

NEGATIVE SLAVE DITTY.

[A slave altered from his master in the South because disgraced with the "pleasures of freedom," and earnestly entreats to be "carried back to Old Virginia;" hence the ditty.]

THE ORIGIN OF SLAVERY.

Whit conversing on the subject of slavery, a few days since, I quoted the above well known passage from Genesis. On consulting the Bible to find if I had repeated the text correctly, and reading it carefully, I was struck very forcibly with an idea which had never before occurred to me, and which was produced by considering the second prophecy of the verse, viz: "He (Japheth) shall dwell in the tents of Shem." Have you never thought, Mr. Editor, how literally that has been fulfilled? The Indians are, undoubtedly, the descendants of Shem. History gives no other account of them, than that they are Asiatic, and therefore, of his tribe. Has not Japheth, then, dwelt in the tents of Shem, and is he not now dwelling in them? Certainly he is, for the Europeans are his descendants, and these descendants dwell in the homes of the Indians. The entire sentence was prophetic, and has been fulfilled in a remarkable manner, for, lo! God has enlarged Japheth, and he dwells in the tents of Shem, and Canaan is his servant. The European nation has spread itself over the face of the earth, and, doubtless, Noah, with prophetic eye, gazed upon the waving forests and the mighty streams of the second "promised land," the then unknown world of the West, where dwelt the children of Shem, long centuries before the idea of its discovery found birth in the fertile brain of Columbus. There he beheld a remnant of that tribe, which in the old world had, for so many centuries, held all the arts and the blessings of civilized life within their own domain; who had dwelt in the mightiest places of the earth, and been kings and princes of nations. There he beheld them dwelling in their tents, "neath the calm shadows of the towering mountains, and by the margins of the silvery lakes of the western continent, and as the scenes passed in panoramic succession before him, he saw the children of Japheth enlarged by the hand of him, who then declared it through his prophet, landing on these unknown shores, and dwelling in the tents of Shem. And as the last prophetic fell from his inspired lips, he saw the white-winged vessels that bore the degraded sons of Canaan from the burning hills of Africa, to be civilized by the enlarged brain of Japheth, for God enlarged him mentally as well as physically.

Thus, that which was spoken of as a curse by Noah, has, by the wisdom of Jehovah, proved a blessing to his descendants; for, look at Africa and its miserable inhabitants. See, there, in some parts, the thick lipped, black-skinned and woolly-headed negro, in a state of barbarism, more degrading than that of the brute creation; for he has neither the ingenuity of the beaver, nor the industry of the bee; for he provides neither food nor shelter for himself; but guided by brute instinct alone, flees for protection from wind and rain to the branches of the nearest tree.

A PLAIN MAN'S TALK.

Taking for his text the words, "Do good and thank God that you are able to do it," he said: "What is the use of being a man to lie down, well excuse me, but I can't compare it to anything else but a bog in a gutter, down in the mud of your own selfishness, and care for nothing nor anybody in your world but yourself! What's the use of having health, as I have, and of being strong, active, able to do as I am, without putting it out to some use? What's the good of it unless you help others too? But to have money, or strength, or anything that other people have not, and then to grant and scowl at them because they want help of some kind? Why, it seems to me, that the very devil himself is in it. How much better would it be to thank God that you are able to do it, and take delight in being charitable and useful. What's the reason a man can't receive everything as a gift from God, and put some things of God's love and goodness into the use he makes of it? Pshaw! this thing of well no matter what—I know a good old Methodist brother, once, who would sell eggs or chicken's nor make his niggers work on Sunday; one day a traveler stopped at the gate, and asked permission to go to his house, and he was sickly given. I was passing by, saw how matters were and went in and picked up a bucket. "What are you going to do?" asked the Methodist brother. "Going to water the stranger's horse for him, of course; don't you see the man is sick and tired, and don't know how to get to the well?" "Let him water his own horse," said the old man; but I went and did it myself. Well, what of it! I'd have done it for any man in the same fix just because I was stont enough to carry the bucket. Years passed away. I moted to a distant State, got into business and was struggling along, when one day a company of emigrants passing by, happened to have a great deal, a perfect avalanche, of work in my line to do. I was surprised to hear a sort of leader in the crowd saying, as he passed from one to another, "give your work to that man," alluding to me. "You're cured; I got it all; and at fair prices made more money than I could have earned in months of ordinary prosperity. Well to shorten the story, the man referred to said to the one day: "You don't remember me, I see." "No sir, I don't." "But I remember you—never saw you but once before, and then you did me an act of kindness in a gentlemanly way." "What was that?" "Watered my horse!"

So the plain man ran on with his talk as we were going to the funeral together, and if we could give all that he said, it would be received as a first-rate sermon. At any rate, he wrote on our memory as with the point of a diamond, his own self-made, but not uninspired text: "Do good, and thank God that you are able to do it."

THE BOOK OF JOB.—The Book of Job is generally regarded as the most perfect specimen of the poetry of the Hebrews. It is alike picturesque in the delineation of individual phenomena; and artistically skillful in the didactic arrangement of the whole work. In all the modern languages into which the Book of Job has been translated, its images, drawn from the natural scenery of the East, leaves a deep impression on the mind. "The Lord walketh on the heights of the waters, on the ridges of the waves towering high beneath the force of the wind." "The morning red has colored the margins of the earth, and variously formed the covering of the clouds, as the hand of a man holds the yielding clay." The habits of animals are described, as, for instance, those of the wild ass, the horse, the buffalo, the rhinoceros, and the crocodile, the eagle and the ostrich. We see "the pure ether spread, during the scorching heat of the south wind, as a melted mirror over the parched desert."

PHthisis AS AFFECTED BY COMPLEXION.—The Edinburgh Medical Journal publishes some curious observations made by Dr. Meddow on the supposed proclivity to phthisis in persons of xanthous complexion. The number of cases noted was five hundred, two hundred and forty of whom are natives of Scotland, two hundred and seventeen were English, and forty-three were Irish. Persons having gray hair were not noted. These observations not only disprove the old notion of the special liability of xanthous persons, but go far toward proving consumption to be more rife among dark eyed, dark-haired people. Dark eyes were more frequently met with among the phthisical than was any other color. Red hair rose slightly above, and fair hair slightly below the average. Brown hair counted little more than three-fourths of its proportionate number. Dark brown, on the other hand, rose almost as high above the average, and black still higher, showing, an excess in the proportion of more than three or two. The frequency of black hair among the non-phthisical Irish does not tell much on the average, as Ireland furnished only forty-three cases out of five hundred—less than nine per cent. That consumption may be very frequent among persons of fine skin and delicate complexion, Dr. B. does not deny; in fact, he believes that a very fair complexion, especially when conjoined with black hair, is very often associated with proclivity to tubercular disease. It is also conceivable that the progress of the disease may be in general more rapid in fair than in dark subjects.

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