THE CHESTERTOWN TRANSCRIPT.

VOL. XI. CHESTERTOWN, SATURDAY MORNING, OCTOBER 26, 1872. NO. 23.

☞ LATEST ☜

From New York and Philadelphia!

LATEST ARRIVAL!

CREATING A GOOD DEAL OF TALK!!

Rather Amusing

To hear persons say, 'I wish I had waited for your New Goods, New Prices & Styles!

LARGEST STOCK OF NEN GOODS IN CHESTERTOWN!

WE ARE NOT TROUBLED WITH JEWING! OUR

New Prices

SUIT EVERY ONE!!

LADIES CAN FIND THE NEWEST NOVELTIES, and will be agreeably surprised when they inspect the splendid Stock of

VICKERS.

DOMESTIC STOCK LARGE AND COMPLETE.

CHEAPEST PRINTS!

SHEETINGS and MUSLINS IN TOWN.

CARPETS, MATTINGS, AND NEW STYLE OIL CLOTHS.

$1,000 Worth of NOTIONS. Ladies and Gents. can find what they want. Gloves, English Hosiery, Cravats, Collars, Cuffs, Towels, Napkins, Stationery, Perfumery, Fancy Goods, New Style Cane Parasols, Fans, Corsets, Eureka Diaper, Nos. 1, 2, 3. 4 and 5; Brushes, &c.

$600 WORTH OF *HATS & CAPS.* GO TO VICKERS' And buy a New Style HAT, and get your Straw Goods.

BOOTS AND SHOES,

CITY MADE GOODS,

Not generally sold in the country. Splendid Stock for Ladies and Gents., Misses, Boys, and children. *NEW STYLE KID SLIPPERS* for the Ladies. Gents. comfortable Shoes and Slippers, now opened

At the New York People's store.

WM. A. VICKERS.

May 25, 1872.

COOK STOVES.

HEATING STOVES.

All kinds of Stoves and Tinware.

The best Cook Stoves are the BARLEY SHEAF, NIAGARA, QUAKER CITY. The best HEATER is the *SUNNYSIDE.*

We guarantee the best quality at the lowest prices.

N. B.—Country Merchants supplied with TINWARE, at remarkable low prices, from our extensive Factory.

Stoves and Hollow Ware,

Wholesale, at less than Northern Foundry prices.

WM. GLUCK,

Corner Gay and Harrison streets,

BALTIMORE.

September 7, 1872—6m.

STATIONERY.

FRENCH and American Tinted Note Paper, Billet, Packet, Fools-cap, Legal-cap, Record-cap and Bill-cap paper. For sale by C. F. STAM & BRO.

C. F. STAM & BRO.

Have just received a large and

WELL SELECTED STOCK OF BOOKS,

Embracing treaties on *The Trotting Horse of America*, by Hiram Woodruff; *The Horse in the Field and Stable*, by McClure & Harvey; *Farm Draining, Gardening for Profit, Grapes and Wine, Pear Culture*, by Quinn; "WHAT I KNOW OF FARMING," BY HORACE GREELEY; *The Practical Poultry Keeper, Beecher's Receipt* Book, Books of Song and Poetry, Romances and Novels by the most popular authors.

☞ Do not fail to call and examine our Stock. Remember, we take pleasure in displaying our Goods. Aug. 17, 1872.

WILLIAM HARRIS,

Gun & Pistol

MANUFACTURER,

No. 116 West Pratt street,

(One Door East of South,)

BALTIMORE,

KEEPS constantly on hand a complete assortment of

DUCK AND BIRD GUNS,

REPEATING PISTOLS,

SMITH & WESSON'S CARTRIDGE PISTOLS, COLT'S REPEATING PISTOLS, and every description of Pistol now in use.

Also, a Variety of Sporting Articles,

Such as Powder Flasks, Shot Pouches, Water Proof Caps, Wads, &c.

Wholesale and Retail.

GUNS neatly Stocked and repaired at short notice.

Baltimore, Oct. 7, 1871—Y.

A Fine Assortment of

DRUGS & MEDICINES,

IN WHICH I CANNOT BE UNDERSOLD. A discount of *ten per cent.* allowed on PATENT MEDICINES.

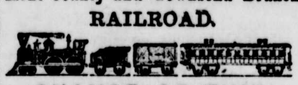
White Lead, Paints, Oil,

Turpentine, Varnish, Putty, Glass, &c., &c.

JOS. E. WEER,

May 18, 1872. Kennedyville, Md

Kent County and Townsend Branch RAILROAD.



CHANGE OF TIME,

TO TAKE EFFECT

Monday, October 7th, 1872,

Superseding Time Table dated July 15, 1872.

LEAVE EASTWARD.

STATIONS.	MAIL. A. M.	MIXED. P. M.	Q. A. & K. R. R. P. M.
°Parsons		2:30	
°Vickers		2:35	
Chestertown	6:45	3:25	
Worton	6:57	3:55	
°Lynch's	7:03	4:10	
°Still Pond	7:09	4:25	
Kennedyville	7:22	4:40	
°Black's,	7:35	4:55	
Lambson's,	7:46	5:15	
Massey's,	8:02	5:45	1:24
°Morris',	8:12	5:55	1:38
°Vandyke's	8:22	6:10	1:52
Townsend Ar.	8:35	6:30 Ar.	2:10
Townsend Le.	8:49	7:54 Fr.	2.22
Wilmington	10:15	9:50	3:55
Philadelphia	11:45	11:30	5:18
Baltimore	P.M. 1:05	A.M. 3:50	P.M. 8:10

LEAVE WESTWARD.

STATIONS.	MAIL. A. M.	MIXED. P. M.	Q. A. & K. R. R. P. M.
Baltimore	7:25	2:50	2:50
Philadelphia	8:30	5:00	5:00
Wilmington	10:10	6:25	6:25
Townsend Ar	11:40	7:54 Ar	7:54
Townsend Le	11:45	8:10 Le	8:00
°Vandyke's	11:55	8:25	8:15
°Morris'	12:05	8:35	8:25
Massey's	12:20	8:46	8:36
Lambson's	12:30	8:58	
°Black's	12:40	9:07	
Kennedyville	1:00	9:16	
°Still Pond,	1:10	9:25	
°Lynch's,	1:15	9:31	
Worton,	1:23	9:37	
Chestertown Ar	1:35 P.M.	9:50	
Chestertown Le	1:45		
°Vickers'	1:55		
°Parsons'	2:00		

☞ All trains daily (Sundays excepted.)

Stations marked ° have no agents.

"Way Passenger" West will stop only for passengers between Massey's and Chestertown, until further notice.

To insure connections with Trains on the Delaware Railroad, shippers must have their marketing at stations at least one half hour before the train is due.

JOS. T. RICHARDS,

Oct. 12, 1872. Superintendent.

Late Constable's Sale.

BY Virtue of one writ of Venditioni Exponas, issued by T. Waters Russell, one of the Justices of the Peace, of the State of Maryland, in and for Kent county, and to me directed, at the suit of M. Bannon, against the goods and chattles, lands and tenements of George R. Jones and Benjamin H. Startt, I have seized and taken in execution all the right, title, claim and interest of the said Benjamin H. Startt, of, in, and to, the following property, viz:

All that Piece or Parcel of Land

situated at or near "Worton Heights," in Kent county, Md., called "Prince William," containing

About 95 Acres,

and being the same parcel of land which was conveyed to the said Benjamin H. Startt by George W. Beck and others, by Deed dated November 9th, 1847, duly recorded in Liber J. N. G., No. 11, pages 515, &c., one of the Land Record Books for Kent county aforesaid: And I hereby give notice, that on

Thursday, 7th day of November, 1872,

at 11 o'clock, A. M., in front of the Market House in Chestertown, I will sell at Public Sale, to the highest bidder for cash, the above property so seized and taken in execution, to pay and satisfy said writ, debt, interest and costs, due and to become due thereon.

CHAS H. DAVIS, Late Constable.

Oct. 12, 1872—tds. [5 75]

GLAZING! GLAZING!

Wm. S. Stam

GIVES notice to the citizens of Chestertown and vicinity that he is ready to do Glazing in all its branches. May be found at the store of C. F. Stam & Bro., or at his father's house. ☞ TERMS CASH.

Moro Phillips

AND

Wattson & Clark's

SUPER PHOSPHATE

OF LIME,

For sale by their Agents.

TURNER BROS.

Betterton, Oct. 5, 1872.

TO LOVERS

Of a good and HEALTHY BEVERAGE,

T. W. WICKES

At his Drug and Apothecary Store, offers fresh Soda Water, with all varieties of flavors. June 1, 1872.

NOTICE TO TRESPASSERS.

All persons are hereby forbid from trespassing with dog or gun, for hunting; or trespassing for the purpose of nutting, or for any other purpose upon the lands owned or occupied by the subscribers.

EDWARD WILKINS,
JOHN W. LOUD,
R. S. EMORY;
E. M. WILKINS.

October 12, 1872—1m

Selected Poetry.

Home, Sweet Home.

'Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home,
A charm from the skies seems to hallow us there,
Which, seek thro' the world, is ne'er met with elsewhere;
Home! home! sweet, sweet home!
There's no place like home; there's no place like home.

An exile from home, splendor dazzles in vain;
Oh! give me my lonely thatch'd cottage again;
The birds that sing gaily, that come at my call;
Give me them, with the peace of mind dearer than all.
Home! home! sweet, sweet home!
There's no place like home; there's no place like home.

How sweet 'tis to sit 'neath a fond father's smile;
And the cares of a mother to soothe and beguile,
Let others delight 'mid new pleasures to roam,
But give me, oh! give me the pleasures of home.
Home! home! sweet, sweet home!
But give me, oh! give me the pleasures of home.

To thee I'll return, overburden'd with care,
The heart's dearest solace will smile on me there;
No more from that cottage again will I roam,
Be it ever so humble, there's no place like home!
Home! home! sweet, sweet home!
There's no place like home; there's no place like home.

SOMEBODY'S HAND.

There's a soft little hand, with just one or two rings—
There's a dozen of dimples, and some other things;
And the hand is as white and as pretty, I know,
As the prints of the birds on the new-fallen snow.
It is soft, it is warm, and its pressure is sweet,
When by chance or design fingers happen to meet,
And the lady who owns it is pretty and free,
Except in the promise she's just made to me.

'Tis a hand to be fondled, and petted, and kissed,
When encased in white kid, on society's list;
'Tis a hand to be held, and to be loved with the best,
When the glove's thrown aside, and Somebody's at rest;
'Tis a hand in adversity, sorrow or care—
When the brain burns with fever or chills in the air—
'Tis a hand to smooth wrinkles and banish the pain,
When lights are burned low, and life's breath on the wane.

'Tis a hand for the death-bed, to take the last p'edge,
When the grave yawns in waiting, with death at its edge—
With a future unknown, and the hungriest sod
Is waiting to hide all that's not gone to God.
'Tis a hand for the bridal, to give all the trust
That a life has been given, as some time it must—
With the heart, and the life, and the faith, and the name,
And all the fond tribute its owner can claim.

WOMAN'S RIGHTS.

We are not an advocate for Woman's Rights, according to the *modern* acceptation of that term; nor are our most womanly, and, therefore, our most lovely and virtuous females. We protest against a reversal of the natural and Divine order of things. Man and woman differ in their natures, relations, and duties. *God made them to differ.* Whoever, therefore, arrays him or her self against the Divine arrangement, is an infidel and an outlaw. A husband is a husband; a wife, a wife. A father is a father; and a mother, a mother The husband is declared by nature, and by nature's God, to be the head of the wife and of the family, and the wife to be in subjection to him: "Thy desire shall be to thy husband, and he shall rule over thee." First, according to the apostle's reasoning, because of his *priority* of existence: "For Adam was first formed, then Eve." Secondly, because his origin was *independent* of her: "For man was not of the woman, but the woman was of the man." Thirdly, because of the *design* of her creation: "Neither was the man created for the woman, but the woman for the man." And lastly, because she was the *first* to sin: "Adam was not deceived, but the woman being deceived was in the transgression."

Hence, the husband is constituted, by Divine appointment, the head of the wife, and she, by the same authority, is bound to obey him, even if a weak and unfaithful minister, in solemnizing the rite of matrimony, yielded to her silly request by leaving out the apostolic word, "Obey." And if she does not obey, she is a contemner of God's word, and a usurper of man's rights. If even both parties were equal in every respect, there must be one authoritative head, as otherwise there could be no administration of the family government. Anarchy would ensue, unless each were perfect, and, (as having but one mind and heart,) would think and feel and act precisely alike; which, among erring, and especially sinful beings, is hardly possible. Nor is the wife without protection. The husband is not an irresponsible tyrant. He must "love his wife even as himself; nay, "even as Christ also loved the Church."

But what if the husband should not "render unto the wife due benevolence," (1 Cor. 7, 3) nor "dwell with her according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life?" (1 Pet. 3. 7) How can she find protection then? Evidently not by assuming to be his equal in authority and strength, and fighting it out on that line; nor yet by any attempt at vain display, such as "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;" but by clothing herself with that which is far more potent and lasting—that which is hidden and incorruptible—"*even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*—1 Pet. 1. 3, 4. Wife, mother, daughter, sister—ye guardians of virtue and religion—*this* is your most sacred right, and the glory of your sex; and in observing it, is your only defense—a defense well nigh omnipotent. As "the servants of the Lord ye must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth"—2 Tim. 2. 24,25. And thus, wives, may "your own husbands, if any obey not the word, be won by the conversation of the wives; *while they behold your chaste conversation coupled with fear.*" 1 Pet. 3 1,2.

Nor is man's authority primal and superior simply in the government of the family, but in the control of national, political and ecclesiastical affairs, as well And as the family government is not only first in order of time, and first in importance, but is also a comprehensive epitome of all governments, it is there that obedience to human and Divine law is, or at least ought to be, first taught and enforced, since the character and success of all governments depend upon the kind of government that is administered under the paternal roof. And, (what is a necessary sequence), as man is lord over his own household, so he is primate both in State and Church. Indeed we are confirmed in the belief, however unpopular it may be in certain quarters, that God intended that woman should be subordinate to man in the administration of all government. "*He shall rule over thee,*" was not simply a command, or prediction, which was to have its fulfilment and end in Adam and Eve, but is as universal, in respect to all forms of government in all ages, as is the human race, of which the original pair are the great representatives. Thus (when the only form of government was the patriarchal) Sarah, the noble spouse of Abraham, with womanly dignity, accepted the divinely-appointed relationship, and showed once her fidelity to the law of duty and her fealty to her husband, by calling him "*my lord*"—a relationship which Abraham, in turn, rendered honorable and sacred, not by domineering over his wife, but by reciprocating her love, and treating her with the most marked attention and tenderness, until he buried her lifeless remains out of his sight. Nor was Sarah the only example, in those days of primitive simplicity and social order, of "a meek and quiet spirit" and of due submission to constituted authority. "For after this manner in the old time," says St. Peter, in addressing the women of his day, "the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands—even as Sarah obeyed Abraham, calling him lord—whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

Nor do we find that, under the patriarchal and Jewish Theocracy, women took part in the control of political or ecclesiastical affairs. True, when the Israelites made war against Jabin, king of Canaan, the captain of whose host was Sisera, it is said that "Deborah, a prophetess, judged Israel at that time." Judg. 4: 4. But this does not imply that she had any authority in the administration of government, for there were "governors of Israel" at that time; nor did she levy soldiers and command the army, for Barak did this; but, being a prophetess, she declared the will and judgment of God in regard to themselves and their enemies, instructing her people, and inspiring them with courage. Hence she and Barak, as the mouth-piece of God, in their song of triumph, said: "My heart is toward the governors of Israel that offered themselves willingly among the people."—Judg. 5: 7.

No; female rule is not authorized by the word of God. Wherever it had its origin, it is not by Divine appointment and sanction. On the contrary, God speaks of it as the synonym of national decline, weakness, and confusion: "As for my people, children and their oppressors, and women rule over them"—Isa. 3 12. "In that day shall Egypt be like unto women; and it shall be afraid and fear"—Isa. 19. 16. "The mighty men of Babylon have forebore to fight, they have remained in their holds; their might hath failed; they have become as women"—Jere. 51. 30. And so Nineveh: "Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto their enemies, the fire shall devour thy bars"—Naham 3. 13.

In these passages the mind of God, with respect to the legislative and executive skill and efficiency of women is clearly and forcibly made known. A people who are in a condition of utter helplessness, whose "might hath failed," whose "mighty men have foreborne to fight," and who "remain in their holds," terror-stricken and confounded, are said to "*have become as women.*" A government of women would be a weak and inefficient government; and in proportion as this element enters into any government, will its strength and efficiency be impaired, and woman herself will be let down from her high and honorable position, and be made common and contemptible.

But has not Great Britain a strong government? It has, but not because Victoria is Queen. It is strong *without* her; for so far as regards its legislative and administrative acts, it is without her. She nominally occupies the throne; but, as a cipher before a significant digit, she occupies it—only lessening, if she does anything, the value of those who are associated with her, and who are the real rulers of her realm. We may abstract from the head of this estimable lady her jeweled crown, and draw from around her the dazzling insignia of royalty, and concentrate our thoughts upon the woman; and while we admire her noble qualities of mind and heart, as a *woman*, we at the sume time commiserate her as a *queen*, on account of the stern necessity which thrust her into a position for which she is both mentally and physically incapacitated.

Is it not therefore strange, when viewed in the light of scripture and reason, that some women in our day and country—strong-minded women, it may be; but women, nevertheless, who either ignore, or are ignored of, their appropriate sphere and calling—abandon the exalted and influential position which God and nature and reason assign them, and obtrude themselves into the arena of political and ecclesiastical debate, rivalry, and strife! And *cui bono?* To usurp man's authority and prerogatives, and un-sex and degrade herself!

So much for woman's rights, in the direction herein indicated. In our next, to which this is preparatory, we will discuss the question, "Woman's Office in the Church," and thus redeem our promise made some months ago. We will also publish, *per contra*, a communication from a Presbyterian minister, Rev. Mr. Lyle, of Botetourt, Va. This paper, it will be seen, was elicited by some remarks we made in one of our Virginia letters in favor of women praying in public.—*Baltimore Episcopal Methodist.*

Popular Fallacies.

Two hundred years ago that quaint old writer, *Sir Thomas Browne*, filled two large volumes with an account of what he conceived to be 'Vulgar Errors'—'Pseudoxia Epidemica' —and, although modern science has done much to diffuse sound knowledge in regard to the phenomena around us, still popular fallacies have not as yet quite disappeared. Even our text books of popular science, and many of our so called scientific papers, continue to propagate and perpetuate mistakes which may well be classed with the 'vulgar errors' of Dr. *Browne*. Thus, nothing is more common than to hear of the tubular character of hair; indeed, almost any one that we meet will, if asked, tell us that the hairs of our heads are very fine tubes. And yet every hair is a good solid cylinder—a fact which has been published hundreds of times, but which seems to have no effect upon the popular belief. It is true that a hair, when examined under the microscope, looks something like a tube; but then, so does a solid metalic wire—a fine needle, for example.—That which gives rise to the tubular appearance is simply the bright line which is always seen on every cylinder—a stove pipe, for example; or even a common black-lead pencil. When we take the hair, however, and, having cut a slice off at the end, examine this slile, we find that it is not a ring, as it would be if cut from the end of a tube, but a solid disk.

Another singular idea which has gained very general ground is that the moons of Jupiter can be seen in a looking-glass: and if, some bright night, we try the experiment, we shall actually see Jupiter in the looking-glass, accompanied by a very faint star which constantly maintains the same distance from the planet. Further examination will show us that every bright star presents the same appearance; and, if we reflect a little upon the phenomenon, we shall see that the so-called moon is only the faint image of the star or planet reflected from the surface of the glass, while the bright image reflected from the surface of the mercury is what we call the star itself. A lamp or candle held before a thick mirror will present precisely the same appearance. Simple, though the explanation be, however, there are few errors that have taken a deeper hold on the minds of the pseudo-scientific than this.

Among popular fallacies, a prominent place must be given to those who arise from the actual deception of the senses, for neither our eye-sight no our sense of touch is to be absolutely depended on.—Thus the beautiful phenomenon known as 'the sun drawing water' is caused simply by the rays of the sun piercing a rift in the clouds, and rendered more intense by the prevailing gloom. Few people would believe that actual measurement of the sun and moon, when near the horizon at rising or setting, would fail to show that they are then much larger than at other times; and yet, allowing for the difference caused by refraction, and which is too slight to be measured by any but the finest instruments, actual measurement does not show that not only their real, but their apparent sizes, are precisely the same at all times.

Another fallacy which is very prevalent is that every drop of water contains millions of animalcules, and that every pebble, indeed every fragment of solid matter on the face of the globe, is peopled with myriads of these small creatures — For this belief there is, however, no foundations whatever. So far as animalcules are concerned, most pebbles and fragments of rock are barren deserts, especially when dry; and good spring water is, so far as animal life is concerned, a liquid waste. A few stray animalcules may occasionally be found in the water that we drink; but if it is 'filled' with animalcules, it is certainly not fit for human use, either as drink or in the preparation of food.

But, while most of the fallacies which we have mentioned are due to simple ignorance there is another class which is based upon a sort of quasi-scientific information, and which are far more dangerous. A good example of these is the opinion generally held by half-taught chemists that it is to the silicious coating of the grasses and cereals that these plants owe their power of standing upright—in other words, that it is to this that they owe their stiffness. The truth is, that the stiffness of straw is not due to the silica at all; for chemists have dissolved the silica by means of hydrofluoric acid, and removed it completely from the vegetable stem, without impairing the stiffness of the latter in the least degree.—*Industrial Monthly.*

The Face of an Angel.

It is said of Stephen that the council beheld his face 'as it had been the face of an angel.' Are we to infer from this that angels have faces, and that men can judge how those faces look? If the text proves so much as that, it also proves that the face of a man admits the very aspect and expression of an angel's face Of course the words are not to be pressed into any such matter-of-fact meaning. Painters indeed, have given us angels with brows, eyes, noses, and lips like those of men. What else could they do? Possibly the reality is very nearly as they have depicted it. But beneath that question, as yet insoluble, lies the certain fact that the face of a man is such an index of his soul that in its best look it may, with poetic accuracy, at least, be compared to the aspect of a holy spirit.

There are some, indeed who think that the 'image of God,' in which man is said to have been made, while chiefly spiritual, embraces everything in the human attitude and countenance which though unspiritual in itself, can yet suggest his exalted nature and relationship. In this sense we speak of 'the human face divine;' and with a certain justice, for the erect stature for a man would never have suggested his godlike preeminence over other creatures if it had not been surmounted by his face On the other hand, however the mere face, separated from all the rest of the frame, tells the whole story of character and intellect.

A striking illustration of this is found in the satisfaction with which we see the cherubs of the old painters—mere heads, with wings branching out beneath their cheeks. They do not seem to be mutilated, but complete. Just so we think we have a perfect reminder of a friend, if we only have a picture of his face. If the full-length portrait of an absent father were required to be divided between you and your brother, you would give him all the rest for the mere hand's-breadth from the top of the hair to the bottom of the chin.

A face, when it is as intelligent, sensitive, true, and good as a face can be, is one of the most direct and insuperable arguments against materialism. It is material certainly. It has proportions, weight, color, chemical elements; but it has something more, which is not in itself certainly, for it can be suggested almost as well by a flat canvas when skilfully painted—something seen by means of it rather than in it, and as much greater and better than the canvas that can represent it. When we praise the picture, we say there is *soul* in it; and there is no other way of praising it so highly. It is because there is *soul* in the face itself.

One who has lost a child or a friend can understand this special significance of human features. He has no idea that the disembodied spirit retains any proportions of the body it has left, nor could he aid his conception of it by recalling the shape or gait of his departed friend. Yet he cannot at all conceive of it without the face. How spiritual, how separate from earth and decay becomes the *look* we used to meet on features which we know are already turned to dust. Now, especially we feel that the literal face and the soul that was in it were not the same thing, but two things, and the soul comes back to us, yet only with that expressive face. Sometimes we recall it by effort; sometimes it flits across our memory like the flight voice of a bird; often it comes in our dreams—an image so delicate, so fleeting, no pencil could paint it, no words could describe it. It if the purest essence of the spiritual look that once shown through the features of clay. We shall see it hereafter, 'as though it were the face of an angel.'

Discoveries Among the Stars.

Wonderful Results Reported.—At the last meeting of the Royal Astronomical Society in London Dr. Huggins the eminent spectroscopist, made an extraordinary statement respecting the motions taking place among the stars. The results he announces are wonderful. Four years ago he applied the spectroscope to the bright star Sirus, though his instrumental means were not then sufficient to render him quite certain as to the result. Still he was able to announce with some degree of confidence that Sirus is receding at a rate exceeding twenty miles per second. In order that he might extend the method to other stars, the Royal Society placed at his disposal a fine telescope, fifteen inches in aperature, and especially adapted to gather as much light as possible with that aperature. Suitable spectroscopic appliances were also provided for the delicate work Dr. *Huggins* was to undertake. It was but last winter says the *Spectator*, that the instrument was ready for work; but already Dr Huggins has obtained the most wonderful news from the stars with its aid. He finds that many of the stars are traveling far more swiftly than had been supposed. Arcturus for example, is traveling towards us at the rate of some fifty miles per second, and as his thwart motion is fully as great, (for this star's distance has been estimated,) the actual velocity with which he is speeding through space cannot be less than seventy miles per second. Other stars are moving with corresponding velocity. But amidst the motions thus detected, Dr. Huggins has traced the signs of law.—First he can trace a tendency among the stars in one part of the heavens to approach the earth, while the stars in the opposite side of the heavens are receding from us, and the stars which are approaching lie on that part of the heavens toward which Herobel long since taught us that the sun is traveling. But there are stars not obeying this simple law; and among these Dr. *Huggins* recognizes instances of that community of motion to which a modern student of the stars has given the name of stardrift. It happens, indeed, that one of the most remarkable of the instances relates to five well-known stars, known to astronomers as Beta, Gamma, Delta, Epsillon and Zeta, of the Great Bear all of which are drifting bodily through space, and receding from the earth at the rate of about thirty miles per second. This result at once illustrates the interesting nature of Dr. Huggins' discoveries, and affords promise of future revelations even more interesting.

Stand Firm.

No tendency of the present age of shams is more marked than the growing neglect of thoroughness in work. With the majority of the people now-a-days, the young especially, the endeavor is not how well they can perform any task, but how quickly they can get through it in such a way that it will pass muster. Their aim is not conscienciously to fulfill their whole duty in whatever position they may be called to occupy, but to shirk it as far as may be possible without incuring any immediate penalty for the neglect. Present ease is their whole and sole object. They lose sight altogether of the future. They forget that in nature there is a law of compensation governing all conditions from the highest to the lowest, which sooner or later will make itself felt. In their blind hurry they do not perceive the wrecks that strew the road over which they are passing, and in which, did they but pause to study, they would find eloquent warnings against such mad heedlessness, as they are guilty of. They would see how thousands, starting out in life with the fairest prospects, have, for the sake of a little present ease, bartered their future welfare. They would see how one task after another was slighted, until at last the test came which the imperfect nature of their work would not bear, and ruin was the consequence. Examples abound in schools, and in every one of the occupations of more advanced youth and manhood. The scholar through half-hearted study is unable to pass his examination; the employee through careless workmanship fails to satisfy his employer, and is turned adrift on the world without reputation; and the employer, for want of earnest, conscientious devotion to his business fails to retain his customers. The day may be long delayed owing to one fortunate circumstance and another; but the time when the sham is exposed will surely come, and the inefficient laborer will repent too late his folly.

But such half-hearted work is not only a child at school does not study faithfully, it is a folly, but a crime. It is dishonest. If robbing its parents of the money they are expending upon its education, besides basely abusing their confidence. So an employee who does not give his employer what that employer bargains for—his best services—robs him as distinctly as though he knocked him down in the street and stole the amount of his salary. So a business man who does not fulfill in the spirit, as well as the letter, his contract, written or implied with his customer, robs him.

As foolish to ourselves and criminal towards others, let us therefore strive against all temptations to shirk work. Remembering the old saying: 'Whatever is worth doing at all is worth well doing,' let us bend all our energies to the accomplishment of whatever task we find to perform. For honest work the reward is as certain as is the penalty for dishonest paltering with duty. No strong, earnest effort ever failed of at least measurable success, while the most brilliant, solid and enduring triumphs have for their chief foundation the constantly thorough work of their architects. But more highly to be prized than mere worldly prosperity, desirable as that is to all of us, is the proud satisfaction resulting from a sense of honestly performed duty. This is a pleasure beside which the temporary gratification of the slipshod worker sinks into utter insignificance. It is so keen and satisfying that none who have tasted it in its fullness will ever permit themselves to risk its loss. It arises not so much from the perfection of the work done, for all our work is imperfect, and that of some necessarily more so than others, but from the earnestness of the effort to do it well. It cannot be taken from us by any misfortune, but, on the contrary, is the surest sustainer, provided by God, to bear us up against all adversity. Let each of us resolve that it shall be ours.

Never do thou loaf about, ask questions or knock down type, or the boys will love you like they do shade trees—when thou leaveth.

☞ A young man in Harford read somewhere that more deaths occurred at five o'clock in the morning than at any other hour, and now gets up regularly at four, in order to be out when Death makes his morning calls.

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