

dirty drinks: cool yourself with the fresh, clear water that Nature filters so beautifully for you in the bowels of the earth. Whitewash your cottage, and open your windows. Don't grudge either time or money, that is spent in cleanliness: and try to live where your neighbors are clean also lest you suffer from their dirt. For

DIRT IS POISON!

It gets into the body through the pores of the skin; and the dirty gases enter with the air into the lungs. It mixes with the blood, and makes it corrupt: and often fevers, cholera, consumption, and other fatal diseases are the result. All slops, middens, and undrained places, help to poison the air; and we should wash them away as fast as we can. There ought to be a drain and water-closet in every house; a sewer in every street; and above all, a plentiful supply of water to flush the dirt away. The places where many of the poor reside are only fit for drunkards; they are too bad for beasts. If working men spent part of their drinking money in house-rent, such places would be deserted and soon pulled down.

A clean man respects himself and educates his eyes and nose to the observance of decency. He is not afraid of going anywhere, or ashamed of being in the company of any one. The dirty man cares for nobody, and yet slinks away from respectable people.

CLEANLINESS IS NEXT TO GODLINESS.

An habitually dirty man can hardly be religious. He is breaking one of the first of nature's laws. Cleanliness in person prepares for purity of heart, and for a reception of the life-giving principles of the Gospel.

FRESH AIR, PURE WATER, AND GOOD SOAP FOR EVERY DOWN WITH DIRT!!

Reader! If you have not done so already, go and wash yourself now. Throw the tobacco box into the fire: leave intoxicating drinks at the public house, and never go there; and become a clean, a sober, a religious man.

### Sacrifices Among Various Nations.

The custom of sacrifices has existed in almost every nation since its establishment as a divine institution. But as the knowledge of the true God became supplanted by dreams of deities, the personifications of human vices, the sacrifices of brute animals, as ordained by Divine Wisdom were either forgotten or considered insufficient to gain the favor or appease the wrath of the new deities, and man was made the more acceptable victim. In times of public calamity, the princes of Phoenicia offered up their dearest offspring to the avenging deities.

The Ethiopians sacrificed boys to the sun and girls to the moon. The Scythians performed their rites in gloomy groves, the oak-trees of which were sprinkled with the blood of every hundredth prisoner. Red-haired men, were sacrificed at the tombs of Osiris by the Egyptians; and they were accustomed, it is said, to throw a young and beautiful virgin into the Nile. Human victims were immolated in Persia by the sword, or burying alive. In the heart of a wood, the Druids sacrificed their captives, and in Gaul they set up an immense figure of basket-work in the shape of a man, in which a hundred victims were at once burned alive.

The Greek States, in the heroic age, offered sacrifices before their troops set forth on an expedition.

A man was sacrificed every year by the Athenians; and this custom existed among the Romans even after it was forbidden by law, and scarcely ceased before the downfall of paganism. It existed amongst Goths and the Arabians, and was practiced with peculiar atrocities by the Carthaginians. Among the northern tribes of Europe, it prevailed until the advent of Christianity. The Meharras fatten for the altar, victims remarkable for their bloom and beauty. At the burial of Congo and Ashantee princes, hundreds of their wives and attendants, have been destroyed. The Peruvians when they offered solemn prayers for their princes, slew children in great companies. But in Mexico, human sacrifice was carried on to an awful extent. In the city of Mexico alone, the yearly victims were estimated at twenty thousand; and the altars of slaughter arose in the other cities of the empire.

Seventy thousand human beings are said to have perished at the dedication of one great temple. The skulls of such sufferers were not unfrequently used in building certain edifices. One of these noticed by the companions of Cortez, and which consisted of a central tower and enclosing wall, formed wholly of skulls, is said to have contained at least one hundred and thirty-six thousand, of these relics of pagan cruelty. Stretched on a block of stone, the Mexican victim was held fast by several priests, while one in a scarlet mantle, opened his breast with a knife, tore out the heart, held it towards the sun, and then threw it at the feet of the idol. Previous to the sacrifice the victim had been splendidly arrayed, and every luxury heaped upon him. In Mexico, as often elsewhere, the sacrifice was associated with cannibalism.

TAKING THE CENSUS.—Some rich scenes occur, in taking the census under the late law of the State of New York for that purpose. The following, from an eye-witness, is one:—

"Is the head of the family at home?" asks the inquiring marshal.

"Here's the devil with his book again for the d'rectory," shouts a junior of the family to the maternal head above stairs, who presently appears.

"Is it the heads of the family ye want, sure? But last week ye wanted our name for ye d'rectory, and now ye want our heads! A free country this, sure, when one's head is not safe! Be off! and bad luck to ye and all like ye!"

After some explanations, the questions in order are asked.

"Who is the head of the family?"

"Ann Phelim, yer honor; the same in ould Ireland for ever."

"How many males in this family?"

"Three males (meals) a-day, with praties for dinner, an—"

"But how many men and boys?"

"Och! Why, there is the old man an' the boy, an' three children who died five years ago—Heaven rest their dear souls!—the swatest jewels that iver—"

"But how many are now living?"

"Meself and me daughter Judy, ye see them; and a jewel of a girl she is, indeed!"

"But have you no males in your family?"

"Sorrah the one. The ould man works hard by the day, and Patrick is not at home at all but to his males and his bed."

"How many are subject to military duty?"

"Niver a one. Patrick and the ould man belong to the 'Immits'; and, sure, finer-looking soldiers were niver born! Did ye not see them when the ould General was buried? 'Twould have made your heart beat to see two such fine-looking, gintale, well-behaved boys."

"How many are entitled to vote?"

"Why, the old man, and meself, and Judy; and warn't it we that bated the natives and the Whigs an all, an elected ould General Jackson over em all? Sorrah the day when he died and disappointed us all, for a fine man he was!"

"How many colored persons in your family?"

"Nagers! did you mane nagers? Out, man, an don't be insultin' me! Out wid ye, and niver ask for my 'senses' agin. Dont ask about me senses—whether I have nagers in the family! Yer out of yer senses yerself! Begone, and don't bother."

VERITAS.—Our Correspondent maintains that the very identical material particles of which the body is now composed must be raised again, or the identity of men will be lost at the resurrection!—Well, he must just maintain it; but it is a very foolish and untenable theory, and, withal, very gross materialism. We, on the contrary, believe that a man may have millions of new bodies, like so many new suits of clothes, and still preserve his identity in clothing and unclenching himself of each and all of them.—What part of a man's body is indispensable to his identity—his legs? Some men have buried theirs. His arms? Many living men's arms are in the grave. His nose? A man may lose his nose, and preserve all his consciousness and reminiscences. His eyes, ears, tongue, teeth, his lungs? He may lose one or more of them. His brains? Parts of the brain may be removed without death. His heart? It may be diminished in bulk by disease. His blood? He may lose much of it from any part of his body. His liver? It may be worn away by disease.

Still the man is the old man in all his reminiscences, convictions, affections, and passions. What means, then, this identity of particles of matter? We wash off, rub off, comb off these particles daily. They are not necessary for our identity. All that is necessary is an organization of some particles, as a house to dwell in; for, as the man is the same man in a new house as in an old one, so is he the same man in a new body as in an old one.

We should be very sorry to see the dead raised in their old bodies; we hope they will have something better. It is an ugly doctrine that system of materialism which places identity in matter which is evanescent, and not in spirit which is permanent. Moreover, there is no Scripture ground for it whatsoever. We know nothing of the body of Christ, what became of it. It is not parallel case; for it never saw corruption. But our present bodies are composed of oxygen, hydrogen, nitrogen, and carbon. How does our Correspondent know that either of these substances will be employed in the creation of more perfect bodies?—[Family Herald.

A YOUNG BACHELOR.—Our Correspondent's ideas, though reverently expressed, are, like most young persons' whose passions are strong and whose prudence is weak, rather loose. He argues from the fact that, because in heaven they neither marry nor are given in marriage, and because we pray that God's will be done on earth as it is in heaven, that the law of marriage is not a divine law, but merely a human ordinance. But he forgets the authority which says, "submit yourselves to every ordinance of man, whether to the king as supreme, or to governors, &c."

And he also forgets that the Lord's prayer is a prayer for another kingdom—or another era, or a new earth, which must first come before you can legislate for it. Marriage laws are ordinances of high authority. Notwithstanding this, it is true they have changed with the times. The patriarchs had many wives. The Jews took as many as they pleased. In the east they do so to this day. The progress of civilization in the west has changed all this by adopting the Roman system of monogamy, for it is a Roman custom. The work of moralization, however, is far from being complete in either system.

The western world is remarkable for a desecration of the female sex peculiar to itself—a corruption unknown in the east. One of the greatest works to be accomplished is the correction of this evil, and most probably it will be effected by some new modification of the law of marriage. A most irresistible power, however, is required to do it. It is one of the mountains of the present social system, and both the cause and the consequence of many of its worst features. No unhallowed hand must touch it, for to do so would be moral suicide. You may reason about it; but, in the meantime, obey the ordinances of man, if you value life and character. This, however, does not forbid the suggestion of improvements.—[Family Herald, Oct., 1852.

THE NUMBER SEVEN.—On the 7th of the 7th month a holy observance was ordained to the children of Israel, who feasted 7 days and remained 7 days in tents—the 7th year was directed to be a Sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand jubilee—every 7th year the land lay fallow; every 7th year there was a grand release from all debts, and bondsmen were set free. From this law might have originated the custom of binding young men to 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years. Anciently a child was not named before 7 days, not being accounted fully to have life before that periodical day—the teeth spring out in the 7th month, and are shed in the 7th year, when infancy is changed into childhood. At thrice 7 years the faculties are developed, manhood commences, and a man becomes legally competent to all civil acts—at four times 7 man is in full possession of his strength—at five times 7 he is fit for the business of the world—at six times 7 he becomes grave and wise, or never—at seven times 7 he is in apogee, and from that day decays—at eight times 7 he is in his first climacteric—at nine times 7, or 63, he is in his grand climacteric, or year of danger; and ten times 7, or threescore years and ten, has by the royal prophet been pronounced the natural period of human life.

PAUPERISM IN THE UNITED STATES.—Nothing shows more forcibly the wide difference between the great mass of the laboring class in the United States, and that of the same class in Great Britain, than a comparison of the pauperism of the two countries.

In 1852, the number of persons in England and Wales who received relief from the poor-rates, on the 1st of July, was 796,234; in round numbers, about 1 out of every 20 inhabitants.

In the United States, the total number of persons receiving relief, on the 1st of June 1850, was 50,353, about 1 pauper out of every 450 inhabitants. The ease with which employment and good wages can be obtained in America is no doubt one great cause of this difference; but it may also be traced in a considerable degree to the superior education of the working classes there, and to that spirit of independence and determination to make their way in the world which naturally prevails among a well-educated population. Among the numerous systematized returns relating to the pauperism of Great Britain, it is strange that the Poor-law Board has never ordered one which would tabulate the amount of education among the out-door and indoor paupers, and the causes which have led to their becoming a burden to the community.

CHURCHES AND SECTS IN RUSSIA.—The Russian Church affects toleration. Of the vast population of fully 60,000,000, only about 45,000,000 are members of the regular church, 850,000 are Dissenters or heretics to that church, 3,500,000 Roman Catholics are found throughout the wide domains of the Czar, and fully 250,000 Armenians.

The Protestants of the Augsburg confession of faith amount to 2,000,000, those of the Reformed Church to 54,000. There are 10,000 Moravians, while no less than 2,500,000 belong to the Mahometan creed. The Jews are 600,000 in number, and the followers of that mysterious potentate, the Grand Lama of Thibet, amount to no less than half that amount.

But there are creeds still more extraordinary throughout the enormous tract of territory which constitutes the Russian empire; 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of fetishism, worshipping bats, cows, and every uncouth specimen of brute, as representative of the Divinity of Heaven.—[Parker's National Miscellany.

DEATH OF A RICH CONVICT AND FORGER.—A man 73 years of age died on Friday night last in the Indiana penitentiary at Jeffersonville, of an affection of the heart, having performed, on the day previous to his death, his allotted task in apparent good health. He leaves a property valued at \$100,000, and was incarcerated for the period of two years for the crime of forgery to the amount of \$25.

The old chap was miserly in the extreme, denying to himself the smallest luxury beyond the prison fare of bread and water and beef's head broth.

At the time of his arrest for the alleged forgery he was tendered counsel, who pledged themselves to clear him of the charge for a fee of \$500. To this the old man replied, that "if convicted, the sentence would only be for two years, and he didn't think he could make his expenses and two hundred and fifty dollars a year out of the penitentiary, and it would cost him nothing to live there, and he would save that much, any how!"

THE BIBLE.—At a late meeting of the British and Foreign Bible Society, it was stated that:—"First established in 1804, the society now numbered in connection with it not less than 8,332 branches.

When the society was first established, the translations of the Bible were not more than fifty; there were now one hundred and fifty languages in which the society had promoted the distribution, printing, and translation of the Scriptures.

The total sum expended by the society since its formation had been £3,950,953, and nearly 45,000,000 copies of the Scriptures had been circulated, of which number 18,000,000 had been distributed in Great Britain and Ireland, 17,000,000 in Europe, 8,000,000 in America, and 2,000,000 among Jews, Mahometans, and heathens in other parts of the world."

The society have resolved to send a million copies of the New Testament into China.

DIMENSIONS OF EUROPEAN CHURCHES.—The Roman Advertiser gives the following statistics of the capabilities of St. Peter's, as compared with other great churches; allowing four persons to every quadrate meter (square yard):—

	Persons.	Sq. yds.
St. Peter's	54,000	13,500
Milan Cathedral	37,000	9,250
St. Paul's, at Rome	32,000	8,000
St. Paul's, at London	25,600	6,400
St. Petronio, at Bologna	24,400	6,100
Florence Cathedral	24,300	6,075
Antwerp Cathedral	24,000	6,000
St. Sophia's, at Constantinople	23,000	5,750
St. John, Lateran	22,900	5,725
Notre Dames, at Paris	21,000	5,250
Pisa Cathedral	13,000	3,250
St. Stephen's, at Vienna	18,400	3,100
St. Dominic's, at Bologna	12,000	3,000
St. Peter's, at Bologna	11,400	2,850
Cathedral of Sienna	11,000	2,750
St. Mark's, Venice	7,900	1,750

The piazza of St. Peter's, in its widest limits, allowing 12 persons to the quadrate meter, holds 624,000; allowing four to the same, drawn up in military array, 208,000. In its narrower limits, not comprising the porticos or the piazza rustici, 474,000 crowded, and 138,000 in military array, to the quadrate meter.

THE AIR WE BREATHE.—A full grown man spoils more than a gallon of air every minute by his respiration. This amounts to 250 cubic feet, or nearly 58 bushel sacksful in 24 hours. If a man could be made to breathe for 24 hours in a room seven feet square all ways, which was so completely closed up everywhere that no change of air could take place, the entire quantity of air would, at the end of the 24 hours, have been changed into the condition of air just expelled from the lungs. That is, it would have in it 100 parts of carbonic acid and 300 parts of oxygen to the two thousand, instead of one part of carbonic acid and 420 parts of oxygen to the two thousand, which is the case with pure air. It would also be laden with the peculiar putrefying exhalation of the breath. Human beings cannot continue to breathe air that contains only 300 parts of oxygen, and that has 100 parts of carbonic acid to the two thousand, besides being loaded with putrefying exhalations. On this account, a man could not live for 24 hours shut up completely in a room seven feet square all ways. He would die long before that time, poisoned by the products of his own breath.

WET CLOTHES.—Neglect of changing their clothes, when wet, is a great source of disorder among husbandmen. To remain in wet clothes, when the body is at rest, subjects the person who is so imprudent to the united bad effects of cold and moisture. Much worse consequences, however, may be expected, when they who are heated by labor lie down to sleep, as they often do, in their wet clothes. The diminished force of the circulation and other powers of life, which always takes place during sleep, causes the bad effects of cold to operate with much greater danger to health and life. This hazard is much further aggravated, if they add to this imprudence by sleeping on the ground. This not only communicates additional moisture and cold, but it is perhaps still more prejudicial, from the nature of the exhalation. It is the opinion of a physician of great eminence, that the vapor which arises from moist earth is the cause of the most dangerous fevers. Those therefore, who put themselves wantonly in the way of such danger are guilty of little less than suicide.—[Dr. Falcous.

CLEANLINESS ABOUT THE HOUSE.—As a general rule for living neatly and saving time, it is better to keep clean than to make clean. If you are careful not to drop crumbs of bread or cake on the carpet, you will escape an untidy room, and save the trouble of cleaning it. In working, if you make a practice of putting all the ends of your thread into a division of your work-box, kept for the purpose, and never let one fall on the floor, the room will look very differently at the end of the morning, from what it does when this is not attended to. A house is kept far cleaner when all the family are taught to wipe their feet thoroughly, on coming in from out of doors, than it can be done where this is neglected. There are a thousand ways of keeping clean and saving labor and time, which it is well worth while to learn and practice.

ILL BREEDING.—There is no greater breach of good manners, or rather, no better evidence of ill breeding, than that of interrupting another in conversation while speaking, or commencing a remark before another has fully closed. No well bred person ever does it, or continues a conversation long with one that does. The latter will find an interesting conversation often waived, closed or declined by the former, without even suspecting the cause. It is a criterion which never fails to show the true breeding of the individual. A well bred person will not interrupt one who is in all respects greatly his inferior. If you wish to judge of the good breeding of a person with whom you are but slightly acquainted, mark such persons strictly in this respect, and you will assuredly not be deceived.

TO APPRENTICES.—The only way for a young man to prepare himself for usefulness is to devote himself to study during the leisure hours. First, be industrious in your business. Never complain that you are obliged to work; go to it with alacrity and cheerfulness, and it will become a habit that will make you respected by your employers and the community. Make it your business to see and promote his interest. Few apprentices can complain of a harder master than Benjamin Franklin had, yet Benjamin Franklin laid the foundation for greatness while an apprentice. Success depends not upon the amount of leisure you have, but upon the manner in which it is improved.

THE MORAL DRAMA.—They are playing at one of the theatres in this city a piece called "Hell on Earth." Query: Isn't "Hell on Earth," represented nightly at every theatre?