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FOR THE CENTRAL PRESBYTERIAN.

Our Time of War.

NO. V.

SELLING AT THE MARKET PRICE.

(CONTINUED.)

2 Our second argument is, that there is no other practicable rule of selling, which can be used as a substitute for the market price. The only substitute we have heard proposed is what is called "a fair price." Now selling at "a fair price" seems to be a very honest way of doing business, and men often talk of it in their dealings with very serious countenances; but it would require a very wise generation to measure values by it. Men who buy and sell again, as merchants, and those manufacturers and mechanics who turn out their stock quickly, might form a just estimate of what profit there would be fairly entitled to. But even with them there would be more honest embarrassment and diversity of judgment than would at first be supposed. A bar-keeper once refused to pay the bill of the school-mistress for teaching his child, because in his opinion he was entitled to as good wages as the teacher, and did not get them. He worked early and late and got but fifty dollars a quarter; whilst she worked but six hours a day for five days in the week, and if her bills were all paid, she would get a hundred dollars a quarter! This was not fair, and he didn't mean to submit to it. In this reasoning there was no doubt a dash of rascality, but it affords a pretty good illustration of the sort of reasoning we should have under a "fair price" system. "Where self the wavering balance shakes, 'tis rarely right adjusted." Every man naturally values himself, his property, and his own doings at a high rate. There is a very common impression among men who live by physical labor, that they are the victims of great injustice. Leave every man to sell his own price, and the well-digger who not only has to work hard every day, but is in constant jeopardy of his life from the caving in of the earth above him, or the premature explosion of the blast beneath him, will in perfect honesty of mind claim better pay than the comfortable judge, who apparently does nothing but sit half asleep in a high-backed chair in the court-house for a few days in each month. Depend upon it, this is the wrong road to low prices!

But supposing we could induce men to regard the old ideas of relative proportion as just and equitable, all producers and dealers would still find themselves greatly perplexed in trying to fix upon "a fair price." As the farmer is the fundamental type of the citizen, let us see how he would settle with his conscience under the new regime. Here is one who has 100 barrels of flour to sell at a "fair price." His first business is to determine what would be a fair price: but *hic labor, hoc opus est*. He has been ordered to regulate his price by the cost of production. But what did his flour cost him? Not one in ten farmers can tell what it costs to raise a bushel of wheat in ordinary times, and not one in a hundred can tell what the crop of 1862 cost. Supposing however by a laborious calculation, he could approximate to the cost of the wheat crop alone, his work is not done, for he is entitled to consider the total results of the year's operations. If his crops of corn and oats have failed, the deficiency may fairly be made up on the wheat. Still further he has a right to consider the fact that the current expenses of his family have greatly increased. And what is still more important, he has sowed another crop, at a greatly increased expense per acre and yet greatly reduced in breadth by reason of the drought. What is to be the fate of this growing crop is shrouded in a peculiar gloom and uncertainty. The enemy may waste it, or prices may be below. He knows very well that when prices fall below the cost of production, he will have no moral thunder from any quarter to protect him against loss, and even could he command all the thunders of the fabled Olympus, and all the tears of Niobe, he could not induce either saint or sinner to give him one cent above the market price. All these and many other elements justice brings in the calculation, and by the time the honest farmer has seen the intricate and involved nature of the problem he is required to solve, he will find himself very much in the mental condition of Sydney Smith's sewing girl, who "never could make up her mind."

There will be many to exhort him to consider the wants of the poor. But here is introduced a totally different principle, namely, charity: and the moment that it is made an element in the calculation, one of two things happens, either the whole "fair price" principle vanishes, or the price goes up on what is sold by the law of "fair price." By this law a man is entitled to a just remuneration for his expenditure of capital and labor. In this calculation charity has no part: it is simply a question of abstract justice to the producer. The question of charity to others is logically subsequent to the question of justice to himself. Having first determined what profit he is justly entitled to, he may then properly inquire what proportion of this profit he can or ought to spare for the benefit of the poor. Having determined this, his next question is as to the mode of bestowal. He may either sell his flour, in whole or in part, directly to the

needy consumers at a price reduced in proportion to the sacrifice he feels able to make, or he may sell the whole at the full price to those who are able to buy, and give his charity in some other form. The question of mode each man may decide for himself. But let it be remarked in passing, that the man who sells at the high price, and gives to the poor in other ways may be fully as liberal and worthy of commendation as he who sells at the lower price, although not so likely to get canonized in the newspapers.

But it is evident that as a rule men must be first just to themselves before they can be generous to others, otherwise all would soon become poor alike, and no man be in a condition to help his neighbor. It was remarked above, that in proportion as the principle of charity was thrust into the production of what is a "fair price" in that proportion must the price rise to consumers generally. The more liberal the provision required for the needy, the higher must be the price asked of those who are able to pay, in order that the seller may be correspondingly liberal to those who are not able to pay. So that appealing to the producer's liberality only embarrasses his judgment, the more in the attempt to analyze, weigh and combine all the elements in the case and he will probably seek relief by going into the market like other men: naturally concluding that Providence has not endowed him with the necessary faculties for solving this *pons asinorum*—the problem of the "fair price."

But again: if the principles of individual justice be the true practical guide in business then the duties they involve are correlative. If producers are morally bound to fix the price of their produce according to the cost of production, or whatever else be selected as the basis of valuation, there must then be a reciprocal obligation resting on consumers to buy at that valuation, and to buy all that is produced! But inasmuch as the carrying out of this rule would often be burdensome to consumers, and the not carrying of it out would often leave a burden on the hands of producers, the principles of justice are not vindicated. And inasmuch as consumers always will buy where they can buy cheapest, and never will buy more than they want, the impracticability of the whole scheme becomes manifest. The plain truth with regard to the whole matter is, that no scheme of business can be devised which more amply secures justice between man and man than the following of the market price.

3 Another argument for adhering to the market price is, that since most men will spite of all reasoning and denunciation be governed by it, it is better for all to adhere to it for the sake of that uniformity which is very important for the public prosperity, even if it were not best in itself. The business of a country is so reticulated together that diversities of practice would occasion endless jarings, confusions and impositions. But since the price has in many things been forced up by the reckless competition of speculation, it has been asked whether consumers in doing wrong because others have done wrong? Certainly not. But the wrong doing of others may make that right for him which would have been wrong had not the others so acted. What justifies Dr. Brown in raising the price of his paper? What justifies this war as we are waging?

It is certainly true, as has been frequently said, that as long as there is a market price, the public generally will not be benefited by a portion of the people selling under the market, because the bulk of the merchandise in spite of all the dealers can do will go into the hands of men who will re-sell to consumers at full rates. Those experienced in business know that in trying to prevent this, every dealer would have to subject purchasers to such rigorous cross-examination as would be exceedingly offensive to honest men, whilst in most cases it would fail to detect the unscrupulous.

It may here be remarked parenthetically that it would be a great saving to consumers, if they would deal directly with producers instead of allowing the produce of the country to be the stakes of gambling operators, or even to be enhanced in price by the regular profits of several intermediate dealers. This has been done in the article of salt, and might be with all staple articles.

4 When competition is free, there is an intrinsic justice in buying and selling at the market price. All business proceeds on the principle of an auction, in which the buyers fix the price more than the seller. The highest bid is the voice of the community pronouncing judgment on the value of the property in question. This consideration relieves the seller of all responsibility in the matter of price, and pronounces in favor of his moral right to that valuation.

5 It is worthy of remark, that a relatively high price for any given article, usually indicates a present scarcity of the article, and the consequent public necessity that exists for a relative increase in its production and economy in its use. But if the price were reduced arbitrarily, neither result would follow, and many, especially of the less provident classes, would suffer entire destitution.

As has been remarked before, the market price is the only guide and stimulus to production: without it there can be no regularity in the supply of the wants of the community. Some needed articles might not be produced at all, others would be in scant supply, whilst others would be in excess. This is the great and conclusive argument for adhering to the market price. Require men by force of law, or by the lash of public obloquy to do business on a system, which if they were convinced of its propriety would keep them worried by doubts and fears, and which if they were not convinced of its propriety would keep them chafed under a sense of injustice, and they would lose heart in their work, and without intending any evil to the common weal, would relax their efforts, and labor only enough to supply their own wants: and whatever commodities were produced for exchange, would be produced blindly, and hence would bear no natural relation either in kind or in quantity to the actual wants of the community. Philosophers are now beginning to understand that the strongest productive forces in a country are not labor, capital and natural resources, but motives; or more properly the state of mind of the people. Men will not work effectively under any kind of torture. Nor will they

work under any system of communism.—Convince them that patriotism and humanity forbid them from aggrandizing themselves during our time of war—that all must divide out their surplus profits—and the result will be that which attends all communitarian experiments—much talk and little work. If we would maintain ourselves in this terrible struggle, let our people be encouraged to work, as well as to give: remembering that whatever promotes individual prosperity promotes the good of the whole.

We have now completed the body of this discussion. Belonging as the subject does to ethics and natural theology, as well as to political economy, it seemed not inappropriate to the columns of a religious newspaper. The natural laws of human society are as truly the work of God, as those of the physical world, and in their essential character are equally wise and benign. The wickedness of mankind tends to disturb their healthy operation. And as the laws of the physical world become benign in their influence upon human society in proportion as man under the teachings of religion and science learn to use them aright, so the natural laws of business under similar teachings conduce more perfectly to the ends of their creation. But in both cases the law most reign supreme, and the change must be wrought in the perfection of man's obedience thereto: which proceeds *pari passu* with the regeneration of the race.

Another article will conclude this series.
W. H. B.

FOR THE CENTRAL PRESBYTERIAN.

A Word for Sabbath Schools.

Mr. Editor,—Knowing the interest you feel for the rising race, I will offer for publication an account of a Sabbath School meeting which I attended last Sabbath at a destitute house of worship in Campbell county, where I intend *Deo volente* to preach monthly. I had given some intimations previously, both in public and private, about the necessity of a Sunday school as soon as the season would admit; but when I arrived I found that a young Baptist minister had already appointed to meet me there to organize the school. A large number of children and adults had convened, and seemed to be ready and ripe for the work. After making some preliminary remarks, I preached a short sermon, and the Baptist brother followed with an appropriate exhortation. We proceeded directly to the work of organization, and soon had the pledges of a multitude of scholars and teachers, expecting to commence active operations in the Spring. But before we adjourned a good Baptist deacon whose praise is in all the churches, rose and made a motion to go into the work forthwith, and open the school next Sabbath. The motion was seconded and carried, and I think we shall have a large school all the year, when the weather will allow, and at a place where it is very much needed. I should like to make several remarks upon the special importance of schools all over the country. Many of our best teachers have died in the service of their country, and many are still in service, and the rising race are very much neglected. Should not every old man, every invalid who can, and every woman, take hold of this subject at once, and do something for our suffering country and the church of God? We have given an account of one organized on the first Sabbath in January, with the full purpose of doing a good year's work, but will not scores and hundreds commenced by the first of March, and prove that our men, women, and children, are good soldiers in a good cause? And I hope not a few of them will take your favorite paper called "The Children's Friend." The talent, taste, and liberality exhibited in it, may well recommend it.
M. W. J.
Charlotte Co., Va.

Illustration of Faith.

A clergyman preaching at Exeter Hall, England, among other illustrations related an incident of his own early ministerial experience. One of his parishioners was an old shoemaker, much afflicted, but very godly. He had several sons, and one of them went to the South Sea Fisheries, and was not heard of for three years. At length the father received tidings that he had come into port seriously ill; he was brought home, and the minister was sent for. He (the preacher) visited the poor dying sinner repeatedly, and sought to put the gospel before him in the plainest terms. To exhibit the nature of saving faith he used the simile of a rope thrown out from a ship and grasped by a man perishing in the water. After much patient teaching the poor man seemed to realize the truth (thus conveyed, though still but feebly). One morning the father sent for him, and announced, with tears, that his son was gone. Those tears were tears of joy, for the father went on to relate that, when his son's end was evidently nigh, he said to him, "Joshua, think of the rope," "Yes, father," he replied, "I've got it!" and so he died.

War and Peace.

In a council at Genesee River, 1798, the Seneca chief, Farmers Brother, delivered a speech containing the following reference to the war of the Revolution: "You will recollect the late contest between you and your father, the King of England. This contest threw the inhabitants of this whole country into a great tumult and commotion, like a raging whirlwind which tears up the trees, and tosses to and fro the leaves, so that no one knows from whence they come, or where they will fall. At length, the Great Spirit spoke to the whirlwind, and it was still."

This was a sublime sentiment, expressed sublimely. Happy for us, if it hold a place of power in our bosoms,—if we really and deeply feel it, amidst the agitations of the times. When the Great Spirit speaks to the whirlwind now raging through the land, that too will be still. It will not be still, while He forbears to speak to it. Let us recognize His sovereignty over war and peace, and look to Him, and trust in Him, for the success of our arms and the establishment of our independence. These blessings are in His hand alone. Are we waiting that He may open that hand and give them to us.—*Religious Herald.*

POETRY.

Happy the Man!

"Here I am like a ship at anchor in a wind-bound condition, longing to sail to the haven of eternal rest. O what a day when I shall behold his face! I now find him the shadow of a great rock for refuge, and as rivers of water for refreshment. I have peace and quietness now; and assurance forever in that which he calls me to possess."

—So spake Aspasio, firm possessor
Of faith's supporting rod;
Then breathed his soul into its rest,
The bosom of his God.

He was a man among the few,
Sincere on virtue's side;
And all his strength from Scripture drew,
To hourly use apply'd.

That rule he prized, by that he feared,
He hated, heeded and loved;
Nor ever frowned, nor sad appeared,
But when his heart had roved.

For he was frail as then or I,
And will feel within;
But when he felt it, heaved a sigh,
And loathed the thought of sin.

Such lived Aspasio; and at last,
Called up from earth to heaven;
The gift of death triumphant passed
By gates of blessings driven.

"His joys he mine"—such reader cries,
"When my last hour arrives;
They shall be yours, my verse replies,
Such only *your* lives."

CHILDRENS' COLUMN.

A Penny.

"A penny I have, it's all my own,"
Little Charlie exclaimed in a lively tone.
"I cannot do much with a penny, I fear;
But I'll buy myself something to eat or wear."
"A penny I have," little Mary said,
And she thoughtfully raised her hand to her head.
"It is a precious and noblest money, I know,
But I fear 'tis little a penny can do."
So Charlie ran off, and some apples she bought,
While Mary her mite to the mission box brought.
And we wish of them, thank you, more cheerfully smiled;
And which of the two was the happier child?

What a Little Boy Did.

"Children, those of you who will bring new scholars to the school shall be rewarded with some nice books," said the kind-hearted superintendent of a Sunday school in Kentucky to his scholars one Sabbath.
"I can't get any new scholars," said several of the children to themselves.
"I'll try what I can do," was the whispered response of a few others.
One of the latter class went right home to his father.
"Father, will you go to Sabbath-school with me?"
"I can't read, my son," replied the father, with a look of shame.
"Our teachers will teach you, dear father," answered the boy, with respect and feeling in his tones.
"Well, I'll go," said the father.
He went, learned to read, sought and found the Saviour, and at length became a colporteur. Four years passed, and his man had established four hundred Sunday schools, into which thirty-five thousand children were gathered!

Thus you see what trying did. That boy's effort was like a tiny rill, which soon swells into a brook, and at length becomes a river. His effort saved his father, and his father being saved, led thirty-five thousand children to Sabbath-school! Children, you must put faith in trying.

Our Children.

When we see the monks of the thirteenth century assembling an army of children, for the recovery of "the holy land" from the mis-rule of the "infidel," and appealing for the inspiration of their enterprise, to the words of the Psalmist, "Out of the mouth of babes and sucklings hast Thou perfected praise,"—what shall we say? We cannot say that these words had not a meaning and a power for that time, since they have a meaning and a power for all times. We must say that the error of the movement consisted in what children were incited to perform as a work of the Lord, not in the belief that there is a work of the Lord which children may perform—for this is precious truth.

But is it not more important to enquire whether we have read this truth aright? Do we properly realize that Jesus, as "the Captain of their salvation," has a present, urgent claim on our children? Have we felt, as we should feel, that even in the tenderness of their early years, it becomes them to enlist in His army of "the called, and chosen, and faithful"? Is it a matter of anxiety with us that they should be invested now with the panoply of spiritual warfare—a matter of grief that they are not? Oh, do we yearn, and pray, and labor, that they may be numbered with the "little ones" out of whose mouth God perfects His praise, as the God "who from all stages of life gathers many souls into glory—gathers them from the first, infirmest stages? If these things are not so, then is our error as great and as ruinous, as the error of the monks. Who shall say whether we or they will incur the severest condemnation "at the bar of final judgment?"—*Religious Herald.*

RESIGNATION.—Philosophy may infuse stubbornness—religion only can give patience. The one may force the confession—"This will be done;" the other puts stillness and submission into the words, and makes them real. The Divine Sovereignty, reverently acknowledged and applied—at once silences and satisfies.

AS MANY sweet things are poison, so many bitter things are medicine.

THE KINGDOM OF GOD.—If worth seeking for at all, it is worth seeking first: if not sought first, never sought at all.

A PRESENT SAVIOUR.—is the motto displayed upon the front gate of the Gospel.

SELECTIONS.

Man's Responsibility.

So then every one of us shall give account of himself to God. Rom. xiv: 12.

Reader! what account can you give? If to-morrow were the day, and you had only a day to prepare! What have you pursued as your chief end? What has been the great business of your life? Has God been much in your thoughts? Had you rather have God for your portion than any worldly possession? How have you treated the Scriptures? Do you often read them? Do you ever read them with earnest prayer that the Holy Spirit would aid you to understand them? Do you ever confess your sins before Him? What account can you give to God at last, if you never had any thing to say to Him till you were summoned into his presence? How have you treated the glorious gospel? Is it like cold water to a thirsty soul? Have you fled to it for refuge? Have you repented and believed the gospel? Is Christ precious to you? Have you received Him as a Saviour, before whom you must appear as a Judge? Dear reader, say, if you had this night to give an account of yourself to God, are you prepared for the solemn scene? O! if as yet you are in your sins, fly, fly, I beseech you, to the only refuge set before you; it is a sure refuge, and to it you are now invited: in it you are as sure as you may find a place: delay not to seek the Holy Spirit's teaching, whereby you may feel this subject in its true light and importance, and be prepared for the awful hour when you must give an account of yourself to God.

The Fine Art of Patching.

"To patch—how vulgar is the term!—Yet it is an operation requiring far more skill than does the making of a new garment, and, when well executed, may save the purchase of many a costly one; the most expensive robe may, by accident, be torn, or spotted, the first day of its wear; the piece inserted in lieu of the damaged one is a patch. If a figured material, the pattern has to be exactly matched; in all cases the insertion must be made without a rucker, and the kind of seam to be such as, though strong, will be least apparent, the corners must be turned with neatness. Is not this an art which requires teaching? So of darning, much instruction is necessary as to the number of threads to be left by the needle according to the kind of fabric; then there is the kind of thread or yarn most suitable, which requires experience to determine; when the article is coarse, the chief attention is directed to expedition, but a costly article of embroidery on muslin can only be well darned with ravellings of a similar material; such particulars do not come to the girl by inspiration, they must be taught, or be left to be acquired by dearly-bought experience.

"The third mode of repair is well understood and practised by our continental neighbors, though rarely in this country. The stocking stitch is neither more difficult nor tedious than the darn, yet how many pairs of stockings are lost for want of knowing it when a hole happens to be above-shoe? Practice in lace stitches is more desirable, particularly for repairing lace of the more costly descriptions. The deficiency of a single loop, when lace is sent to be washed, often becomes a large hole during the operation, and thus the beauty of the lace is destroyed. Indeed, lace when daily mended, on the appearance of even the smallest crack, may, with little trouble, be made to last twice or thrice the usual term of its duration. So the shawl stitch is never taught in this country, though, by employing it with ravellings from the shawl itself, the most costly cashmere can be repaired without a possibility of discovering the inserted part.

Proficiency in such useful works might well merit as much approbation as is now bestowed upon crochet or other fancy works, and might be considered as equally desirable qualifications in a tradesman's governess, as music. In populous places it might well answer to establish schools where the art of mending apparel should be the chief object of instruction; a month or two spent in it might be sufficient for the darning, already a good plain needle worker. It must further be observed, that without a practical knowledge of needlework, no young lady can judge whether her seamstress has or has not done a reasonable quantity of it in a given time; and if this be true as to the plain seam, it is still more essential in regard to mending of all kinds!"
Edinburgh Paper.

RELIGION IN THE CAMPS.

—A friend writes from Charleston, S. C.:
"The work among our soldiers seems to be a great one. Their thirst for religious reading is wonderful. Thousands of tracts and all the testaments and hymn books that can be gathered are joyfully received, and many carefully read. A pious friend who lives near one of the camps, frequently has them to come in, and entreat her to talk to them, for a tract had made them feel so queer. The work of the Spirit, I think, though strangely expressed. Unfortunately the camp was soon after removed, so that they could only be followed by her prayers. Our soldiers are doing a great work for us, and we are striving to do what we can for them. It is a hard winter with us, fuel scarce, because the government is constantly employing the railroad for several of the planters have given wood, if it can be taken to the city. Clothing also so difficult to be procured, but most of the poor were well clad after the fire, and the free market still continues. So that they suffer less in comparison than our exiled patients, who must feed and clothe their dependents. Still none find fault, and many are contented, though the change in their situation has been very great. But our Heavenly Father has so manifestly appeared in our behalf that we still believe brighter days are in store for us. In regard to the city, it is well guarded, and many nights the gunboats with 'steam up' are ready, 'ye ready' to go out at a moment's warning; and the inhabitants are quite accustomed to hear, and not believe, 'An attack is expected to-night.'"

A CLOSE QUESTION.

—If the times are bad, what are we doing to mend them?

Conversion of Rev. Dr. Baker.

He had deep religious convictions in youth, and felt great anxiety about salvation; but these serious thoughts almost entirely left him when in a house of business at Savannah. The sudden death of a wicked companion was the means of his re-awakening. He thus describes it:

"I had been playing cards with him a few nights before; he was then the very picture of health. And in Vanderlost dead? Oh dreadful, thought I; he certainly was not prepared. And what if I had been taken! That afternoon I attended his funeral. I will never forget the occasion; I felt awful. My young companion taken away in his sins!—suddenly, and without warning! What said I to myself, over and over again, what if I had been taken! I was as a blind man whose eyes had been opened just as he had reached the brink of an awful precipice. By the grace of God my soul was thoroughly aroused; my mind was made up, and I resolved that I would no longer neglect the salvation of my soul. I resumed private prayer. I wanted a Bible to read, particularly at night; but I had neither Bible nor Testament, nor was there one in the house. Oh, I would be willing to give almost anything in the world for a Bible." It was with great difficulty that he could summon courage to go into the bookstore to buy a copy of the Scriptures from the clerk, who was one of his companions. At length he entered, and said, "Mills, have you any Testaments for sale?" adding quickly, "But I don't want it for myself." "What a wonder," he records, "the Spirit of God did not leave me at the moment!" The Bible, however, proved his guide; and after he had found peace in his soul, he determined to enter the ministry.

No Smith in the Land.

Will the reader turn to the 13th chapter of 1st Samuel, and read the 19th, 20th, and 21st verses? "Now there was no smith found throughout the land of Israel, (for the Philistines said, Lest the Hebrews make them swords and spears;) but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the gouges." The Israelites were very much in the clutches of the Philistines; there was not a smith in the land; and when blacksmith work was needed, they had to go to their enemies.

This passage, though not in all respects applicable to our Confederate States, yet is well calculated to remind us of what has been our dependent condition. There has been a great scarcity of smiths. We have had to go abroad to get our coulters sharpened. True, we have had a few files for the mattocks, and to sharpen the gouges; we have printed and published a few religious books, tracts, and primers; but as to the great and glorious work of printing the Bible in type, and sending it out from our own printing houses, we have no smiths in the land. The war and the blockade, however, are driving us to the necessity of mending and sharpening our own coulters. Our smiths are at work on the Bible, and on Spelling books, and other school books. The land will now be better cultivated. We shall have the means of industry and defence in our own hands hereafter, and retain them if we are wise.—*N. C. Pres.*

Consanguineous Marriages.

The following statistics in regard to the effect upon offspring, of marriages between blood relations, has been prepared with the hope of calling attention to and discouraging such marriages. There is a law of nature which forbids such a union of kindred, although the penalty falls more severely upon the children than upon the parents.

Dr. Millingen, of Dublin, ascertained the situation of 154 families, the heads of which were related in the degree of first, second, and third cousins, and in which there were 100 children who were deaf and dumb.—In 94 families there were 2 in each; in 14 families, 3 in each; in 3 families, 4 in each; in one family 6; and in one family of 13 children, 8 of them were deaf and dumb. He says nothing of other defects.

Dr. Baxton, of Liverpool, states that he found 170 cases where the parents were related as above. In 109 of them, there were in each family one child deaf and dumb; in 38, 2 children; in 17, 3 children; in 3, 4 children; in 1, 6; in 1, 7; and in another 8. He omits to state the whole number of children in those 109 families, or whether any other defects existed, but here are 260 who are deaf and dumb.

The first number of the *Social Science Review* contains a paper on the statistics of the birth of deaf and dumb children. According to M. Boudin, the result is a very considerable per centage of deaf mutes.—M. Boudin finds that consanguineous marriages take place in France in the ratio of 2 per cent of the population; and that of the issue of such marriages the proportion of deaf and dumb children is 28 per cent. In Paris, 25 at Lyons, and 30 at Bordeaux. At Berlin he has discovered that the number of deaf and dumb children born of Christian parents is 6 per cent, while that of the children of Jewish parents is 27 per cent; a result which he attributes to the fact that Jews intermarry with blood relations more frequently than Christians.

In New England, a distinguished gentleman ascertained that in 17 families where the parents were blood relations, there were 95 children, 44 of whom were idiotic, 12 scrofulous and pany, and 1 deaf. In one of these families, of 8 children 5 were idiotic.

Dr. Bemis, of Kentucky, reports, as the results of careful researches by reliable gentlemen throughout the United States, in the relationship above named, 763 families, in which were 3,588 children, and 2,331 of them were defective; among 154 children, where the parents were double cousins, 133 of them were defective.

ETERNITY: A present reality, where madmen will be brought to their senses in hopeless conviction.

OUR KNOWLEDGE is at the highest but a mere atom compared with our unsearchable ignorance.

