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TRUTHFUL GEORGE.

It is believed that there do exist in this land people who have a dim remembrance of the existence of some period of American history, of an individual named George Washington, who has been popularly supposed to have been born on the 22d of February, 1732. Out of reverence of his memory has been built the following meretricious version of an incident of his early life.

WHAT IS TRUE CHARITY?

While there is a wide difference of opinion in regard to this subject, have we any means of arriving at a knowledge of the truth? The bible is our guide, and if examined candidly with the exercise of the reasoning faculties, enlightened by the Holy Spirit, we think none need err, in so essential a matter. But if we simply consider portions of scripture, relating to this subject, without examining their connection or seeking to understand the object of the words were uttered, the peculiarities of the class addressed, the prevailing ideas and customs of the times, we shall be very likely to form shallow and erroneous opinions, not only upon this subject, but upon all others that we consider in the same superficial manner. This method of arriving at conclusions is one grand cause of the many conflicting beliefs, and the confusion of tongues that prevail in the moral and religious world and while that convincing argument, "the bible says so," that we sometimes hear, might have satisfied an inquirer after the truth, years ago, in times of ignorance and superstition, it does not answer now. Who does not know that the advocates of almost every theory seek to strengthen their position by reference to those scriptural truths that favor their views and by ignoring all others? Too many are satisfied with a belief, obtained at second hand, and are never able to give a reason for the "faith" that is in them. Although the scriptures are not so plain, that "a wayfarer man though a fool need not err therein," as the Holy Spirit will aid his honest gropings after the light. Yet if those possessing greater abilities, clearer intellects, presume upon this fact, and neglect to use the gift that is in them, in searching for the truth they are likely as any way be led into error. By the earnest, candid seeker after the truth, will be satisfied with nothing less than a careful investigation of all the testimony bearing upon the subject under consideration. Are not some of the causes above alluded to, reasons for the prevalent ideas as to what constitutes true charity? and is it not easier for us all to drift along with the current, to excuse evil rather than to censure it, except when it exhibits itself in its grosser forms, as among those, whose names are already cast out as evil? Is not a weak false charity one of the prime causes of the looseness of life, the laxity of morals that so fearfully prevail? Is it not a cause for those frequent irritations of evil, that startle us for a moment with glimpses of the cavernous depths of iniquity that exist beneath the placid surface of so called good society? Is not the very moral atmosphere about us, relaxing, insidiously being braced and invigorating, in its effects upon the moral constitution? has it sufficient vitality, does it not need a greater proportion of the oxygen of abhorrence to all vice in whatever form it may manifest itself? We may be blinded by false charity to the true state of things; utter moral perversion may exist under a mask, and even a man of high talents, who is already an angel of light, may be a greater danger to the world of "charity," than the "bible recognizes this fact." True, especially in the time of Christ, and especially true, then as now, with reference to a certain class of sinners. But Christ had no words of commendation for a charity that sought to screen evil, when existing under a cloak of righteousness; his withering denunciations, were not pronounced upon the ignorant, ignorant masses, but his heart warmed them with pity, as he saw they were as sheep without a shepherd; and he ministered alike to their diseased bodies and sin-sick souls; "Come unto me all ye that labor and are heavy laden, and I will give you rest;" and we are told, "the common people heard him gladly." But how his charity manifested toward their pretended benefactors—"their blind leaders—who eat in 'Moses' seat' and bound heavy burdens upon their shoulders, that neither they nor their fathers could bear? What language did he address to those, who inflated with pride and self-righteousness, were fair without, but within full of all uncleaness? At them he launched the most terrible invectives and at them he applied the most stinging epigrams, such as 'hypocrites and hypocritical serpents; children of hell, ye serpents! &c., fell from those gentle lips; he had no words of palliation for them but rather seemed to goad them on, in their mad rage until their wickedness culminated in their slaying the "Holy One and the Just." And can we not see a reason for his course? Was it not necessary to expose their bloated hypocrisy, to themselves and to others, that they no longer lead their followers blindfolded to perdition—that the veil might be torn from their own eyes and they stand revealed in all their hideousness to themselves and others? They had so long claimed Abraham to their father, tithing anise, mint, and cummin while neglecting weightier matters of the law, their consciences had become so seared, that kindness in order to start them from their apathy, it was necessary to use the most scathing language, and prophesy that the most fearful were to fall upon them. But how can we reconcile such a course with christian love?—with that charity "that thinketh no evil—that hopeth all things, believeth all things," &c., with the injunction "Judge not lest ye be judged." &c. While we think it perfectly consistent with the highest type of love—with a love of perfect self-abnegation—with love divine—we cannot reconcile it with that false charity that in our day would shrink back appalled at such unchristian language—when applied to sinners of a similar stamp. How can these defenders of an indiscriminate charity dispose of certain portions of the writings of the Evangelists? Did they always approach persons on the "angel side," when they compared them to "natural brute beasts made to be taken and destroyed"—raging waves of the sea, foaming out their own shame, "wolves," &c., and when even John the beloved disciple whose gospel is one supremely of love,

For the Monitor.

dared to speak of a certain class as "liars"? Ah, the founder of christianity, his apostles and representatives, must stand abashed at the superior wisdom of our day, or else we must learn that meekness, gentleness, and forbearance were not the only virtues embodied in Christ, and which his followers are to imitate and exhibit to the world. Meekness in some cases, becomes tameness and servility, but Christ's disciples were to develop a true manhood. While some in our day who are attempting to improve upon his teachings, tell us we must "judge not lest we be judged," claiming that this expression is to be understood literally, and that we have no right to doubt that any are other than what they profess to be. But must not such a rendering strike every thinking person as an absurdity that scarcely deserves a thought? Is it not virtually saying to us "close your eyes and ears to evidence" "reject that part of scripture that furnishes us tokens by which we may judge ourself and others as good persons do to love others better than ourselves, and according with such ideas, was not our Saviour responsible for the loss of satan, and his followers responsible for the loss of their persecutors? But an examination of all of this class of passages forbidding us to judge others, will convince us that the class addressed, consisted of those who were unwilling to be measured by the same standard which they applied to others, who were guilty of the same sins, for which they condemned others, who had a beam in their own eye while undertaking to remove the mote from another's eye. But does this language apply to those who with clear moral perceptions, conscious of integrity in their intentions, obey the command to "judge righteous judgment," who heed the words of our Saviour "by their fruits ye shall know them," &c., and of John who says, "little children, do not let man deceive you; it is that doeth righteousness, is righteous, even as he is righteous," the contrary being also true. But some insist that we must allow ourselves to be deceived, and that the church itself must continue a victim of deception, notwithstanding the many exhortations to the contrary, that we find scattered throughout the bible. Consequently, Judas Iscariot has been greatly defamed and he must have been a friend of Jesus, for did he not greet him with a kiss when just ready to betray him? We are further told that christians have no rights which their fellow-beings are bound to respect; that they have no right to seek redress for wrongs; consequently all the machinery of law and government, avails not for them, and they are to be left to their own devices to evil doers, who may have wronged them, though the laws have been framed upon christian principles, and may perhaps be administered by christian men, though the scriptures recognize the majesty of law and the fact of its necessity. According to such ideas, when a person becomes a child of God, a perpetual miracle must be wrought for his preservation; and though he has given him the instrument of his defense, it is to be less gift; and when his rights or reputation are assailed, he is to smile sweetly upon his assailant and if he can not thank him to that height, that he can thank him for his kind efforts in aiding him in the discovery of some hidden evil in his own heart, he must do more than plead with him to desist, though he may realize that in so doing, he only protracts the duration of his enemy and is "casting his pearls before swine." But is it not true that while "there is but one God, that God is one?" One in the harmony of his matchless perfections? And while he has adapted man for the world in which he lives, and for the necessities of his existence, will he not hold him responsible for the use of his capacities and leave him to reap the result of their neglect, or will the ruler in the spring-time who neglects to sow the seed, find a harvest ready for his sickle, in the autumn? Just so surely as those who pursue an irrational course will have the special protection of Providence in so doing. It seems perfectly evident that some of Christ's instructions applied in an exceptional manner to the peculiarities of the times and the circumstances of those he addressed, and that those instructions are still to be heeded when the same conditions exist, as they do, when christians carry the gospel to heathen and barbarous nations, when they are truly as sheep among wolves, when resistance or appeal to authority would only serve to make their banishment or destruction more speedy, and when meekness, and the patient endurance of persecution, and those ills that are unavoidable, must strike vividly, those benighted souls whose only law had been hatred and retaliation, even as in our Saviour's time when life for life, an eye for an eye, and a tooth for a tooth, were demanded. Who but can see that different developments are demanded for different states of society, and that the law of love is consistent with a regard for justice. Not that one should ever cherish anger, hatred or revenge for injuries, nor desire that evil may befall an enemy, or cherish feelings of pleasure at his misfortunes. No, never! But it is right to seek lawful redress for wrongs received, to demand repentance, and a disposition to make restitution, ere the guilty one is greeted with approving smiles and taken to our arms. If one fails to require this, he is responsible for the further injury such transact for any boat between the bridge

And the log.

The life-boat's course was steady at first; she arrived at the first fall, she tripped up and swung round with a rush, but continued her course safely, only half filled with water. Again she descended with safety, but at length approaching the log she became unmanageable, swinging either way with immense force, spinning completely over, and finally dashing against the log with such violence, that I fully expected the whole thing, man and all, to have been dislodged and hurled down the rapid. But no, it stood firm—the boat had reached its destination. Yet, alas! how useless was its position. It lay completely on its side above the log, and with its hollow inside directed towards the bridge, played upon by the whole force of the current, which fixed its keel firmly against the log. It seemed immovable. The man himself climbed towards it, and in vain tried to pull, lift, or shake the boat; nor was it moved until both cables being brought to one side of the river, the united force of fifty or sixty men, she was dislodged, and swung down the rapid upside down, finally pitching headlong beneath an eddy, entangling one of her cables on the rocks, and there lying beneath a heavy fall of water, until in the course of the day, one cable being broken by the efforts of the men to dislodge her, and the other by the sheer force of the current, she was deemed necessary to be sacrificed to the poor fellow, who still clung to the log, swayed between hope and fear. The loss of this boat seemed a great blow to him, and he appeared, as far as we could judge at a distance, at times to give way to the utmost despair. A third boat was now brought—wooden, very long and flat-bottomed. This passage was most fortunate, and she floated down even alongside of the log without accident; hope beamed in every countenance; and we all felt that the man might be saved. Hope also had revived him. He stood for some time upon the log making signals to those who directed the boat.

A WRESTLE WITH NIAGARA.

I was standing about thirty or forty yards in advance of Clifton, that is, thirty or forty yards nearer to the Horse-shoe along the brink of the rocks, and opposite the American Fall. The ground here has been about the level of the sea as the opposite fall, but, owing to the immense hill down which the rapids rush, it was impossible to distinguish any object of the size of a boat, a considerable distance above the fall, so that, now it was pointed out to me, I saw, in the middle of the rapid, a huge log of wood, the trunk of a tree, which had lodged there some years before, and upon it a black speck, which after some observations I perceived to move. It was a man; yes! he and his two companions had, on a previous night, been rowing about some distance above the fall. By some means or other they had ventured too near the rapids, had lost all command of their boat, and had been hurried away to destruction. It was supposed that about a half mile above the fall they had upset, and with two wretched men clinging to the sides of the boat, and about nine or ten 'clock at night, while the third man was driven against the log of wood, climbed upon it and sat astride of it through the darkness of the night, amid the roar, the turmoil, and the dashing spray of the rapids.

NEW YORK, Feb. 11.

The Catholic Irish of this and adjoining cities are intensely excited over our troubles with England and seem confident that there will be war, and are very anxious to see the day when they are delighted with the idea. Fenian Circles have been holding tumultuous meetings, passing violent resolutions and pledging themselves to stand by their adopted country through thick and thin. They declare they can raise at least one hundred thousand men in and about here within sixty days after war is declared. Half a dozen Americans familiar with the sea have made arrangements to fit out privateers from this port at once in the event of hostilities beginning. It is believed fifty privateers would leave here in two months, as there is any amount of capital and any number of sailors for such enterprises, which are extremely popular in this community.

INFANTICIDE CAUSED BY INHUMANITY.

A terrible story comes from County Armagh Ireland. Maria M. Kilroy, a farm servant, and not mentally sound, was about to give birth to a child, and asked several persons in the village of Riehill, where she was well known, to afford her shelter. Messengers went through the village seeking for lodging for her, but without success. The wretched creature was seen sitting on a large stone on the roadside, at 11 1/2 'clock on the night in question, by a man named Wilson, whom she begged to allow her to stay in his house till morning, adding that if he did not she would be lost; but he said he had no way for her, and left her where he found her. During the night she gave birth to her child, close to where Wilson found her sitting, and afterwards flung the infant, which was born alive, into a well, where it was found by the police. Clutched in its tiny hand was a loaf and a piece of straw. Next day the poor girl begged for some straw to lie on, and eventually a man named Nesbitt allowed her to lie on his stairs. She has been committed to jail for willful murder.

A SENTIMENTAL DEBTOR.

The Bath Times says a gentleman in that city has a debtor in Boston who owes him a square honest bill. In response to repeated duns, he received a day or two ago the following cooling epistle: Boston, — 187—, Dear Sir: I am in receipt of your favor with your bill against me. My dear sir, these are terrible times. The industry of the nation is paralyzed; the hour is hard; our eyes wander to the empire city of our land, and we are reminded of the words of the prophet of Liberty in our own beloved city, and turn our eyes toward the financial centre, (State street) and we weep. Love—may, life cannot draw one ounce of the shining metal from its hidden vaults. Oh! man, pause and think! the winter snow has fallen; the bitter frost is sharp and keen, the right and left hand. Bills for the staff of life (bread) alone are paid for. How then can it be expected that bills formed in the diamond mornings of long ago, can be paid? Turn, thy eyes towards Calvary and never heart, again will you find it in your heart to send me that bill. Most truly and sincerely I remain Very Truly,

He that gives way to self-will hinders self-education.

A farmer in Pennsylvania who thoroughly undervalued his land says the money thus used, paid him better than if he had invested in bonds or bank or railway stocks, as his capital is doubled every five years. A couple were married at Shelbyville, Ind., the other day, the groom being sixty-four years old and the bride nineteen. After the nuptial ceremony, the happy pair bought twenty-five cents worth of cheese and crackers and started on foot on their bridal tour to the groom's residence—five miles from the city. Several young men—drummers and others—who were fellow-passengers with Josephine Mansfield Lawlor on the train from New York, lately, looted and hustled her on their arrival in the depot at Boston, creating considerable disturbance. Some hackmen and railroad officials helped her out of the crowd into a carriage, and she departed. A Connecticut man who left home twenty-three years ago, and had never communicated with his family, nor been heard from by him, suddenly returned one day last week. He thought it was pretty trick, but changed his mind when he found that his wife was re-married, his estate divided up, and that he had long been treated by his family and the law as a dead man. Some laborers who were digging a cellar at Philadelphia, the other day, had the good luck to come across quite a large amount of ancient and very curious coins, and one of the number realized about \$150 for his day's work. The oldest of the coins is dated 1687, and the discovery affords a pleasurable sensation to Philadelphia archaeologists. The triumphant announcement from Great Britain, that the problem of using steam as a motive power on common roads had at last been solved, turns out, in the light of subsequent events, to have been rather premature. One great advantage claimed for the Glasgow "steam road wagon" was that it could be used without explosion; but on the 30th ult., while an exhibition of its powers was in progress, it developed a new and unwished-for one; and by its explosion killed outright five and mortally wounded seven of the lookers on. CALL ON THE DEMOCRATIC NATIONAL EXECUTIVE COMMITTEE.—The Louisville Ledger—straight-out democrat—makes a loud call upon the Democratic National Committee to show its hand. It says the Presidential campaign is already entered upon by the republicans, and as yet no movement whatever has been made by the democratic committee as to when and where the national convention is to be held or whether there is to be a national convention at all or not. The Ledger speaks for a very important class of Kentucky democrats. Will its call be responded to? EXTRAORDINARY BREACH OF PROMISE CASE.—A BOSTON LADY THE PLAINTIFF.—There is now, if not pending, at least impending in Philadelphia, one of the oddest suits ever brought before a civilized and Christian tribunal. A. is a young gentleman of that city; B. a young lady of Boston. They met, loved and agreed to wed. After the engagement B. became a convert to free love, and notified A. that she would never marry him, and he remained the same, only, if anything, a little "more so;" she could not be a party to any marriage ceremony, religious or civil. A. remonstrated; B. was firm. She argued that, in the absence of a legal bond, he would be more devoted, because more anxious to retain her love; and she told him frankly that if ever she loved another better than him she would have to "follow her heart." A. demurred to this view of the holy estate and regarded the engagement as "off." But B. now sues him for breach of promise. He is still willing and anxious to marry her in the conventional manner, but wholly averse to making her his mistress.—She has a soul above conventionalities—licenses, and parsons, and "sich," and she refuses to become Mrs. A. on any terms but her own. If the case were opened to trial, it shall watch with some curiosity to see what the Philadelphia lawyers make out A.'s precise offense to have been. A LESSON.—A laboring man, coming out of one of the gin-shops of London a few years ago, saw a carriage and a pair of horses standing near the door, and two women, richly dressed, came out of the building, the lower story of which was occupied as a dram-shop, and were handed into the carriage by the proprietor of the "gin palace." The laborer stepped back into the bar-room and asked the owner: "Whose is that establishment?" "The man of gin replied." "It is mine, and my wife and daughter have gone out to ride." The laboring man bowed his head for a moment, and then looked up and said with an energy that made the man of gin think his customer had a sudden attack of delirium: "I see it! I see it!" "See what?" "See where my wages for those hours have gone. I helped pay for those horses, and for that carriage; and for the silks and laces and jewelry for your family; the money that I have earned, that I should have used to furnish my wife and children a good home and good food and clothing. I have paid you, and with my wages, and with the wages of other laboring men, you have supported your family in elegance and luxury. Hereafter, my wife and children shall have the benefit of my labor, and I will endeavor to persuade my fellow-men to do as I intend, with the help of Heaven hereafter—give up entirely the use of intoxicating liquors, and care for my own; remove them into a comfortable home as soon as possible, and save my wages; and you, man of gin, must then work or starve. I see it! I see it! The curse and the remedy—the poison and the antidote." Here was a man who saw the evil, and resolved that he would instantly apply the remedy.