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"PREACHING OF THE CROSS."

Sermon in New Jersey by a New Orleans Divine.

The Newark (New Jersey) *Register*, of the twentieth ultimo, reports a sermon by Rev. William Rollinson, of New Orleans. The *Register* thus introduces it:

The distinguished stranger who preached at the North Baptist church yesterday morning, was listened to with great attention by the congregation. Had there been notice given of his coming, the church would have been entirely too small for the audience. The discourse was pronounced by those who listened to it as one of the finest ever delivered in this city. It was from 1 Cor., i. 18:

The preaching of the Cross is to them that perish foolishness, but to us who are saved, it is the power of God.

"The preaching of the Cross!" What an expression is that! How condensed the meaning which crowds it! and how the power slumbers in it like the latent lightning in the lap of the thunder cloud! All preaching is not "the preaching of the cross," nor even all gospel preaching; nor yet all preaching which speaks about the Cross. There are (so-called) Christian pulpits, which, on this Sabbath day, will send out to the gathered worshippers thoughts of beauty and words of stirring power, amid all which there will not be so much as a lingering echo of that grand theme which Paul calls "The Cross." There are other sanctuaries—and they the ones which love best to carve the cross upon the stone and lift it to the summit of the tapering spire—in which sweet odors will mingle with strains of exquisite harmonies, and gorgeous vestments will bring their best devotion, and yet amid the pomp and beauty—the breath of rising incense and the anthem's lofty swell—one would listen vainly for those themes which of old rang so grandly through the awakening world as apostles went everywhere preaching the Cross. And yet, wherever that is lacking, the gospel is an empty shell from which the kernel has been dropped; an unfilled cup is pressed to the thirsty lip which mocks the cravings of the soul! Such was not the gospel preached by the great Apostle who described his work in the language—"We preach Christ Jesus our Lord," and who here seizes on the central idea which fired his heart to describe the spirit of all his sermons—nay, all sermons themselves—as "the preaching of the Cross." I would not be understood to question the propriety of frequent addresses to the Church on themes which only incidentally connect themselves with the great work of atonement. Christians need to be stirred up to a recognition of duty, and to be aroused to activity in the Master's service; and if Timothy was charged by the Holy Spirit to "reprove, rebuke and exhort with all authority," so may, nay, so must the servant of Christ to-day. Yet, I think, never should a servant run along so low and level a plane of thought that there is in it no elevation from which the listener may catch a view of Calvary, no height on which for a moment the tired soul may linger to bathe itself in the glory streaming from the cross of expiation. But while this is to preach the gospel, and to preach Christ in the gospel, Paul had a more specific thought before him when he wrote the language of the text. The occasion, which was one of partisanship and incipient heresy in the Church, demanded that he should recall these Corinthians to the first principles of the gospel, and he reminds them how among them he had preached, "not with wisdom of words, lest the Cross of Christ should be made of none effect," but in simplicity, with plainness, directness and power, he had preached the sacrifice of Jesus as the expiation for human guilt—itself sufficient and alone—and that preaching, he tells them, was power to some, foolishness to others. Let us now consider as our theme:

I. The preaching of the Cross; and

II. The two classes to whom it was addressed.

In its widest meaning, the preaching of the Cross is the holding up of Christ to the gaze of a perishing world, for no portion of the life of Jesus was destitute of those elements of humiliation and voluntary suffering which belonged to the work of atonement. His whole life on earth was employed in expiating human guilt. The manger cradle at Bethlehem, the agony of years of rejection, poverty and insult, the sufferings of Gethsemane, and the ignominy and shame of the judgment hall, all had the elements of humiliation, suffering and shame which culminated in the crucifixion scene. Calvary was but a higher wave of the sea of sorrows which rolled continually around the ever-suffering Christ, so that, in its widest sense, he who holds up "the man of sorrows" in any portion of his work of redemption, preaches the Cross. The sweat of the garden, wrung from the brow of Jesus by that inner agony of soul, and the crimson drops which trickled down his cheeks as the sharp thorns of the mocking crown pierced his brow, were as truly "the precious blood of Jesus" as was that which bathed the cross itself; and for aught we know, may have been as efficacious in atoning for the sins of the world. Yet, as the glory of the day intensifies toward its close, so the work of expiation grew in solemn majesty and grand impressiveness as it swept on to its final act, and no scene in the matchless life of Jesus so attracts and saddens, none so cheers and animates, as does the closing one in which he laid down his life for us. God's justice there assumes its sternest face. We seem to hear the voice that rang through the prophet's vision, "Awake, O sword, against my shepherd," and a solemn awe fills the soul as it gazes upon Calvary. There, literally, is the Cross, and there, with pierced hands and feet, and wounded side, hangs the beloved Son of God smitten by his Father's hand—smitten for us! We find that this stupendous scene so fastened itself upon the Apostles' minds as to weave its solemn grandeur through all their addresses to men. "We preach Christ crucified," said Paul. Not simply Christ, but "Christ crucified." "Ye are not redeemed with corruptible things, as silver and gold," said Peter, "but with the precious blood of Christ." They emblazoned the slain Lamb on the banner of the Church, and in the power of that doctrine they conquered! I think, then, what Paul means by "the preaching of the Cross" is the holding forth in all its merited prominence of Christ's atoning work—the pressing on human hearts of this central fact of God's grace—that God gave his Son to be the propitiation for our sins; that Jesus died in the sinner's stead, and that life can flow to man only through the death of Jesus. And there are reasons for this. Only at the Cross can men learn the height and depth of God's unsearchable love. The Cross, and only the Cross, can solve that mystery of ages, how God can be just and yet justify the guilty. At the Cross, and only there, a door of hope is opened for the outcast ones of earth, and hence he who would win men to God by the revelation of His love, or who would bring peace to a soul oppressed by its sins, or who would inspire hope in the bosom of despair, must do each by the sweetness, the argument and the power which thrill in the story of the Cross! To preach this is to proclaim hope to the guilty and to teach men that with God there is forgiveness; to preach this is to "proclaim deliverance to the captives, and the opening of the prison doors to them that are bound." To preach this, is "to bring light to them that sit in the region of the shadow of death." It is life to the dead! What wonder, then, that Paul so earnestly disclaims having mingled aught of human philosophy with this sublime truth. All that he had gleaned of Jewish lore when sitting at Gamaliel's feet, all the gems of thought and fancy he had gathered in the fields of Roman or of Grecian learning, he cast aside, becoming as one who knew them not, that neither leaf nor flower of earthly growth should hide the Cross from those to whom he preached—"not with wisdom of words, lest the Cross of Christ should be made of none effect." That theme embodied truth too grand to receive addition, too tender to be helped by mortal sentiment, and too mighty to be strengthened by philosophy. It was "The power of God unto salvation." Yet—and this is almost as strange as the grace of the cross—all the beauty, tenderness and power of that grand theme sometimes failed to accomplish the end at which Paul aimed. He preached it to all—to Jew and Gentile, to learned and ignorant, to bond and to free—the same gospel of salvation, glowing with the love of God and affluent in hope and happiness to all whose heart should open to receive it; and while to some it came as "the power of God," to others it was "foolishness!" a thing scorned and turned from as an idle tale—a message to provoke a smile—to make the philosopher exclaim, "Paul, thou art beside thyself," and to provoke the rude and illiterate to jeer and curse and even to stone him! And now, as he reviews these opposite results, he writes, "the preacher of the cross is to them that perish, foolishness."

Let us now pass to consider—

II. The two classes to whom Paul preached—them that perish, and those who are saved.

"Them that perish!" How sadly solemn is that language! It is like a moan from the graves of the departed! "Them that perish!" It sounds like the sealing up of the destiny of a ruined soul—the closing and the clasping of the book of life against those who count the gospel "foolishness." And that word "perish" is so crowded with sad associations that one can scarcely hear or speak it without a feeling of depression. We think of men drowning in ocean waters, afar from succor, where the tempest howls through the air, and the sea is lashed into fury—wrecked, helpless, hopeless men, they are perishing! Or we think of the traveler lost amid Alpine passes, where the driving snow has obliterated every vestige of his path, plunging alone through the deepening drifts, while the icy blasts chill him through, calling aloud for help, but calling in vain—still struggling on, till bewildered and hopeless, he clasps his hands in an agony of despair, and falls prone amidst the heavy drifts—he is perishing! It is something more than death; it is to expire amid prolonged suffering; to wrestle and struggle against the terror which assails, yet to do so vainly; to have life wrenched from the grasp which clings to it with the energy of despair—this is what we think of when we read the phrase, "them that perish." But what a wonder it would be should we read of one who perished with the means of safety at his side! of a wrecked mariner, who, struggling amid the surf, should be hailed by the lifeboat's crew, and yet refuse the extended hand that would draw him from the waters! Or of a traveler, who should be met as he struggled in the snow, bewildered, cold, perishing, met by a sturdy guide with proffers of help and directions to a place of safety, but who should turn a deaf ear to the friendly proffer, repel the offered help, and die with life and comfort in his reach. Would not we wonder that men should choose to perish thus when they might live—might, if they would? Yet such suppositions only illustrate the Apostle's meaning in the text, "they that perish," do so with the means of rescue at their side. It is not that there is no hope, for I have said that the preaching of the Cross is the preaching of hope, and that cross is held out to them. It is to the perishing soul what the lifeboat is to the sinking mariner, and the call which comes to the sinner proceeds from God himself. "Lay hold upon eternal life!" Is not it strange that any situated thus will perish, and that age after age should merit the complaint of Jesus to the Jews, "Ye will not come unto me that that ye might have life?" Thinking of this willful infatuation one feels (how can he help so feeling?) like pleading with the perishing upon their own behalf, pleading as did he, the apostle of my text, who besought men even with tears, pleading as did the pathetic Wesley, who wrote the touching hymn, "Sinner, Turn, Why Will Ye Die?" But, alas! to hearts in love with sin, "the preaching of the Cross is foolishness."

How pleasant it is to turn to the other class named by the Apostle—"Them that are saved." To them, he says, the preaching of the Cross is the power of God. They see in it a truth which convinces, a wisdom that charms, and a tenderness which wins their hearts. It seems that Paul, in this language, places the Cross foremost amongst all manifestations of Divine power. He employs the definite article as if to single it out from all besides as "The power of God."

Creation exhibits God's power. That mighty system of worlds, suns, universes which fill the fields of space—all called into being by "the word of his power," proclaim the Almighty one.

All nature about us displays power—ledged in the sunshine, beaming in the stars, breathing in the wind, and flowing in the streams. But never are any of these declared to be the very power of God, while "the preaching of the Cross" is so described. God has lodged in it a matchless energy, so that it does what is possible for no power besides to all who are saved by it. It is a subduing power; breaking down the opposition of the will, laying the pride of the human heart prostrate in the dust, and bringing the soul in childish submission to the feet of Jesus. The infuriated Saul of Tarsus no sooner felt that power than he surrendered every purpose, wish and interest of his life to the conqueror of his soul. Like a child crying to its parent for direction in its felt ignorance and weakness, he cried to Jesus, "Lord, what wilt thou have me do?" The enmity which blazed so fiercely but an hour before is all quenched now, and at the Master's direction he seeks out and sits at the feet of one of those disciples whom he had come to persecute and destroy. What but the power of God could have subdued the haughty Saul? And the same power it was which smote our hearts of pride and unbelief, made us willing to take the yoke upon our souls and to crucify the sins that were destroying us: the power of God reaching us through the cross.

2. It is a sanctifying power, slaying the love of sin, and leading the redeemed soul to loathe the evil which wrought such suffering to the Lord of loves.

3. It is a saving power, delivering from the condemnation as well as the guilt of sin, and bringing the soul into light and liberty. And this three-fold power, subduing, sanctifying, saving, flows from the Cross alone. It is that which conquers, it is that which heals. The Cross, revealing God's deep tenderness and Christ's unmeasured love, opens the heart to the entrance of all good and noble feelings, and changes the soul by its transforming grace. Who of us all, nay, who of the whole family of the redeemed but can adopt the language of Newton's quaint but most truth-speaking hymn—

"In evil long I took delight,
Unawed by shame or fear,
Till a new object met my sight
And stopped my mad career."

The text asserts that those who have thus felt the power of the Cross are saved by its energy. "To us who are saved, it is the power of God." There is no looking forward to a future period—it is not written that they shall be, but that they "are saved." And what a thought is that! "Saved!" Yes, where the Cross has slain the enmity of the natural heart, and has become the day star, leading the soul to the fountain of cleansing, that soul is saved.

"More happy, but not more secure
The glorified spirits in heaven."

Over such a soul the second death can have no power. Satan may disturb, but can not destroy. Sin may burden, but shall not slay, for the "life is hid with Christ in God." Pardoned, accepted, justified and cleansed, the believer is already saved, and when life's discipline shall end, there awaits him the inheritance already his own—the purchase of the Cross.

Let us be taught, then, what the Cross must become to each of us—either "foolishness," or God's power to save. So long as it fails to move the heart or influence the life, men are classed by the word of God as "them that perish."

Should not the possibility of such a result move every heart? And may I not ask each, by determining the effect which the atoning works of Christ has exerted on their souls, to decide the position which they now occupy?

Can it be that one accustomed to listen to "the preaching of the Cross" will perish? It is possible; nay, if the Saviour, whose death gives all its power and glory to the cross, remains but as "foolishness" to any; to such the result is certain. Then let the solemn declarations of the text make their appeal felt by every heart, that, turning to the atoning sacrifice of Christ, the Cross may become to each "the power of God unto salvation."

FAIR STREET UNIVERSALIST CHURCH.

In this church last evening, Rev. William N. De Mark, of Pittsburg, Pennsylvania, preached on "The Hidden Manna." He pictured to the congregation the march of an army into an enemy's country, and the close observation made by the advance line of everything before them. There was no grander sight than the advance of a large army, and to this was compared the advanced mind battling against error, and marching on to the shore of eternity. He spoke of the persecutions undergone for the truth, and how Truth's soldiers had bravely fought. The martial music of the advance might be heard; the clouds of dust rising along its path might be seen; the mighty guns pouring out shot and shell on either side, and those who would not press on must see the hand-writing on the wall, and go down in the terrible crash of those who lingered behind. The banner of Truth alone was the standard of this great army.

He then spoke of the scientific advance, and pointed out Gallileo, Columbus and Morse as among its bravest leaders. Our country was better represented in general scientific knowledge than any other in the world. This was owing to equal education through our common schools. He thought there was a possibility of men in a few years to speed to the tropic climes on wings, like the birds, through some wonderful flying machine.

The political advance line would be made up from the honest and truthful of all parties, and would march in solid phalanx to victory. There are too many who can not drink in the progress of the nineteenth century. This advance line was taking in woman suffrage, universal peace and prohibition, and woman suffrage would come first.

In the religious advance line, all to be desired was unblemished truth. This is what the world wants, and will not do without it. He regarded the press as in the advance, battling nobly for the desired end.

Want of room prevents us from giving a more extensive report of this discourse, every word of which was a note of music in the grand march of truth and progress, and the speaker's utterance had it in the eloquent ring of the true steel of a stern and trusty warrior in the fight.

ABOUT OUR YOUNG GIRLS.

Lecture by Mrs. Stanton.

Mrs. Elizabeth Cady Stanton thus discoursed in a recent lecture in San Francisco:

Goethe, the great German, says: "The destiny of a great nation is settled by the opinions of the young men under twenty-one years of age." I came here to tell you that the destiny of a nation is settled by the health and brains of young women under eighteen years of age. [Applause.]

Young girls! What are they? the music of our churches, the sunshine of our streets, the flowers of our social life. Boys and girls are one at school, never dreaming that one was born to clutch the stars and the other to grovel in the dust. But watch the girls as they grow up. They become listless and dissatisfied; they have no aim in life. Their calling is simply to revolve around some man—to-day, a father or a brother; to-morrow, a husband or a son. Girls feel all this though they may never utter it. I was once walking in Central Park, New York, with my son, when we came upon the frequent sign, "No dogs admitted here." "What a blessing it is to the dogs that they can't read," he remarked, "for it would hurt their feelings so if they could. Now they don't know the restrictions they are placed under." I told him there was a great similarity between the doors of Central Park and the doors of useful occupation. The one were closed to dogs and the other to girls, and neither realized the deprivations they suffered by the restrictions. A dog may lay drowsily on his rug, not dreaming that he can not enter the park, but if he try to enter, a sharp rap on the nose will remind him that he is out of his sphere. A girl may be satisfied with her present lot until necessity compels her to do for herself, and then she feels, from the sharp opposition she meets, that she is only a girl, and out of her sphere.

This has lately been illustrated at Harvard. Two young girls, after years of effort, had perfectly prepared themselves to enter college, and applied for admission, but old Harvard slams the door in their faces simply because they are girls. Perhaps they fare sumptuously in palatial mansions; but if they awaken to the inspiration that they must be active to be happy, they are doomed to feel that they are only girls.

What a terrible moral effect must this have on the hundreds of boys in Harvard. From just such actions flow the terrible results of insults and contumely which are daily heaped upon women. And when professors and clergymen uphold such restrictions I hold them responsible for the terrible overt acts everywhere showered upon women by the lower orders of men.

I had more trouble in my family to keep the boys and girls on an equal plane than by any other difficulty. Seeing that the world discriminates thus against girls the boys infer that they are endowed with superior natural gifts. Even if a girl braces up her mind to resist, what can one brave girl do against the whole world!

Custom has made the boy the lord and the girl the slave, the mere pendage to the lord, the man, on which to hang his title of name and fame. She is the mother, daughter, or wife of Major So-and-so or Lord So-and-so. This should not be. Women should have an individual aim and purpose through life. The boy has a will of his own. He has self-dependence and is growing stronger, braver and nobler as he moves through life.

Alas, for the girl! The world denies her a field for ambition. It furnishes no career for woman, and she is tabooed if she steps out of the conventional beaten path. Surely the battle of life is hard enough for the boy, but it is tenfold harder for the girl.

For example, look at Vinnie Ream, really a bright, beautiful little girl, with a love for her art. She has done well, and displayed great artistic skill, considering the advantages at her hand. But see how she has been hounded by the press because she was engaged by Congress to form a statue of Abraham Lincoln. That is a good statue. I have seen it, and it is exactly like the original. You all know that Abraham Lincoln was an awkward, ungainly man. Is it expected of an artist to remodel a subject and present the likeness unlike the original? The capitol at Washington is filled with daubs of prominent men, all made by men artists, and never one of these many, all of which is poorer than Vinnie Ream's statue of Lincoln, has ever been hounded as she has been.

There is no labor field for girls. They are dying for want of something to do, longing for the want of peace only found in action. I know a beautiful girl, eighteen years of age, full of force and fire, who longs to take the stage for a profession. Her perfection in private theatricals is marvelous. She lives in the ideal. She will give imitation to the life, and will read Shakespeare, appreciating all the shades of thought. She thinks of the stage day and night. Her friends have power to say to her nay and blast her life, but how can they fill the void in her heart? "The stage," say they, "is not respectable:" as if a royal soul could not dignify any profession. [Applause.]

Can they surround her with luxuries all her life? No; the skill and cunning of a girl's own hand are the only reliance she has in time of need. Give your daughters their own fortune by teaching them to support themselves.

The coming girl will be healthy, wealthy and wise. She will hold an equal place with her brother in the various professions. She will be an independent, self-supporting being, not as to-day, bound by conventionalism. When all this comes to pass, we shall not have such a miserable line of old bachelors, who don't marry because they can't support a wife. We shall teach them to support themselves.

We must educate our young men to demand something more than the present average physiques. All our society is based on the theory that woman was made to merely contribute to man's happiness. When there is a demand for self-reliant women, this idea will be overthrown, and the present supply of beauty and of vanity, which meets them at every corner made up of chignons and whalebone and waterfalls, and snakes and spiders, will have lost its attractions. Woman now dies ten thousand deaths, when, if educated to be self-reliant, she would die but one.

Men are educated to really suppose woman is nature's work, as she is. If she enters the field of labor they call her unsexed, and say their chivalry dies away. Man's chivalry and devotion are not manifest in proportion to woman's need of them. The rich heiress, who has all her wants supplied, calls out ten times as much chivalry as the poor girl or the penniless widow.

The coming girl will revolutionize the fashion. Our present fashions are sent us by French courtesans, whose life work it is to study how most effectively to pander to the sensuality of man. So our girls go into a ballroom half naked, while their brothers go clothed to the very shin. This auction-block display is demoralizing to the virtue of our nation. [Applause.]

In woman's degradation man has tasted shame and death, and in her elevation he shall gain moral power and strength to rise.

Your life-work, dear girls, is not to please any man. You may never be wives, or mothers, or housekeepers, but you will be women.

I want all girls to regard themselves not as adjectives, but nouns. They will be independent, responsible workers. It is a very pretty theory that every woman has a strong right arm until she lands safe on the other side. But the fact conflicts with the theory.

To educate all women for teachers or seamstresses, is to make a supply greater than the demand. They must have a wider field.

Horace Greeley says what we most want is not women voters but fifty thousand good cooks in our kitchens. Why has he not educated his two daughters to the profession? They could get twenty dollars per month or two hundred and forty dollars per year. Is there a harder or more wearing life than revolving around a hot stove three hundred and sixty-five days in the year? Besides, men have shown such an aptitude for the profession of cooking. They can stand smoke and women can't. In all the best hotels men are cooks. They are doing the work so admirably that it is a pity to think of allowing the girls to supplant them. [Laughter.]

Girls, in all your getting get health. Sick men take sickly views of everything. Feebleness of body and mind accompany each other. Gentlemen, the millenium is near at hand. Then the girls will have no more of headaches, sideaches and toothaches.

The small waist will be done away with. The girl of fourteen is a romping, natural being, but as soon as her dressmaker gets hold of her, she begins to form the waist. A tight waist prevents free circulation of the blood and free breathing. When we remember that deep breathing is necessary to deep thinking, we know the value of a natural waist. Where we moderns got our ideas of form from is a wonder. The small waist is not like anything on the earth, or in the air, or in the waters under the earth.

Artists turn aside from daughters of Hancock and Adams to models of the ancients. Girls say that their waists are natural. I don't believe it is in harmony with nature for the ribs to be lapped and the breathing restricted.

At West Point, recently, the cadets threw off their suspenders and wore their clothes hanging to their waist. Soon an epidemic broke out. The physicians puzzled themselves to discover the cause. It was found to be the weight of the clothes on the hips. They were ordered to wear suspenders again, and the epidemic ceased. If such is the effect on boys, what must be the effect on our daughters with so great a weight of clothes supported by their waists? Nothing can be more distressing than their present mode of dress.

When I interceded with the regents of the University of Michigan for the admission of girls into the university, they asked me, "Do you think that girls can stand a thorough collegiate course of Greek and Latin?" I told them they could stand it a great deal better. I said: "I would like to see you take thirteen hundred young men and lace them up, and hang ten to twenty pounds weight of clothes on their waists, perch them up on three inch heels, cover their heads with ripples, chignons, rats and mice, and stick ten thousand hair pins into their scalps. If they stand all this they will stand a little Latin and Greek." [Laughter and applause.]

Girls, attend to this at once. Loosen your garments, and wear your dress above your boottops. Exercise must be regular to be effective. Some don't walk oftener than once a year, and then when they come back all tired out they say walking does not agree with them.

When I was a girl I used to walk five miles or ride ten every day, and to that and the fact that I did not lace, I am indebted for my present health. It is all nonsense about the natural disabilities of women. They are all artificial.

I want to make women feel as guilty when they are sick as when guilty of the sin of perjury. You can not make a wise, sound woman out of a sickly frame.

I do not look to women to correct this, but to fathers, and brothers, and husbands, and editors to write it up.

I wish you, one and all, to study the laws of health and obey them.

Another reason why girls should cultivate good health is, that they may be beautiful. In the New York *Sun* I saw an advertisement of "Hayden's Magnolia Balm," which, it is said, would make a woman of thirty look as young as a girl of sixteen. What woman of thirty would look like a girl of sixteen? Girls, waste no money in cosmetics. White lead enters more or less in all of them, and many cases of nervous disorder are brought on by it.

I will give you a recipe, dear girls, for nothing, that will preserve your beauty of body and soul.

For hair, complexion and eye, there is nothing like exercise, eating good food, a bath in cold water every day—not three times a day, as a Cincinnati paper made me say: that would wash out all your vitality. Eat no chalk, and stone, and india rubber, and gum, and slate pencils. Do not chew and chew, as your brothers do.

Be kind, generous, noble and magnanimous, and you will have a halo about your head which will cause you to excel in personal beauty, which you will carry to your grave. Your mission is not merely to eat, to drink, to be merry, to be married and to be mothers, but to mold yourselves into womanhood. Ever stretch forward to more grand ideas.

In the second place, the coming girl is to be wealthy—that is, a creator of wealth.

I urge upon parents to educate girls to proper life work. One-half the ability of a girl is lost because she has no ambition for the future. I want to raise the standard of old maids. I want to teach women that marriage, as a profession, is, nine out of ten times, a failure. I want to counteract the feeling that labor is a degradation.

A mighty army of women is suffering in Eastern cities, from the fact that the world considers it degrading for woman to labor. In New York alone over 50,000 women are thus situated. Fully three-fourths of the girls before me will be called at some period of their lives to support themselves. To-day the husband and father may be wealthy, and to-morrow a reverse comes, and the wife and daughter are left to begin the struggle for life.

For three years there has been a bill before the Legislature of New York to license prostitution. O, men! the best way to check this vice is to give women a place in the field of work, and to pay her wages for her work. Now there are thousands who don't know how to work, and yet must eat. How can they support themselves? By making shirts at twelve cents each!

This condition is one cause why the marriage institution is degraded to-day. How many girls have turned away from some noble-minded man who has loved them, and married some miserable, degraded and dissipated old fellow because he happened to be a millionaire. You know well that men with brains don't stand that chance with women that men of wealth do. Develop woman properly and she will choose better. When a woman marries a man for his money she not only sacrifices herself, but degrades him.

We are soon to have a new era. We will have no men physicians with their practice worth $10,000 per year; lawyers with their practice of $10,000; preachers with their $8000; postmaster and President of the United States. [Cheers.] Are not these positions better than teaching school for a mere pittance? or running a sewing machine in New York with the gilded fingers of vice ever beckoning her to exchange drudgery for rest? Oh, father, brother, son! this cause may lie nearer your hearts to-day than you dream of. If your daughters are drawn into shame their sin lies at your door.

They have some big fields of corn in Pennsylvania. One man in Union county got lost in his corn-field, and didn't find his way out for twenty-four hours.

The New Haven *Palladium* notes, as a very peculiar thing, that most of the steamers lately lost have been under the command of Connecticut men.

INTERNAL REVENUE STAMPS.

How Many it Requires for all Sorts of Instruments of Writing, etc.

The following schedule of stamp duties has been forwarded from the Internal Revenue Department at Washington. Its publication at this time may benefit the community:

Agreement or contract not otherwise specified:

For every sheet or piece of paper upon which either of the same shall be written, five cents.

Agreement, renewal of, same stamp as original instrument.

Appraisement of value or damage, or for any other purpose:

For each sheet of paper on which it is written, five cents.

Assignment of a lease, same stamp as original, and additional stamp upon the value or consideration of transfer, according to the rates of stamps on deeds. (See conveyance.)

Assignment of policy of insurance, same stamp as original instrument. (See insurance.)

Assignment of a mortgage, where it or the instrument it secures has been once duly stamped.

Otherwise, same stamp as that required upon a mortgage for the amount remaining unpaid.

Bank check, draft or order for any sum of money drawn upon any bank, banker or trust company, at sight or on demand, two cents.

When drawn upon any other person or persons, companies or corporations for any sum exceeding $10, at sight or on demand, two cents.

Bills of exchange (inland), draft, or order for the payment of any sum of money, otherwise than at sight or on demand, or any promissory note, or any memorandum, or any other written or printed evidence of an amount of money to be paid on demand or at a time designated, for $100, five cents; and for every additional $100, or fractional part thereof in excess of $100, five cents.

Bill of lading or receipt (other than charter party) for any goods, merchandise or effects to be exported from a port or place in the United States to any foreign port or place, ten cents.

Bill of sale by which any ship or vessel, or any part thereof, shall be conveyed to or vested in any other person or persons, when the consideration shall not exceed $500, fifty cents.

Exceeding $500 and not exceeding $1000, one dollar.

Exceeding $1000, for every additional amount of $500, or fractional part thereof, fifty cents.

Bond for indemnifying any person for the payment of any sum of money: When the money ultimately recoverable thereupon is $1000 or less, fifty cents.

When in excess of $1000, for each $1000 or fraction, fifty cents.

Bond administrator or guardian, when the value of the estate and effects, real and personal, does not exceed $1000, exempt.

Exceeding $1000, one dollar.

Bond for due execution or performance of duties of office, one dollar.

Bond, personal, for security for the payment of money. (See mortgage.)

Bond of any description, other than such as may be required in legal proceedings, or used in connection with mortgage deeds, and not otherwise charged in this schedule, twenty-five cents.

Brokers' notes. (See contract.)

Certificates of measurement, animals, wood, coal or hay exempt, five cents.

Certificates of stock in any incorporated company, twenty-five cents.

Certificates of profits, or any certificate or memorandum showing an interest in the property or accumulations of any incorporated company: If for a sum not less than $10 and not exceeding $50, ten cents.

Exceeding $50 and not exceeding $1000, twenty-five cents.

Exceeding $1000 for every additional $1000 or fractional part thereof, twenty-five cents.

Certificate. Any certificate of damage, or otherwise, and all other certificates or documents issued by any port warden, marine surveyor, or other person acting as such, twenty-five cents.

Certificate of deposit of any sum of money in any bank or trust company, or with any banker or person acting as such: If for a sum not exceeding $100, two cents.

For a sum exceeding $100, five cents.

Certificate of any other description than those specified, five cents.

Charter, renewal of the same stamp as on original instrument.

Charter, party for the charter of any ship or vessel, or steamer, or any letter, memorandum, oe other writing relating to the charter, or any renewal or transfer thereof: If the registered tonnage of such ship or steamer does not exceed 150 tons, one dollar.

Exceeding 150 tons and not exceeding 300 tons, three dollars.

Exceeding 300 tons and not exceeding 600 tons, five dollars.

Exceeding 600 tons, ten dollars.

Bank check, two cents.

Contract. Broker's note, or memorandum of sale of any goods or merchandise, exchange, real estate, or property of any kind or description, issued by brokers or persons acting as such: For each note or memorandum of sale, ten cents.

Bill or memorandum of the sale or contract for sale of stocks, bonds, gold or silver bullion, coin, promissory notes, or other securities made by brokers, banks or bankers, either for the benefit of others or on their own account: For each $100 or fractional part thereof, of the amount of such sale or contract, ten cents.

Bill or memorandum of the sale or contract for the sale of stocks, bonds, gold or silver bullion, coin, promissory notes, or other securities, not his or their own property, made by any person, firm or company, not (paying a special tax as) a broker, bank, or banker: For each $100 or fractional part thereof, of the amount of such sale or contract, five cents.

Contract, renewal of, same stamp as original instrument.

Conveyance, deed, instrument or writing, whereby any lands, tenements, or other realty sold shall be granted, assigned transferred, or otherwise conveyed to or vested in the purchaser or purchasers, or any person or persons, by his, her, or their direction, when the consideration does not exceed $500, fifty cents.

When the consideration exceeds $500 and does not exceed $1000, one dollar.

And for every additional $500, or fractional part thereof, in excess of $1000, fifty cents.

Entry of any goods or merchandise at any customhouse, either for consumption or warehousing, not exceeding $100 in value, twenty-five cents.

Exceeding $100 and not exceeding $500 in value, fifty cents.

Exceeding $500 in value, one dollar.

Entry for the withdrawal of any goods or merchandise from bonded warehouse, fifty cents.

Insurance (life) policy. When the amount insured shall not exceed $1000, twenty-five cents.

Exceeding $1000 and not exceeding $5000, fifty cents.

Exceeding $5000, one dollar.

Insurance (marine, inland and fire) policies, or renewal of the same: If the premium does not exceed $10, ten cents.

Exceeding $10 and not exceeding $50, twenty-five cents.

Exceeding $50, fifty cents.

Lease, agreement, memorandum or contract for the hire, use or rent of any land, tenement or portion thereof:

Where the rent or rental value is $300 per annum or less, fifty cents.

Where the rent or rental value exceeds $300 per annum, for each additional $200, or fractional part thereof in excess of $300, fifty cents.

Letters of administration. (See probate of will).

Letters testamentary, when the value of the estate and effects, real and personal, does not exceed $1000, exempt.

Letters of credit. Same as bill of exchange (foreign).

Manifest for customhouse entry or clearance of the cargo of any ship, vessel or steamer for a foreign port:

If the registered tonnage of such ship, vessel or steamer does not exceed 500 tons, one dollar.

Exceeding 300 tons and not exceeding 600 tons, three dollars.

Exceeding 600 tons, five dollars.

[These provisions do not apply to vessels or steambots plying between ports of the United States and British North America.]

Memorandum of sale or broker's note. (See contract.)

Mortgage of lands, estate or property, real or personal, heritable or movable, whatsoever, a trust deed in the nature of a mortgage, or any personal bond given as a security for the payment of any definite or or certain sum of money. Exceeding $100 and not exceeding $500, fifty cents.

Exceeding $500 and not exceeding $1000, one dollar.

And for every additional $500, or fractional part thereof, in excess of $1000, fifty cents.

(See assignment of mortgage.)

Order for payment of money, if the amount is $10 or more, two cents.

Passage ticket on any vessel from a port in the United States to a foreign port not exceeding $35, fifty cents.

Exceeding $35 and not exceeding $50, one dollar.

And for every additional $50, or fractional part thereof, in excess of $50, one dollar.

Pawners' checks, five cents.

Power of attorney for the sale or transfer of any stock, bonds or scrip, or for the collection of any dividends or interest thereon, twenty-five cents.

Power of attorney, or proxy, for voting at any election for officers of any incorporated company or society, except religious, charitable or literary societies, or public cemeteries, ten cents.

Power of attorney to receive or collect rent, twenty-five cents.

Power of attorney to sell and convey real estate, or to rent or lease the same, one dollar.

Power of attorney for any other purpose, fifty cents.

Probate of will, or letters of administration, where the estate and effects for or in respect of which such probate or letters of administration applied for shall be sworn or declared not to exceed the value of $1000, exempt.

Exceeding $1000 and not exceeding $2000, one dollar.

Exceeding $2000, for every additional $1000, or fractional part thereof, in excess of $2000, fifty cents.

Promissory note. (See bill of exchange, inland).

Deposit note to mutual insurance companies, when policy is subject to duty, exempt.

Renewal of a note subject to the same duty as an original note.

Protest of note, bill of exchange, acceptance, check or draft, or any marine protest, twenty-five cents.

Quit-claim deed to be stamped as a conveyance when for a valuable consideration, and as an agreement when for a nominal consideration, except when given as a release of a mortgage by the mortgagee to the mortgagor, in which case it is exempt.

Rodger's Cutlery—Where it Comes From.

A Washington special to the New York *Herald* says:

A suit involving interesting legal points respecting the present law of trade marks, was recently instituted in the Equity Court of this district by David A. Burr, as counsel for Joseph Rodgers & Sons, the celebrated cutlers, of Sheffield, England, against Messrs. Phillip & Solomons, the stationers, who have a contract for supplying the Treasury Department with Rodgers & Sons' penknives, erasers, etc. The complaint alleges that the defendants have been selling imitation knives, bearing the counterfeit of their trade mark. The defendants did not deny the sale of these imitation knives, but allege that they were manufactured in Germany by a firm known as Rodgers & Sons, who have a royal license from the Prussian government for a trade mark similar to that of Rodgers & Sons, of England, and have long been imported and sold in this country. They furthermore contend that plaintiffs can not maintain their suit, in view of the fact that they have not registered their trade mark in the United States Patent Office, as provided for in the act of Congress on the subject, passed in July last. Justice Wylie, presiding, after holding the case under advisement, to-day gave a decision overruling and denying an injunction as prayed for by the plaintiffs, on the ground that the English firm had, by a neglect for a series of years to enforce such rights as they were possessed of under the trade mark law of this country, waived the right to call upon the courts for assistance. The firm which made the cutlery had also a right to use the trade mark in Prussia, where the goods were manufactured.

Difficulty With Chinamen.

The New Iberia *Sugar-Bowl* says:

On Wednesday morning of last week, on Cedar Grove plantation, Bayou Chacahoula, the Chinese laborers refused to work, because Mr. Wood's Chinese servant boy had been whipped by Mr. Shaffer, when they thought he had no authority to do so. The foreman of the gang informed Mr. Shaffer that they were arming, and would not go to work until the boy (who had gone to Thibodaux with Mr. Wood) was brought before them, as they expressed the belief that he had been killed. Mr. Shaffer and about a dozen of his friends went among them, and endeavored to persuade them to go to work, telling them where the boy was, and that he would be back in the evening. They still refused, when young Babin, brother of Mr. Frank Babin, the overseer, kindly took one of them by the arm, and was trying to persuade him to go to work, when he turned and struck the young gentleman. Young Babin then returned the blow, upon which a number of Chinamen jumped at and struck him with sticks and one fired a pistol. This forced Mr. Shaffer's party to draw their pistols, and several shots were fired, in which three Chinamen fell—one shot through the side, mortally wounded, and the other two through the leg and shoulder, but not dangerously hurt. They then were quieted, and promised to go to work next morning, which we suppose they did.

The New York *Globe* says:

In one of his last speeches General Butler paid his respects to "Warrington," of the Springfield *Republican*, as follows: "He got elected clerk of the House of Representatives, with a salary of $2000 per year. In 1865 he got it increased to $2300, and did all the work of the office himself. Well, his salary has been raised until he has now been enabled to make it reach $3500. [A voice—"That's where he's smart!"] And if that's smartness, is it not to be a burden on the taxpayers of the commonwealth?" This reminds us of an incident which occurred at the great taxpayers meeting at the Cooper Institute, in this city, a few days ago. One of the speakers said: "I knew Mr. Tweed when he wasn't worth anything, and to-day he has a fortune of ten millions of dollars!" ["Three cheers for the man worth ten millions!" shouted some one in the crowd.] The speaker couldn't see it. Such men are too smart for the taxpayers.

One of the attaches of the Mobile *Tribune* has been to New Orleans, and this is a part of what he was to say about it:

New Orleans is compalined of by the merchants as being exceedingly dull at the present time, but to a person visiting there from Mobile this expression looks as though it were meant as a satire upon our own city. Goods are flowing in rapidly, stores are being repaired, repainted, etc., and the most noticeable feature just now is the busy note of preparation for the fall trade.

The Academy of Music is undergoing a complete renovation from pit to dome. Mr. Bidwell; "Old Kit;" Strauss, the scenic artist; Kessler and Tom Wheelan, the carpenters, and a large force of assistants, are working like beavers to get their Thespian temple ready for the grand opening, which is to take place on the twenty-fifth instant. New scenery, new opera house seats, a thorough remodeling of the lobbies, promenades, etc., are some of the leading features among the changes. "Kit" will be over about the twenty-fifth to open the Mobile Theatre with a good company.

The Terrebonne *Banner* says:

The weather since our last issue has been very changeable, occasional sunshine interspersed with heavy rains, and, in fact, from the appearance of the heavens for a few days past, we had strong notions that the predicted tidal wave was about to be realized as a fact; however, our good people may sleep sound, as Professor Caleb G. Forshey, an undoubted authority, has settled the question. The only drawback to our planters by the heavy rains is that it prevents them from having their wood hauled for rolling, but this will be made up by the improvement in the cane, and, at present, the prospect is flattering.

A Message from Thiers.

VERSAILLES, September 13.—In the Assembly to-day a long message from Thiers was received, the reading of which lasted about half an hour. Thiers says the members have well earned the suspension of their arduous labors. He promises in the meantime to work incessantly for the organization of the country, and frankly asks the deputies to ascertain from their constituents at home whether the country wishes for a reconstruction based on the glorious traditions of a thousand years, or for the abandonment of the ship of State to the torrent leading to an unknown future. In brief, whether people want a monarchy or a republic. He says he submits to the decision of the budget committee. His only reason for asking for additional taxes was to provide for the redemption. He concludes with an exhortation to work like a crew in danger of shipwreck with the port in sight. The message was cordially received, some passages provoking laughter. The Assembly then proceeded to discuss and finally adopted the bill for the prolongation of the session until the fourth of December, 1871. The main feature of the bill is the appointment of a committee of twenty-five on the government during recess.

A Defaulter Removed.

NEW YORK, September 14.—The *Times* special from Washington says that about a month ago the Interior Department received information of the defalcation of the register and receiver of the land office at Olympia, Washington Territory. The information was immediately laid before the President. He ordered that Lamper, the receiver, should be immediately removed. When the President was here the last time, he signed the appointment of Robert G. Stuart to the position, and he hurried away with all possible haste to take charge of the office and government property. Proper measures to insure the government against loss it possible have been already taken. The statement that Lamper is still retained in office is untrue.

Says the *Sugar-Bowl:*

In Thibodaux, last week, there was considerable excitement about a suit which had been instituted in the district court, before Judge Taylor Beattie, by a gentleman named Ongeran, to gain possession of his child, which had been born about six months after his wife had left him and returned home to her parents. They had been married but three months when the separation took place, and the child is now fifteen months old, and we believe was never seen by the father until the suit was begun. The court decided that the mother should retain possession of the child, but we believe the question of divorce will come up before the parish court at the next term, and the granting of it will be opposed by Mr. Ongeran, as he wishes to recover both wife and child.

Love and Murder.

ST. LOUIS, September 12.—During a dance at French Village, St. Clair county, Illinois, Saturday night, a difficulty occurred between Baptiste Geaudon and three brothers named Allen, resulting in a fight. Thomas Sabers and Jacob Haynes, friends of the Allens, joined in the melee, and Geaudon was stabbed in the abdomen and died next day. The Allens were arrested, but Sabers who is said to have done the stabbing, and Haynes are still at large. The affair grew out of a young lady present showing more favor to Geaudon than to one of the Allens.

Below we present some rules to be observed in milking cows, which, if rightly followed, will result in increasing the amount of milk usually obtained five, and perhaps ten, per cent:

Never hurry cows in driving to and from pasture.

Milk nearly at equal intervals. Half-past five in the morning and six at night are the good hours.

When seated, draw the milk as rapidly as possible, being certain to always get it all.

Never talk or think of anything besides what you are doing while milking.

Offer some caress and always a soothing word when you approach a cow and when you leave her. The better she loves you, the more free and complete will be her abandon as you sit at her side.

Baron James de Rothschild, during the communist period in Paris, was one morning seated in his cabinet, when two fellows from the faubourgs, armed to the teeth, entered and asked to be shown into citizen Rothschild. "Gentlemen," said he, "what can I do for you?" "Well, this is what we have got to say: You have millions of money and the people want bread: so you must share, or if not—" "Share! Very well. How many are you in France?" "Perhaps thirty millions." "And how much money do you suppose I have?" "Say a hundred and fifty millions." "Well, then, among thirty millions that makes five francs shead. You are two. Here are two. Here are ten francs for you and now we are quits." The men were so confounded by the argument, and by the rapidity with which the whole incident occurred, that they took the money and disappeared."

We notice that some Western villages, not satisfied with being mortgaged to build railroads, are going in for an extension of the principle. Emporia, in Kansas, has voted bonds to build a factory; Fort Scott has a similar question pending, while Topeka proposes to run into debt a hundred thousand dollars to aid in building a denominational college. These things, to be sure, are mere private enterprises, and so are railroads under some late remarkable rulings of the courts. If the factory or the church will issue stock for the bonds they get, no matter how worthless, it is just as much of a legal contract as any other use of public credit.

A delicate task it was to select from two thousand young ladies of Berlin one who should have the honor of presenting the golden laurel wreath and delivering the ode of welcome to the Emperor William upon his entrance into his capital. More than that number, however, made application for the position, and the one finally entrusted with the task was selected, not only because of her great beauty, but also because she had distinguished herself during the war as a hospital nurse. The Emperor will hereafter take care of the lady, and, in case of her marriage, give her a dower of five thousand dollars.

The residents in the village of Sing Sing, New York, are clamoring for an investigation into the management of the State prison at that place. Apprehensions are expressed of a general revolt of the prisoners in consequence of the cruelty with which, it is said, they are treated. The officers of the prison are reported as strongly opposed to any investigation, and it is hinted that an attempt which was recently made to assassinate a representative of a newspaper, which has published startling disclosures as to the conduct of those officers, was instigated them.

Waukesha, near Milwaukee, is the new Wisconsin watering place. A great hotel is soon to go up there, of which Chief Justice Chase laid the corner stone the other day. A Milwaukee paper, speaking of the place says: "It is easy of access; the climate is unsurpassed in salubrity, and the inhabitants are hospitable to a fault. Visitors here will not be oppressed with the frivolity of glare which mar one's enjoyment at the fashionable places of resort; nor will the masses be repelled by extortionate charges, and the importunate hangers-on which infest Niagara and Saratoga."

The Austin *Journal* explains about the tidal wave:

Professor Agassiz is said to have announced that on the night of the fifth or sixth of October a great tidal wave will roll over the Atlantic and gulf coast to the height of fifty feet. There are fools enough to believe that Agassiz made such a prediction, but he himself is not one. But about that time a political tidal wave will roll over the State of Texas, from the gulf to the frontier, and leave the fraudulent Democracy stranded and treed. Probably the scientist of Massachusetts referred to this phenomenon.

A Chinaman who had his nose cut off during a little altercation in San Francisco had it carefully packed and sent home to show his friends one of the American customs.