

PERUVIAN AGRARIANISM.

The fiscal regulations of the Incas, and the respecting property are the most remarkable features in the Peruvian policy. The lands assigned for the Sun furnish a revenue to support the temples, and maintain the costly ceremonial of the Peruvian worship and the multitudinous priesthood. Those preserved for the Inca went to support the royal state, as well as the numerous members of his household and kindred, and supplied the various exigencies of government. The remainder of the lands were divided, *per capita*, in several shares among the people. It is provided by law, as we have seen, that every Peruvian should marry at a certain age. When this event took place, the community or district in which he lived furnished him a dwelling, which as it was constructed of humble materials, was done at little cost. And a lot of land was then assigned to his sufficiency for his maintenance and that of his wife. An additional portion was granted for every child, the amount allowed for a daughter. The division of the soil was renewed every year, and the possessions of the tenant were increased or diminished according to the number of his family. The same arrangement was observed with reference to the curacies, except only that a domain was assigned to them corresponding with the superior dignity of their stations.

A more thorough and effectual agrarian law than this cannot be imagined. In other countries where such a law has been introduced, its operation, after a time, has given way to the natural order of events, and, under the superior intelligence and thrift of some and the prodigality of others, the usual vicissitudes of fortune have been allowed to take their course and restore things to their natural inequality. Even the iron law of Lycurgus ceased to operate after a time, and melted away before the spirit of luxury and avarice. The nearest approach to the Peruvian constitution was probably in Judea, where, on a recurrence of the great national jubilee, at the close of every half century, estates reverted to their original proprietors. There was this important difference in Peru; that not only did the lease, if we may call it, terminate with the year, but during that period the tenant had no power to alienate or add to his possession.—*Prescott's Conquest of Peru.*

THE WILL OF A WEALTHY SOUTHERNER.

The New Orleans Picayune publishes extracts from the last will and testament of Julian Poydras, late of the parish of Pointe Coupee, and of great wealth. The testator died in possession of six large plantations, and on each of them there are a great many slaves, who are directed to be sold at public sale, the purchasers to bind themselves to emancipate the slaves with their increase at the end of twenty-five years from the day of sale. The balance of the estate, after the payment of the legacies, is to be divided among a number of nephews and nieces of the deceased. To each of his god-children, Poydras bequeathed \$500, to each of his negroes, large and small, he bequeathed \$10. To Felix Bernard, Eustache Lebedel, Willis Alston and Madame Zucherie he left each \$2000. To Miss Frances Galatin, daughter of Alister Galatin, he left \$10,000; to Mr. Lafitte, notary in New Orleans, \$6000. To Joseph Theodore Bandue, of New Orleans, and Guy Richard, of Pointe Coupee, his executors, he left each, \$25,000. Right-bequests are made to all the charitable Institutions of New Orleans. To the parishes of Pointe Coupee and West Baton Rouge, he leaves \$30,000 each. The interest of this sum is to be employed in giving a *duory*, to all girls of the said parish who may get married; the unfortunate to be always preferred.

The State of Arkansas invites emigrants to come and take lands which have been forfeited for taxes, and no payment will be required for them. The Auditor, upon proof of settlement, will make a deed, which the Supreme Court of the State has decided will be valid? The forfeited tracts comprise some of the finest lands in the State, and now is the chance for a cheap home or speculation. The Little Rock (Ark.) Banner office has just issued a volume of 25 octavo pages, containing a list of all the lands which the State can donate, and the laws relating thereto.—*Chronotype.*

AFFECTING. "The following pathetic snatch of 'steamboat poetry' is stolen from the Boston Post—it is enough to draw tears from a stone-stone—"

Amid the crowd there walked a youth,
Whose heart seemed charged with woe,
His eyes were bent upon the deck,
His step was sad and slow.
It was not unrequited love,
Nor disappointment's fruit,
That marked with care the cheek of youth—
He couldn't find his toast!

It is said that peaches and cream are positively good for consumption. The peaches should be ripe and sweet.—*Delta.*

We can testify to that, for we have often consumed them.—*Chronotype.*

The Danvers Courier suspects that a certain intoxicating drink is one of the phials of wrath spoken of in Revelations. Quite probable.

FINE BLUE WASH FOR WALLS. To two gallons of white wash add one pound of blue vitriol dissolved in hot water, and one pound of flour, well mixed.

THE VOICE OF INDUSTRY.

Every man should be guaranteed a permanent home on the earth, the choice of industrial pursuits, the power to work at what he chooses, the right to labor, an equivalent for what he produces, the best opportunities for education, and freedom in everything.

D. H. JAQUES, EDITOR.

W. F. YOUNG, &
W. T. G. PEIRCE, & Regular Contributors.

LOWELL.

FRIDAY MORNING, OCT. 8, 1847.

PROTECTIVE UNION.—NO. V.

"How can we get along without these stores?" ask some: "We must have some place to obtain our articles of food, clothing, &c." True, but it does not necessarily follow that they must come through the present system of exchanges. Let us take a candid view of the subject. Suppose, instead of sixty or more grocers stores in this city, there were but six, and those established on "Protective Union" principles. I am not certain but that we could get along with a smaller number, but for convenience we will take this number, and have them located in such parts of the city as will best accommodate the whole. Then in place of one hundred and twenty clerks we would take sixty. One fourth the number of horses and wagons. And the cost of lighting and warming six must, of course, be less than sixty. There would be no losses occurring from bad debts as our trade is conducted on cash principles. There would be no "Bosses" to pay and thus there would be a saving of from sixty to one hundred thousand dollars on this class of individuals. And now suppose we take the other stores and reduce them in the same ratio and have them conducted on the same plan; every one must see the advantage to be gained by changing the present false system to one where the good of not a few, but the *whole* are cared for. But some say "It is so handy to have a place where you can run in and buy any little thing you may chance to want." Yes, but is it not "paying too dear for the whistle," this buying little things at handy places? Is your grocer the one that is located nearest you? Perkins so, but it is often the case that a person resides at one part of the city and his grocer's store is at the other. And again, our dry goods stores are all on two streets or nearly so; still our ladies are very well accommodated. But these shady shops are "stuck in" every nook and corner, almost, and are exceedingly "handy" to spend money. They are, with the exception of the drug shops, the greatest nuisances we have. Just imagine a hide, broad shouldered man of two hundred pounds weight dealing out candy by the cent worth, 'tisn't it ridiculous? How much better it would be for him and community were he to follow a plough or wield a blacksmith's hammer. It may not be lucrative but much more honorable, and he would have the satisfaction of knowing that he has added to the world's wealth instead of taking from it.

Let us view it in another point. It would have a tendency to lower rents, and for this reason; there would be no use for the stores, therefore they must be converted into dwellings; and the addition of three or four hundred tenements would not be likely to raise the rents. And our Landlords (of whom I shall have a word to say by and by) would not "cut it quite so fat."

But what can this army of Exchangers do if they are obliged to quit their present business?" I do not know of any particular branch of honest industry, that their genius would be adapted to, but it seems to me that sharpening tools would bear some similarity to grinding the faces of the poor. And if some of them were to turn barbers, their system of "share" would be turned to good account. But who knows but, there might be a Michael Angelo or Raphael among them, a Newton, or Franklin, a Fulton, or Whitney. Each may imitate although it be a great way off these justly great men. All will not be able to equal the great masters in sculpture or painting, but they all may be able to square a block of granite or paint a house, and so with the rest. The "organ grinder" in our streets but a very faint representation of Mozart, but still he adds a little harmony to the world. But I would not advise our friends (the Exchangers) to take up this last mentioned business as this class are termed vagrants.

But will not this bringing more laborers into the market lower the price of wages? I think not for there is plenty of work, the only trouble is in getting it done; and if our laborers and mechanics in seasons of dull time (of which by the way there never need be any) instead of underfeeding each other in the process of doing work until they get down to starvation point would club together, each putting in his mite and do business themselves, they would find themselves vastly better off in the end.

But suppose there is just enough laborers in the market to do the work by working the present long hours. An addition of help would tend to shorten them, and even if the pay is less we are still gainers. Whereas it costs us all we earn by working long hours, and supporting exchangers; by working less time even at a reduced price if we do

away with our traders, our articles of consumption would come enough cheaper to more than balance the reduction of wages. And there would be (what is greatly needed) time for improvement both in mind and body.

But I see no possible need of a reduction of price even though the hours of labor are less. Let the workingmen and women be united in their efforts to throw off all shackles by which they are bound, and they must succeed. They have the "stuff in their own hands." Let them use it wisely and there will soon be certain evidence of "A GOOD TIME COMING."

Correspondence of the Voice.

MEREDITH BRIDGE, N. H., Oct. 1847.

MR. EDITOR: Situated as I am, amid the hills and glens of the "Granite State," where scarcely a slip on the subject of Labor Reform is heard, except sometimes an indignant half understood murmur, borne from the abodes of misery, wretchedness and crime, in our crowded and festering cities, by gentle winds that come to us freighted from time to time, with tidings new, strange and wonderful! I welcome the Voice of Industry at its weekly visits, as I would welcome an old friend; and if I could hope, in return, for the pleasure its perusal gives me to say anything that would at all interest you or your readers, I would gladly do so.

The people of the country are not so familiar with the wrongs and oppression they are daily witness to of such subjects misery and degradation, as are the denizens of the city; neither do they so often see the rich ostentatiously displaying the wealth that was earned by other hands than their own, and thanking God for enabling them to sustain themselves in the position in which He (it) has placed them. There is more justice, more equality, and more beauty, too, in the country than in the city. Instead of the impure and tainted atmosphere that must ever attend densely populated places, we can here breathe the pure air that is twisted down the mountain sides, over hills and valleys, alongside rippling streams, and across smiling lakes, and feel that in this matter, at least, we can have our heart's desire.

The village known by the name of Meredith Bridge, (from where I date my letter,) is finely situated on a beautiful stream that leads the clear and sparkling waters of Lake Winnipissiogee, or, "The Smile of the Green Spirit," as it was fancifully called by the Indians who dwelt on its shores, into the Pemigewasset, which, from a little mountain rill, leaving from rock to rock, and from ravine to ravine, through the passes of the White and Franconia mountains, becomes a more solid column and with an unbroken front to the contest, and victory will most assuredly crown your efforts. You can accomplish much if it passes, receives the waters of the Winnipissiogee, and thence rolls on oceanward.

The shores of Lake Winnipissiogee, are well known to afford some of the finest views in the whole country. From Mount Belknap, an hour's ride from here, the view is indeed fine; and from the summit of "Red Hill," still a little farther, when "summer days are gone," and nature is "clothed in mantle green," the prospect is enchanting. Spread before the eye like a sheet of polished silver, the clear waters of the lake stretch away to the south for a score of miles, dotted all over with beautiful islands, some of them several hundred acres in extent; others scarce larger than the cloud that in days of yore was seen no bigger than a man's hand."

In the sweet spring time, when the chill blasts of winter have given place to soft southern breezes, and valleys have put on their smiling tinge of green, the lovers of nature may enjoy a feast; and he that has a soul attuned to the sweet symphonies of waving forests and rippling waters, will find the shores of the beautiful Winnipissiogee the place to enjoy sweet communion with his own soul; for there are then

Mounains, hills and winding dales,
Rivers and lakes and winding streams,
Oak glooming boughs and towering tress,
And flowers, and fragrance everywhere.

To make the fresh, the rich, the radiant beauty
Of this world world."

The Mexican War is the all exciting topic of conversation at the present time, and I am sorry to say the fighting spirit seems to prevail.

For venturing my opinion during a discussion of the question, I was significantly told that there "always were Tories who went against their country when they most needed their aid." How strong—how passing strange it is that the people—the working men—cannot see this matter in its true light! Who but the producers—the laboring men—aye, and women, too, are to pay the expenses of this war? Who but the same class will for years to come be compelled to toil still harder to pay the national debt that is now rapidly accumulating, in its prosecution? It seems to me the glory of our country may accrue in this contest will be dearly purchased. What think you brother working man?

Mr. Editor, I had forgotten your ejection in the last Voice, and perhaps my hasty epistle will go under the table. If so, I shall not be at all offended, for neither myself or the world will have lost any thing of value.—Wishing you much success in advocating a cause that will ever receive my warmest sympathies, I join in the wish—"God speed the right!"

Correspondence of the Voice.

BEDFORD, (Pa.) Sept. 14, 1847.

MR. JAQUES:—I have just learned that you have become Editor of the *Voice of Industry*; that noble and fearless advocate of the rights of the Toiling millions, and I wish you God speed in your righteous work of Industrial Reform. I hope and believe that the time is not far distant when abundant success will crown the efforts and reward the toil of all who are laboring in the cause of Human Rights. The signs of the times are cheering. A flood of light is bursting upon the surrounding darkness. The laboring masses are becoming acquainted with their Rights, and when they know their rights they will maintain and defend them. The firmness, energy and decision with which they are now defending their rights in some sections of our country, are causing tyrants to tremble, and cheering the hearts of the friends of humanity, and encouraging them to persevere in their efforts for the amelioration of the condition of the Race. Of the attention which our measures are commanding in different parts of the country the passage of the Homestead Exemption Bill in Connecticut and the Ten Hour Bill in New Hampshire are certain and unmistakable evidence. It is true these Bills are far from what they should be, but they contain an acknowledgment that our principles are just and right, and certainly that is an evidence of progress.

I am sorry to hear that the cotton lords of New Hampshire are endeavoring to evade the righteous provisions of the Ten Hour Bill and still trampling under their iron heel the rights of the operatives, by practicing fraud and deception. But I am pleased to hear of the noble, firm and fearless stand which the operatives are taking in defense of their just and violated rights. I have just read in *Young America* a noble, firm, eloquent and dignified appeal to the female operatives in the Manchester Mills, signed *Harriet E. Putnam*. It breathes the right spirit. It is from one fearless in the cause of justice and human rights. I admire and respect the noble and fearless stand which the author has taken against tyranny and oppression and in favor of justice and humanity, perfectly regardless of personal consequences, but expressing extreme anxiety for the welfare of the operatives, such sentiments deserve the highest respect and esteem.

Ladies, particularly those who work in the mills, a few words to you. Be firm and united in your noble efforts to break the chains of your tyrants and oppressors. In union there is strength. March in solid column and with an unbroken front to the contest, and victory will most assuredly crown your efforts. You can accomplish much if you will only act systematically and in concert.

Your influence is great, your appeals are irresistible. I know the situation in which you are placed, and the difficulties with which you have to contend, but do the best you can, use all the means within your reach to better your condition, and, I hope and trust, the time will soon arrive when you will be free to make your own terms and when you shall receive the full amount that you produce, and when you shall be permitted to assume that elevated position in society to which you are justly entitled, and from which you have long been excluded.

Perhaps you will wonder why I, living five hundred miles from you, should take any interest in your welfare. I have been at Lowell, and have seen the tyranny and oppression of the Cotton Lords, and wherever I see my fellow beings treated unjustly I feel a disposition to assist them, no matter where they are.

For the encouragement of those who are laboring in the cause of National Reform I will say that I am making some feeble efforts to spread National Reform Principles in this section of country. I am publishing articles here every week on Land Reform, the falsehood of the present system of labor, &c.

JOHN CASE.

Correspondence of the Voice.

SOUTH BOSTON, Oct. 4th, 1847.

MR. EDITOR:—My business is done here for the present, and it is hoped your patrons will like the paper so well as to render it unnecessary to send for a renewal of their subscription. More than one hundred names have been hooked in this vicinity, three hundred copies distributed gratuitously, and some sold;—in short your paper has been thoroughly introduced into every work-shop with the exception of three, viz.; Geo. Thomas', Algers', and Gray's. These establishments will not even permit those called "fair sex," "weak vessels," &c., to enter for the purpose of getting subscribers to a newspaper, designed to ameliorate the condition of "Factory girls!" The most of the subscribers were obtained at the Old Colony Machine Shop, Union Works, Plough Factory, Chair Factory, and Mr. Cone's establishment. "This Voice of Industry Girl" is exceedingly grateful to the gentlemanly working men, proprietors, and foremen of the above establishments, from whom so much encouragement has been received not only in pecuniary point of view, but by kind treatment which made the task more agreeable and easy. One who chose to give another man's name instead of his own, causing no little confusion, is informed that no papers will be sent him, and he must

be forgiven "as he did not know any better."

My visit to the celebrated Locomotive Establishment of Hinkley & Drury was most pleasant. Here I saw several of those iron Horses, whose shrill whistle and loud bell will soon be heard on the roads. Mr. H. and the gentlemanly clerks in the counting room seem to be interested in your paper, but could not give a permission to go in to solicit subscribers; however a plan was suggested to introduce the paper at the Counting Room on pay day, and a large number of copies have been left with the following preamble:

To working men in the employment of Hinkley & Drury.

According to the rules of the establishment I cannot come into the shop with the *Voice of Industry* but am pleased to present the paper this way for your subscription, one, six months, or three, at \$1.25 per year delivered at your door weekly, and in proportion for less time.

We need and expect your aid, for which we shall be grateful.

I am truly yours in the cause of Labor Reform.

The result remains to be seen. Mr. Child is a True Reformer and though a high-salaried clerk, is not afraid to maintain his principles.

My calculations are now to go to Portland, and on return shall visit Roxbury, East Boston and Worcester.

The generosity of A. A. of W., C. L., is appreciated by me and if possible I shall avail myself of it, for good offers should always be accepted.

To friends and patrons of South Boston I am sorry to say good bye. M. E.

P. S. Seven men, who recently left the amiable and gallant Capt. of the late Legislator-Ship launched from Nashua, N. H., are here at work in "first rate shops, for higher wages and less hours." They said they were "going to send Capt. —— up Salt River," guess he would do more good up there than in the Legislature, as his constituents say, and add if he is not entitled to our confidence, respect and cannot have our votes again.

♦♦♦ A Convention of National Reformers is to meet at Worcester, in this State, on the thirteenth day of October next, to nominate candidates for Governor, &c., who shall be pledged to the principle, that the land ought to be distributed among settlers and cultivators, in conformity with the spirit of Christ. We rejoice to see that there is a spirit manifested in the mechanic and operative, on this all important question, in which their happiness or wretchedness is involved. We regret to see that a convention is called for the purpose of nominating candidates to the highest offices of the State, before the question is generally understood by that class which is most interested. The attention of the mechanic and operative have not been sufficiently called to the question. Far better would it have been had they poured into the legislature for a few years, their petitions, making known their wants and grievances. This would set those most interested, to looking into the subject, who have given it no attention. Light is beginning to spread itself over Europe, on the subject—hence the revulsions and strong symptoms of war there, and all in consequence of so many of those laws which are grinding upon the poor. Consequently a civil war will take place in Europe before the people will be restored to their natural rights. But in our country, we have only to discuss our rights and then go the ballot box and secure them. But in this instance, we are likely to have candidates in the field before the wants of the party are known, or their principles understood.

The above remarks, from the Essex Banner, are worthy of consideration. We have long doubted the policy of bringing out candidates, pledged to principles and measures, of which the people are ignorant. We believe such a course premature and calculated to secure the opposition of many that a more prudent policy would ally to the National Reform cause. By creating a new party and bringing into the field new candidates, we awaken the prejudices of all other parties, while by urging our principles upon them and questioning their candidates, we may gain a favorable consideration and thereby bring our measures before the public. The Land Reform question is fast gaining ground and is emphatically the question of this age, and the time of its consummation will depend upon the prudence and wisdom of its advocates. Let light be shed into the political wilderness of this country and the wild beasts, that have preyed so long upon the working people, may be harnessed to the ear of humanity.

We hope our Worcester friends will think of these things, and abandon the policy of nominating candidates, unless those of the other parties refuse to interest themselves in favor of a "Landed Democracy."

V.

We call the attention of our readers to the following from the *Chronotype*. Mr. Plumb's plan, if either, is the one for the people.

RAILROAD TO THE PACIFIC.

A great many plans within the last few years have been proposed for the accomplishment of this important work. In 1838 Mr. Plumb made an application to Congress asking for an appropriation towards the con-

mencement of a National Railroad to Oregon; an appropriation we believe, was made and the survey commenced. His plan is to convert a portion of the wild, unproductive, and (without this improvement) utterly worthless lands, into a Railroad. [He proposes, inasmuch as his object is to economize time, as well as money, that the grant shall be made under abundant restrictions] to a Company, on such terms as to secure to every resident of the United States an equal participation in the control, honor and profit of this grand, American popular enterprise."

Twenty millions of shares are to be issued, in case a grant of land be obtained, and a payment of only twenty-five cents upon each share is required on the issue of the certificate. The work will be a National one, and at the same time be accomplished much more advantageously than if done directly by officers and agents of the Government.

The proposed instalment of twenty-five cents per share will produce five millions of dollars, to commence operations with.

Whether the plan originated by Mr. Plumb is ever to be realized or not, he deserves great credit for his enterprise and perseverance in bringing and keeping this great work before the public.

Whitney's scheme, about which so much has been said, was laid before Congress in 1845. He modestly asked for a grant of land to enable him to construct the road. But Congress, will, of course, never sanction so gross an outrage upon the country as to give to one individual the means of construction and the virtual ownership of a work of this important character.

Mr. George Wilkes has also presented a plan to Congress for a National Railroad, to be made by Government and paid for out of the Treasury. But we imagine after this grand melodramatic Mexican war, there will be little money in the Treasury for such purpose. Land, which the road itself will be the means of converting into cash, is obviously the right basis upon which to predicate the necessary means for its construction; and we, therefore, recommend all who desire to see this noble work go on, to unite in memorizing Congress upon the subject.

THE GREEK SLAVE.

The following story, of Powers and the Greek Slave, is told by the New York Correspondent of the *Washington Intelligencer*. Since all the papers are talking of that "wonderful and almost divine work of art," it is well that the story should go the rounds of the press.

This copy of the Greek Slave had been ordered by Lord Ward, who had paid half the purchase money in advance, to enable the artist to live while pursuing the work. When the work was about completed, Lord Ward, having learnt something of the circumstances of the artist—that his means were inadequate to enable him to pursue his labors with comfort and facility; that he had five children, whom he was solicitous to send to America to be receiving an education, while he should continue toiling in his profession; and that he had for some time been desirous of sending a work to his own country, both for the love of country and with a view of receiving some aid from its exhibition—Lord Ward said to him, "Mr. Powers, keep this statue for yourself, send it to your country for exhibition, and make me another copy at your convenience."

The grateful artist flew to the studio of his friend and fellow-artist, Kellogg, who had been a companion with him in boyhood in Cincinnati and who now, like himself, was toiling for an honorable fame in a foreign land, and disclosed the generous offer which had been made to him. But, said he, "what can I do? I have not the means to avail myself of the advantages of this offer, kind as it is. If I leave my work here my family must starve."

"Mr. Powers," said Kellogg, "I told you five years ago, that when you should get a work ready to send to America for exhibition, I would go and take charge of it for you, and set it up, I am ready and willing to go now."

"Then," said Powers, "go and pack up your things, and I will go and pack up the statue."

It was done. The statue of the Greek Slave is here; let our countrymen now tell the rest of the story.

MYSTERIOUS DISPENSATION. We put the following pertinent remarks from an exchange. When will man learn that life and health depend upon laws as fixed and immutable as those which govern atoms and worlds. The doctrine that "we shall live till our time comes" though true in the letter, is utterly false in spirit.

"I know that the common doctrine is, that sickness and death will come when God appoints; do what we may to prevent it; but I believe our life and health to be in our own hands as much as any other blessing which God has seen fit to bestow upon us—that with proper care to our eats and drinks, our labor, air, exercise, &c., our lives will be much longer, more useful and happy, than if we violated our organic laws in any or all of these particulars. So firm are people in the belief "we shall all live till our time comes," that the sudden death of fifty human beings, in any community, would create less talk than would

the loss by death of half that number of dumb beasts. In the former case it would be said, "It is the Lord's doing—it is marvelous in our eyes; the Lord hath given, Lord hath taken away, blessed be the name of the Lord." &c. Here all inquiry into the cause of the departure of those beloved friends would cease; but in the latter great enquiry would be made to know the cause of this extraordinary loss of cattle. Nobody would think of saying, "It is the Lord's doing"—but they're ate or drank something which caused their death and the enquiry would be, what is it?"

THROW PHYSIC TO THE DOGS. The following *Cautio* to Druggists, ought to be a caution to those who patronise Druggists.—When will men be wise enough to "throw physic to the dogs," and seek health, where alone it can be found, in obedience to the laws of health.

BAD MEDICINES.—Caution to Druggists.—The New York College of Pharmacy has deemed it necessary to issue a "caution to druggists," warning them as to the quality of much of the medicine stuffs in the market.

A quantity of base compositions, under the name of Blue Pill, we tell us, is now in market, being imported by German and French importers, who know nothing of medicines except to buy cheaply and sell dearly. Rhubarb is invoiced from ten to fifteen pence per pound, ground over and sold for genuine Turkey rhubarb, worth five shillings. The Compound Extract of Colocynth, which has been imported into this market for the last year, does not contain a particle of Colocynth, but is made up of an inferior sort of Aloes, with some other worthless ingredients. A great proportion of the Compound Extracts are adulterated in like manner. More than half of the narcotics are destitute of any active properties. Volatile oils are adulterated with sweet and other cheap oils. In fact, it seems that when an individual is supposing that he is taking some simple substance of peculiar properties, he is taking half a dozen substances of properties just the opposite character.

COMMUNICATIONS.

Erection of thought and of expression, and individual responsibility for both.

SOMETIMES THE WORLD LOOKS PLEASANT.

Sometimes the world looks pleasant.
"And then I long to stay,
And with its golden moments
Would never pass away.

Yet when a beam of sunlight
From some fond loving heart,
Steals softly o'er my soul
I wish 'twould ne'er depart,

For there are loves I cherish
Dearer than all beside;
But human friendships perish
With life'succeeding tide.

And there are happy visions
That oft pass across my soul
To bright for a world like this.

Then it is this vale of tears,
Seems paradise below,
Where gentle streams and flowers
Glad the path we go.

But soon a cloud of sadness
Mantles like a pall of night,
The hopes and happy visions
That cheer my mortal sight.

Thus my changeable life moves on,
Winged with snuff and tears,
And my weary spirit sighs.

Low mournful music hears.

Oh, that the dubious were broken
Which bind my spirit low,
To let the mind immortal
Unbinding stories know.

Hocksett, May 31, 47.

Y. W. J.

Sugar. It is estimated that this year's sugar crop in Louisiana will exceed last year by 50,000 bushels.

W. M. P. U.

We will send the *Voice* to Divisions of the Working Men's Protective Union, on the following terms:

Five copies, per annum, \$6.00.
Ten " " " 12.00.
Twenty " " " 18.00.

Friends, let us hear from you.

AGENTS WANTED.

Several trustworthy, and efficient Agents are wanted to get subscribers for the *Voice*.

Apply at 76, Central street.

LADIES.

One good French Painter, and Sun Shaded, third change of N. FACKARD, 90 Marl St., than you can get, and establishment in the city.

Also, Trunks, Valises, and Carpet Bags, very cheap.

REFORM DIRECTORY.

Notice of Meetings of W. M. P. U., I. R. A., U. of A., I. C. of R., &c., &c.

137 THE WORKING MEN'S PROTECTIVE UNION, Division No. 1, Boston, 50 Cornhill, Boston, Tuesday evening for business, and Monday evening for discussion, at 7 o'clock, P.M.

CHARLES G. JONES, Secy.

Workmen's Protective Union, Division No. 9, holds its meetings on Monday evenings, at No. 3, Bowditch, Boston.

All Divisions will be accommodated with goods on the same terms as those of the B.M.—store open 8 o'clock A. M., to 9 o'clock P. M.

JOSEPH CAREW, Secy.

The Washington Protective Union, Division No. 6, (Manchester, N. H.) holds its meetings in Merrimack Hall, Elm street, every Wednesday evening. Store under Methodist Church, on Elm st.

S. D. CLARKE, Secy.

Workmen's Protective Union, Division No. 11 (Lowell) holds its meetings at Humanity Hall, Market street, over Protective Union Store, every Saturday evening.

A. BIDLAW, Secy.

The Washington Protective Union, Division No. 4, Lynn, meets on Tuesday and Friday evenings, at Union st., opposite the 1st Universalist Church.

U. OF A.

The Boston Union of Associationists meet every Wednesday evening, in their Rooms on Channing street, two doors from Dr. Gamot's Church. All persons interested in Social Reform are invited to attend.

THE LOWELL UNION OF ASSOCIATIONISTS holds its monthly meetings the first Sunday evening, each month, at 7 o'clock, in the reading room, 76 Central street. A printed audience is requested.

MARY EMERSON, Secy.

TEN HOUR SYSTEM.

The friends of Labor Reform, are notified, that their meetings are held at 76 Central St., every Wednesday Evening—it is desired that every friend of human progress should be present.

H. J. STUNK, Secy.

I. O. OF R.

Equality Tent, No. 7, I. O. of R. meets every Monday evening at 8 o'clock, at Reckless Hall, 76 Central street. Pawtucket Tent, No. 8, I. O. of R., meets at the above Hall every Tuesday evening at 8 o'clock.

U. D. OF R.

Lady Washington Tent, No. 10, U. D. of R., meets at the above hall every "saturday evening at 7 o'clock.

S. OF T.

Lowell Division, No. 34, Sons of Temperance, meets at Reckless Hall, 76 Central street, every Tuesday evening at 8 o'clock.

D. OF T.

Harmony Division No. 9, Daughters of Temperance, meets every Thursday evening at Reckless Hall, 76 Central street, at 1-4 before 8 o'clock.

New Books.

A Collection of the Writings of Nathaniel P. Rogers, \$2.00.

Fair for the People, showing the relations of the United States to Slavery, embracing a History of the Mexican War, its origin and objects. Compiled from official and other authentic documents, by Loring Moody, Price 20 cents.

What is it as it is; or, the Fashions of Slavery, by Parker Pillsbury, Second Edition, revised and improved, 15 cents.

Unconstitutionality of Slavery, Part 1 and 2, by Lyons Garrison, 50 cents.

Historical and Critical Lectures on the Bible, by John Prince, Pastor of 21st Universalist Church in Danvers, \$1.00.

Wature's Manual of Sociology, by M. D. 50 cents.

For sale by B. B. MARSH, NO. 25 CORNHILL, Boston.

Osgood, 300s.

Dr. J. W. Warren, and other eminent surgeons, which he has selected, fully sustains what we here express.

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POETRY FOR THE PEOPLE.

Still for the PEOPLE—still for Man and Freedom,
Bodily its Thaw words the Bird most speak.

DUGASSE.

OUR GIRLS.

Our girls they are pretty
And gentle and witty,
As any the world ever knew.
Talk nor about Spanish,
Circassian or Danish,
Or Greeks "neath their summer skies blue;
Put give me our lasses,
All fresh as the grass;
When sprinkled with roses and dew
Each lip is like a blossom,
Each fair swelling bosom,
As white as the high dried snow—
With eyes softly flashing,
Like spring bubbles dashing,
Other hills rock to valleys below;
All smiling with beauty,
All doing their duty,
Where shall we for lovelier go?

O, ours are the fairest,
The sweetest the rarest,
The purest and fondest I see—
Their hearts are the truest,
Their eyes are the bluest.
Their spirits so noble and free—
O give me no other;
True-love, sister, mother,
Our own are the chosen for me.

LIFE.

BY T. B. THAYER.

Life is onward; see it
With a forward aim;
Toil is heavenly—choose it,
And its warfare claim.
Look not to another,
To perform your will;
Let not your own brother
Keep your wretched still.
Life is onward; never
Look upon the past;
It would hold you ever
In its clutches fast.
Now is your dominion;
Weave it as you please;
Bind in the soul's opinion
To a bed of care.

Life is onward; try it,
Ere the day is lost;
It hath virtue—try it;
At whatever cost.
If the world should offer
Every precious gem,
Look not at the scoller,
Change it not for them.
Life is onward; heed it
In every varied dress;
Your own act can speed it;
On thy happiness.
His bright vision o'er you
Time waves not in vain,
Hope chace before you
Her propulsive strain.
Life is onward; prize it
In sunshine and storm;
O! do not despise it
In its humblest form.
Hope and Joy together,
Standing at the goal
Through Life's darkest weather,
Beckon on the soul.

RECORDS OF SOCIAL PROGRESS.

(Forwarded by the Boston Free Press, No. 10, to a larger, better life.)

Forwarded that man is wiser, the learned is sterner.

THE CHRISTIAN SOCIETY OF BROTHERTON LOVE.

Thomas H. Stackton, a distinguished Methodist orator, has promulgated a plan for a society to be designated as above. The design is to put in practice the principles of Christianity. This is what we want. A society, which shall be to Christianity what the body is to the spirit. It will be seen by the following extracts, which are from an article which appeared originally in the *Cincinnati National Press*; that this plan embodies something of the principles of the association, and looks to a final reorganization of Society. ED.

Its main principle is, that it is the design of Christianity to ascertain and supply all human need, to be effected by Christian Union and co-operation.

Its object is to ascertain and supply the natural, spiritual and social need of its members first, and no others it may be able. This includes—food, clothing, shelter, fuel, furniture, medicine, &c., means of education, and employment.

Its terms of membership are—an improved moral character—a Christian profession either actual or desired, including only an acknowledgment, that the Bible is the book of God, and that Private Judgement is the Duty and Right of Man—and submissive to the By-laws.

Its means of usefulness are afforded by the voluntary contributions of its members according to their ability.

Its organization consists of a President and other usual officers, a Board of Managers and a series of Committees intended to keep the membership actively employed in good works.

Its plans of operation are to be adopted as circumstances will allow, with a view to the great object of supplying the several needs of the members and others.

They will require depositories of food, clothing, furniture, &c., to be furnished as they are needed, either gratuitously, or according to the ability of the applicants.

Attention will be directed to the improvement of the poor.

For their spiritual need there will be afforded schools of various sorts, week-day, week-night and Sunday schools, a periodical, Bibles, Library, Church, &c.

What is termed Social need, consists, in the want of being enabled to earn a support by one's own labor. This is to be supplied by the industrial education of such as know not how to work skilfully, by obtaining situations for those out of employment, and by providing a place for the sale of articles made by individuals, without regular employment.

The principle of this plan of Christian union seems to be a mutual guarantee of an adequate supply of all true necessities, physical and spiritual. We doubt whether the organization can be made efficient in its application. But of one thing we feel assured, that it is upon some such principle, adequately applied, by means of an organization based upon a broad philosophy of nature, that our celestial millennium—the kingdom of Heaven upon earth—is to be ushered in.

CIVILIZATION.

Every newspaper brings us intelligence of wars and rumors of wars; in Greece we have accounts of victories of Christians over Turk and Turk over Christian—insurrections in Spain, difficulties in Portugal, starvation and atrocities in Ireland, corruptions in France, persecutions in England, seditions in Canada, revolutions in India, bloodshed in Mexico, troubles in Buenos Ayres, oppressions in China—every where usurpations, violence, intrigue, false faith, ambition and treachery. Do we look to divine intelligence? What find we but old laws without meaning, legislators without knowledge, lawyers without honesty, long speeches with little sense, founding churches and enlarging jails, improvement in machinery and distress in population, ordination of ministers and condemnation of criminals, conversion of sinners in Ceylon and death by intemperance here, donations for printing bibles, children dying of famine, petitions from the Lord's treasury for widows and orphan's and maidens' drives to prostitution for lack of bread. Oh civilization! ill hast thou done thy works; surely the heathen hunter is wiser than the christian civilization, and the ignorant Hotentot under his cocoon palm, with or without a vestment, than the sons and daughters of industry in scientific Europe or enlightened America, bowed down under burdens too hard to bear and afflicted with imaginary wants and real privations. What a triumph! says the capitalist in a steam engine, who surpluses a thousand young women by a spring-jenny! a thousand able-bodied men by a fly-wheel! who will work an infant twelve hours a day and grind its wages down to sixpence!

What a noble science is the civil law! cries the attorney, which prevents men from settling their own difficulties and offers justice to the heaviest purse. What a sublime theory is my religion, says the sectarian priest, which builds great houses in which to levy contributions by fear of the devil in the name of Almighty God!

What a noble principle is competition! says the speculator, which affords me a chance to rob everyone, and sets each to robbing the other. What a splendid contrivance is a circulating medium, says the economist, which substitutes wealth for enjoyment, encourages speculation and monopoly, and imparts an ideal value to objects utterly worthless! Oh! what a companion blessing, shouts the civilized world, is Civilization!!

LAND MONOPOLY. Mr. J. G. Bennett, of New York Herald, in his recent correspondence, thus speaks of the "condition of England":

"The aristocracy maintain 300,000 servants—200,000 horses, 500,000 dogs, 100,000 grouse and 500,000 game of all kinds, all to minister to their pride and pleasure. These men, beasts, and birds consume the food of idleness, which would feed the starving Irish and all others of the lower class. Here is the dangerous condition of England—and that is increasing in magnitude every year, and reaches a crisis whenever any of the crops fail. In a population of 27,000,000, which is nearly the number of the three kingdoms, only about 800,000 are electors, while 43,000 persons hold all the land of the empire, including mountains, hills, rocks, rivers, and moors."

We call the attention of our readers to the fact, that 43,000 persons claim all the soil rendered valuable by the labor of 27,000,000, and we ask every person whom it at all if he or she supposes this is the work of Providence, or the natural result of the beneficial arrangements of nature! If it be the work of God, then in his name let it be upheld—but if it be the work of man—selfish—baselessly—unfeeling man, in the name of heaven and humanity, let it fall! and the sooner THE BETTER!—Spirit of the Nineteenth Century.

We learn from a friend in Canada that the Rev. Mr. Harper, a priest of the diocese of Quebec, hearing that the poor Irish emigrants who died at Gross-Ile, had left behind them a great number of orphans, solicited in their favor the kind feelings of his parishioners. He then went to Gross-Ile, asked and obtained fifty orphans, and placed them in respectable families of his parish, every one being anxious to adopt these children of Providence. Having placed these fifty, he returned to the Quantantine Island, got fifty more, obtained a home for them, and proposes continuing his good work till all have found homes and other parents in lieu of the parents God has taken to himself.—*Catholic Observer.*

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A NAMELESS ANGEL. For upwards of a year past, a stranger lady has been in the habit of making a periodical visit to the Tombs and Alms-House, for the purpose of hunting up and providing employment for the more unfortunate women of these institutions. The Commissioner informs us that she has never yet been able to ascertain her name. She is a middle aged lady, and evidently of a good family. We caught a glimpse of her countenance this morning, and were deeply impressed with her Christian-like loveliness.—N. Y. Express.

PLAYING OLD SOLDIER. A hard case, who had for many years belonged to the rank and file of Uncle Sam's little army stationed at the garrison in Prairie du Chien; and after exhausting all other plans for getting whiskey, whereabouts to whet his old whistle, he hit upon the following expedient for smuggling the "critter" into the garrison. It is customary for the soldiers to take their own blankets to the river to wash. Old Bayonet piled on a half dozen Mackinaw blankets upon his back and started for the river, where he was met by a whiskey vendor. He then put his blankets in a tub containing the whiskey, until they were fully saturated when he flung them across his shoulders and started for the garrison. On his way he was stopped by an officer, who smelt "scorn."

"Throw down your blankets sir! you have a bottle of whiskey with you."

"I beg your pardon, sir," quoth Bayonet; "I have not."

"Down with your blankets. Overhall your blankets. Show your pockets. You can't fool me. I smell it—Where have you been?"

"To wash my blankets for my mess, sir."

"Well go along. I don't see us you have any about you; but you are so soaked with whiskey, you infernal old sponge, that you smell as rank as a walking distillery."

Bayonet went to his quarters, wrung four gallons of whiskey out of the blankets, and got gloriously-fuddled.—*Wisconsin Herald.*

A WITTY PARSON. A Scotch clergyman by the name of Watt Morrison, was a man of great laughter and humor. On one occasion a young officer scoffed at the idea that it required so much time to preach a sermon, as ministers pretended, and offered to beat that he would preach half an hour on any passage in the old testament, without any preparation.—Mr. Morrison took the bet, and gave for his text—"And the ass opened his mouth and he spake." The parson won the wager, the officer being rather dismled to employ his eloquence upon the text.

On another occasion, Morrison entreated an officer to pardon a poor soldier for some offence he had committed. The officer agreed to do so if he would return the grant the first he would ask. Mr. Morrison agreed to this. In a day or two the officer demanded that the ceremony of baptism should be performed on a young puppy. The clergyman agreed to it; and a party of many gentlemen assembled to witness the novel baptism. Mr. Morrison desired the officer to hold up the dog as was customary in the baptism of children, and said: "As I am minister of the church of Scotland I must proceed according to the ceremonies of the church."

"Certainly," said the officer, "I expect all the ceremony."

"Well, then, Major, I begin with the usual question. You acknowledge yourself the father of this puppy?"

A roar of laughter burst from the crowd, the officer threw the "candidate for baptism" away.

The Spanish Real. The Spanish Real in Massachusetts, is called a "mince pie," in New York, a "stiffing" in Maryland a "fay," in South Carolina a "sevenpence," and in Louisiana a "bit" the half Real in Massachusetts, "four-pence-bit-penny" in New York six-pence in Maryland a "fip," and in Louisiana a "pence."

Progress is onward; and the world is moving.

PROGRESS IN LITERATURE, SCIENCE, AND ART.

PROGRESS IN LITERATURE, SCIENCE, AND ART.