THE DAILY REPUBLIC.

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TERMS.

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WASHINGTON, D. C.

The Daily Republic

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THE WEEKLY REPUBLIC.
A NEW VOLUME.

This journal has been enlarged, and is printed on paper of a superior quality. It is not a mere compilation from the DAILY REPUBLIC, but a well conducted literary, political, and miscellaneous periodical, embracing in its contents a summary of the News of the Week, carefully condensed; Reviews of Passing Events; Tales, Sketches, Essays, Poetry, &c., &c. It is our determination to render it an agreeable and instructive newspaper, alike worthy the patronage of every family, and appropriate for the perusal of every reader.

TERMS:

TWO DOLLARS per annum, payable invariably in advance.

GIDEON & CO. Washington, D. C.

By the President of the United States.

IN pursuance of law, I, MILLARD FILLMORE, President of the United States of America, do hereby declare and make known that public sales will be held at the undermentioned Land Offices in the State of WISCONSIN, at the periods hereinafter designated, to wit:

At the Land Office at WILLOW RIVER, commencing on Monday, the second day of May next, for the disposal of the public lands situated within the undermentioned townships and fractional townships, viz:

North of the base line and west of the fourth principal meridian.

Township forty nine and fractional township fifty, on certain islands and the main shore of Lake Superior, of range three.

Fractional township fifty, on the main shore of Lake Superior, of range four.

Township forty nine, and fractional townships fifty and fifty one, on the main shore of Lake Superior, of range seven.

Township forty nine and fractional township fifty, on the shore of Lake Superior, of range eight.

Fractional townships forty nine and fifty, on the shore of Lake Superior, of range nine.

Townships twenty nine, thirty, thirty one, and thirty two; townships forty seven and forty eight and fractional township forty nine, on the shore of Lake Superior, of range ten.

Townships twenty eight, twenty nine, thirty, thirty one, and thirty two, and fractional township forty nine, on the shore of Lake Superior, of range eleven.

Townships thirty, thirty one, thirty two, thirty-three, and thirty four, and fractional township forty nine, on Lake Superior, of range twelve.

Townships thirty, thirty-one, thirty-two, thirty-three, and thirty-four, of range thirteen.

Townships thirty one, thirty two, thirty three, and thirty four, of range fourteen.

Townships thirty one, thirty two, thirty three, and thirty four, of range fifteen.

At the Land Office at LA CROSSE, commencing on Monday, the sixteenth day of May next, for the disposal of the public lands within the following named townships, to wit:

North of the base line and west of the fourth principa meridian.

Townships seventeen, eighteen, and nineteen, of range one.

Townships twenty-one and twenty-two, of range six.

Townships twenty-one and twenty-two, of range seven.

Townships twenty-one, twenty-two, twenty-three, and twenty-four, of range eight.

Townships twenty one, twenty-two, twenty-three, and twenty-four, of range nine.

Townships twenty-one, twenty-two, twenty-three, twenty four, and twenty-five, of range ten

Townships twenty four and twenty five, of range eleven.

At the Land Office at STEVENS POINT, commencing on Monday, the ninth day of May next, for the disposal of the public lands situated within the limits of the undermentioned townships, to wit:

North of the base line and east of the fourth principal meridian.

Township twenty five, of range four.

Township twenty five, twenty seven, twenty eight, twenty nine, thirty, thirty one, and thirty two, of range five.

Township twenty five, of range six.

Sections eighteen, nineteen, thirty, and thirty one, in township twenty five, of range seven.

Township twenty five and twenty six, of range ten.

Township twenty five, of range eleven.

At the Land Office at MENASHA, commencing on Monday, the twenty third day of May next, for the disposal of the public lands within the following named townships, viz:

North of the base line and east of the fourth principal meridian.

Townships twenty two and twenty three, of range thirteen.

Lands appropriated by law for the use of schools, military and other purposes, together with "those swamp and overflowed lands made unfit thereby for cultivation," if any, which shall be selected by the State authorities before the days appointed for the commencement of the public sales respectively, under the act entitled "An act to enable the State of Arkansas and other States to reclaim the 'swamp lands' within their limits," approved September 28, 1850, *will be excluded from the sales.*

The offering of the above-mentioned lands will be commenced on the days appointed, and will proceed in the order in which they are advertised, with all convenient despatch, until the whole shall have been offered, and the sales thus closed; but no sale shall be kept open longer than two weeks, and no private entry of the lands will be admitted until after the expiration of the two weeks.

Given under my hand at the city of Washington, this first day of February, Anno Domini one thousand eight hundred and fifty three.

MILLARD FILLMORE.

By the President:
JOHN WILSON,
Commissioner of the General Land Office.

NOTICE TO PRE-EMPTION CLAIMANTS.

Every person entitled to the right of pre-emption to any of the lands within the townships and fractional townships above enumerated is required to establish the same to the satisfaction of the register and receiver of the proper land office, and make payment therefor *as soon as practicable after seeing this notice*, and before the day appointed for the commencement of the public sale of the lands embracing the tract claimed, otherwise such claim will be forfeited.

JOHN WILSON,
Commissioner of the General Land Office.
Feb 3—law13w

POSTPONEMENT OF THE PUBLIC LAND SALES IN WISCONSIN.

NOTICE IS HEREBY GIVEN that the public sales of lands ordered by the proclamation of the President of the United States, dated the first day of February, 1853, to be held at the following-named Land Offices in the State of Wisconsin, to wit: at the Land Offices at WILLOW RIVER, LA CROSSE, STEVENS' POINT, and MENASHA—to commence on the 2d, 16th, 9th, and 23d of May next—are declared to be postponed until the 4th, 11th, 18th, and 25th of July next, respectively.

Given under my hand at the city of Washington this 18th day of April, Anno Domini one thousand eight hundred and fifty-three.

FRANKLIN PIERCE.

By the President:
JOHN WILSON,
Commissioner of the General Land Office.
April 20—law13w

LIBERTY STOVE WORKS & HOLLOW-WARE FOUNDRY, Philadelphia.

THE UNDERSIGNED respectfully inform the public, that having still further enlarged and improved their WORKS, and increased their facilities, they are now prepared to execute orders for stoves, hollow-ware, &c., on the most reasonable terms.

They invite the attention of SOUTHERN and WESTERN MERCHANTS to their large and extensive assortment of NEW PATTERNS, all of which have been got up at great expense, combining originality and beauty of design, with durability, utility, and economy in their operation, comprising the most complete and varied assortment of STOVES ever offered for sale; consisting of Liberty Air Tight Cook, for wood or coal; Complete Cook; Star Air-Tight; Star Franklin; Star Radiator; Fire King Radiator; Improved Jenny Lind; Cannon Stoves; Bases; Bare Cylinders; Bar-Rooms; Radiator Plates; Tea Kettles; Ranges; Gas Ovens, &c., &c

COUNTRY MERCHANTS desirous of ordering by letter can have a list of prices sent by mail, containing drawings and descriptions of all the different varieties of Stoves, &c.

ABBOTT & LAWRENCE,
Brown St., above Fourth, Philadelphia.
Feb 28—law6m*

By the President of the United States.

IN pursuance of law, I, FRANKLIN PIERCE, President of the United States of America, do hereby declare and make known, that public sales will be held at the undermentioned land offices, in the State of MICHIGAN, at the periods hereinafter designated, to wit:

At the land office at the SAULT STE. MARIE, commencing on Monday, the *twenty-second* day of *August* next, for the disposal of the public lands within the following named townships and fractional townships, situated east of Chocolate river, viz:

North of the base line and west of the principal meridian.

Townships forty four and forty five, of range four; townships forty four and forty five, fractional township fifty, and section thirty one, on the main land of township fifty one, of range five.

Townships forty five and forty six, of range six.

Townships forty five, forty six, and forty seven, of range seven.

Townships forty six, forty seven, forty eight, and forty nine, and fractional township fifty, of range eight.

Townships forty six, forty seven, and forty eight, and fractional townships forty nine and fifty, of range nine.

Township forty six, of range eleven.

Townships forty six, forty seven, and forty eight, and fractional townships forty nine and fifty, of range twelve.

Townships forty six, forty seven, forty eight, and fractional townships forty nine and fifty, of range thirteen.

Townships forty two, forty three, forty six, forty seven, and forty eight, and fractional township forty nine, of range fourteen.

Townships forty six, forty seven, and forty eight, of range fifteen.

Fractional township forty two, township forty three, and fractional townships forty eight and forty nine, of range sixteen.

Fractional township forty eight, of range seventeen.

Section eighteen, in township forty seven, on "Grand Island," of range eighteen.

Township forty seven, on "Grand Island," (except lot one in section twelve, lot two in twenty one, lots two, three, and four in twenty two, and lots one, two, and three in twenty three,) and township forty eight, on "Grand Island," (except sections fourteen, fifteen, and sixteen,) of range nineteen.

Townships forty three, forty four, forty five, and forty six, and fractional townships forty seven and forty eight, of range twenty one.

At the SAME PLACE, commencing on Monday, the *fifth* day of *September next*, for the disposal of the public lands within the limits of the following-named townships and fractional townships lying west of the Chocolate river, viz:

North of the base line and west of the principal meridian.

Township forty two, of range twenty three.

Townships forty one and forty two; fractional sections two, (except lot four,) three, (except lot five;) section four; the east half of five; and lot one, in section eleven, in *township forty eight;* and the west half of section thirty two, and fractional section thirty three, on the main land, in *township forty nine*, of range twenty five.

Townships forty one, forty two, forty three, forty four, forty five, and fifty, of range twenty seven.

Townships forty one, forty two, forty three, forty four, forty five, and fifty; sections two, three, and four, in township fifty eight; and *fractional township fifty nine*, (except sections twenty seven, twenty eight, lot two of twenty nine, lots three and four of thirty two, on "Porter's Island," and lot one of thirty three,) of range twenty eight.

Section six in township fifty eight, and fractional sections thirty and thirty one, (except the west part of lot three,) in township fifty nine, of range twenty nine.

Sections one, two, three, four, five, (except the north fraction on the east cape of Eagle harbor,) and six in *township fifty eight*, and sections thirty two, (except the east part of lot three,) thirty three, (except two small tracts on the east and west capes of "Grand Marais Harbor,") thirty four, thirty five, and thirty six, (except the two small fractions on the capes of "North and South Bays,") in *township fifty nine*, of range thirty.

Sections seventeen, eighteen, and nineteen, on the main land, in township fifty three, of range thirty two.

Fractional townships forty one and forty two, townships forty three, forty four, and forty five; sections one to five, and eight to twelve, in *township fifty;* sections thirty two to thirty six, in *township fifty one;* and sections thirteen, fourteen, twenty three, twenty four, (except the east part of lot two,) twenty five, and twenty six, in *township fifty three*, of range thirty three.

Township forty four, of range thirty four.

Fractional townships forty one and forty two, and townships forty three, forty four, and forty six, of range thirty five.

Fractional township forty two, and townships forty three, forty four, forty six, forty seven, forty eight, and forty nine, of range thirty six.

Fractional townships forty two and forty three, and townships forty four, forty five, forty six, forty seven, forty eight, and forty nine, of range thirty seven.

At the SAME PLACE, commencing on Monday, the *nineteenth* day of *September next*, for the disposal of the public lands within the following-named townships and fractional townships west of Chocolate river, to wit:

North of the base line and west of the principal meridian.

Fractional township forty three, and townships forty four, forty five, forty six, forty seven, forty eight, and forty nine, of range thirty eight.

Fractional townships forty three and forty four, and townships forty five, forty six, forty seven, forty eight, and forty nine, of range thirty nine.

Fractional township forty four, and townships forty five, forty six, forty seven, and forty eight, of range forty.

Townships forty six, forty seven, and forty eight, of range forty one.

Fractional townships forty four, forty five, forty six, and forty seven, and the sections and parts of sections not heretofore offered at public sale in townships forty nine and fifty, of range forty two.

Townships forty six and forty seven, and the sections and parts of sections not heretofore offered at public sale in townships forty eight and forty nine, of range forty three.

Fractional township forty five, townships forty six and forty seven, and the sections and parts of sections not heretofore offered in townships forty eight and forty nine, of range forty four.

Fractional township forty five, townships forty six and forty seven, and the sections and parts of sections not heretofore offered at public sale in townships forty eight, forty nine, and fifty, of range forty five.

Fractional townships forty five and forty six, townships forty seven and forty eight, and the sections and parts of sections not heretofore offered at public sale in fractional townships forty nine and fifty, of range forty six

The sections and parts of sections not heretofore offered at public sale in townships forty six, forty seven, forty eight, and forty nine, of range forty seven.

The sections and parts of sections not heretofore offered at public sale in fractional township forty nine, of range forty eight.

The west half of section one, sections two, ten, (except lot one,) eleven, west half of twelve, west half of thirteen, fourteen, and the north half of fifteen, in fractional township forty eight, of range forty nine.

North of the base line and east of the principal meridian.

Sections seven, eight, nine, fifteen, seventeen, and eighteen, on the main land, in township forty seven, of range one.

Fractional township forty one, (except lots two and three in section ten, lots one and two in section twelve, and fractional section fifteen,) of range four.

Fractional township forty one, of range five.

At the land office at GENNESSEE, commencing on Monday, the *twenty second* day of *August next*, for the disposal of the public lands situated within the following-named townships, viz:

North of the base line and east of the principal meridian.

Township thirty three, of range two.

Township thirty three, of range three.

Lands appropriated by law for the use of schools, military and other purposes, together with "those swamp and overflowed lands made unfit thereby for cultivation," if any, granted to the State by the act entitled "An act to enable the State of Arkansas and other States to reclaim the 'swamp lands' within their limits," approved September 28, 1850, *will be excluded from the sales.*

Particular lists of the sections and parts of sections not heretofore offered at public sale in the particular townships above mentioned, will be deposited with the register and receiver at the Sault Ste. Marie before the day of sale. The offering of the lands will be commenced on the days appointed, and will proceed in the order in which they are advertised with all convenient despatch, until the whole shall have been offered and the sales thus closed; but no sale shall be kept open longer than two weeks, and no private entry or location by land warrants for bounties heretofore granted by any law of Congress for military services rendered to the United States of any of the lands, will be admitted until after the expiration of the two weeks.

Given under my hand, at the city of Washington, this eighteenth day of May, Anno Domini one thousand eight hundred and fifty-three.

FRANKLIN PIERCE.

By the President:
JOHN WILSON,
Commissioner of the General Land Office.

NOTICE TO PRE-EMPTION CLAIMANTS.

Every person entitled to the right of pre-emption to any of the lands within the townships and parts of townships above enumerated, is required to establish the same to the satisfaction of the register and receiver of the proper land office, and make payment therefor *as soon as practicable after seeing this notice*, and before the day appointed for the commencement of the public sale of the land embracing the tract claimed; otherwise such claim will be forfeited.

JOHN WILSON,
Commissioner of the General Land Office.
May 20—law13w

GIDEON B. MASON, by his next friend, William Mason, vs MARIA MASON. — Bill in circuit court for Worcester county, State of Maryland. May term, 1853.

THE BILL in this cause states that the complainant is a resident of Worcester county, State of Maryland; that he hath resided in said county and State two years next preceding the filing of said bill; that heretofore he intermarried with a certain Maria Ellis, now Maria Mason, a resident of said county and State. The bill charges, that the said Maria, previous to her intermarriage with the said Gideon, was guilty of illicit carnal intercourse with another man and men, and that said illicit carnal intercourse was unknown to complainant at the time of his said intermarriage with said Maria; that since said intermarriage of said Gideon with said Maria she hath been guilty of adultery at the State aforesaid, and hath forfeited all claim to the respect and support of the said Gideon; and the complainant prays to be divorced from said Maria, *a vinculo matromonii;* and it appearing to the court that the subpœna issued in this cause against the said Maria has been returned by the sheriff of said county *non est*, and the court being satisfied that the said Maria was at the time of filing said bill a resident or supposed resident of said county and State, and that she hath avoided the sheriff of said county to evade the service of the process of this court issued in this cause: It is thereupon adjudged and ordered, that the complainant, by causing a copy of this order to be inserted in some newspaper published at the city of Washington once in each of five successive weeks before the first day of August, eighteen hundred and fifty three, give notice to the said Maria Mason of the object and substance of this bill, warning her to appear in this court in person, or by solicitor, on or before the third Tuesday of November, eighteen hundred and fifty-three, to answer the premises, and show cause, if any she has, why a decree ought not to pass as prayed.

Test: EDWARD D. MARTIN, Clerk.
True copy. Test:
EDWARD D. MARTIN, Clerk.
June 14—law5w

PROFESSOR ALEXANDER C. BARRY'S TRICOPHEROUS, or *Medicated Compound*, for beautifying, curling, preserving, restoring and strengthening the Hair, relieving diseases of the skin, curing rheumatic pains and healing external wounds. Bounded by no geographical lines, the reputation of Barry's Tricopherous pervades the Union. The sales of the article of late years have increased in a ratio that almost exceeds belief. Professor Barry, after a careful examination of his sales-book, finds that the number of bottles delivered to order, in quantities of from half a gross upward, during the year 1852, was within a trifle of 950,000.

It is unnecessary to present at length the evidences of the wonderful properties of the Tricopherous when the public have furnished such an endorsement as this. The cheapness of the article, and the explanations given of its chemical action upon the hair, the scalp, and in all cases of superficial irritation, first recommended it to the attention of the people. This was all that the inventor desired. Every bottle advertised itself. The effects of the fluid exceeded expectation. It acted like a charm. The ladies would not be without it. Country dealers in every section of the United States found they must have it; and thus was built up a wholesale trade of an extent hitherto unheard of as regards articles of this kind. The highest point has not yet been reached, and it is believed that the sales this year will be a million and a half of bottles.

Depot and manufactory, No. 137 Broadway, New York. Retail price, 25 cents a large bottle.

Liberal discount to purchasers by the quantity. Sold by all the principal merchants and druggists throughout the United States and Canada, Mexico, West Indies, Great Britain, France, &c., by

S. PARKER, Penn. avenue,
And A. LAMMOND, 7th street,
June 4—d&triw6m* Washington.

MAYOR'S PROCLAMATION.

WHEREAS by the act entitled "An act relating to dogs," approved 25th July, 1829, and the act amending the same, approved 27th April, 1838, it is provided that "whenever it shall be made appear to the satisfaction of the Mayor that any animal of the dog kind within this city shall be "deemed and considered mad," it shall be "the duty of the Mayor to issue his proclamation requiring that all animals of the dog kind shall be kept confined for such number of days as he shall deem expedient and proper, to state in said proclamation, not exceeding ninety days; and it shall be the duty of the city constables, and lawful for any other person, to kill and bury all and every dog going at large contrary to the said proclamation," &c.

Now, therefore, it having been made to appear to my satisfaction that there are "animals of the dog kind" mad within this city, I do hereby give notice, to all whom it may concern, that "all animals of the dog kind" in this city are required to be kept confined for and during the term of sixty days from the date hereof; and the police officers of this Corporation are required to enforce the law in respect to all such as may be found going at large contrary to this proclamation.

Given under my hand at the Mayor's office, in the city of Washington, this 29th day of June, 1853. JOHN W. MAURY,
July 6—law6w Mayor.

HARPER'S MAGAZINE FOR JULY. Received at the Agency.

TAYLOR & MAURY'S
June 30 Bookstore, near 9th st.

THE REPUBLIC.

The Turners' Society.

This word Turner is derived from the French word *tourner*, to turn, and *tournament*, a mock fight, or military sport, and is expressive of the athletic exercises practised by the members of the society. But the Turners are something more than athletes. They have a social organization which is represented to combine principles averse to Christianity also.

The following funeral address, translated from one of the German papers of Louisville, for the *Journal* of that city, is an exhibition of the views of death and immortality entertained by this society:

FUNERAL ORATION OF THE TURNER JUNGST.—*Friends:* When here at the grave of our young friend John Hubner I speak a few words, I do it in the name of the Turner Society existing in this city, the members of which advocate progress even in religious matters. Do not therefore expect any canting remarks in the tenor and spirit of the church. Our views of human existence—its origin and dissolution—differ essentially from those of any Christian or other sect. We do not believe in the immortality of the essence of the soul as different in kind from the dissolution of the body. For us neither body nor spirit is lost. In the universe, nothing, not even an atom, is lost; but everything is liable and subject to varied changes of forms. It is merely the form that changes. This is equally applicable to all things, animate and inanimate; to man, endowed with reason, the lord of creation, as well as to the lowest creature—to the grain of sand upon the seashore, as to our planet, the earth itself.

The spirit of our brother—the soul, if you choose—i. e. whatever of knowledge, experience, and skill he possessed, continues to live in the spirit of the whole human race now and in the future. The body, becoming dust and ashes, simply returns to the primitive element of the mother earth, the same earth from which every living thing draws the material for the nutriment and support of its physical parts. This is merely a brief outline of our religious views. They are in the spirit of the age in which we live, and based upon the results of science, experience, and reason. And this belief in this trust, not only affords composure, but we find in it a beautiful, glorious consolation, an elevation of heart and mind, which we esteem infinitely superior to all the delusions of the fantastical and fanatic. Our young friend has departed home to his rest at an age at which, ordinarily, not only the pleasures and enjoyments of the world, but also its sorrow and its care, begin. Much that is desirable might have been in reserve for him. Many a right and noble work for his kindred, his fellow-men, and for himself, he might have been able yet to project and accomplish. Fate decreed it otherwise, and for this we mourn.

We heartily sympathize with a faithful sister for the loss she has sustained through an early death; and in order to give expression to this sentiment we are here. In him has died an honest, worthy man, who might also have become an honest, useful citizen. In him also our Turner Society has lost an excellent, though a youthful, member. Indeed, whoever is acquainted with the principles of our society must, from that fact, draw the conclusion that John Hubner was an efficient man and an excellent Turner. A man that carries within him no intellectual aspirations and warm feelings will never join a Turner Society. Let us not, therefore, remember him only here at the grave, but let the remembrance be a lasting one. The good qualities of the deceased deserve and demand it. But thou, excellent young friend, rest gently—and peace to thy ashes!

By order of the Turner Society.
ALBERT JUNGST, Speaker.

A British Statesman and Orator.

From the New York Tribune.

MACAULAY IS UP.—When this phrase resounds through the passage-ways and aisles of St. Stephen's, there is always a sudden and rapid movement among the loungers and hangers-on of Parliament House. A loud slamming of doors and shuffling of feet is heard; a rush toward the entrance of the Commons; a buzz and sensation that betokens something important going forward. The strangers, idle before, crowd into the galleries; the reporters prick up their ears, and even the obese country members, who are quietly taking a chop at their club, bolt the food and the porter, and hobble hurriedly to the seats that have not known them for some time.

The cause of the unwonted vivacity is, that Thomas Babington Macaulay is on his legs, to speak to some question, and such is the reputation he has left in Parliament as an orator, that no one would miss hearing him, if he could help it, for the world. When it was announced lately, therefore, that "Macaulay was up" in the debate on Indian Affairs—a debate that had already continued through two weeks, exhausting the talents as well as the patience of members—all the seats in the House of Commons were at once filled, and that noisy assembly maintained a rigid and respectful attention until the orator had closed—saving, of course, the customary hears and cheers which, in his case, were rather more frequent than usual.

His speech was characteristic in every respect, not very profound nor bold, but very brilliant, with learned episodes and admirable strokes of learned wit, acute, dexterous and effective, pleasing everybody but convincing nobody that was not already convinced, and carrying off the plaudits of the house, if not its votes. In other words, it was an elaborate, glowing, and astonishing essay, worthy of the great Edinburgh reviewer and the great historian; but not an earnest, impetuous, irresistible speech, which required an adjournment of the house before men's minds were in a condition to legislate with calmness and judgment. Compared with the remarks of Cobden, or Bright, or even of Sir James Graham, on the same evening, it was a *feu de joie* in the midst of a discharge of well-shotted cannon.

Yet Macaulay is not deficient in logic, nor does he want convictions; on the contrary, he is a most adroit reasoner, and, we believe, sincere in his political opinions; but his logic is rather too adroit, giving one the impression of facility more than of strength, while his sincerity is not of that deep, intense, irrepressible kind which takes an audience off its legs. He is consequently more admired and trusted—is more likely to dazzle than to demonstrate; and, though courted as a friend and dreaded as an enemy, is not regarded as an efficient leader by parties. He wants both earnestness and practical activity to make him equal as a parliamentarian to men of far inferior talent, such as Sir Robert Peel, Lord Derby, or Lord John Russell. No one disputes the greatness of his powers, the vigor of his intellect, the fertility of his fancy, the exhaustless reach and readiness of his learning, the various and charming graces of his style, and yet he is never sure to command the majorities by his utterance.

THE DOWN EAST DEBATING SOCIETY, having dismissed the question "Where does fire go to when it goes out?" have got a new and more exciting one up: "When a house is on fire does it burn up or does it burn down?"

From the St. Paul (Minnesota) Pioneer, June 30.

Minnesota River Trade.

If any thing could excite surprise in these days of progress and improvement, the change which the lumber trade of Minnesota has wrought within a few years is well calculated to do so. After the extinction of the Indian title to the pine lands on the St. Croix, a few enterprising individuals took possession of the water-power at the Falls of St. Croix; others made locations where water-power could be obtained from small tributaries below the Falls. The object of these locations was the erection of mills for the manufacture of lumber for the St. Louis market. At that time the rafting and running of pine logs to St. Louis was not thought of.

In 1844 the dam and boom at the Falls of St. Croix broke away during a freshet, and a quantity of pine logs, collected for the supply of the mills on the river, were carried down to Lake St. Croix.

The logs, once in the lake, could not be converted into lumber, there being no mill in the vicinity. The owners, therefore, desirous of realizing something for them, concluded to raft and run them for the St. Louis market. The logs were sold at that place—the greater portion to West & Vandeventer, who had saws arranged for sawing them. Their mill from that time took the name of the "Pine Mill;" which it retains to this day.

The exportation of lumber in the log thenceforth became a business, and was confined entirely to the St. Croix for several years, during which time the demand continued to increase. Every mill in St. Louis became a "pine mill," and many mills were constructed for the manufacture of pine lumber at other important points on the river.

In 1848 a freshet in the Mississippi carried a large amount of logs which had been obtained to supply the mills at St. Anthony over those Falls, thus demonstrating the practicability of running logs from the Mississippi pineries to the St. Louis market, a thing that had been considered among the impossibilities.

From that period to the present the amount of capital invested in the logging on the Mississippi and St. Croix rivers has gradually increased, while the demand for pine logs on the river between our territorial line and St. Louis has increased much more rapidly. There are now fifty-five mills on the Mississippi river, (including those in St. Louis,) which are constructed for the manufacture of pine lumber. The moderate supply of pine requisite for these mills (exclusive of the supply of hard-wood) may be safely estimated at fifty millions of feet. Owing to the difficulty and risk of running logs from Chippewa, Black, and Wisconsin rivers, the millers can only look to the Mississippi and St. Croix for any certainty of obtaining this supply.

The Mississippi and St. Croix this season, owing to the retention of logs in the country last year, will probably send from thirty-five to forty millions of feet of logs to a market below. Hereafter, however, we do not believe it probable that the supply cut for exportation will be equal to the demand.

There are now on the St. Croix nineteen upright and two rotary saws in operation; on the Mississippi there are thirteen upright and one circular saw operating and about to be put in operation. The St. Croix, therefore, will require for the supply of mills on that river, say twenty-two millions of feet. The mills on the Mississippi will require, say fifteen millions of feet. This exhibits an aggregate of thirty-seven millions of feet of logs required for the supply of mills at home, and a market for fifty millions of feet abroad.

Let us now see what amount of logs are cut annually to supply this demand. On the St. Croix last winter there were twenty-three teams of oxen, besides some horse teams. The whole may have cut and hauled say thirty millions of feet. On the Mississippi and Rum rivers there were twenty-one teams, and the logs cut and hauled were in the neighborhood of twenty-two millions of feet. In all, say fifty-two millions of feet, worth five dollars per thousand, and amounting to two hundred and sixty thousand dollars.

If we deduct the quantity necessary for the supply of the mills at home from the quantity cut last winter, we find but about fifteen millions of feet for exportation in the log; and should there be the same increase in the number of saws next year that has been the past season, there will be scarcely a supply for the demand at home the next year, unless there is a corresponding increase in logging operations next winter.

We understand that arrangements are now making for a very great increase in the logging business of the Rum river and its tributaries. To render the logging operations on the Mississippi profitable to the operator, there should be an improvement in the shear-boom at the Falls of St. Anthony, so that the logs may be prevented from lodging on the Falls. The facilities for securing logs in the Mississippi boom, and for rafting out of it, should also be increased, and then the logger could feel secure of reaching market with the proceeds of his labor early each season, let the quantity of logs be ever so great.

THE HAPPY MAN.—The Boston *Commonwealth* makes the following extract from a phonographic report of a recent sermon by Rev. Theodore Parker, of that city. The original of the picture is understood to be a highly-esteemed resident of Newton:

"The happiest man I have ever known is one far enough from being rich in money, and who will never be very much nearer to it. His calling fits him, and he likes it, rejoices in its process as much as in its result. He has an active mind, well filled. He reads, and he thinks. He tends his garden before sunrise every morning; then rides sundry miles by the rail, does his ten hours' work in the town; whence he returns happy and cheerful. With his own smile he catches the earliest smile of the morning, plucks the first rose of his garden, and goes to his work with the little flower in his hand, and a great one blossoming out of his heart. He runs over with charity as a cloud with rain; and it is with him as with the cloud—what coming from the cloud is rain to the meadows, is a rainbow of glories to the cloud that pours it out. The happiness of the affections fills up the good man, and he runs over with friendship and love—connubial, parental, filial, friendly too, and philanthropic besides. His life is a perpetual 'trap to catch a sunbeam,' and it always 'springs' and takes it in. I know no man who gets more out of life; and the secret of it is that he does his duty to himself, to his brother, and to his God. I know rich men, and learned men—men of great social position; and, if there is genius in America, I know that; but *a happier man* I have never known!"

MATRIMONIAL ANECDOTE.—Among our marriage notices this week is recorded the wedding at St. Paul's Church, Cambridge, of Mr. Briggs, gardener, to Thirza, second daughter of Mr. Smith, of Haverhill. Mr. Briggs is a hale and hearty young man of seventy-nine. At the conclusion of the interesting ceremony, the youngster was asked his age, when he boldly exclaimed seventy-nine! At this the bride gave a faint shriek, exclaiming, "Oh! if I had but known it! Oh, why he has been palming himself off on me as *only* sixty-six! Oh, I had no idea of such a thing."

[*Cambridge (Eng.) paper.*

Washing Sheep.

The following story, which has been told some time ago, though it has never appeared to any extent in print, is decidedly rich:

Once upon a time, when the subject of temperance was being freely discussed, the citizens of a little town in the western part of Massachusetts called a meeting to talk over the matter. There had never been a temperance society in the place, but after some little discussion it was voted to form one. They drew up a pledge of total abstinence, and agreed that if any member of the society broke it he should be turned out.

Before the pledge was accepted Deacon D. rose and said he had one objection to it; he thought Thanksgiving Day ought to be free for the members to take something, as he could relish his dinner much better at this festival if he took his glass of wine.

Mr. L. thought the pledge was not perfect. He didn't care any thing about Thanksgiving, but his family always made a great account of Christmas, and he couldn't think of sitting down to dinner then without something to drink. He was willing to give it up on all other days, and, in fact, that was the only time when he cared any thing about it.

Mr. B. next rose, and said he agreed with the other speakers, except in the time. He didn't think much of Thanksgiving or Christmas, though he liked a little at any time. There was one day, however, when he must have it, and that was on the 4th of July. He always calculated upon having a "regular drink" on that occasion, and he wouldn't sign the pledge if it prevented him from celebrating Independence.

Squire S., an old farmer, followed Mr. B. He was not in the habit of taking anything often, but must have some when he washed his sheep. He would sign the pledge if it would give him the privilege of imbibing when he washed sheep. Why, he considered it dangerous for him to keep his hands in cold water without something to keep him warm inside.

After some consideration, it was concluded that each member of the society should take his own occasion to drink—Deacon D. on Thanksgiving, L. on Christmas, &c. The pledge was signed by a large number, and the society adjourned in a flourishing condition, after it should be the duty of the members to watch each other, to see that they did not break the pledge.

The next morning Deacon D. walked to his neighbor's yard, who, by the way, was Mr. S., the sheep man, wondering, as it was a bitter cold morning, whether S. was yet up. He met his neighbor coming out of the house, and to his surprise, gloriously drunk—or, to use a very modern phrase, "burning a very beautiful kiln."

"Why, S.," exclaimed the astonished deacon, "what does this mean, sir? You have broken your pledge, and disgraced our society and the temperance cause."

"Not—hic—as you know; no—hic—deacon, I haint—hic—broke the—hic—pledge, deacon."

"Certainly you have, sir, and I shall report you to the society. You agreed not to drink except when you wash sheep. You cannot make me think you are going to wash such a cold day as this."

"Follow me, deacon."

S. started for the barn, and the deacon followed. On entering the door, the deacon saw a large wash-tub standing on the floor, with an old ram tied to it, the poor animal shaking dreadfully with cold, and bleating pitifully.

"Hic—there, d-deacon," said S., pointing to the sheep with an air of triumph, "that old—hic—ram has been washed six times this—hic—morning, and I—hic—ain't done with him—hic—yet!"

The deacon "mizzled."

THE LAW OF BLOOD.—Layard, in his interesting description of Asiatic manners and customs, as well as antiquities, thus describes a remarkable custom now in force among the tribes of wandering Arabs:

"One of the most remarkable laws in force amongst the wandering Arabs, and one probably of the highest antiquity, is the law of blood, called the *Thar*, prescribing the degrees of consanguinity within which it is lawful to revenge a homicide. Although a law, rendering a man responsible for blood shed by any one related to him within the fifth degree, may appear to members of a civilized community one of extraordinary rigor, and involving almost manifest injustice, it must nevertheless be admitted that no power vested in any one individual, and no punishment however severe, could tend more to the maintenance of order, and the prevention of bloodshed amongst the wild tribes of the Desert. As Burckhardt has justly remarked, 'this salutary institution has contributed in a greater degree than any other circumstance to prevent the warlike tribes of Arabia from exterminating one another.'

"If a man commit a homicide, the Cadi endeavors to prevail upon the family of the victim to accept a compensation for the blood in money, or in kind, the amount being regulated according to custom in different tribes. Should the offer of blood money be refused, the '*Thar*' comes into operation; and any person within the '*Khomse*,' or fifth degree of blood of the homicide, may be legally killed by any one within the same degree of consanguinity to the victim.

"In most encampments are found refugees, sometimes whole families, who have left their tribe on account of a homicide for which they are amenable. In case, after a murder, persons within the '*Thar*' take to flight, three days and four hours are by immemorial custom allowed to the fugitives before they can be pursued. Frequently they never return to their friends, but remain with those who give them protection, and become incorporated into the tribe by which they are adopted. Thus there are families of the Harb, Aneyza, Dhofyr, and other great clans, who for this cause have joined the Shammar, and are now considered part of them. Frequently the homicide will wander from tent to tent over the Desert, or even rove through the towns and villages on its borders, with a chain round his neck, and in rags, begging contributions from the charitable to enable him to pay the apportioned blood-money."

ORIGIN OF TEXTS—The taking of a text seems to have originated with Ezra, who, accompanied by several Levites, in a public congregation of men and women, ascended a pulpit, opened the book of the law, and after addressing a prayer to the Deity to which the people said "amen," "read in the law of God distinctly, and gave the sense, and caused them to understand the reading." Previous to that time the patriarchs delivered in public assemblies either prophesies or moral instructions for the edification of the people. It was not until after the return of the Jews from Babylonish captivity, during which period they had almost lost the language in which the Penteteuch was written, that it became necessary to explain as well as to read Scripture to them—a practice adopted by Ezra, and since universally followed. In latter times the book of Moses was thus read in the Synagogue every Sabbath day. To this custom the Saviour conformed, and in a synagogue at Nazareth read passages from the Prophet Isaiah; then closing the book returned it to the priest, and preached from the text. The custom, which now prevails all over the Christian world, was interrupted in the dark ages, when the ethics of Aristotle were read in many churches on Sunday, instead of the Holy Scriptures.