in the butter to sour both butter and sugar.

This is too true. We hear great complaint about strong or rancid butter in the market, and surely nothing will sour the minds of the purchasers so much as to find, after paying twenty-five cents or more per pound, or after paying not more than a shilling even, to find that they have got an article that will make your throat sore if you swallow it.

If a little more attention were paid to keeping these cows only for the butter dairy that offer the most and richest cream—a little more attention to feeding cows with food that would supply them with cream-making material, and a good deal more attention to the manufacture of the butter from the cream, the Maine dairies would stand in the front rank as it regards her products.

She has the advantage of a climate well adapted to grazing and to the manufacture and preservation of butter, provided it be well made. Compared with her sister New England States she stands No. 2 as regards the quantity or amount made, the butter State of Vermont being No. 1 in this respect. How she stands in point of quality we do not know, but are very sure it is not No. 1, where she might and ought to stand.

[Maine Farmer.]

THE VALUE OF A FARM. There is something in the saying, *a plow of ground which affects me as do the old ruins of England*. I am free to confess that the value of a farm is not chiefly in its crops of cereal grain, its orchards of fruit, and in its beds, but in those larger and more easily repeated harvests of associations, fancies, and dreamy broodings which it begets. From boyhood these associated classical civic virtues and old heroic integrity with the soil. No one who has peopled his young brain with the fancies of *Grecian mythology* but comes to feel a certain magical fancy for the earth. The very smell of fresh-turned earth brings up as many dreams and visions of the country as a sad old wood does of oriental scenes. At any rate, I feel in walking under these trees and about their slopes, something of that enchantment of vague and mysterious glimpses of the past which I once felt about the ruins of *Kenilworth Castle*. For thousands of years this piece of ground had wrought its tasks. Old slumberous forests used to darken it; innumerable deer have tramped across it; foxes have blinked through its bushes; and wolves have howled and growled as they pattered along its rustling leaves with empty maws. How many birds, how many flocks of pigeons, thousands of years ago; how many hawks dashed wildly among them; how many insects, nocturnal and diurnal; how many mailed bugs, and limber serpents, gliding among mossy stones have had possession here before my day! It will not be long before I, too, shall be wasted and recordless as they.

[Henry W. Beecher.]

### Poudrette.

MR. FRANKS—It should be a standing rule with the farmer to spend no money for articles which he can produce or manufacture himself. Poudrette, to which we accord a very high value as a fertilizing agent, may be manufactured by any one who has the means of obtaining the feces, and at much less cost than the article sold in the market comes at. This I know from experience. My method is the same as that practiced in Europe. I remove the soil from the privy in its perfectly crude and moist state, and deposit it in deep pits, excavated for the purpose, where it is permitted to remain undisturbed till it has undergone the putrefactive process, and become dry and portable. In this way I obtain an article possessing all the energetic virtues of the best poudrette. Another process is to mix the feces, while moist, with quick lime, and spread the mixture in layers to dry. This is the more speedy method, and may be economically adopted where the manure is wanted for immediate use. The mass, is, in a short time, rendered perfectly dry and portable, and as the lime acts as a powerful desiccator, it may be transported and applied without offence. In several experiments with the home-made article, compared with the home-made article, compared with the poudrette of commerce, I found the results greatly in favor of the former; owing, doubtless, to its superior purity, and the undisturbed condition of its constituents.

In examining, critically, the chemical processes in these two methods, we perceive that a more or less complete destruction of the organic constituents of the feces takes place, and that all the volatile products of putrefaction or decomposition, and especially the ammonia and carbonic acid are driven off. The nitrogen originally contained in the excrement is, in the first case, reduced to a minimum; and the latter, where lime is used, it disappears altogether. But the salts contained in the mass, remains unchanged, and it is to their presence exclusively, but more particularly perhaps to the phosphate that the fertilizing effect of poudrette is to be attributed.

According to *Annulus*, human feces contain fifteen per cent. of ashes, and these are constituted as follows:—

Phosphate of lime, phosphate of magnesia, sulphate of lime, (traces).	67
Sulphate of soda, sulphate of potash, phosphate of soda,	5
Carbonate of soda,	11
Silicic acid,	11
Carbon and loss,	12

Silicic acid is present in all the different kinds of excrement. It is, however, much more abundant in the ashes of cow's excrement, than in those of human feces. In the former it constitutes about 63 per cent., and of the ashes of horse manure forty per cent. But in phosphate, the latter is far the richest; the ashes, upon analysis, yielding seventy per cent., while the ashes of horse dung yield but forty-one per cent., and those of cow dung but thirty per cent. of these salts. The food of man consists principally of wheat flour and animal flesh, substances, the ashes of which are remarkably deficient in phosphates, and to this fact we are to attribute the large amount of phosphates, (seventy per cent.) and the inferior amount of silicic acid in the ashes of human excrement. Fresh cow dung—the animal being fed on potatoes, beans, straw and hay, contained in one hundred parts:

2.2 of lime in a state of alteration.	
8.3 silica.	
14.1 iron, digested (crude) vegetable remains and ashes.	
75.4 water.	

100.0  
The ashes amounted to six per cent. According to the analysis of Hallen, their constitution was as follows:—

10.9 Phosphate of lime.	
10.0 Phosphate of magnesia.	
8.5 Phosphate of iron.	
1.5 Carbonate of potash.	
3.1 Sulphate of lime.	
63.7 Silicic acid.	
2.3 Loss.	

100.0

The contents of the privy should be removed as often as once a year, and where it is inconvenient to wait for the putrefaction and decomposition of the article or where time cannot be readily procured for its preparation, it should be mixed with good manure or manure, with a quantity of unleached wood ashes, and applied as a dressing to such crops as require its assistance. No article in the whole catalogue of manures, is of greater intrinsic value, and it is surprising that, with knowledge of this fact staring us in the face, little care should be exercised in economizing and applying it. For Indian corn, it is superior to every other manure, and when applied to wheat it produces the most surprising and salutary effects.

New Castle Co., Del., 1855.  
[Germanstown Telegraph.]

LOVE AMONG THE TREES. A young man desperately in love with a girl at Stanborough eagerly sought to marry her but his proposals were rejected. In consequence of his disappointment, he bought some poison and destroyed himself. The Turkish police instantly arrested the father of the young woman, as the cause, by implication, of the young man's death, under the fifth species of homicide; he became, therefore, amenable for this act of suicide. When the case came before the magistrate, it was urged literally, by the accusers, that if he, the accused, had not a daughter, the deceased would not have fallen in love, consequently he would not have been disappointed, and have died. Upon all these counts he was mulcted to pay the price of the young man's life, which was fixed at eighty piastres, and was accordingly exacted.

### What a Poor Farmer Cannot Afford.

The Buffalo Courier furnishes a report of Horace Greeley's address at the annual Fair, in Erie County, on the 12th Sept., from which we select as follows:—

"The truth I am most anxious to impress is, that no poor man can afford to be a poor farmer. When I have recommended agricultural improvements, I have often been told, 'this expensive farming will do well enough for rich people, but we, who are in moderate circumstances, can't afford it.' Now, it is not ornamental farming that I recommend, but profitable farming. It is true that the amount of a man's capital must fix the limit of his business, in agriculture as in everything else. But however poor you may be, you can afford to cultivate land well if you can afford to cultivate it at all. It may be out of your power to keep a large farm under a high state of cultivation, but then you should sell a part of it, and cultivate a small one. If you are a poor man you cannot afford to raise small crops; you cannot afford to accept half a crop from land capable of yielding a whole one. If you are a poor man you cannot afford to fence two acres to secure the crop that ought to grow on one; you cannot afford to pay or lose the interest on the cost of a hundred acres of land to get the crops that will grow on fifty. No man can afford to raise twenty bushels of corn to an acre, not even if the land were given him, for twenty bushels to the acre will not pay the cost of the miserable cultivation that produces it.

No poor man can afford to cultivate his land in such a manner as will cause it to deteriorate in value. Good farming improves the value of land, and the farmer who manages his farm so as to get the largest crop is capable of yielding, increases its value every year.

No farmer can afford to produce weeds. They grow, to be sure, without cultivation, they spring up spontaneously on all land, and especially rich land, but though they cost no toil, a thrifty farmer cannot afford to raise them. The same elements that feed them would, with proper cultivation, nourish a crop, and no farmer can afford to expend on weeds the natural wealth which was bestowed by Providence to fill his granaries. I am accustomed, my friends, to estimate the Christianity of the localities through which I pass, by the absence of weeds on and about the farms. When I see a farm covered by a gigantic growth of weeds, I take it for granted that the owner is a heathen, a heretic, or an infidel—a Christian he cannot be, or he would not allow the heritage which God gave him to dress and keep, to be defiled and profaned. And if you will allow me to make an application of the doctrine I preach, I must be permitted to say that there is a great field for missionary effort on the farms between here (East Haverhill) and Buffalo. Nature has been bountiful to you, but there is great need of better cultivation.

Farmers cannot afford to grow a crop on a soil that does not contain the natural elements that enter into its composition. When you burn a vegetable, a large part of its bulk passes away during the process of combustion into the air. But there is always a residue of mineral matter, consisting of lime, potash, and other ingredients that entered into its composition. Now, the plant drew these materials out of the earth, and if you attempt to grow that plant in a soil that is deficient in these ingredients you are driving an unsuccessful business. Nature does not make vegetables out of nothing, and you cannot expect to take crop after crop out of a field that does not contain the elements of which it is formed. If you wish to maintain the fertility of your farms, you must constantly restore to them the materials which are withdrawn in cropping. No farmer can afford to sell his ashes. You annually export from Western New York a large amount of potash. Depend upon it, there is nobody in the world to whom this is worth so much as it is to yourself. You can't afford to sell it, but a farmer can well afford to buy ashes at a higher price than is paid by anybody that does not wish to use them as fertilizers of the soil. Situated as the farmers of this County are in the neighborhood of a city that burns large quantities of wood for fuel, you should make it a part of your system of farming to secure all the ashes it produces. When your teams go to town with loads of wood, it would cost comparatively little to bring back loads of ashes and other fertilizers that would improve the productiveness of your farms.

No poor farmer can afford to keep fruit trees that do not bear good fruit. Good fruit is always valuable, and should be raised by the farmer, not only for market, but for large consumption in his own family. For more enlightened views of diet prevail, fruit is destined to supplant the excessive quantities of animal food that are consumed in this country. This change will produce better health, greater vigor of body, activity of mind, and elasticity of spirits, and I cannot doubt that the time will come when farmers, instead of putting down the large quantities of meat they do at present, will give their attention in autumn to the preservation of large quantities of excellent fruit, for consumption as a regular article of diet, the early part of the following summer. Fruit will not then appear on the table as it does now, only as desert after dinner, but will come with every meal, and be reckoned a substantial aliment.

No poor farmer can afford to work with poor implements, with implements that either do not do the work well, or that require an unnecessary expenditure of power. To illustrate this, it will be necessary to ask your attention to the nature and office of the mechanical operations requisite for the production of good crops. It is essential to the thrifty growth of a plant that the air should

have free access to every part of it, the roots as well as the leaves, and that the soil in which it grows should be moist, but not too moist, and should have a certain degree of warmth. These necessities of vegetation vegetation will enable us to understand the mechanical operations on the soil demanded by good farming.

The soil should be light and be finely pulverized, in order that the little fibres sent out by the roots in search of nourishment may easily permeate in all directions. It should be porous to be easily penetrated by air and water, and as its own weight and the filtering of rains tend constantly to bed it down into a compact mass, it needs frequent stirring.

YANKEE INVENTION.—PLOWING BY STEAM. The first successful trial of plowing by steam ever made, occurred near Baltimore, at the late Cattle Show of the Maryland Agricultural Society. A Reporter in the *Baltimore Commercial Advertiser* of Nov. 24, 1855, says:—

"After testing the speed of the horses the track as well as the ring was cleared for a trial of the steam plow. Four large turf pieces were attached to it, and it moved off, throwing up furrows each about fourteen inches deep. The work was well done, and it was the opinion of many farmers present, that it was admirably adapted to the breaking up of prairie land. The machine is too heavy for the land in this section of the country, but the principle is a good one and will lead to improvements which will make the steam plow the means for tilling the soil with profit to the farmer."

Awarded to Obed Hussey, the highest premium and a diploma."

Mr. Hussey, the inventor, is a native of Maine, and was formerly a resident of Portland.

He was the first inventor of mowing and reaping machines, and also of several other important inventions.

From a private letter of Mr. Hussey's to a friend of his in this city, we learn that the power of his latest invention was severely tested, and pronounced completely successful and practicable. He says "one farmer declared that forty horses could not have drawn the four plows so deep, through such a soil, at such a rate; another, that it would have required four yokes of oxen to draw one plow; and the Committee have kept within bounds in their report in which they called the draught equal to that of sixteen horses. The machine steamed out to the show ground, a distance of 2 1/2 miles over a road somewhat rough and hilly. It was generally predicted that the experiment would prove an entire failure; but its final success was greeted by the assembled crowd with a hearty enthusiasm and loud and prolonged cheering. [Port. Adv.]

TIME TO REMOVE LARGE STONE. Winter is the best time to remove large stones from your fields. I have removed those which were lying upon the surface of my farm at different seasons of the year, and have found by experience that winter is by far the best time. When the ground is frozen hard enough to bear a team, and there is two or three inches of snow on the ground, hitch to the stone-boat, and with a crowbar, a person may loosen a very large stone by striking it forcibly between the frozen earth and stone, and it may be very easily rolled upon the boat, as it will not sink in the earth—and a pair of horses will draw a larger load than four horses will upon bare unfrozen ground. If stones are wholly or partially buried, they should be dug about and drawn out upon the surface in the fall before freezing weather. The ground is generally soft, and it can be as quickly done then, as at any time, and I think better, as the busy season is over.

If the stone should be so large as to be unhandy to get on the surface, the earth may be removed down as low as the bottom of the stone, and a foot or more from the sides, and a small, slow fire built upon it, and kept burning for several hours, according to the size of the stone. This will break it into several pieces, or crack it so that it may be opened with the point of a crowbar. Old stumps and bits of old rails which may be picked up about the fences, may be used for fuel. Care should be taken not to build too large a fire, for the stone will heat very slow, and an extra fire will be fuel lost where it is scarce.

[Rural New Yorker.]

CHINESE SCENERY. Two American gentlemen have recently penetrated the country for some distance in the neighborhood of Shanghai. They write as follows:—"The country has been charming—hills, valleys, groves and streams, in pleasant variety. The sides of the mountains are sometimes terraced very neatly, each ascending step a cultivated field. The mountains have a naked appearance, though many of them are covered by the bamboo, so common in this country. The streams are all rapid and clear, flowing over a pebbly or rocky bed. On their banks are numerous small paper manufactures. The principal machinery consists of an overshot waterwheel, with a huge trip-hammer, which pulverizes the material, chiefly bamboo, of which the paper is made." Of a view from the top of Heaven's Eye Mountain, which is 200 miles southwest of Shanghai, and which is nearly a mile above the level of the sea, they write:—"The view surpasses all that we had previously seen. As far as our vision extended, in all directions, there were mountains. The intervening valleys were cultivated, many of them ornamented by streamlets, which glittered in the rays of the morning sun like a thread of silver."

He who has nothing to say should say nothing.

### MISCELLANY.

#### Heroism.

BY REV. SYLVESTER JUDD.

"There is that heroism which appeals strongly to our sensibilities, which captivates the imagination, and takes with it the popular heart. But what is heroism? What is it in its noblest, most divine, most pure exercise? The kings of the earth would make their subjects believe it is physical, military daring. So they have employed their bards to sing and historians to record such exploits, and perpetuated the memory thereof in marble and oil. So if a man killed one man, it might indeed be murder, but when he had killed a million, he was a hero."

Peace, we are told, is unheroic, it is stagnant, tame, corrupting. "A subtle poison," in the language of Mr. Allison, "debases the public mind at such a time. Peace exhibits, indeed, an enchanting prospect; but beneath that smiling surface are to be found the rank and most dangerous passions of the human heart." The convulsions of war shake up and renovate this state of things; war is a sort of sublimated plowing, it is the farmer's fire and fuller's soap; it is the thunder-storm that settles the dust, and clears outlines of a hot day.

I am obliged to say there is more heroism, more gallant daring, more generosity and manliness, in one year of peace, than in whole ages of war. I mean that there is more strict, undoubted, legitimate heroism in our steamship and railroad enterprises, in our cotton mills and saw mills, in our textile factories and starch-factories, in our securing the ocean for wharves, and excavating the earth for its roads, and similar things, than in the battles of a century. There was more heroism in John Jacob Astor's attempt to found a colony in Oregon in 1812, than in the war that broke it up; more in De Witt Clinton, who about the same time started the project of the Erie Canal, than in the same war that broke that up; more in Whitney who would give us a railroad to the Pacific; more grappling with difficulties, more fortitude in peril, more coolness in the midst of assault, than in Leonidas, or Odlin. I mean at least to say, that the greatest qualities of the human mind which, it may be, war sometimes develops, exist in full in peace.

There is need of heroes at the present moment. America has need of them, and the kingdom of God has need of them; heroes, not of brute force, but of ideas; not of waste and ruin, but of reconstruction; not of carnage and rapine, but of virtuous action. The old race of heroes is becoming extinct, and a new one is rising; old notions of strife and aggression are supplanted by new ones of peace and prosperity; outward excitement and passion yield to inward enterprise and energy. We want no heroes in epaulettes, but in paper-and-salt; not those of the sword, but of the plough, the loom and the anvil. We want heroes of the river and the forest, of the field and the ocean, of the pulpit and the forum, of the ballot box and the senate chamber.

Hang up the old musket and the kettle-drum. The lightnings of heaven are arming for us; and recruits from the impalpable air, on the pathway of the telegraph, are ready to run round the world in behalf of the great causes of liberty and virtue. Steam, with all its ponderous agencies, comes up from the fountains of water, and asks to be enlisted for God and the right. The press, like the rising sun, waits to irradiate the brightness of our thought, the gladness of our love, the wonders of our genius.

Hang up the musket and the kettle-drum. Take the spade and the drill, and the mountains flee away at your approach, the valleys are filled up, and a way, a highway is made for our God—a railway is made for our wives and children, and our mothers and fathers, our brothers and sisters, the world over.

In ancient times, the French had a banner, called the *Oridamme*, or *Golden Flame*, which was used only on august occasions, and when the Christians went to war with the Infidels. It was a gold banner, wrought of silk and garnished with gold, and bearing in its centre a white cross; and when it was unfurled to the breeze, it glistered like the auroral lights.

The sacred *Oridamme* of America, O ye young men, unfurl! the banner of progress, the banner of universal brotherhood! a golden flaming banner, a white cross banner, a banner of beauty and delight! Unfurl it to the admiration of all people, gather your forces around it, carry it to the head of your ranks; go forth under it to the conquests of sin and error, vice and iniquity, oppression and injustice; let it stream above your civil processions, let its golden light gleam upon your homes and your fields; plant it upon the top of American destiny and the world's hope; let it catch the eye of posterity; let it greet the heavens, let it bless the earth. Be heroes, and, if need be, martyrs under it, the *Oridamme*, the *Golden Banner*, the white cross banner, nail it to the mast of the highest enterprise and holiest endeavor; and, if you must perish, perish with that waving triumphantly over you."

The less a man knows, the more noise he makes. Attend a public meeting, and you will always see that the man who contrives to "upset the store," is some ignoramus, who thinks that the more you swear at a horse, the better he will draw.

Important if True. A spiritual communion has been received from Margaret, Countess Ossoli, in which she declares that acquired knowledge is of no value in the other world, and that affinity is the law of association and life there.

#### A Needed Movement.

TWO years ago, Rev. WARREN BURTON, of Boston, who is devoting himself to the cause of Domestic Education, proposed, through newspapers and circulars, to the people of his own State, that there should be meetings during the more leisure season, to discuss questions appertaining to Family Discipline, and to the relation of the Home to the School. In places, the measure was adopted with gratifying results. Besides customary speakers, others made effective addresses who had never spoken in public before, and latent talent was unexpectedly brought out. The young manifested peculiar interest, and were stimulated to new efforts for improvement. The relation of the home to the school, and of the school to the community, was better understood, and the cause of public education was advanced. Letters sent to communicants both instructive and entertaining, to be read on the occasions, showing that though similar opportunity, female talent in every town might be elicited, and put to noble use.

Now that the long evenings have again come, why shall not this most useful movement be carried, at once, widely beyond the State where it is started? Anxious parents, earnest teachers, public-spirited men and women! think, confer, co-operate, persevere, and it is done.

A few topics for consideration are submitted as a specimen, and, possibly, to save time at first in seeking; numerous others will doubtless occur in the course of procedure.

#### QUESTIONS FOR DISCUSSION.

1. What combined movement of neighborhood or town could be entered on for the improvement of schools, and especially to effect a reform in the morals and manners of the young?

2. How much should parents depend on school teachers to correct the bad dispositions and habits of their children? and how far are teachers justly responsible for the conduct of their pupils out of school?

3. How early should a child be made to obey the parent; and how shall reverence be induced and authority maintained, without that fear on the one part, and coldness and distance on the other, which formerly prevailed?

4. At what age, and in what manner, should the first religious impressions be made? and how should spiritual culture be continued?

5. What is the best method of cultivating a spirit of active good-doing, and of self-sacrifice in behalf of others? and to what degree does such a disposition promote the happiness of the possessor?

6. There are about thirty thousand persons imprisoned in the United States, for real or supposed crime; in what way, and how far, does such crime originate in the early home? What can, and ought each community to do toward prevention?

7. What effect has much of the light reading of the present day on the character of the young? and what is to be done with reference thereto?

8. How can it best be ascertained for what occupation in life a boy has the most natural fitness? and should any difference be made in the previous education at home or school, with reference to this?

9. Should not children be early trained to work with their hands for the sake, at least, of forming a useful habit, whatever the condition of the parents as to wealth?

10. How do luxuries for the palate, together with the irregular use of them, affect the health of children? What is the influence on the moral character?

11. What is the cause of the early decay of female health in this country? and what is the remedy?

12. Would not a sanitary investigation and a report by a committee, be of great service in every town, by making known existing and possible causes of sickness, especially those appertaining to the location and other material conditions of dwellings?

#### Bond and Free.

A REMARKABLE NARRATIVE.

A few nights since, there passed through this city, on the railroad, bound for Canada, a family of eight fugitive slaves. One of these—the leading spirit of the whole—was a woman, sixty years of age, a bold, courageous, prompt and energetic woman. Two years ago she was living as a slave in the South. She was the mother of six children, all of whom she had seen torn from her arms when old enough to be useful, and sold away from her. One day she overheard her master bargaining with a soul-driver, who desired to purchase, for the far South, her grandson, a boy of some fifteen years old. Stung to the quick by this design of stripping her of the last of her kindred, she instantly resolved on flight.

The same night she started with her boy for the North. Night after night they travelled by the North star—the only guide the hapless fugitive knows in making for the land of Freedom, and one that deceives him not, since it is fixed in the heavens. After long and painful wanderings, they arrived in Canada.

Here this heroic woman hired herself at wages. Two months ago, with purse well-filled, she started back to the residence of her old master at the South. Here, alone, she concealed herself in woods and thickets, a fugitive from Freedom—cared for, however, by the few trusty souls to whom she revealed the dangerous secret of her presence in the land of bondage. After remaining there some two weeks, she collected seven of her children and grandchildren, and started with them for the North. Long and slow and anxious was their journey. The Countess Ossoli, in which she declares that acquired knowledge is of no value in the other world, and that affinity is the law of association and life there.

ets of the country, through which they made a bee line for the North. No toll discouraged, no danger dismayed, this heroic woman. Many times the party suffered to the verge of starvation. She cheered them onward—she was their only "guide, their counsellor and friend."

Worn down with the hardships of this perilous journey, with garments torn to shreds and fluttering in the breeze; with shoes worn into fragments; without hats or bonnets, this heroine conducted her party to the house of a friend. Word was immediately passed around among some of the good souls who dwell there as the salt of the earth, that eight fugitives were concealed in a garret, and destitute of the means of further progress. The word was followed by the deed. All necessary means were instantly provided for their safe transmission to the north; and the train which passed through this city, on the same night, carried the whole party toward the home of their leader, in Canada, where they have by this time undoubtedly arrived.

We doubt if a similar instance of devotion to friends and kindred is on record. It required a daring mind to even conceive the idea of going back to the scene of bondage, and encountering the hazard of discovery in the lion's den. But nothing short of that heroism which, under other circumstances, has made men immortal, was needed to put into execution an enterprise so full of difficulty and danger. Such spirits, if any, not only deserve to be free, but are fit to enjoy the largest liberty.

[Trenton State Gazette.]

LEARN ALL YOU CAN. Never omit any opportunity to learn all you can. Sir Walter Scott said, even in a stage-coach, he always found somebody to tell him something he did not know before. Conversation is generally more useful than books for purposes of knowledge. It is, therefore, a mistake to be morose or silent, when you are among persons whom you think ignorant, for a little sociability on your part will draw them out, and they will be able to teach you something, no matter how ordinary their employment. Indeed, some of the most sagacious remarks are made by persons of this description, respecting their particular pursuit.

Hugh Miller, the famous Scotch geologist, owes not a little of his life to observations made when he was a journeyman stone mason, and working in a quarry. Socrates well said that there is but one good, which is knowledge, and one evil, which is ignorance. Every grain of sand helps to make the heap. A gold digger takes the smallest nuggets, and is not fool enough to throw them away, because he hopes to find a huge lump some time. So in acquiring knowledge, we should never despise an opportunity, however unpromising. If there is a moment's leisure, spend it over a good or instructive talking with the first person you meet.

TIPS FOR THE LADIES. Lady readers will find the following hints useful? Britannia should be first rubbed gently with a woollen cloth and sweet oil, then washed in warm suds, and rubbed with soft lather and whitening. Thus treated, it will retain its beauty to the last. New iron should be gradually heated at first; after it has become flared with the heat it is not likely to crack. It is a good plan to put new earthenware into water, and let it heat gradually until it boils—then cool again. Brown earthenware, particularly, may be toughened in this way. A handful of wheat or rye bran, thrown in while boiling, will preserve the glazing, so that it will not be destroyed by acid or salt. Clean a brass kettle, before using it for cooking, with salt and vinegar. The oiler carpets are shaken the longer they will wear. The dirt that collects under them grinds out the threads. If you wish to preserve fine teeth, always clean them thoroughly after you have eaten your last meal at night. Woolen should be washed in very hot suds, and not rinsed. Luke-warm water shrinks woolen goods. Never allow ashes to be taken up in wood. Always have your matches and lamp ready for use in case of sudden alarm. Have important papers altogether where you can lay your hands on them at once in case of fire. Do not wrap knives and forks in woolen. Wrap them in good strong paper. Steel is injured by lying in woolens.

THE NEW ENGLAND OLD MAID. "Almost every house numbers among its inmates that most respectable character the maiden lady. Can any home be deemed whole, or perfect, without one? She is the *cordeau* of every rising generation. She combines in her person the Executive and Administrative power of the State Domestic! No human power is more uniformly exercised, and none so difficult to avoid or bridge. To be out of work would be to be out of her head. Her oneness of life invites, and matures, habits of thought and action that are rarely acquired in the same degree by the matron. The latter is privileged to lean, and, like the tower of Pisa, she is more attractive by doing so. The former must remain erect, or part with some portion of her independence. Remove her suddenly, and doubt, dismay, and discord would probably descend on the next day. She can so project herself into a multiplicity of matters, as not to compromise her individuality. She can combine and give direction to the scattered energies of a family, and retain its love; in a word, she is the only 'pearl of great price' which retains the same value, under all circumstances of supply and demand."

The Cincinnati editors are puzzled. How did the apple get into the dumpling? Is a question that has caused a great deal of animated discussion.





