Miscellany.

If seven days make one week, how many will make one string.

No man is good unless others are made better by him.—*Welsh Proverb.*

Mixe-composition—Whalebone, wadding, powder and paint.

Waste of wealth is sometimes retrieved; waste of health seldom; but waste of time never.

A Chicago editor speaks of Paul Murphy as "the inventor of morphine and other medicines."

A woman, let her be as good as she may, has got to put up with the life her husband makes for her.

Many come to religion for consolation who never apply to it for instruction, for mortification, for obedience.

"Black as coal" is no longer a tenable simile in Australia. They have found a pure white coal deposit there.

The New Bedford *Mercury* has it: "Postmaster Burt is now settled over the Old South Church in Boston."

The strongest kind of a hint—a young lady asking a gentleman to see if one of her rings will go on his little finger.

There is a time for all things. The time to leave is when a young lady asks you how the walking is.

We know shoes have soles and tongues, and now a fellow in Rhode Island advertises, "Shoes made Base." Don't believe it.

An amateur editor in Indianapolis has made a fortune by his pen. His father died of grief after reading one of his editorials, and left him $130,000.

"Tenny, now," said little Bessie, the other day, rummaging a drawer in the bureau, "grandpa has gone to heaven without his spectacles."

The married women of Hannibal, Missouri, have formed a "Come-home-husband Club." It is four feet long and has a brush on the end.

Joy makes us grieve for the brevity of life; sorrow causes us to be weary of its length; care and industry one alone render it supportable.

"Tommy, you're pig," said a father to his little boy; "how do you know what a pig is, Tommy?" "Yes, pa, a pig's a hog's little boy."

The euphemistic way of putting it now when a fellow gets kicked, is to say that somebody's boot-toe casually walked over the seat of your pantaloons.

Mother—"Where's the baby, Mary?" Mary—"In the other room." "Go directly and see what she's doing, and tell her she must t." "Ought Knocker is dead. He was a terror to modest virgins, who were always unwilling to pronounce his name for fear he would take them at their word.

This is the affecting epitaph on a deceased Block Island captain's tombstone: "He's dove a-catching cod, and gone to meet his God."

In Colorado, when a lady wears diamond jewelry to any extent, she is alluded to by the local gossiper as being well "salted."

A vindictive young lady dropped one of her false eyebrows in a church pew, and badly frightened a young man next to her, who thought it was his moustache.

Whoever looks for a friend without imperfections will never find what he wants. We have ourselves with all our faults, and we ought to love our friends in like manner.

The Delaware Indians live in frame houses, wear citizens' coats and stand-up collars, fail in business and compromise at fifty cents on the dollar, in short are getting quite civilized.

A Bangor man who was trying to shelter himself in a doorway from the rain of Sunday, had the mournful satisfaction of seeing five of his umbrellas go by.

A married woman has the right to require that letters addressed to herself shall not be delivered to any one else, except by her order—so says the Postmaster General.

A Georgia woman is credited with having raised a large family, although not out of her teens. It was her mother-in-law's family, and she did it with a keg of gunpowder planted in the cellar.

Let us take care how we speak of those who have fallen on life's field. Help them up—not heap scorn upon them. We did not see the conflict. We do not know the scars.

The goat teams of Chicago are a success, and as they eat newspapers it don't cost much to feed them. A single copy of the Chicago *Times* satisfies an average William goat for twenty-four hours.

The Boston *Post* says: "Mr. Francis, Minister to Greece, says that Byron's 'Maid of Athens' was a myth. Of course everybody knew that, but will our laying Minister tell us 'Myth' who?"

An old man's advice to young men is, don't love two girls at once. Love is a good thing, but it is like butter in warm weather—it won't do to have too much on hand at once.

In the family sayings of Confucius it is said: To dwell with a good man is like walking in a gentle mist; although your garments do not become sensibly wet, they are continually imbibing the moisture.

The Buffalo *Commercial* thinks the new management of the *Tribune* should look well to their work, else, ere long, under the words "Founded by Horace Greeley," will be written "Foundered by Whitelaw Reid."

There are scales for pulling the Cleveland street cars, and the drivers are not allowed to swear while on duty. They are allowed a full day each week, however, to go to the woods and let out the confined essence of unpermitted purgatory.

A total gentleman standing over a register in a Cincinnati store attracted general attention by observing to his wife, "Marian, I guess I'm going to have a fever, I feel such hot streaks a-runnin' up my legs."

The famine-stricken editor of the Titusville *Press* tearfully remarks: "Twenty-five cents each in the price asked for California pears in town; and yet we are told that civilization advances, and that Providence tempers the shorn lamb who cannot raise the wind."

The *Christian Union* has started a department of answers to correspondents, with this result in the case of one seeker after light: "Was the star which the wise men saw in the East a meteoric phenomenon miraculously directed?" Answer—We don't know.

An Appanoose county squire concludes the marital knot ceremony thusly: "Then that the court hath joined together let no man but asunder; but suffer little children to come unto them, so help you God." The last clause will be violated if possible.

A young lady at a recent fashionable church wedding in New York seated herself on the back of a pew for better observation, but seriously interrupted the ceremony by an involuntary somersault and attempt to stand on her head in the pew just behind.

The Open Polar Sea.

In the excitement attending the Presidential election, the circular of Dr. Petermann of Gotha, printed in the *Chronicle* a few days ago, has not received the attention that in a duller season would certainly have been bestowed upon it. For years past the existence of an open polar sea has been a constant subject of dispute among geographers, those who believed in it walking by faith and not by sight. Dr. Kane, the fearless American explorer, declared that there was a great sea northward, whose waters were free from ice, but his evidence was given at second hand, and was received with doubt. Later another voyager from Philadelphia, Dr. Hayes, told (in his first volume of Arctic explorations) of his discovery of an unfrozen polar sea with no visible northern shore, which he and a single companion had reached by a sledge-journey across the ice fields, penetrating as far as Cape Constitution, in latitude 82 deg. 72 min. north and longitude 69 west. Hayes' story was also doubted, and most of all by those who had made an especial study of the subject, though the evidence was good enough for the general public. But now we have a report which altogether corroborates the stories of Kane and Hayes. Captains Nils Johnson, a Norwegian sailor, cruising to the east of Spitzbergen on a whaling voyage, reached the land known on the maps by the appropriate title of Wicheland; which land, as Dr. Petermann says, has "for two hundred and fifty six years been danced about upon different places on the map." It was first reached by Captain Altmann, a year or so before, and now the second time by Captain Johnson, who landed and narrowly explored it. Anchoring at a point 79 degrees 8 minutes north latitude and 30 degrees 15 minutes east longitude, he found the whole sea to south and east and northeast entirely open. He sailed along the coast for two days and a night, and only on the north coast was there any ice. Ascending a mountain from which he obtained a view over a wide circuit, he saw the ocean lying to the east northeast, as far as eye could reach, wholly destitute of ice.

These observations of Captain Johnson are of no little importance, and they lead us to hope that Hall and Pavy, who have gone out so much better fitted for Arctic exploration than the Norwegian whaler with his little twenty-six ton yacht, may bring us back some knowledge quite worth having. Some of the most important discoveries made by Johnson relate to the flora and fauna of those far northern lands; he saw birds, seals and reindeer in abundance, but he says nothing about whales. He also saw great piles of driftwood along the shore, some of them heaped twenty feet above high water mark; a careful observation of this drift would scarcely fail to enlarge materially our knowledge of the currents of the Arctic seas, a knowledge for the lack of which much effort has been wasted.—*Germantown Chronicle.*

Progress of the Press.

The Commissioner of Education appends to his Report to Congress this years some interesting statistics of the press and its progress. In 1835 there were over 1,000 newspapers published in the United States, of which New York, with 1,913,000 inhabitants, had 138. At that time there were but fifty daily newspapers in the country. In 1720 all the colonies had but seven newspapers; in 1810, 359; in 1828, 640? in 1835, 1,000, with a total population of 13,000,000. Dr. Leiber asserts that the United States even at that time (1835) furnished more papers than the 190,000,000 people in all of Europe. That is to say, 37 years ago, when Louis Phillippe reigned in France, and William IV. in England. Since that day the progress of the American press has been the most astonishing feature in the history of our country. In 1840 the census returned 1,631 newspapers, with a yearly issue of 195,938,673 copies. In 1850 we had 2,800 papers, and a yearly issue of 426,409,978 copies—an average of nearly 22 copies to each man, woman and child, bond and free. There were then 254 dailies, with an average circulation of 3,200. In 1860 there were, including monthly and other periodicals, 4,051, with an annual circulation of 927,301,548 copies. In 1871 the number had grown to 5,983 in the States, and 73 in the Territories. Over 600 of these were dailies. The papers of New York average highest in circulation (7,411) each issue. Massachusetts comes second. Nevada last, with an average of only 315. The average circulation of all the daily papers published in this country is 2,717; of the weeklies, 1,398; monthlies, 4,081. The whole number of papers issued in 1871 in the United States and Territories 1,439,912,213, or 1,013,000,000 more than in 1860. There are but 548 newspapers in the United States that print more than 5,000 copies each, and only 11 that print 100,000 copies each issue. Among political papers the *Tribune* takes the lead in circulation; among religious ones the *Independent*; and among agricultural ones, *Moore's Rural New Yorker*. Since March, 1870, over 1,000 new journals have been started. The largest number of dailies in any State is 69, New York being the claimant. Next comes Pennsylvania with 61; then Illinois with 38, and then California with 34. In average yearly circulation to each inhabitant California comes third on the list with 82; New York first, with 113, and the District of Columbia second, with 89. Illinois only averages to each inhabitant half as many papers per year as California. In Texas the average is but 7; in North Carolina 4; in Mississippi, Florida and Arkansas, 3; in West Virginia, 8; in Old Virginia, 12. In the Dominion of Canada the average is about 12 or 13. The first daily paper in the United States was the *Pennsylvania Packet*, subsequently called the *Daily Advertiser*, of Philadelphia, established in 1784, and kept running till 1837. The first newspaper issued in the United States was at Boston, September 25th, 1690. It was declared contrary to law, and suppressed by the Colonial Legislature. But one number was ever printed, and the name is not given.—*Soc. Union.*

Mrs. Immanuel Brown gets $3,000 per year for singing in the St. Bartholomew church, New York, in the morning and afternoon, and $1,000 for evening work at another.

Diamond Cut Diamond.—In the village of —— lived a man who had once been the Judge of the county, and well known all over it by the name of Judge ——. He kept a store and a saw-mill, and was always sure to have the best of the bargain on his side, by which he gained an ample fortune, and some did not hesitate to call him the biggest rascal in the world. He was very conceited withal, and used to brag of his business capacity whenever any one was near to listen. One rainy day, as quite a number were seated round the stove, he began as usual to tell of his great bargains, and at last wound up with the expression:

"Nobody has ever cheated me, nor they can't, neither."

"Judge," said an old man in the company, "I have cheated you more than you ever did me."

"How so?" said the Judge.

"If you'll promise you won't go to law about it, nor do anything, I'll tell you, or else I won't; you are too much of a law character for me."

"Let's hear," cried half a dozen voices.

"I'll promise," said the Judge, "and treat in the bargain if you have."

"Well, do you remember the wagon you robbed me of?"

"I never robbed you of a wagon; I only got the best of the bargain," said the Judge.

"Well, I made up my mind to have it back, and—"

"You never did," interrupted the cute Judge.

"Yes I did, and interest too."

"How so?" thundered the now enraged Judge.

"Well, you see, Judge, I sold you one day a very nice pine log, and bargained with you for a lot more. Well, that log I stole off your pile at the mill the night before, and the next day I sold it to you. The next night I drew it back home and sold it to you the next day; and so I kept on until you had bought your own log of me twenty-seven times."

"That's a lie!" exclaimed the infuriated Judge, going to his book and examining his log account, "you never sold me twenty-seven logs of the same measurement."

"I know it; by drawing it back and forth the end wore off, and as it wore I kept cutting the end off, until it was only ten feet long—just fourteen feet shorter than it was the first time I brought it—and when it got so short I drew it home and worked it up into shingles, and I concluded I got the worth of my wagon back and stowed away in my pocket book."

The exclamation of the Judge was drowned in the shout of the bystanders, and the law-drawer found the door without the promised treat.

Says a young husband whose business speculations were unsuccessful, "My wife's silver tea-set, the bridal gift of a rich uncle, doomed me to financial ruin. It involved a hundred unexpected expenses, which, in trying to meet, made me the bankrupt I am." His experience is the experience of many others, who, less wise, do not know what is the goblin of the house, working its destruction. A sagacious father of great wealth exceedingly mortified his daughter by ordering to be printed on her wedding cards, "No presents except those adapted to an income of $1000." Said he, "You must not expect to begin life in the style I am able, by many years of labor, to indulge; and I know of nothing which will tempt you to try it more than the well-intentioned but pernicious gifts of rich friends." Such advice to a daughter is timely. If other parents would follow the same plan, many young men would be spared years of incessant toil and anxiety; they would not find themselves on the downward road, because their wives had worn all their salary, or expended it on the appointments of the house. The fate of the poor man who found a linch-pin and felt himself obliged to make a carriage to fit it, is the fate of the husband who finds his bride in the possession of gold and silver valuables, and no large income to support the owners in gold and silver style.

United States Coinage.—Of $800,220,309.16 in gold coin issued from the mints of the United States since 1793, the San Francisco mint, from 1854 to 1872, issued $311,757,218.28, or more than three-eighths of the total amount. During the year 1871, the San Francisco mint turned out $25,780,241.27, or more than two-thirds of the total coinage of the United States. By far the greater proportion of it was gold; silver coinage only amounting to $568,351.95. The number of double-eagles coined was 833,000, worth $17,860,000. The mint was first opened in 1854, and since then the total amount of gold and silver coinage has been $321,274,275.48. Last year was the most active of all save 1856. The first silver coinage was done in 1855. The greatest amount of silver coin was issued in 1863. The total number of coins issued to the end of 1871 was 33,377,549, including 12,607,450 half dollars, and 14,283,151 double eagle. The total coinage of the mint, from its inauguration to September 30th, 1872, has been $332,798,185.48, of which $322,927,218.28 was gold. The comparative smallness of the silver coinage is accounted for by the fact that the greater portion of the silver product of the coast has been exported in the form of bullion to the East, Great Britain and China.

A House of Our Own.—Next to being married to the right person, there is nothing so important in one's life as to live under one's own roof. There is something more than a poetical charm to the wife: "We have our cozy home; it is thrice dear to us because it is our own. We have bought it with the saving of our earnings. Many were the soda fountains, the confectionery saloons, and the necessities of the market we had to pass; many a time my noble husband denied himself comforts, wore his old clothes, and even patched his own boots; and I, O me! made my old bonnet do; did the plainest of cooking; saving was the order of the hour, and to have a home of our own was the united aim. Now we have it. There is no landlord troubling us, raising the rent, exacting this and that. There is no fear harbored in our bosom that in sickness or old age we will be thrown out of house and home." What a lesson do the above words teach! and well it would be if hundreds of families would heed them, and instead of living in rented houses, which take a large share to furnish, and a quarter of their earnings to pay their rent, and the rest to eat accordingly, would bravely curtail expenses and concentrate their efforts on having a "home of their own." Better a cottage of your own than a rented palace.

Germany, among other reforms, is making war upon slates. Some of the objections urged against their use are that they are noisy, hurtful to the eyes, and assist in forming a bad chirography which it takes years of pen practice to overcome. Their place is to be filled by an elastic, light paper slate upon which ink can be used, and from which it can be removed as often as needful. The total abolition of slates will be a joyful move for teachers as well as pupils, and the day which marks the sharpening of the last slate-pencil should be marked with a white stone by every teacher whose teeth have been "set on edge" by the horrid sound.

Keeping the Sabbath.

The moral and mental alterative provided by Sunday is immense and general. To millions it is the only domestic day in the week. It is, too, the laborers', the clerks', the official's sole day of escape from a species of slavery. The Sunday breaks more chains every week than Mr. Lincoln or the emperor of Russia did in their great acts of emancipation. I will not conceal my own belief that the unsystematic uses of Sunday, its uses independent of ecclesiastical institutions, or public worship, as a day of rest from toil, rest from the control of masters of all sorts, a day of leisure, of free breathing, a day which every man may put to his own use, under certain general and necessary restraints; a day of domestic intercourse, of opportunity to visit the country, to walk in park and gardens, to call on old companions and keep up valuable but endangered friendships; to make love; to write letters home; to read and think for continuous hours—is one of the greatest uses to which it could be put, and one which no sympathetic use of it should be allowed to make impossible. In regard to attendance on public worship, morning or afternoon or evening, although complaints are made of a falling off, I cannot think that we have any grounds of serious complaint. Doubtless there is less superstition in regard to the virtue of attending public worship than once prevailed, and a corresponding lessening of compulsory comers, but more freedom of personal choice and more voluntary attendance. Church-going alone does not establish a man's moral reputation or neglect of it alone, mark him a dangerous citizen and ungodly person. The church is beginning to suspect itself of faultiness when it fails to command the interest of those within the sound of its bells, and not to lay all the blame on the absentees. It perceives, too, that great rival attractions have arisen under the new conditions of modern life; that every body reads; that books, magazines and newspapers are cheap; that moral and religious instruction is no longer in the exclusive hands of the clergy; that many or most of the truest, most genuine and attractive preachers neither stand in modern pulpits nor write sermons with texts and conventional divisions; but in essays, reviews, secular and religious newspapers, in novels and dramas and poems, address indirectly the conscience, heart and will, and feed, inform and guide the moral and religious feelings of mankind. Thousands of intelligent, worthy Christians, in places where only formal, dry or uninspired public ministrations are within reach, spend the hours they or their predecessors once spent in church-going in reading that is more nutritious and attractive, and more creative of religious faith and consolation than the Sunday preaching offers them. This does not imply a loss of Christian faith or reverence for religion, but only that the religious life of the world has acquired power and force enough to flow in other channels besides the old ecclesiastical one; that other and unbudged teachers of morals and faith have brought the official ones into less exclusive reverence and less general following. We ought not to complain of the logical result of separating religion from the State, and leaving the church to depend for support upon the affectionate allegiance of its members. In the long run, voluntaryism works in favor of true religion, not against it. Is there one voluntary function in the world so honored as the Christian Church? It is be only a department in human interests, and one great element and factor in civilization and human furtherance, is it not one of the most precious, the most widely recognized and the most indispensible? The world, thank God! has many modern and glorious saving and regenerating influences at work upon it. Yet none which fully occupy the sphere or fulfill the duty, or antiquate or supercede the functions of Christian churches or the religious use of the Sunday or the church.—*Dr. Bellows.*

Christian Union.—At the late monthly meeting of the Evangelical Ministerial Association at Cincinnati, the subject of Christian Union was taken up, and Rev. Dr. Jeffrey said:

"The thinking of Protestants of nearly every name indicates a growing conviction that the present division of Christendom into rival sects or denominations is an evil in its practical effects, and a violation of that law of unity which the New Testament proclaims as the normal condition of the Church of Christ. But while this conviction is on the increase, it is by no means universal. The recent discussions in this conference have developed the existence of decided opinions that the multiplication of sects is a blessing, and that the present array of partisan divisions is only an illustration of that diversity in unity which found its expression in the tribal divisions of the children of Israel. This view was eloquently urged by our brethren of the Methodist persuasion. But, while listening to their plea, I could not refrain from thinking that, despite the glowing pictures of the advantages of divisions and of sects, the Methodist denomination does not indicate any serious objection to its continued increase, until like Aaron's rod, it shall have swallowed up all the rest of us. I wondered still further, whether, should the time ever come in which Methodism shall have so absorbed all other denominations as to constitute the only church, its leaders would then be so profoundly impressed with the superior blessings of divisions that they would insist on breaking up their Methodist unity and resolve themselves again into contending factions, for the sake of realizing once more the advantages which they now behold in the isolated, fragmentary and opposing conditions of Christian sects. But this illustration of the division of the Israelites into tribes was to my mind peculiarly unfortunate. For, after all, their division into tribes bore no more resemblance to the sectarian parties into which Christendom is divided than do the States of this Union to the rival, independent and petty State sovereignties which once cursed Europe with their animosities and their wars. The Israelites were originally one nation. Their tribes were not so many rival parties, animated by so many different theories of religion or politics, but were all held together by the common bond of a national unity. And however specious may be the arguments which would oppose the external unification of the people of God, I think it must be confessed that the aspiration for it has its origin in the deepest intuitions of our spiritual natures. The unity of the spirit seems to be among the earliest and holiest impulses of every renewed heart. The impulse of every converted soul is to love every one who with himself loves our Lord Jesus Christ in sincerity. The affinity of love seeks to express itself in outward manifestations. Partisan feelings, sectarian allegiance to distinctive convictions come to him as an after consideration. The injunction of the Apostle is that we endeavor to attain the unity of the spirit, but that we be zealously careful to keep it. Unity of the spirit is among the first bestowments of the spirit of all peace. It is given irrespective of all formal creeds, of theological opinions, ritualistic attachments, and theories of polity. Whereas unity of the faith is a matter of growth, and while striving to attain it we are commanded not to lose the unity of the spirit. In our imaginations of the millenial condition we picture to ourselves the external unity of the people of God, and we all find ourselves giving relief to our present sadness in the expression that "there will be no sects in heaven." And if the visible unity of the people of God in heaven will be an element of their perfected condition, then the present absence of it is a proof of our imperfect condition here. And if these divisions on earth are all imperfection, then confessedly we are deprived of all good reasons for justifying them or seeking to perpetuate them. They may be unavoidable on account of our imperfection, but they are none the less to be deplored and to be striven against."

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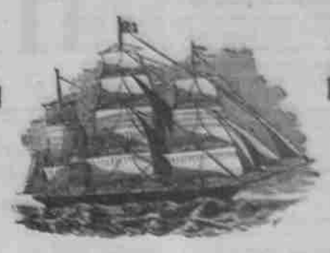

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