The Jackson Standard.

"For I have Sworn upon the Altar of God, Eternal Hostility against every form of Tyranny over the Mind of Man."—Jefferson.

VOL. 20.---NO. 44. JACKSON C. H., OHIO, THURSDAY, FEBRUARY 28, 1867. WHOLE NO. 1032.

THE JACKSON STANDARD.

IS PUBLISHED

EVERY THURSDAY MORNING,

At Two Dollars per Annum, in Advance

—BY—

D. MACKLEY.

RATES OF ADVERTISING.

Ten lines of this type, or the space occupied by the same, make one square.

One square, one insertion	$1,00
" " each subsequent insertion	50
" column, one year	50,00
" " six months	25,00

☞Professional and other cards, from five to ten dollars per year, owing to their length.

☞All editorial notices, ten cents per line for each insertion.

☞Notices of marriages, fifty cents each.

☞Notices of deaths, not exceeding ten lines in length, free.

☞All religious notices, free.

☞All notices of political meetings, of either party, free.

JACKSON COUNTY DIRECTORY, FOR 1867.

Representative in Congress—H. S. BUNDY.
State Senator—JOHN T. WILSON.
Representatives—JAMES TRIPP.
Common Pleas Judge—JOHN P. PLYLEY.
Probate Judge—JAMES W. LONGBON.
Auditor—SAMUEL BAKER.
Recorder—JOHN M. MARTIN.
Prosecuting Attorney—W. K. HASTINGS.
Treasurer—ADAM W. LONG.
Clerk of Court—CHARLES C. JAMES.
Sheriff—JOSEPH H. WILSON.
Surveyor—BEVERLY KEENAN.
Coroner—PETER EWING.
Commissioners—W. S. SCHELLENGER, J. A. SELL, ADAM LACKEY.
Notaries Public—W. K. HASTINGS, D. MACKLEY.
Master Commissioner—J. W. LONGBON.
School Examiners—J. W. LONGBON, ELIHU JOHNSON, A. W. LONG.

Town Officers.

Mayor—GEO. W. JOHNSON.
Marshal—ROBERT W. SMITH.
Recorder—J. M. MARTIN.
Treasurer—DAVID W. WINFOUGH.
Councilmen—JAMES CHESTNUT, N. T. CAVETT, EDWARD RUF, A. J. DEVER, M. STERNBERGER.

Church Directory.

PRESBYTERIAN CHURCH—No regular service.

METHODIST EPISCOPAL CHURCH—Rev. Francis S. Davis, Pastor. Services every Sabbath at 10½ A. M., and 6½ P. M. Prayer Meeting every Thursday night.

METHODIST PROTESTANT CHURCH—Rev. A. Amorr, Pastor. Services every Sabbath at 10½ A. M. and 6½ P. M. Prayer Meeting every Wednesday night.

CATHOLIC CHURCH—No regular Service.

CHRISTIAN CHURCH—Services on the second and fourth Sabbaths of each month.

Township Directory.

The following are the names of the Justices of the Peace in the several townships in Jackson county, with the date when the commission of each expires:

Eck:	D W Winfough	Feb 8, 1867
	George M Adams	Feb 8, 1867
	Allen McGhee	April 14, 1867
Milton:	Wm Cutter	Jan 21, 1867
	Newel Braley	May 15, 1868
Washington:	B F Scott Jr	April 10, 1868
	Wm Ogier	May 23, 1868
Jackson:	Samuel Fouty	April 14, 1867
	C N Harper	April 10, 1868
Madison:	John J C Evans	May 13, 1867
	Charles Smith	Oct 26, 1867
Jefferson:	J Edward Jones	Oct 26, 1867
	T L Hughes	Nov 5, 1868
Hamilton:	George Gilliland	April 10, 1868
	Michael McCoy	Dec 19, 1868
Franklin:	Joseph Spriggs	March 27, 1867
	Armstead Scurlock	Jan 24, 1868
	Columbus Weed	April 20, 1869
Liberty:	Albert Hartley	Sept 8, 1867
	J M Sheridan	April 10, 1868
	John McCartney	April 13, 1869
Scioto:	James Davis	Nov 16, 1867
	Henry Webber	April 13, 1869
Bloomfield:	Riley Corn	June 30, 1868
	Whidamson Scurlock	April 3, 1867

Furnace Directory.

NAME OF FURNACE.	FIRM NAME.	POST OFFICE
Diamond	Jackson Iron & Coal Co.	Jackson C.H.
Orange	Orange Furnace Co	"
Star	Star Furnace Co	"
Latrobe	Latrobe Furnace Co	Berlin.
Iron Valley	Wm McGhee	Reed's Mills.
Buckeye	Terry, Austin & Co	Berlin.
Keystone	B B Greene & Co	Keystone.
Madison	Peters, Ricker & Co	Clay.
Limestone	J. W. Collins, Receiver.	Clay.
Jefferson	Jefferson Furnace Co.	Oak Hill.
Cambria	David Lewis & Co	Samsonville.
Monroe	McConnell, Boles & Co	"
Jackson	Jackson Furnace Co	Iron Furnace.

Dr. A. L. WOOD'S

EYE INFIRMARY,

WEBSTER, OHIO,

WHERE all Diseases of the Eye, so common to this country at the present time—such as Granulated Lids, (Trachoma,) Opacity of the Cornea, (which is a scum or film over the sight,) together with various modifications of both; which all produce much pain and weakness of vision, and, sooner or later, partial or complete blindness.

All these diseases will be successfully treated at moderate prices, and where the patient is not benefited the charges will be promptly refunded.

Persons having very sore eyes, who have been prescribed for by other Physicians without benefit, are especially requested to call for treatment.—Several such that had been quite blind from eight to twenty months, have had good sight restored to them under my treatment. Persons can convince themselves of the truth of the above by referring by letter or otherwise, to any of the following named gentlemen.

References.—Dr. A. L. Norton, Portsmouth, O., John Paul, Manager of Bloom Furnace, O., Joseph Arthur, do., John T. Jackson, Portland, O.; Rev. Dr. Prettyman, Athens, O.; J. P. Sell, Jackson C. H., O.; John N. Ervin, Hamden, O.

All letters of inquiry should be addressed to

A. L. WOOD, M. D.,
Webster.

April 19,'66-1y. P. B. of M. & C. R. R. Ohio.

A. B. Monahan, M. D.

PHYSICIAN,

—AND—

OPERATIVE SURGEON

HAS removed his office from Broadway into his new building on

MAIN ST., BELOW COMMERCIAL BLOCK.

Thankful for the liberal patronage received for the past year, he would say to those desiring his professional services, that he may always be found at his office or residence, on Main street, unless absent on professional business.

Special attention given to Surgery, Chronic Diseases, and to diseases incident to females.

Dec 6,'66—tf.

TAYLOR HOUSE,

(Formerly Bloom House.)

CORNER OF MARKET AND FRONT,

PORTSMOUTH, OHIO.

W. H. TAYLOR, - - - - Proprietor

Aug. 16, '66—tf.

CHAPMAN, CLARE & CO.,

(Successors to Kinney, Bendy & Co.)

BANKERS,

JACKSON, OHIO.

SOLICIT the accounts of business men and individuals of Jackson, Vinton & adjoining Cos.—deal in exchange, uncurrent money and coin—make collections in all parts of the country, and remit proceeds promptly on the day we get returns.

Government Securities and Revenue Stamps always on hand and for sale.

Persons wishing to remit money to foreign countries, can obtain drafts at our office on England, Ireland, Scotland and Wales.

☞Interest paid on time deposits.

STOCKHOLDERS:

H. L. Chapman, Isaac Brown, E. B. Ludwick, Peter Pickrel, J. D. Clare, H. S. Bundy, P. Ludwick.

Nov. 15,66—tf.

VINTON COUNTY BANK,

(UN-INCORPORATED.)

McArthur, Ohio.

STOCKHOLDERS:

JOS. J. McDOWELL, *President.* JAS W. DELAY, *Cashier.*

H. S. BUNDY. ANDREW WOLF. E. D. DODGE.
H. F. AUSTIN. A. A. AUSTIN. D. V. RANNELS.
FRANK STRONG.

Bank of Discount and Deposit.

Buy and sell Exchange, Government Securities, &c. Collections made at the usual rates.

Jan 31, '67—tf.

GEO. W. JOHNSON,

ATTORNEY-AT-LAW,

JACKSON C. H., OHIO,

WILL promptly attend to all business entrusted to his care. Deeds and other instruments of writing prepared. Particular attention given to all business in Probate Court.

Feb. 14,'67—tf.

PORTER DU HADWAY. ARCHIBALD MAYO.

DuHADWAY & MAYO,

ATTORNEYS-AT-LAW,

JACKSON C. H., OHIO,

WILL practice in the Common Pleas and District Courts of Jackson county and elsewhere. Collections made promptly. Deeds, contracts and other instruments of writing carefully drawn.

Office—Main street, one door below Broadway, opposite Isham House. [Jan. 31,'67—tf.

INSURANCE

ARCHIBALD MAYO,

General Insurance Agent,

INSURES against losses by Fire—insures Lives—insures against Accident. Also insures Horses, Mules and Cattle against Theft, Death or Accident.

Mr. Mayo is agent for the best companies in the United States in all the above branches of Insurance.

Call at DuHadway & Mayo's office, Main street, one door below Broadway, opposite the Isham House. [Jan. 31, '67—tf.

J. H. WILSON,

LICENSED

AUCTIONEER,

JACKSON, OHIO.

OFFICE AT THE SHERIFF'S OFFICE.

Nov. 15,'66—tf.

REED, CURTISS & CO.,

WHOLESALE AND RETAIL

DRUGGISTS,

AND DEALERS IN

Paints, Oils, Varnishes, Dye Stuffs,

WINDOW GLASS, &c., &c.,

Second St., between Market and Court,

Jan. 17, '67—tf. *PORTSMOUTH, OHIO.*

D. MACKLEY,

ATTORNEY-AT-LAW, AND

NOTARY PUBLIC,

JACKSON C. H., OHIO.

OFFICE in the Standard office, entrance near the Bank. March 1, '66—tf.

R. H. JONES,

SADDLER,

Portland, Ohio,

WILL keep on hand a well assorted stock of SADDLES, BRIDLES, HARNESS, COLLARS, and all other articles in his line of business. Call and see him opposite the old warehouse.

Dec. 6, '66—tf.

STAR

FURNACE CO.,

MANUFACTURERS OF

Superior Hot Blast

PIG IRON;

SUITABLE FOR

Machine and Stove Castings.

Post Office, ... JACKSON C. H., OHIO.

Aug. 30, '66—tf.

J. RULE,

MANUFACTURER OF

SADDLES, BRIDLES, AND HARNESS,

Portland, Jackson Co. Ohio.

July 12, '66—tf.

PAUL & MAY,

DRUGGISTS,

Main St., opposite Orange Furnace Store,

JACKSON, OHIO.

THE subscribers, having purchased the Drug Store of I. T. Monahan, have fitted up and replenished the stock, and are now prepared to sell on favorable terms,

DRUGS, MEDICINES, PAINTS, OILS,

DYE STUFFS, VARNISHES, BRUSHES,

GLASS,

SCHOOL BOOKS, STATIONERY,

And Notions Generally.

☞ESPECIAL ATTENTION GIVEN TO ORDERS FOR BOOKS.

By keeping first class goods and prompt attention to business, they hope to merit a liberal share of patronage. June 7,'66—tf.

[From Frazer's Magazine.]

FAR AWAY.

The land that is very far off.—Isaiah xxxii, 17.

Upon the shore
Of Evermore
We sport like children at their play;
And gather shells
Where sinks and swells
The mighty sea from far away.

Upon that beach,
Nor voice nor speech
Doth things intelligible say;
But through our souls
A whisper rolls,
That comes to us from far away.

Into our ears
The voice of years
Comes deeper, deeper, day by day;
We stoop to hear
As it draws near,
Its awfulness from far away.

At what it tells
We drop the shells
We were so full of yesterday,
And pick no more
Upon that shore,
But dream of brighter far away.

And o'er that tide,
Far out and wide,
The yearnings of our souls do stray;
We long to go
We do not know
Where it may be, but far away.

The mighty deep
Doth slowly creep
Upon the shore where we did play;
The very sand
Where we did stand
A moment since, swept far away.

Our playmates all,
Beyond our call,
Are passing hence, as we, too, may,
Up to that shore
Of Evermore,
Beyond the boundless far away.

We'll trust the wave,
And Him to save,
Beneath whose feet as marble lay
The rolling deep,
For he can keep
Our souls in that dim far away.

Hours with the Newspapers—No. 8.

BY PHIDELTA.

A republican government is theoretically, a government vested in the people, a government managed according to the reasons of the people. It is presumed that in such a government every movement or change is guided by reason; or, at least by that which appears most reasonable to a majority of the people. The theory is not that every person is sufficiently versed in political economy to take upon himself the management of public affairs; but that he may know enough for all the purposes of civil government to be trusted with a share in the selection of law makers and rulers. The probability is that a majority of the people will not err at once; or if they make a mistake that a succeeding majority will rectify it. It is impossible for men to devise a form of government that will exclude all liability to mistake. The formation of political parties in a republican government is unavoidable; nor is it desirable that there should not be parties while human nature continues to need watching. While men stand before the people as candidates for office, they, or others for them are expected to give reasons, or what they may call reasons, why their measures or principles should be approved and themselves elected. In the manner above intimated, the newspaper press of this country is largely employed; so much so, that the most of them are called political newspapers. It may be both curious and useful to review some of the prominent methods employed to convince and influence the masses. We refer to no particular party. It will be borne in mind that the object is to get the greater number of people to *vote* one way; hence it is not surprising that sophistry is often employed; for many are satisfied with the *end* without regard to the *means*.

Men are fond of money; or that which amounts to the same thing—fond of what money will buy. Some are unreasonably fond of it; hence they are easily influenced by appeals to the pocket. The fairest showing of economy in the management of the government turns the scale. And this often without consideration of the real wants of the government. That economy should receive grave consideration is not denied; but that the argument is often pushed to an extreme may be as confidently affirmed.

Then there are repeated appeals to *prejudice*. This is not *reason*; for it supposes that a man's opinions are formed without special reason, as from early training, bias of education, force of habit and the like; while the appeal is that he may have all other considerations to cluster around that pre-judgment. The decision of the most important questions is made to hinge upon the most trifling prejudice. It is true that either good or bad results may follow when prejudice decides; but it is not the end, but the logical means that we have in view. *Reason* is safer than blind following of prejudice. A man may walk over a bridge safely with his eyes shut; but the probability is that he will not make a misstep if his eyes are open.

Then there are appeals to the passions and feelings. To present objects truthfully and fitly to the sympathies and compassion of others is not wholly objectionable: is not at all objectionable in appropriate cases. But the objects of popular sympathy are often imaginary; and mistake is often made in public affairs when persons are substituted for principles. It is a favorite employment of some politicians to arouse animosities and hatred; and the blindness of an excess of madness sometimes results. Violent passions, once aroused, spurn reason; and the weapons of party become two-edged swords in unskilled hands. It is sometimes the case that the proper objects of compassion and of humane legislation are either entirely overlooked or noticed only when it suits party purposes. It is seldom indeed that a political party is composed in any large measure of pure philanthropists. This may seem like a hard saying; but it will be difficult to prove the contrary; neither need it be misanthropy that urges the saying. The appeals to patriotism may be for the most part of honest intention. Indeed if a man does not have some affections for his own country that he has for no other, we know not what points of his nature are available to make him in any degree fit for any society on earth. If one loves not his country at all, he is totally unfit to share in its government; yet on the other hand the most intense love of country will not supply the lack of other qualifications. Thus sophistry may be used here, where many honest men would least suspect it.

Again: ridicule and humor are used to great effect. Where things are justly liable to ridicule, it is sometimes a waste of sober argument to treat them in any other way. Wrong points some argument with fatal effect. Still, when men of force of character take a position they are not to be laughed out of it; and we very much doubt the assumed potency of this method of dealing with men.

The last method that we shall mention is appeal to *conscience and sense of justice*. It is well known that there are some political questions which are not peculiarly matters of conscience or of distributive justice; at least they are not such as to arouse serious apprehension. We presume it will not be denied that questions *may* come up, which men cannot avoid making matters of conscience, of that class of morals which all allow. And there is a large class of men who insist on moral reason in these matters. And it is presumed that reference sometimes to a higher law is safe. At least a nation that is not wholly infidel will make some such reference. Now, there are times in the history of a christian nation, when many persons will inquire what is *right*—not merely what is expedient—but what is abstractly right and just: not merely what is right for the present, but what is *eternally* right. They cannot conscientiously separate politics and morals; they cannot sacrifice justice to party, or to political ends. Probably the writer does not succeed in concealing his *politics*—yet he has endeavored to avoid in this instance, obtruding his own party opinion in the special questions of the day.

SUFFRAGE.

Lecture by the Rev. Henry Ward Beecher before the Brooklyn Fraternity.

The Rev. Henry Ward Beecher delivered a lecture before the Brooklyn Fraternity last evening, at the Brooklyn Academy of Music. The audience was not large. The speaker was introduced by Mr. Aaron M. Powell, editor of *The Anti-Slavery Standard*; as a "Conservative Radical." [Applause and laughter.]

Mr. Beecher said: I propose to speak to you to-night on the subject of Universal Suffrage. By universal suffrage I mean that every citizen who has attained the age of manhood, as he has an interest in the laws, in the government, in the support of the State, and in the peace of society, has a right to influence the State and its policy, and to express that influence in the potential manner employed in the vote. Another name for universal suffrage is manhood suffrage, or suffrage based upon the mere fact of manhood, and not upon any class reason, or any supposed preparation or fitness. And first, universal suffrage is but the carrying out to the full of the tendencies of our American history. At first the New England suffrage was confined to church members. This sounds to us singular, but it is only the local application of a principle which unfortunately yet exists in force, namely, that only the best qualified have a right to vote. If you hold that only the well qualified have a right to vote, you ought not to find fault with any particular mode of determining who are the best qualified. Experience has taught that the Church could not save the State, but that it was itself corrupted, in that whoever wanted to vote was bribed for the sake of it into church membership. But we need not be ashamed of the ideas of our fathers: that the State is something sacred; that political duty is so eminent as to require the best service. And it was noble in them to say, A real Christian is the best man. He is the best man. It was weak in them to suppose, however, that a church member was a Christian of course, and that a man, of course, was not a Christian, because he was not a church member. Against their theory, slowly, reluctantly, but surely and irresistibly, the popular will pushed back the barrier, and widened the circle of voters. The tendency from the very foundation of the colonies has been in one way, without reaction, retrocession, or even a tendency toward it. After 200 years of experience, the sentiment of advanced men of reflection and sympathy with American ideas of government, is still in favor of wider suffrage; and all signs show that the time has come to place this subject upon the ground of a universal principle. Take it off from the ground of expediency. We advocate universal suffrage as a right of mankind, and act as a privilege accorded by society to the deserving. Universal suffrage, secondly, is the logical result of American doctrines of society. All political power begins and inheres in the people, and is alienated from them only by crime, and if it exist in any other form, as in magistracies and Governments, it is by delegation of these inherent rights of the people to officers or bodies of men chosen by the people to represent them. Custom may have managed so that only a part of the people can exercise potential political power; but the principle is universal, and no man can hold that all Governments derive their power from the consent of the governed, and then proceed to exclude all classes of the governed from the use of that power, without going over to the doctrines of aristocracy, and never had this choice left to a consistent, reasoning, logical mind only between the two theories—the democratic, the aristocratic. We are bound to come to the ground that every citizen, and we are bound boldly to go back to the aristocratic ground, and say only the best citizens have a right to vote. We have never consistently carried out our own principles in America. We have really proceeded upon the theory that the Government belongs to the best part of society; in other words we have given a very fractional, imperfect rendering of the truth. Though, it is true, it ought to be in the hands of educated and moral men. It *ought*, but it ought to be in their hands only by educating and rendering moral every man in it: which is a very different thing from educating a class of society that are educated men, and saying that in them inhere privileges, and that the State is benefited by their exercising them and by the exclusion of others. I hold that reason should vote, and morality should vote, and therefore hold that it is indispensible that reason and morality should be carried down just as long as you can find a man to the very bottom of society. We have reasoned, however, one way; we have acted another; and to be consistent with our own doctrines, we can take no other ground than this—that if all power originally belonged to the people, all people have a right to exercise that power. A discrimination in favor of one class, whether on moral or intellectual grounds, and against another, are odious, and they are inconsistent with our own political philosophy. Thirdly, I hold that manhood suffrage is intrinsically just and right, as well as consistent with our philosophy, and with the light of our historical development. It is the natural right of every man to have a voice in whatever affects his name, his happiness, his family, his property, his safety, and his own life. Laws and policies do that; and every man—if there be any such thing as a natural right—every man has a right to have a voice and an influence in determining the laws and policies which affect him—which make the difference between happiness and prosperity in his case, or subversion and wretchedness. Where can you find a natural right, if it is not in this neighborhood? It is said that society is the right of self-preservation. What is society, as distinguished from the people? The people have a right to preserve themselves, and to tear society to pieces, if it be needful to that end, or to change it—to alter its structural institutions. But society, as distinguished from the whole people, has no rights. Society means government, or the organized condition of the whole people; and society, as distinguished from the people, has no rights which a Democratic people is bound to respect. If the whole people are of opinion that it is better that a part of them shall not vote, and that part has nothing to say, that is their look-out; but for an aristocratic majority to say that the other part shall not vote is an injustice. It may be said that in making the laws the best men should be employed, but that, once made, all the people should receive common and like justice before the law, so that the administration of law being just and right, the benefits of government will become equal and universal, and that there is no need of universal suffrage in the construction of the laws. But, I answer, Criminal laws and their administration are but a very small part of government. For instance, commercial laws have far more to do with our convenience and prosperity, for they determine the whole flow of our daily life. Now, it may be laid down as a fundamental canon that no class of men are fit to legislate for another class; that every class knows its own interests, and no legislation is just in which all interests have not been fairly represented and felt. I should like to know if lenders could be trusted to make the laws for borrowers of money? Would you permit creditors to make all the laws that were to influence the debtor? or debtors to make the laws and have a voice over the heads of creditors? They have to tussle for it, and get a compromise between them. Would you allow importers to make the laws for buyers? Don't you let both of them contest until you get an equilibrium? Can the poor man suffer the more fortunate rich man to frame a policy of industry? Are we bound to let the employer make all the laws, and the employed have no voice? What is the question of the rebellion of our own labor but this, that a large class of men in interest, directly or indirectly, have been excluded from determination of policies? Everybody feels his own want. Each sort or class know their own interests as nobody else can know them, and no legislation can be equitable in which the whole citizenship has not a chance to make its wants and its interests known. We have an exaggerated instance of this in the South at the present time. The laws there were made by white men, and were made for white men. Yet it is said that in many of the Southern States all are admitted to equal rights under its laws, yet these laws do not effect alike the black and the white in the South. The laws respecting vagrants were made for white vagrants and not for black. The laws respesting orphans and orphanage, as they were made exclusively in the interest of one class, do not affect all alike. To admit the blacks, therefore, to an equality before laws, is not a protection, for they bear unequally upon one or the other class, so that though you give equal administration to these laws, it is necessary that if a class have a voice in the administration, they should have a voice in the representation also. To limit suffrage is to constitute a class interest in society. No class can be more surely informed than to put the whole question of suffrage into its protection. That which is in the crown and scepter in England, is in the vote in America. The class that wields the vote wields everything. Because it is a majority of the people, it is not the less a class. In America, I think, not one-fourth of the people vote. If you exclude the foreign population and that part of the adult population which the laws exclude, and all the children and women, it will be found that the whole political power is in the hands of about one-fourth part of its population, and of this part not more than one-half, upon the average, ever vote, and it may be said that the great questions of our land are settled by less than one-eighth part of the population of the land. Is not this to constitute a class? If it is by default, it still makes those who attend to the political duties a class, and if it is by law, then it is a class constituted by legal enactment, and ought to be as odious here, and more odious than it is in England or upon the Continent. But it is asked me, in reply, would not impartial suffrage be better than universal suffrage? No, not if manhood suffrage is a right, and I claim that it is a right, and not a permission. Certainly that suffrage cannot be impartial that excludes one-half of the adult population upon the ground of sex. We have advanced so far into the fire and stimulus of war that we have got over our prejudice against color, we have got over our prejudice against woman. But as yet, half of the loaf is better than no part, so I would accept impartial instead of universal suffrage. If I could get nothing better. I would accept it, however, as an advance—as a vantage-ground upon which to plant batteries with which to sweep away, by and by, the remaining restrictions. [Applause.] But would you admit, without any education, all men to a vote? Would you admit Africans that could not read or write? I would. Would you go so far, then, as to admit the Chinaman of California to a vote? I would. Would you admit Indians to a vote? Just as soon as they were brought within the bounds of a regularly organized political society, I would. Would you admit foreigners to a vote? No they are not citizens; but the moment they come with their bona-fide intention to become citizens, and take upon themselves our formalities, by which they are cut off from the old stock and grafted on the new, I would permit them to have it. But do you not think, for the sake of maintaining consistency in that principle, you are liable to deluge the country with a vast hoarde of incompetent men? Is there not vast danger. Yes, there is danger. I do not know of any part of human life that is not submerged with danger. The most dangerous thing a man can do is to be born! And after that, it is but a mere choice of danger all the way through life. [Laughter.] It is dangerous to admit every man to the vote, and it is dangerous to exclude every man from the vote. The danger, however, is but a spur to duty. Education, not restriction, is the watch-word of safety from the ballot-box. [Applause.]

[To be continued.]

—A young lady, only the other day, asked me: "What is your favorite flower?" As she was a fashionable lady, I supposed, of course, she referred to household matters and innocently answered "extra family." For some reason or other, all the females in the room set up the endless giggle they are so famous for.

What Constitutes a Fortune.—The New York *World* states that Commodore Vanderbilt intends to retire from active business "as soon as he obtains a competence," and then quietly adds that his estate is now estimated at "only fifty millions."

—Cheap Rough Paint.—Hydraulic cement, six parts; fine beach sand, two parts; salt, one part; mixed with water to the consistency of cream, and applied to a rough surface.

—Forty tons of rust were taken out of the Menai tubular bridge at one thorough cleaning.

Farmers' Column.

Dead Animals—What Becomes of Them?

We do not eat horses and mules, and we eat only a portion of cattle, sheep, and swine. Without considering the immense waste of offal which take place in the slaughter houses all over the country, from the little "one-horse" affairs of the villages, to the monster abattoirs of the cities, where good sized brooks of blood flow out to be lost, think of what becomes of the horses, etc., the whole number of which in the United States may be estimated at 10,000,000.

Their average age is, say 12 years, and the weight of those that die, about three to the ton. We have then annually the immense amount of 280,000 tons of dead horse-flesh, nine-tenths of which is worse than wasted, being left on the surface, or so slightly buried that it is dug up by dogs, and pollutes the air for miles around. Its value, where barn yard manure is worth $1 a load, is not less than $10 per ton, for if properly managed, it will make not less than 15 loads of good manure, and where manure is worth more, the value is of course proportionally increased. The way to save this waste and economize it as manure, is as follows:

Take 3 loads of dry, weathered swamp muck mixed with lime, in proportion of 1 bushel of slaked lime to the load, as a bed—on this kill the old horse or drag the dead one. Then skin him; remove hoofs and shin bones, if you have a market for them, and cut him up with axes and knives into pieces weighing 6 to 18 pounds, leaving the big bones uncut, but dividing the principal joints. Spread the pieces evenly, sprinkle well with lime, cover 6 inches deep with muck and add more lime. Then cover with a foot or 18 inches of muck, and leave it. Look out for dogs; they will frequently dig out the bones, and see how many you can add to the heap. After about 3 months of warm weather, or 6 months or more of cold weather, examine the heap to see if it is well decomposed, and as soon as it is in such a condition as not to be particularly offensive, work it over, adding more muck, without lime. A new fermentation will commence, and when this is over, the manure will be fit for use. In shoveling it out, the big bones should be thrown to one side, to be put into another compost heap, or into the horse manure heap, where they will gradually decay, so as to be easily broken up with a sledge hammer, or even mashed with a shovel; this takes some time, however. The labor is not great to pitch them out and work them over again, and finally the land gets their full value. If at any time the odor of ammonia is perceived, gypsum should be sprinkled freely over the heap, and more muck thrown on. If muck is not to be obtained easily, use sods or bogs which have been laid up with a little ashes or lime until they crumble, or even good soil may be used with almost equally good results. The manure resulting is excellent for corn, potatoes, or grass, and if not too strong, and if it has lain long enough, is good for wheat or any purpose.

Feeding at the Stack in Winter.

We still see examples of this barbarous and unthrifty custom in our journeyings. Truth compels us to say that some of our neighbors practice it.—If the country only had a society for the suppression of cruelty to brutes, as your city has, somebody would get into trouble. What is laying a turtle on his back, or boring a hole through one of his flippers, in comparison with keeping one of the mammalia, with a nervous organization like that of man, under slow torture during the whole winter? With the best of feed at the stack, the shelterless beast shivers and pines. With corn stocks and bog hay, it loses much of the flesh laid on in summer. It takes a good part of the spring and summer, in flush feed, to make up for the loss, and the profit of the animal to the farmer is nowhere.

The animal system is only a living stove, to keep in heat by food. The lower the temperature the more wood it takes to keep up the heat of the stove. The colder the weather the more hay and provender it takes to keep up animal heat. At least a third of the fodder consumed at the stack is required to keep up animal heat, and so is wasted. Boards in the shape of good tight stables are much cheaper than hay. Do not keep any more stock than you can stable. Slow torture at the stack ought to be abolished by statute. The man who practices it needs an overseer to keep him out of the poor house. Connecticut.

Raising Calves by Hand.

A California correspondent says: "I have taken calves from one to two days old to as many weeks, and taught them first to drink milk warm from the cow. When they are used to this, add a handful of corn meal, (or better still oil meal) and stir well while they are drinking. All milk may be withheld at perhaps three weeks old, by giving more tea and meal; barley or wheat meal will do perhaps better than corn. Tea is the best substitute for milk, and should be made from good sweet hay, and not steeped too long. If the calves are troubled with scours, stop the meal a day or two, and give a little new milk. If they are constipated, give a little more oil meal or rye meal.