

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

"Jesus Christ himself being the Chief Corner Stone."—Ephesians ii. 20.

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TERMS.

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ON THE SPREADING OF THE GOSPEL IN VARIOUS QUARTERS OF THE WORLD.

The commercial intercourse of various nations had already pointed out and paved a way for the propagation of the Gospel. The easy communication between the different parts of the vast Roman empire, the connection of the Jews, who were settled in various districts, with Jerusalem, the connection of all parts of the Roman empire with Rome, of the provinces with their metropolitan cities, and of the greater part of the Roman empire with the more considerable capitals, such as Alexandria, Antioch, Ephesus, Corinth, all tended to promote this object. The latter cities, centres as they were of mercantile, political and literary communication, became head quarters, where the first preachers took up their abode, in order to spread their religion; and the general spirit of commercial intercourse which from early times had never been confined to the mere exchange of earthly commodities, but had also served for the interchange of intellectual treasures, became now of service as a means of extending a knowledge of the highest spiritual treasures.

In general, the first advances were made by Christianity in towns; for, since it was of the greatest consequence at first to secure established stations for the propagation of the Gospel, it was requisite for the early preachers in their passage through any country, to preach the Gospel at first in the cities, from which its influence might extend over the country by the exertions of the natives. On the other hand, in the country, they were likely to meet with far greater obstacles in the general rudeness, the blind superstition, and the heathen fanaticism of the people, as well as from their ignorance in many cases of the language of the country; while in cities, for the most part, Greek and Latin were sufficiently intelligible. We know, however, from Pliny's report to Trajan, from the account of Clement Romanus, (Ep. i. & Cor. 42.) and from the relation of Justin Martyr, (Apology ii. 98,) that this was not universally the case, and that in many situations country communities were formed very early; and Origen says expressly (c. Cels. lib. p. 119.) "that many had made it their business to go through not only their towns, but also the villages and farms." The numerous country bishops, in insulated spots, are also a proof of this.

In the New Testament we find accounts of the spreading of Christianity in Syria, Cilicia, apparently also in the then widely extended empire of Parthia, in Arabia, Asia Minor, and the neighboring districts, as far as Illyria, and in Italy. We are much in want of authentic accounts of the propagation of Christianity for the times that immediately succeeded; for later stories, which arose out of the endeavor to deduce every national Church from an apostolical origin, deserve no examination. We only bring forward that on which we can rely. The old story of the letters that passed between Abgarus Uchomo, the king of the small state of Edessa, in Osroene of Mesopotamia, of the dynasty of the Agbari or Abgar, and our Saviour, whom he prayed to cure him of a severe sickness, deserves no credit, nor does that of the conversion of this Abgarus by Thaddeus, one of the seventy disciples. Eusebius found the documents from which he penned this narration in the archives of Edessa, and suffered himself to be deceived by them.

If St. Peter preached the Gospel in the Parthian empire, some seeds of Christianity may perhaps, in very early days, have reached Persia, which then belonged to that empire, but the frequent wars between the Romans and Parthians would prevent communication between the Christians of those states. The Bardeanes of Edessa, mentioned above, who wrote in the time of the Emperor Marcus Aurelius, mentions the spreading of Christianity in Parthia, Media, Persia and Bactria. After the restoration of the independence of the old Persian empire under the Sassanides, the Persian Christians are better known to us in consequence of the attempt of the Persian Mani, in the latter half of the third century, to form a sort of union between the religion of Zoroaster and that of Christ.

In Arabia, the Jews, who were in great numbers, would serve as a starting point for the preaching of the Gospel. We have no further account of the activity of the apostle St. Paul in this country, immediately after his conversion, than what we gather from his own expression in his Epistle to the Galatians.—If Indian and Arabian are used as synonymous terms in an old tradition, we may conclude that St. Bartholomew preached the Gospel in Arabia, for which purpose he took with him a Gospel written in the Hebrew (Aramaic) language. If this supposition is correct, Pantenus, the learned catechist of Alexandria, was the pastor of a part of this nation in the latter half of the second century.

In the early part of the third, Origen, the great Alexandrian pastor, was exciting himself in some portion of Arabia. Eusebius tells us, (vi. 19.) "a soldier came and brought to Demetrius, bishop of Alexandria and the then prefect of Egypt, letters from the Governor of Arabia, requesting that Origen might be sent as soon as possible to a conference with him." The language of Eusebius is not such as to lead us to imagine he is here speaking of the chief of a set of nomadic Arabians; and even were it so, it would hardly be probable that such a person should have heard of the wisdom of a Christian teacher. On the contrary these words naturally point to a Roman Governor of the part of Arabia then subject to the Roman empire. He might belong to the class of inquiring heathens, and having heard of the wisdom and the knowledge of Origen, to which the heathen were not strangers, may have turned his attention to him in particular, as an enlightened teacher. It may well be imagined that Origen made use of this opportunity to obtain the governor's favor of the Gospel. We see Origen afterwards in close connection with the Christian communities in Arabia, but the further propagation of the Gospel there in latter times was much impeded by the nomadic habits of the people and the influence of the Jews who hated Christianity.

The ancient Syro-Persian community of Christians, deduces its origin we know from St. Thomas the apostle, although the first definite account of its existence is to be found in Cosmas Indicopleustes, in the middle of the 6th century. Some traces, however, of such a report are found in Gregory Nazianzen, in the latter part of the 4th century, for he says (Orat. 25.) that St. Thomas preached the Gospel in India, but India was then a very indefinite term. Jerom (Epi. 148.) understands by it Ethiopia, which was commonly included under the name India, as well as Arabia. If the tradition which is found in Origen, that St. Thomas was the apostle of the Parthians, be worthy of credit, the other is perhaps also credible, for the Parthian empire then touched the borders of India; but these are only vague reports.—Eusebius (i. 10.) relates, as we remarked above, that Pantenus undertook a missionary journey to the people who dwell eastward; and proceeded in the prosecution of it as far as India. He there found the seed of Christianity already sown by St. Bartholomew, and a Hebrew Gospel which the same apostle had brought thither. The circumstance of the Hebrew Gospel is no proof that he does not mean East India properly so called; for we may suppose that the Jews who now inhabit the coasts of Malabar had already settled there. The words of Eusebius seem to indicate that he himself thought of a more distant country than Arabia, and would well suit the notion of East India proper. In order to decide which he most probably meant, a district of Arabia, or East India proper, we must here compare some accounts of a later date, namely, of the 4th century. If then the Dia, from which the missionary Theophilus came, in the time of the Emperor Constantine, is the Dia at the entrance of the Persian Gulf, and if in the history of Philostorgius, (xli. 3, &c.) by India is meant East India proper, then we must conclude, that before the beginning of the 4th century the seed of the Gospel had been sown in East India; for all which is there mentioned attests the foundation of the Christian church to have been laid there in olden times.

We proceed now to Africa. In this quarter of the globe, Egypt was the first portion which received the knowledge of Christianity. We have remarked above, that in Alexandria fewer prejudices than elsewhere opposed the introduction of Christianity; and that in fact in many respects the turn of their minds there was favorable to it. There appear among the earliest zealous preachers of Christianity, men of the Alexandrian school, as Apollo the Alexandrian, and probably, also, Barnabas of Cyprus. The Epistle to the Hebrews, the Epistle ascribed to Barnabas, and the Egyptian Gospel, in which the Alexandrian theosophic taste showed itself, the Gnosticism of the first half of the 2nd century, are proofs of the influence that Christianity exerted over the Jewish philosophy of Alexandria. According to an old tradition, the apostle Mark was the founder of the Alexandrian church. Cyrene was likely to receive Christianity with great ease from Alexandria, in consequence of their constant communication and their kindred spirit. Its progress from Lower Egypt, a place filled with Jewish and Grecian colonies, to Middle and especially to Upper Egypt, whither foreign cultivation had less penetrated, was likely to be impeded by unacquaintance with the Greek language, the prevalence of the Coptic, and the dominion of the priests and the old Egyptian superstition. A persecution, however, of the Christians in the Thebans, under the Emperor Septimius Severus, (Euseb. vi. 1.) shows that Christianity had spread even into Upper Egypt in the latter part of the second century. In the first half of the third, this province probably possessed a translation of the New Testament in the old language of the country.

There are no distinct and authentic accounts of the progress of Christianity in Ethiopia (Abyssinia) during these centuries.—History gives us no information as to the consequences of the conversion of the Courtier of Candace, queen of Mesoe, which is mentioned in the Acts, chap. 8.

The Gospel soon reached Carthage, and the whole of Proconsular Africa, from their intercourse with Rome. This Church of Carthage is first known to us from the Pres-

byter Tertullian, in the latter half of the 2d century, but it was then evidently in a flourishing condition. The Christians were already there in great numbers, and complaints were made "that Christianity was spreading both in town and country among all ranks, and even among the highest." Not to cite passages, where Tertullian speaks rhetorically, he mentions in his address to the governor, Scapula, (chap. iv.) a persecution of the Christians as having already taken place in Mauritania. Christianity, after the middle of the 3rd century, had made such progress in Mauritania and Numidia, that under Cyprian, the bishop of Carthage, a synod of 87 bishops was held.

If we pass now to the consideration of Europe, we find in Rome the chief, but not the only station for the propagation of the Gospel. Flourishing churches at Lugdunum (Lyons) and Vienne, become known to us during a bloody persecution in the year 177. The multitude of Christians of Asia Minor, as well as the peculiar connection of these communities with that country, lead to the supposition that the commerce between the trading town of Lyons and Asia Minor gave occasion to the introduction of Christianity from Asia Minor, where it was spread so widely from the first, into Gaul. The heathenism of Gaul withstood a long time the extension of Christianity. Even toward the middle of the 3d century there were but few Christian communities in Gaul. According to Gregory of Tours, a French historian, 7 missionaries had then come from Rome into Gaul, and founded communities in 7 towns; of which they became the bishops. One of these was Dionysius, the first bishop of Paris, whom later legends have confused with Dionysius the Areopagite, who was converted at Athens by St. Paul. Gregory of Tours, who wrote towards the end of the 6th century, when so many fables as to the origin of various churches were in circulation, is, we acknowledge, no very trustworthy witness—but still this account may have some truth for its foundation. One of the 7, Saturninus, the founder of the church of Toulouse, is known to us by a far older document, the narration of his martyrdom.

Irenaeus, who became bishop of Lyons after the above named persecution in 177, states the extension of the Gospel in Germany (adv. Hæres. lib. i. c. 10.) It might easily reach that part of Germany subject to the Romans, the Germania Cisrhœnana, from its connection with the province of Gaul, but would experience more difficulty in penetrating among the independent neighboring tribes of Germania Transrhœnana. But the same Irenaeus says in another passage, (iii. ch. 4.) "Many nations of barbarians, without paper and ink, have, through the Holy Spirit, the words of salvation written in their hearts." Irenaeus here justly recognizes in the activity of Christianity, that peculiar and essential character, in virtue of which it can reach people in every stage of civilization, and through its living power impress its precepts on their hearts. But it is also certain that Christianity can never long maintain its own peculiar character, where it does not lay deep hold of the intellectual and moral habits of a people, and where it does not, while it brings its own peculiar character with it, raise up also and foster the seeds of all human civilization.

Irenaeus is also the first to speak of the propagation in Spain. The tradition in Eusebius, in the 4th century, that the apostle St. Paul preached the Gospel in Spain, is not sufficient evidence, because it was then too much the fashion to establish facts from incompetent presumptions, conclusions, and suppositions; and so perhaps, Rom. xv. 24, may have given rise to this report. But since the Roman bishop Clement (Epi. v. 5) says that St. Paul went to the very boundaries of the west, we cannot imagine this expression to allude to Rome, and our tho'ts naturally turn to Spain. Clement was probably himself the disciple of St. Paul, and this is a matter on which we can hardly suppose him to have been deceived. Most certainly, however, we find no place for any journey of St. Paul's into Spain, unless we suppose that he was freed from the imprisonment related in the Acts, and after his deliverance fulfilled the intention which he announces in the above passage. Now, the 2d Epistle of St. Paul to Timothy would actually compel us to suppose such a deliverance and a second imprisonment, unless we take refuge in some very forced interpretation.

Tertullian (adv. Jud. c. 7) speaks of the spreading of Christianity into Britain, but the passage is entirely rhetorical in its whole cast; and the statement that it had penetrated parts of Britain, not subjected to the Roman dominion, may perhaps be exaggerated. Bede, in the 8th century, informs us that Lucius, a British king, had requested Eleutherus, the bishop of Rome, in the latter part of the 2d century, to send missionaries to him. But the peculiarities of the later church in Britain are an argument against its deriving its origin from Rome; for that church departed from the Romish in many ritual points; it agreed far more with the churches of Asia Minor; and it withstood a long time the authority of the Romish church. This appears to prove that the British received, either immediately or by means of Gaul, their Christianity from Asia Minor, which may have easily taken place through their commercial intercourse. The later Anglo-Saxons who opposed the spirit of Church independence, and wished to establish the supremacy of Rome, were inclined generally to trace back their Church establishments to a Roman origin, and from this attempt, the

above story, as well as many other false reports may have arisen.

NEANDER.

PREVALENCE OF TRUTH OVER ERROR.

Every principle that is not of itself truth, must be ultimately exposed and exploded. It may for a time be associated with, and borrow its character from truth, yet, like a tried piece of machinery, its defective parts are detected and remedied, or set aside. But error in morals and religion has a wider field in which to entrench and defend itself than error in the sciences, while the public mind is appealed to for a decision. Notwithstanding, when error is boldly and perseveringly attacked by truth, it must give way, and, though disposed to contend, is compelled to fight on the retreat. But truth stands invulnerable in its own position, courts investigation, defies the attacks of its enemies, and, like pure metal, the more it is tried, the more does its true character appear.

Who that has been a careful observer of the history of baptism and pedobaptism for more than a century past in this country, has not perceived the above principles peculiarly exemplified? When a Gould, a Williams, and a Holmes first ventured to avow their conscientious views of believers' immersion, the whipping-post and banishment were considered the most suitable arguments to suppress inquiry in relation to its truth.

Pedobaptism then stood firmly fixed in the public mind, with its forms and theories apparently secure; and this was not all, but it had secured itself by affixing its mark—the pretended seal of the covenant—upon almost every individual, from the new-born infant up to the man of hoary hairs. At this time, pedobaptism was proclaimed as truth, and only truth; and the advocates of immersion could not be permitted to proclaim their sentiments, save in exile, without incurring the vengeance of the civil power, which was held responsible for the protection of the current system. But notwithstanding all these high claims and public safeguards, the sentiments of believer's baptism was now out, and the spell broken; and though its advocates could not be banished from the field, there was no power to enforce a bull to seal the Word of God, nor to prevent the humble followers of Jesus from searching diligently to find out whether these things were so.

In this way, pedobaptism for a while held on upon her claims to supremacy; but so rapidly did truth spread, that the church which fostered it reluctantly admitted the validity of immersion, and acknowledged that it was as scriptural as her own practice. This step was taken, however, at first, by individuals, but it served as a passage through which the whole body could silently pass.

This was the first step in her downward course; and this concession, as a matter of course, threw suspicion upon her pretensions, for they must have been either true or false. If its advocates had just grounds for sustaining their theory, they must have been dishonest in conceding in the least to the claims of immersion. But able advocates for immersion had now risen up to defend it, and expose the false system of their opponents. This, of course, called into exercise their best talents, and the constant and untiring labors of the whole fraternity to sustain their cause, since their whole visibility, as a distinctive sect, depended upon the existence of this error.

After having been driven from this ground, unable to sustain it longer, its next move was, to contend that infant sprinkling was as good as believers' immersion. But in order to make this out, it was contended that the whole subject was veiled in such obscurity, that it was impossible to determine anything, from the Scriptures, concerning the mode of baptism, but that this was left to the discretion of each candidate, though in fact it is a path so plain that "the wayfarer man, though a fool, need not err therein." They made conscience, rather than the word of God, their guide, and instead of making "baptism the answer of a good conscience," they made it out that "the answer of a good conscience" is baptism.

Having taken this ground, as if conscious that another move must prove fatal to their cause, they lingered long, and brought to their aid wit, learning, ridicule, and even attempted to bring in ancient church history, to bolster up their sinking cause—but all in vain. The public mind could be no longer duped, and every attempt to maintain their position only served to discover more and more its untenableness. And seeing their cause sinking, and appearing conscious that they were doomed to ultimate defeat, like men who were determined to sell life as dearly as possible, they sallied forth upon their opponents like men who were desperate, reproaching them for maintaining the very principles which they had professed and maintained from time immemorial. I allude now particularly to the sentiment that baptism and a profession of religion are necessary pre-requisites to communion at the Lord's table.

Another step in this waning cause was, to sink, in the esteem of the public, baptism itself, however performed, by giving it the appellation of "non-essential." Such was their desperation, that they seemed resolved, that if error was doomed to fall, truth should fall with it. Meanwhile, infant sprinkling received a fatal blow from their own hands. For ages it had been the practice of Pedobaptist churches to enforce an observance of its rules by a prompt and rigorous discipline. A neglect on the part of parents to present their children for baptism, was regarded as a

criminal omission, and dealt with accordingly. But at length it was perceived that the enforcing of the rule requiring this practice would empty the churches, and bar its doors against many who might otherwise unite with them, and it was therefore suffered to remain a dead letter in the list of their requirements.

But the last step in this downward course has been to trample infant sprinkling under foot, by immersing those who have been sprinkled in infancy. In this way they have acknowledged that it is without foundation in the Word of God, or else they have trampled on the Bible for the sake of replenishing their churches. Surely truth must ultimately prevail over error.

But where shall we look for Pedobaptism next? We can conceive of but one more step that can be taken, (and that step has been taken by some already,) and that is, to trample on sprinkling by immersing sprinkled believers. Let them do this, and Pedobaptism must take her leave, and unite herself with her sister Puseyism, now on her way to Rome, her mother, from whom she proceeds, never more to return. The Lord hasten this time; the time in which the church of Christ shall be permitted to observe her ordinances as they were at first delivered to the saints.

BUILDING ON THE SAND.

"Lord save me, and I will serve thee," cried the professor.

"If any man will be my disciple, let him deny himself and take his cross and follow me," saith the Lord.

"I will profess religion, and join the church and be baptized, and partake of the sacrament, and attend meeting, and if need be, pray and exhort," replied the professor. And he did so.

"Sell that thou hast and give to the poor, and thou shalt have treasure in heaven," saith the Lord.

"Not so," replies the professor, "I must have something for a rainy day, and against old age."

"Go visit with relief the needy widow and the fatherless," saith the Lord.

"No, Lord, I must provide for my own against the time they may want, as the scriptures say, 'he that provideth not for his own household is worse than an infidel.'"

"Visit the sick and imprisoned, and take the poor that are outcast to thine house," saith the Lord.

"Not so, Lord," replies the professor, "It would be to the neglect of my business, the sacrifice of my ease and comfort, and to my cost and inconvenience."

"Rebuke thy neighbor, and suffer not his sin upon him," saith the Lord.

"No, Lord, it would offend him," replied the professor, "I should lose his good opinion of me, and his patronage of my business. Let me be excused in those things, Lord, and I will be strict in the ordinances of thy house, zealous for the doctrines and honor of thy church. I will give something of my property to supporting the ministry and for public charities, trusting thou wilt make up more to me, by prospering my affairs, than I give for thy cause. All I can do, Lord, in thy cause and for the good of mankind, without injuring my reputation or interest, and that will not put me to hardship, or deprive me of ease or any of the good things of the world, I am ready to do for thy sake."

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my father who is in heaven. He that heareth my saying and doeth them not, shall be likened to a foolish man who built his house upon the sand; and the rains descended, and the floods came, and the winds blew upon that house, and it fell—and great was the fall of it!"

CHEATING BY CHURCHES, AS CHURCHES.

Samuel Greiting was a plain, straightforward sort of a man, by trade a shoemaker. He was a man of good common sense, and was a praying devoted Christian. He acted on principle in his family, and out of it; on the week days, as well as on the Sabbath; in the world, as well as in the church. He conducted his business on principle, and was scrupulously honest in all his dealings; and no man could convince him that there was any good reason why all Christians, and in fact churches also, should not act on principle.

One day as he was in his shop (which was located not in Philadelphia, but somewhere within a thousand miles of that city of "brotherly love," with his Bible open before him, for he was accustomed as he sat upon his bench, hammering the leather upon the lapstone, or driving the pegs into the shoes, to have his Bible on a little stool, opened, that he might read a verse, and then think of it as he worked; we say, one day as he was thus engaged, raising his head, he saw Dr. Barclay passing by his window. He immediately dropped his work, ran to the door, and cried out, doctor, "why is cheating in a church any less sinful than in individuals?" Dr. Barclay being thus suddenly accosted, turned round, walked back, and entered the shop, saying as he was entering, "what do you mean, brother Greiting? What are you at now?"

Greiting. Why this morning I read this passage in the ninth chapter, 14th verse of 1 Corinthians, (reading it aloud) "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel," and I have been thinking it over since, and it seems to me that many of our churches don't keep it in mind, for how many of them there are which do not support their minis-

ters, and do not even pay them as much as they ought considering their ability, and how many churches too, let their ministers go away unpaid, and then refuse even to pay them. Now where is principle, CHRISTIAN PRINCIPLE, when churches conduct in this manner?

Doctor. I suppose some of our churches do not provide for their pastors as well as they can, but I reckon it is not often the case that a minister goes away without being paid all arrears.

G. Oh, yes it is.

D. Do you know of many such cases? G. Yes, indeed I do. There was good father B—who labored for the church in—sometime, and when he left them, they owed him seventy dollars. He has repeatedly requested them to do something about it, but they refuse. He told them that if they would take up a collection for him, he would give them a receipt in full, even if it did not amount to ten dollars, but they wouldn't do it. Now if that's not cheating, I don't know what cheating is. Then there was brother L—the church in—owed him more than \$300, and they have never paid him one cent of it to this day. There was father D—too, the church in—owed him \$400 when he left, and they might have paid him the whole of it, before this time, if they had raised only thirty dollars a year towards it—but they have never paid him a levy of it. Then the church in—owes brother R—\$200, and they won't pay him, and brother M—has never yet been paid by the church in—. Now all these cases I consider just as much cheating, as it would be for me to agree to pay you \$500 for a year's labor, and then only pay you \$250, and refuse to pay the rest. Don't you?

D. Why yes, I suppose it is—but you know it is said that corporations and associations have no souls, and I suppose churches are included, for they are associations of believers, and the societies connected with them, you know, are often incorporated.

G. Well, if they don't have souls they ought to have, and churches especially, should not cheat, but act on principle, or else they disgrace religion.

D. That is true, but what can we do about it? I do not see as we can do anything. Do you?

G. Yes, something can be done about it. If other churches and ministers would take the stand they ought to, the evil would soon cease.

D. What stand?

G. If other churches and ministers refused to fellowship them, or have any thing to do with them, till they paid their minister, they would soon clear off their debts. But as long as they are fellowshipped just as if they had never cheated their ministers, so long will they continue their iniquity.

D. I know that is the true course, and if churches and ministers would act on principle, they would follow that course. But they will not, so I do not see as the evil can be cured.

G. It makes me heart sick, when I think how little real principle there is among Christians. Now if I was a minister, I would no more assist in ordaining a man over a church which had cheated their last pastor, than I would over a church which had voted that intoxication was no evil. But yet, ministers will take part in ordination services, when they know the church has cheated their pastors, and not say a syllable about the sin of it. If I should be sent as a delegate to such a church, when they were going to ordain a minister, I would refuse to act, and tell them plainly my reason was, because they had not paid their honest debts.

D. Dear me! It would make a stir if you should.

G. Well, it is time their should be a stir. The people of God have slept over this evil long enough. It is time for the churches to act on principle, and neither cheat, nor countenance cheating, any longer. Sins in churches should not be committed at by other churches.

D. That is true, and I wish all Christians were of the same opinion.

G. And did you ever think, doctor, how mean it is, thus to cheat ministers? If a church owed a worldly man an \$100, it would be paid, because they would be afraid of being sued. But if they owe a minister, they say, he'll not take advantage of the law, and so they will meanly rest contented to owe him forever.

I don't approve of Christians going to law, or else I should hope that some minister who has been cheated, would prosecute the cheating church, that Christians who will not do right from principle, might be compelled by the law to do so.

G. It grieves me to my very soul, when I think how little real principle there is. I trust the day will come when there will be more of it among God's people.

D. So do I, and I must try myself to act more from principle than I have.

G. And so must I, and may the Lord help me to do it.

The doctor now took his departure, and Samuel Greiting again sat himself down to work, and rap, rap, rap, went his hammer over his lapstone, as he said to himself—"The Lord, not man—the Lord, the great head of the church, has said—has ordained—that those who preach the Gospel should live of the Gospel. I am afraid that some of our churches forget—that the Lord has ordained this. They must think man has ordained it, or else they would not half starve their ministers, not cheat them. Oh!—that there was more principle among Christians!"

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, June 23, 1844.

Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

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CATALOGUE OF THE GREENSBORO' FEMALE ACADEMY.—The catalogue before us shows the number of pupils in each of the last three years. In 1841, there were 153; in 1842, 161; in 1843, 131.

Of the pupils (131) for last year, Greensboro' furnishes 106. Probably no one country in the State supplies any single school with an equal number of young ladies.

The Principal, Rev. D. P. BRYAN, is extensively known as an excellent scholar, an accomplished gentleman, an experienced and skillful instructor. He has taught school seven years in Alabama, and has probably contributed more largely to advance the cause of Female Education, than any other man.

TEXAS TREATY.—The treaty negotiated by President Tyler for the annexation of Texas, has been rejected in the Senate by a vote of 35 to 16.

Mr. Benton has since introduced into the Senate a project for securing Texas, on a basis of which the following are some of the most important features:

The western boundary to follow the highlands which divide the waters of the Mississippi from those of the Rio del Norte, the northern, to go to 42 degrees.

One State to be formed, not exceeding in size the largest State in the Union, to be admitted on an equality with the original States; the remainder to constitute "the South West Territory."

Slavery to be forever prohibited in the northern and northwestern part of said territory, so as to divide equally the whole of the annexed country between slave holding and non-slaveholding States.

Both Texas and Mexico must assent to the plan.

A STUDENT STABBED.—We copy from the Monitor an account of the melancholy affair which recently occurred at the State University. The promptitude and energy of the Faculty, and the manly proceedings of the students, give the strongest assurances of the prevalence of correct views and noble sentiments not only among the officers, but also among the students.

From private sources, we learn the difficulty commenced at a WALTZING SCHOOL! What business have students in College at a Waltzing School? The boys had better be at their books. If the Faculty cannot keep them from such places, their parents or guardians should take them home, and put them to the plough. A half dozen of these waltzing, gambling, pistol-and-dagger chaps, may ruin the best institution in the land. In the present instance the Trustees will doubtless expel the students who were aimed, if not the others.

PANIC.—The Alabama Female Institute at Tuscaloosa, in charge of Mr. & Mrs. Hentz, is about to close its present session without any public examination. The reason for this step is assigned in the following paragraph—

"The prevalence of the scarlet fever in this city, of which distant parents received an exaggerated account, excited so much alarm, and induced so many of them to recall their daughters, causing so much irregularity in the classes, that it would be impossible to form a fair estimate of the labors of the teachers, or of the proficiency of the pupils."

Now, we take leave to suggest, that Parents and Guardians ought to repose such confidence in the Teachers to whom they commit their daughters, that they will not remove them from the institution, under the influence of mere rumor, and in opposition to the judgment of those who have the best means of forming a correct decision in the premises.

FANATICISM.

The Free Missionary, the organ of the small fraction of rabid Abolitionists who refuse to unite with the Baptist General Convention, in the work of Missions, contains the following startling announcement:

"Part of the Board appointed at the late session in Philadelphia, are SLAVEHOLDERS."

The names of brethren Fuller and Johnson of South Carolina, Manly of Alabama, Thomas and Jeter of Virginia, and Howell of Tennessee, are then paraded before the readers of this "Free" paper, as of persons who are "great criminals," on a level with "thieves and gamblers," "having their feet on the necks of the poor & helpless," "treating those as brutes for whom Christ died." All Baptists are then called on to withdraw from a Board and a Convention which will retain such monsters of wickedness among its members! To co-operate with such a Board, is "to declare slaveholders are fit for an office demanding the deepest piety." What a dreadful declaration this would be! We would say to our furious "Free" brethren, we "rather

guess" we know some slaveholders who are almost as pious as "the most straitest of the sect" that denounces them. We should not wonder, if it should be manifest, at the Great Day, that Richard Fuller, or Wm. B. Johnson, or Basil Manly, has nearly as much true piety, as the President of this Abolition Society himself! We hope we may be excused, for hinting that these "robbers" may hereafter find themselves in such holy company—mean no offence.

PEDAGOGICAL COURTESY.—Mr. L. B. Johnson, Principal of the Dallas Academy, Selma, informs the public, through the Free Press, that his Examination will occur on the 24th-25th inst., and invites the Principals and Teachers of the Institutions in Valley Creek, Marion, Cahawba, &c., to attend.

It probably did not occur to Mr. J. that the gentlemen and ladies thus honored, at least those in Marion, will be engaged, at that very time, in their own schools, so that it will be impossible to be present at.

On behalf of the Howard and the Judson, we beg to tender our thanks for the complimentary paid us, and since we know that Mr. Johnson will not be engaged, when our Examinations are held, we cordially invite him and his Assistant Teachers to favor us with their presence, on the occasion.

REV. EUGENIO KINCAID.—This devoted missionary is now visiting the churches of Ohio. May we not hope he will favor us with his presence, in Alabama, next autumn or winter?

GEORGIA BAPTIST STATE CONVENTION.

This body convened at Cave Springs, Floyd county, on the 17th ult. Present about forty delegates. From the Alabama State Convention, Rev. S. G. Jenkins and S. Henderson.

A resolution was adopted approving the action of the Triennial convention, in regard to the American Indian Mission Association.

The Hearn Manual Labor School was received under the patronage of the Convention, and a resolution passed, instructing the Executive committee "to adopt the best and most speedy measures in their power to place the said Institution upon a footing of respectability and usefulness."

The amount of funds in the hands of the Treasurer was thirty-five thousand five hundred and forty-eight dollars seventeen cents. Funds expended during the previous year, for various benevolent objects, \$3,028.58. Amount received during the session of the convention \$1152.43.

The funds of the Mercer University amount to \$147,172.24. The Report of the Board of Trustees speaks thus of the Faculty: "The officers continue as they were last year, with the addition of Rev. Dr. J. L. Dagg, Professor of Theology, President pro tem. In the services of this officer, the highest expectations of the Board, we confidently hope, will be fully met. Dr. Manly has been continued the President elect, but we have no assurance of his acceptance."

FASTS.—Our brother Baker, of the Index, seems afraid to unite with his brethren in observing a day of fasting and prayer, according to the suggestion of the Chief Magistrate of Georgia, lest he should appear to acknowledge the right of the Governor to compel the observance of religious exercises. This apprehension, in our view, is altogether groundless. All Christians are agreed, that Jehovah is the God of NATIONS; that national sins are to be repented of by the nation; that public blessings are to be sought by the people, at large. Is there any impropriety, in an agreement among all the pious in a particular State, to keep a set day, as a day of fasting, humiliation and prayer? Even brother Baker admits, that "a number of Christians, like-minded, may agree together to fast, at a given time, as well as to pray for a special object." This admission is enough to justify the very practice the Index condemns. It is purely as a matter of convenience, that the Governor of a State recommends a particular day to be observed. Having a given day suggested, the Christians throughout the State, being like-minded, may agree together to fast, on that day. Not that they thus acknowledge any power in the Governor to command a religious observance. No Christians in this country, and least of all do Baptists, recognize any such power. Nor can we consider such an agreement among Christians, "a solemn mockery—a remnant of Judaism, or a relic of Popery." The recommendation of a particular day for a fast, at least in the Southern States, is an act of obedience on the part of the civil authority, to the will of the Christian community. The day was demanded by Christians of all denominations, and the Executive is their agent, their servant, acting merely for their convenience and accommodation. So long as our Chief Magistrate designates days of fasting and prayer only in compliance with the expressed wishes of Christians, we have no fears of the encroachment of the civil power on the rights of conscience. Were not this deference to the desires of the Christian public expressly avowed, we might refuse to observe the particular time recommended, for the very purpose of denying all power, authority, or right of civil rulers to meddle with religious matters. But as the case stands, a refusal to unite with our fellow Christians might inflict a needless wound upon the cause of religion.

Judge not, lest ye be judged.

UNIVERSALISM AND MISSIONS.

In the last number of the Glad Tidings we have a beautiful specimen of Universalist intelligence, benevolence, and Christian charity. An editorial appears under the signature "M." (the Rev. Mr. McMorris), which would do honor to Thomas Paine, Abner Kneeland, or William Lloyd Garrison. It is a coarse, malignant, libellous assault upon the Missionaries of the Cross, and their patrons and supporters. Hear him:

"There never was a greater humbug than this same cry of raising funds for missionary purposes. Under the pretence of philanthropy, or the love of souls, the whole object is to support a horde of hungry mendicants, who are too lazy to work, and who will sacrifice friends and country for the sake of living in luxury and ease."

The raising of funds for missionary purposes, a humbug! If this be true, who are the dupes of this imposture? Why, the great mass of professors, in all evangelical denominations. The intelligent, pious, influential members of the Presbyterian, Methodist, Baptist, Episcopal churches, are all engaged in supporting a humbug! It is only a few Universalists, with their infidel allies, that have perspicacity enough to see through the pretensions of this odious cheat! Verily, they are the men, and wisdom will die with them. There are Gen. Jackson, now an humble member of the Presbyterian church, B. F. Butler, late Attorney General of the United States, Felix Grundy, the distinguished Senator, John C. Calhoun, an illustrious name, Gen. Scott, Theodore Frelinghuysen, the late Chief Justice Marshall, Chancellor Kent, all these, to our certain knowledge, and a multitude of others, men of exalted worth, of giant intellect, of the most liberal and comprehensive views, occupying the highest stations as civilians, jurists, statesmen,—all are friends and supporters of those glorious plans of christian philanthropy, which this sapient editor pronounces "a humbug!"

And how does this same Mr. McMorris speak of the Missionaries themselves? "A horde of hungry mendicants—too lazy to work—living in luxury and ease." And dare he thus prate of CAREY, supporting himself in India, by making shoes, that he might preach Christ crucified, to the benighted heathen—thus sustaining himself till others aided him to secure the leisure by which he afterwards became the most distinguished Oriental linguist of the age: of Judson, lying for years in a horrible dungeon, heavily loaded with iron, preserved from a miserable death by the unremitted toil, and suffering of his heroic wife: of WILLIAMS, the martyr of Rarotonga: of LYMAN and MUNSON, murdered by the natives of Sumatra, their bodies being eaten by the cannibals: of PHILLIPS, who has spent his life in the poverty and squalidness, and filth of the huts of the Hottentots of South Africa. We could also name CHAMPION, who cheerfully relinquished a princely fortune, that he might live and die among the heathen, with nought for compensation, but his daily bread, and that the most wretched fare. We could speak of Schaffner, and Holmes, and Dwight, and Perkins; of Kincaid, and Bennett, and Jones; of Milne and Morrison, with most of whom we have been personally acquainted, and we know them to be men of superior intellects, of high attainments,—men amply qualified to occupy commanding positions at the bar, the bench, or in the halls of legislation. But they left all, sacrificed ease and honor, wealth and fame, that they might wear out their lives to give the blessings of the gospel to the destitute. We could point to BINNEY, who has so lately resigned the care of a flourishing church in Savannah, giving up a salary of three thousand dollars a year, that he may spend his days, in self denying labors, on heathen shores. We refer to Dr. DEXTER, who has relinquished a lucrative practice amid the luxuries and refinements of New York city, and will soon depart for China, to employ his medical skill, in unrequited toils, as a missionary physician.

Talk of "ease and luxury." Oh shame! It is doubtless a very pleasant thing for the Rev. Mr. McMorris to loll upon his sofa, smoke his regalia, sip his champagne, and concoct vile slander against some of the best men the world has seen since the days of the Apostles! But at that very moment, these men, who will wear bright crowns in heaven, if Universalism be true—or if it be not—these men are traversing Greenland's icy mountains and Africa's burning sands—finding an early, a lonely grave, leaving not effects enough in value to buy them a coffin!

It may be urged by way of apology for this writer's calumnies, that his misrepresentations are to be attributed to a want of correct information. But has any man a right to assail the character and reputation of individuals of the highest moral excellence, and of bodies of men enjoying the confidence of the community, and then attempt to screen himself from merited disgrace, by pleading ignorance? It is true, Mr. McMorris shows consummate ignorance of this subject, but it is his business to inform himself before he utters his denunciations against men not very much worse than himself! The sources of information are ample. Let him read the Memoirs of Henry Martyn, Carey, and Mrs. Judson; of Fiske, Parsons, Mrs. Smith. Let him peruse Malcolm's Travels, Perkins' Residence in Persia, the pages of the Missionary Herald, the Magazine, the Chronicle, or the mission department in the Christian Advocate; let him read the Journals of the Missionaries themselves, and then he will be competent to form an impartial judgment. We hazard nothing in saying, it is probable he has never read a single

one of the works named, and yet he takes it upon himself, as the conductor of a public religious (!) press, to instruct his readers respecting the laziness, and ease, and luxury, of the missionaries, and the blindness of the churches, that support the missionary "humbug." The Lord change his enmity to love, open his eyes, and bring him and his readers to know the whole truth, as it is in Jesus.

THE CONVENTION AND SLAVERY.

The fiercer abolition papers know no bound to their indignation, in view of the resolution unanimously adopted by the convention, on the subject of slavery. We present a few specimens of their tone and temper, derived from the Free Missionary.

The Emancipator terms the act of the convention, "a most ingenious compromise between liberty and slavery, between righteousness and sin."

The Christian Citizen remarks: "The day is not far distant when any organization, that has for its object the evangelization of the world, will be looked upon as being itself in darkness, when it shall express sentiments like that recorded in the resolution."

The Christian Investigator: "The position of the Baptist denomination is at length definitely settled. In the shape of an apparently impartial compromise, every thing is given, as usual, to the slave power."

Garrison's paper: "The Baptist Triennial convention adds fresh confirmation to the assertion, 'that the American churches are the bulwarks of slavery,' and fully substantiates the charge originally made by Henry C. Wright, 'that the American clergy is a brotherhood of thieves.' The position of the convention remains the same; and the fact is too palpable to be denied that it is still a cage of unclean birds. They loved 'union' and 'sect' more than they did righteousness, and so they 'set their wits to work,' with all priestly cunning, to devise some plan by which they could wrap their iniquity up, and yet strike hands with thieves, and consent with adulterers. Their craftiness, however, will avail them nothing, except to render intense and inextinguishable the indignation and abhorrence all truly good men must feel, in view of such heartless trifling with the most important question of the times, so far as our own country is concerned.

The convention expressed no opinion condemnatory of slavery or slaveholders, as such, in the work of missions, but virtually defended the propriety of men-stealers being members of the convention, on terms of Christian equality with others, as they have been from the beginning, in carrying on the work of foreign missions. It simply left its members, as individuals, perfectly free both to oppose and to advocate lewdness, concubinage, robbery, cruelty, the suppression of the Bible, domestic heathenism, soul-murder—free on one condition only, that they should piously co-operate together to save souls (!) on the other side of the Atlantic.

Oh, the audacious hypocrites! They could sing together, pray together, and commune together as Christian brethren, appoint slaveholders to preach in the different pulpits of the city, as worthy Christian ministers, and elect them to membership of the Board, without giving 'any sanction, expressed or implied, whether of slavery or anti-slavery' whether of right or wrong, of honesty or knavery, of purity or pollution, of holiness or diabolism!

Is not the right of the members to be traders in slaves and souls of men, and to advocate perpetual slavery as clearly recognized as it is to denounce that traffic and system? Of course the Triennial convention, in sending out its missionaries, is not to reject any one on the ground that he is a robber of cradles and a man-thief, for that would be to take sides! What is it but a brotherhood of thieves? Heaven speed the day of its overthrow—for it is a conspiracy against the rights of God and man."

THE MARION TELEGRAPH.

This is the title of a new paper started in our town. It advocates the election of Henry Clay to the Presidency. With the political character of the Telegraph, we have no concern. We may say, however, that the editorials of the first number are not only spirited, marked by a rare and refreshing vigor and raciness, but are characterized by a lofty appreciation of the responsibilities of the Press, by pure and elevated sentiment, by "dignified courtesy," and a delicate and sacred regard for the obligations of morality and religion.

We commend the subjoined extracts to all members of the corps editorial, of all parties, who pander to a vitiated public taste, thinking their readers delight to batten on garbage, or feed on human flesh dripping with gore.

"And, we would here remark, there is one point we feel somewhat diffident of expressing ourselves upon, solely because we are at variance with so many otherwise exemplary men throughout the country, and not because we doubt the correctness of our own views. It is this: the indiscriminate use of slang phrases, harsh epithets, obscene titles, nicknames and despicable vulgarity, in lieu of logic, argument, and common sense! We do not say we will always forsake the former of these, and 'cleave unto' the latter; but, as somebody said, on some memorable occasion, 'WE'LL TRY!' The disparity of opinion on this topic among conductors of papers, political and religious, we have often thought, presents a singular exemplification of certainly the most deleterious, if not criminal, want of reflection and sound judgment. Do we not know that harsh, abusive, libellous and unmeaning epithets, applied to an opponent, engenders (and always will, while human nature remains the same) a like

spirit of opposition and unrelenting retort? Do we not know that "a soft answer turneth away wrath?" And, although we believe our composition does not contain one particle of truckling or whining sycophancy, we have always preferred—the milder method to the one in use! In fine, we hope to make our columns, in a political as well as in a social and religious sense—for we see no good cause to make a distinction—the medium of correct intelligence, blended with dignified courtesy. For, we cannot consent to create such a disparity between our paper and ourselves, as to exclude the one, from where we hope always to find the other—IN EVERY HOUSE—among the sensible, enlightened and refined of our country, of both sexes, and all creeds and denominations!"

"We are determined never to admit into our paper ought that may, in the slightest degree, wound the religious sensibilities of the humblest of God's creatures. We cannot, either for expediency or for profit, assist in undermining, by even as much as an evanescent sneer, the law prop a fallible fellow mortal may have left to sustain him! But we shall always be glad to assist in the dissemination of any thing, however unpretending, that may advance the cause of Education—of sound Morals—and of pure and undefiled Religion."

From the Baptist Record.

DOVER, May 16th, 1844.

Lord's day last was a day of strange things to the denizens of the Capitol. Having, for the first time, beheld the impressive ordinance of baptism in its original simplicity and purity, as I planted five willing converts in the likeness of the Savior's death; and hearing, from our beloved brother, E. Andrews, whose praise is in the churches, an able and impressive discourse, establishing, in a most convincing manner, the Scriptural peculiarities which distinguish us as a denomination. The neighborhood is now vociferous, as aroused from a long sleep. O that the true light may here shine more and more, until the darkness of human tradition, which has covered over, in part, God's institutions, shall be entirely dissipated, and Jesus be acknowledged King in Zion. Reader—pray for Delaware.

E. B. HALL.

From the Tuscaloosa Monitor.

A PAINFUL AFFAIR.

On Monday the 10th inst. an affair of a painful nature occurred at the University near this place. In order to avoid the possibility of doing injustice to any of the parties, we allowed the subject to pass, last week without notice. From what we have learned, it appears that a misunderstanding of a trifling nature had arisen, a few days before, between two of the students; and that both of the parties looked forward to a settlement of the difficulty by violence. One of the parties armed himself, and induced two of his friends to do the same, and to hold themselves in readiness to lend their support in case of necessity. On the other hand, two friends of the opposing party, resolved that they would prevent any interference. None of the three on this side, employed arms of any description whatever. The collision occurred on the evening of Monday. The conflict between the principals, which was commenced by the unarmed party, was but momentary, and resulted in no personal injury to either. The assailant almost immediately disarmed his adversary, and threw the weapons away. At this moment a young man rushed toward the combatants with a drawn dagger. This individual was arrested by one of those who had undertaken in common parlance, to "see a fair fight;" and in the scuffle which ensued, inflicted a severe wound upon the person detaining him. The wounded young man still remains in a critical state; but is believed to be gradually gaining.

The student who struck the blow immediately disappeared from the premises; and although the faculty of the University forthwith set on foot measures for his arrest, he has as yet succeeded in eluding pursuit. All the three who were armed, have been indefinitely suspended, and their names ordered to be reported to the Board of Trustees for expulsion.

To remove any unfounded impressions that might be created by the recent very lamentable occurrence, in regard to the sentiments and habits of the present very gentlemanly body of students at the University, we may state that there exists among them a universal and intense feeling of indignation against those, who, by this wanton use of deadly weapons, have brought a reproach upon the entire body to which they belonged. By the laws of the University, it is a high offence to keep any implement of the kind; and we are happy to say that, in the general feeling of the students, there is a better guaranty for the observance of this law, than any pains or penalties can furnish. The resolutions adopted by the students, unanimously, on Friday last, and which we insert below, will testify as to the sound state of public sentiment on this subject in college.

We have reason to believe that the unfortunate youth who, under strong and sudden excitement, and without malice, inflicted the wound, deeply regrets the occurrence, and suffers from it the greatest agony of mind.

MEETING OF THE STUDENTS.

OF THE UNIVERSITY OF ALABAMA. At an adjourned meeting of the students of the University of Alabama, on Friday, the 14th inst., Mr. M. W. Steele in the chair, Mr. James Welch, chairman of a previously appointed committee, offered the following resolutions, which were unanimously adopted: Whereas, an unhappy collision has taken place in which deadly weapons were used, and a serious wound inflicted by which the life of one of our fellow-students was endangered; therefore, resolved:

1. That the practice of carrying or having deadly weapons is unnecessary, unsuited to the peaceful relations of a student, fraught with great and serious danger in various respects, and discredit alike to individuals and the University.

2. That we will discountenance this odi-

ous practice calculated in itself to injure personally and deeply the character and future prospects of our institution; and that we will visit with our unqualified disapprobation any individual, who adheres to the habit of keeping deadly weapons on, or near his person.

3. That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the papers of this city.

Editors in the State friendly to the institution, are requested to give the above an insertion.

M. W. STEELE, Chairman.

J. LITTLE SMITH, Secretary.

June 14, 1844.

JAILS IN KENTUCKY.

From the 19th Report of the Prison Discipline Society:

"The Jail at Frankfort, Kentucky, stands within stone's throw of the Capitol. It deserves a particular description. It is a two story building, 200 feet square, outside of brick, inside lined with 4 layers of heavy timber, and contains 2 rooms 12 feet square, one above the other. There is no access to the lower room except through the trapdoor of the upper room, and no way of getting to the upper room but up a crazy flight of stairs outside the building.

I got a young friend to guide me to the jail and there we found a black man to open the doors for us. The trap door in the centre of the room above was made fast by passing a large chain across it, and fastening the chain with a padlock. This chain was removed—the door raised and a ladder let down, which penetrated to the total darkness below. Having descended the rickety ladder my feet rested on the log floor below, while my head touched the timbers above. I could not see my hand before me. I called out to my friend to follow, but he looked down and declined. I had been told that a white man was confined in this room, but I could not see nor hear him. I called to him but he did not answer. I groped my way to a rug which had been hung over a small, double grated and unglazed window, and on removing it, enough light entered to enable me to distinguish objects in the room. A human being stood shivering in one corner with a blanket over his shoulders. His name was Wm. Connelly, a native of Kentucky, and his father he said had been a soldier under Washington. The son boasted of this, and thought it very hard that he could not have liberty, seeing his father had fought for it. William had been a white man, but could not well lay claim to that complexion now. The bituminous coal, with which his little grate in the stove had been scarcely supplied, had been thrown upon the small recess outside of the two rows of iron gratings, and to get this coal he had to reach his arm through the gratings and draw it in piece after piece with his hand. It was the dust from collecting coal in this manner, that gave this man his ebony hue.

"Why didn't you answer me when I called you?" "I looked so, sir, I did not want to be seen," was his reply. He had been in this room 2 months, and expected to remain in it for months to come. I looked about the room. In the centre was a large staple and ring to which a huge chain was attached. "William," said I, "what is that chain there for?" With a quizzical look he promptly replied, "To hitch cattle to, sir, I reckon." On one side of the room lay a large pile of ashes. On another side was half of a barrel that had been sawed in two, which had been used for necessary purposes, probably all winter, without having been emptied. William said he kept it as sweet as he could by putting ashes in it. On the third side was a small stove with a grate in it. On the 4th side was a straw bed with a scanty covering. Had some serious conversation with William. He was affected and wept. Would gladly have protracted my stay, but feeling sick, I hastened to get into the pure air. Was shocked to learn that half a dozen persons have sometimes been confined in this room at the same time.

As the negro was shutting the trapdoor, I asked him if prisoners did not sometimes refuse to go down there. "O yes, sir." How then do you get them down there? "Men enough to put them down, and a powerful dog that will scare any man down right quick."

This jail at the capital of a rich state, and in full view of her halls of legislation, for a quarter of a century has been used as a place of confinement; but with what unnecessary accumulation of human suffering, it was painful even to attempt to conceive. Let it be for rejoicing that its end is near. The foundation for a new jail has already been laid.

From information obtained from members of the Legislature, as well as from personal observation, there is reason to believe that there is no State in the Union of equal age, wealth and population, in which county prisons are worse conducted, or less used, than in Kentucky."

A CAPITAL PRESCRIPTION.—When you rise in the morning, form a resolution to make the day a happy one to one fellow creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving; trifles in themselves light as air will do it, at least for the twenty-four hours, and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of human life to eternity. By the most simple arithmetical sum, look at the result. You send one person—only one person—happily through the day—that is 365 in the course of the year; and suppose you live forty years after you commence this course of medicine, you have made 14,000 human beings happy, at all events for a time, and this is supposing no relation or friend partakes of the feelings and extends the good. Now, worthy reader, is not this simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, "I would if I could."

Temperance Post Magazine.

DEATH OF A MISSIONARY.

Another missionary has fallen on the field. The Rev. Wm. G. Crocker, of the Baptist African Mission, died at Monrovia, February 26, 1844. His death was caused by the rupture of a blood-vessel. We copy the following notice from the Liberia Herald of February 29th.

Death of the Rev. William G. Crocker.

The subject of this notice has for many years labored in this field of missionary enterprise, as a devoted and persevering minister. A residence of six years in this climate employed in the sedentary work of acquiring the language, and writing, and translating books for the school, so impaired his general health and weakened his constitution, that a voyage to his native country, America, was regarded indispensably necessary. He embarked in 1841. On his arrival home he was so far prostrated, and continued in so low a state, that a return to Africa was pronounced by all highly imprudent. For months he lay in a perfectly hopeless state. Suddenly, after years of illness, his powers rallied and seemed to revive. With a return of health came also a desire to return to his labors. He embarked for this place—landed here on the 25th inst., preached on the afternoon of that day, and the next evening died about 7 o'clock.

Mr. Crocker was accompanied by his wife to whom he was married only a few days before he left home. Most heartily do we sympathize with her in her sudden and severe bereavement.

DESIRE OF THE SOUL.

What wastest thou, O my soul, with what imaginable excellency wouldst thou clothe thyself? what desirable object wouldst thou pitch upon? The righteous shall shine forth as the sun in the kingdom of heaven, and the wise as the brightness of the firmament for ever and ever. Is it riches? Wealth and riches are in the house of God; every one in his family shall have a rich, and glorious, and incorruptible, and eternal inheritance among the saints. What is it then? Is it honor? What honor like to this, to be a friend and favorite of God, and spouse of Christ? To have a crown of righteousness, of life, and of glory? Yet more, a far more exceeding and eternal weight of glory set upon thy head? Yet again, is it pleasure?—The just shall enter their Master's joy, and there are rivers of pleasure at his right hand forevermore. In a word, what wouldst thou have, O my flesh? a consequence of all the glorious things both in heaven and in earth? Why, goodness hath the promise of this life, and of that which is to come. It heaven, and the righteousness thereof, be the things that thou dost seek, both heaven and earth, with the excellencies thereof, is that which thou shalt find. Lord, make me holy, and then I am sure I shall be happy.

LASTING IMPRESSIONS.

Few mothers are fully sensible of the daily and almost hourly impressions which their conduct is making on the minds of the children. These impressions, from the nature of mind, cannot well be effaced. If every mother fully believed that her conduct each day was recorded in a book, or engraven as with the pen of a diamond on the mind of her son, to be read a million of ages hence, how watchful and how circumspect would she be! How careful of her example—of her temper—the feelings she manifested towards God and the religion of his gospel. How many sons are under God indebted to a pious mother, for that religion which has brought them back from their wanderings, and conducted them to heaven! Let no pious, praying mother, whose faith trusts the promises of God, despair of an irreligious son, so long as she can lift her heart in prayer to Him whose arm can restore the prodigal. When the prodigal son came to himself, he thought upon the happiness of his father's house; he recalled the innocent recollections of his infant years. In all such cases, there is a return to past impressions. An eminent Christian, the great St. Augustine, has left us the instructive record of his early training, his subsequent wanderings, and his final restoration. There is one inimitable passage, full of hope and consolation for anxious and afflicted parents. His excellent mother was in deep affliction for his youthful errors; in her sorrow, she consulted the good and pious Archbishop of Milan, and his reply should never be forgotten: "Fear not my daughter," said the venerable Ambrosius, "it is impossible that the child of such tears should perish." This child, wanderer though he had been, lived to become a most distinguished object and champion of the converting grace of God; a disciple of the school of the converted St. Chrysostom of the school of the beloved disciple.—N. Y. Evan.

CONNECTICUT STATE PRISON.

From the Report of Dr. Welch, the Physician, it appears that twelve prisoners have died within the year; seven of whom died of consumption. Of the fatal cases, eight were from the colored convicts. "It is a remarkable fact that since the commencement of the institution in 1827, one half of the deaths have been among the blacks, amounting to 5.40 per cent; while the mortality among the whites has been but about 1.07 per cent. The employment and discipline of these two classes has been principally the same. "The fact," says Dr. Welch, "that the colored population possess less vitality than the white, and that they are more liable to death from similar causes, has attracted the attention of many who have examined the subject within the last two years; and this is more particularly true of those who are confined in Prison, as they are more liable to be affected with diseases of the vital organs."

The Report of the Chaplain states, that "good attention has been paid to the ministrations of the word, both public and private, which have from time to time been given to them. Quite a number have cherished the hope of pardon and acceptance with God during the year, and furnish pleasing evidence of the genuineness of their conversion."

Of the 170 male convicts, one hundred and twenty-five confess they were almost daily in the habit of using intoxicating drinks; ninety-nine that they were accustomed to habitual drunkenness. Forty of the 170 have been engaged in selling rum; twenty-two in manufacturing it, and sixty-five state that they were under the influence of intoxicating liquor when they committed the crimes for which they are now imprisoned. Thirty-eight could not read when they entered the prison, but most of them, who have been there any length of time, have learned to read—some of them quite fluently.—Christian Sec.

FOURTH OF JULY.

According to previous publication, the citizens of Marion convened on the 13th instant, at the Court House, to devise the best mode of celebrating the anniversary of our national independence.

On motion of Thomas E. Taylor, Esq., Col. Henry C. Lea was elected Chairman of the meeting, and on motion of Capt. Felix N. Tarrant, Thomas E. Taylor, Esq., was selected Secretary.

After a brief and lucid exposition of the patriotic objects contemplated, from the Chairman, the following resolutions were adopted with great unanimity.

On motion of John R. Goree, Esq.

1. Resolved, That we celebrate the 4th of July.

2. Resolved, That a Committee of five be appointed to select an Orator, and a Reader of the Declaration of Independence.—Capt. Felix N. Tarrant, John R. Goree, Esq., Porter King, Wm. M. Mason and Wm. R. Brown, were chosen by the Chair and appointed.

On motion of George P. Massey, Esq., Resolved, That we prepare a Barbecue or Dinner adapted to the occasion, in Marion, or its immediate vicinity.

On motion of Thomas E. Taylor, Esq., Resolved, That a Committee of Arrangements, of an indefinite number, be supplied by the Chairman.

The following individuals were nominated and approved: Col. David Cole, Col. Samuel Child, Henry Y. Howe, Esq., James Mason, Samuel Whitman, R. C. Hodges, Esq., David Chandler, John Mullikin, Thos. H. Nelmes, J. Kynard, James Evans, Gen. E. D. King, Gen. John H. Thompson, Capt. E. F. King, Wm. Burrus, Dr. Wilkinson, Sherrod Sanders, Samuel Taylor, A. S. Toler, Robert West, Wm. A. Strong, Capt. Felix N. Tarrant, Dr. Moore, Isaac Billingslea, Anderson J. Poole, James E. Taylor, Geo. W. Brame, E. A. Blunt, Augustus Langdon, Jack F. Cooke, and Wm. Horabuckle, Esq.; to which number, on motion, Col. H. C. Lea was added.

On motion of George P. Massey, Esq., Resolved, That a Committee of three be appointed to select a fit person to compose and rehearse on the occasion, a poetical essay on Liberty, or the fourth of July and its associations.

Messrs. Hodge and L. Upson, Esqs., compose the Committee.

On motion of John R. Goree, Esq.,

Resolved, That the Committee of five wait on the Marion Brass Band, and request their services; also the Ladies, to assist in singing patriotic songs; also respectfully to solicit the preceptors and pupils of the three literary institutions of Marion to head the procession; also respectfully and cordially to invite the gentlemen of Perry generally, and the Ladies particularly, to participate with us freely in the National Jubilee.

That a Committee of four, to consist of Wm. N. Wyatt, Dr. A. Q. Bradley, Eli Cleveland and Wm. Hendrix, designate the place for the ceremonies, marshals of the day, and exercise a general supervisory care over the whole festival.

On motion of Thomas E. Taylor, Esq., Resolved, That the three public periodicals of Marion, be requested to publish the proceedings of this meeting in their next and ensuing numbers until the fourth.

On motion of Wm. A. Strong, the meeting adjourned.

T. N. TAYLOR, Sec.

H. C. LEA, Ch'n.

PICKLED CUCUMBERS.

MR. EDITOR.—I have always thought that opposition and competition on all subjects, is for the benefit of community. Now, as every one thinks his opinion best, his horse or his boat the fastest, his wife or his sweetheart the handsomest, so I intend upon the strength of my opinion, to differ from a correspondent in your last paper on the subject of haking pickles. I learned, when quite a boy, from an old sea captain, a method of pickling which he obtained in the West Indies, by which I think as good or better pickles can be procured in less time, and with much less trouble, than by the process proposed by your correspondent. Besides, by the method which I propose, I have the advantage of him, inasmuch as he is not sure of the success of his plan, while from six years practice in making them, and from plaudits of epicures for the same length of time, I can safely vouch for the superiority of pickles cured in my way. Another advantage is, that they are neither affected by age, season or climate. But here is the receipt, simple enough that every one can judge of it for himself. To each hundred of cucumbers, put a pint of salt, and pour in boiling water sufficient to cover the whole. Cover them tight to prevent the steam from escaping, and in this condition let them stand 24 hours.—They are then to be taken out, and after being wiped perfectly dry, care being taken that the skin is not broken, placed in the jar in which they are to be kept. Boiling vinegar (if spice is to be used it should be boiled with the vinegar) is then to be put to them, the jar closed tight, and in a fortnight, delicious hard pickles are produced, as green as the day they were upon the vines.

COMING CLEAR OUT.—The two following anecdotes of Ko-San-lone, one of the native converts whom brother Wade brought with him to this country, were related at Philadelphia by Rev. Alfred Bennett, father

of the missionary, brother Cephas Bennett. He had, on one occasion, been taking notice of the style in which many professing Christians in this country live, and of the apparently little difference that exists, in too many instances, between Christians and people of the world. Making a large sweep with his arm, he said, "When the disciples in my country come out from the world, they come clean out." What a call upon American Christians to remember the words of the apostle: "Be not conformed to this world."

THE RICH MAN'S GRAVE.

We stood not long since by the grave of one whose long life had been laboriously spent in acquiring wealth. His industry, and rigid economy, had resulted, as they almost uniformly do, in success. But though excellent in themselves, industry and economy may be abused; and it was so in the present instance. The industry of the man we refer to, was a voluntary enslaving of himself to the pursuit of gain. His mind was so entirely centered upon this one object, that he allowed himself no time for improvement, either moral or intellectual. He never sought admission into refined and cultivated society, and allowed himself to remain profoundly ignorant of almost every thing not calculated in some way to promote his pecuniary interests. His economy was carried to an equal excess with his industry. Though in the course of years he saw his possessions extending on every hand, he allowed himself no indulgence in the reasonable and temperate elegancies of life. His dwelling, as well as his personal appearance, and all his domestic appurtenances, denoted poverty instead of competence and wealth. He esteemed money better than wife, or children, or friends, and his shabby home was therefore never enlivened by the affection of those whom kindness, and nature, would have taught to love him. It is hardly necessary to say that no public spirit could dwell in the heart of such a man. He had nothing to spare for any object of public utility; and was never known to dry up the tears of the orphan. By a steady pursuit of a course of this kind, he amassed his tens of thousands, and when he had filled up something more than half a century, he "died and was buried." His large estate was meted out among heirs whom he had hardly permitted to respect him while living, and who could not be expected to grieve with much intensity when he was gone. This we thought might account for the appearance of the rich man's grave. It was in a very small enclosure, though large enough to admit of the marble column that gratitude or affection might desire to place there. But no marble column was there, nor any sculptured tablet, nor even the still less imposing plain stone. A couple of coarse fragments of rock, without even the initials of the deceased upon them, denoted that a grave was there. Not a shrub or flower had been planted, nor even a mound raised, but coarse and decaying weeds covered the damp ground. And this was the end of the rich man.

It may be painful, but we thought as we looked upon that unattractive spot, that it was eloquent in instruction, that those "that are rich in this world" would do well to heed. What comfort can riches now afford the slumberer in that dark and cheerless bed? Nay, what comfort did they afford him in life? What, besides the sordid gratification of conscious possession? And if it be said that this is an extreme case, and that all rich men are not misers, the question may be asked with equal propriety where wealth is used merely for purposes of luxury or display.—When lavished to gratify "the lusts of the flesh or the lusts of the eye, or the pride of life," equally as when hoarded in the coffers of the miser, riches canker, and the rust thereof shall eat like fire into the soul of the unfaithful stewards. The man who makes it his governing purpose to be rich can ordinarily succeed, but if he expect to find true happiness in such a course, he is woefully mistaken. Mental disappointment will meet him at every step, and the prime of existence spent upon idols, will only insure a blank and cheerless old age, and a dismal eternity.—Protestant and Herald.

FRIGHTENING CHILDREN.

We agree with the Boston Mercantile Journal, that there are few things more calculated to excite a just indignation, than an attempt on the part of young persons to frighten little children, or each other. In this way impressions are often made on the elastic minds of youth, which remain through life, and cause many an hour of anxiety and perhaps agony. In this way a species of cowardice is produced which cannot be overcome in after years—and the man who would be the first to plant a standard on a hostile fort, or to board an enemy fighting hand to hand, has been known to turn pale with fright at the idea of passing a churchyard alone in a dark night—or even at entering a lonely and lofty garret, in the dark, after the family have retired. Marshal Saxe, one of the bravest men who ever commanded an army on the embattled field, would never retire to rest until he had carefully examined closets in his chamber, and looked under his bed!

It is sometimes the case, however, that these sudden shocks of fear, when young, administered not unfrequently by the unthinking, for the joke's sake, are attended with more serious consequences. We sometimes saw mention made of a child in Virginia, who was frightened to death. The circumstances which led to this melancholy catastrophe, are not of unusual occurrence. The child was playing with its companions, and was told by them, in sport, that a rag-man was about to carry him off in his bag. Alarmed with fear, the child ran into the house, when the object of his terror, unfortunately, also coming into the house, he uttered a shriek and instantly expired.

This is not the first or only instance of the fatal consequences of fright upon children, or even upon adults peculiarly susceptible of fear. We have given many cases of this

kind in the Journal, and we think the subject needs no further illustration.

Indeed, cases are known where young persons have had their minds entirely overthrown—and been doomed to lives of helpless idleness, by the unprincipled follies of their acquaintances, who have devised and executed some cruel plan of making sport of their fears. Such conduct has no apology. Those who are guilty of it should be held as accountable as the man who levels a deadly weapon, and destroys the life of a fellow creature.

Terror is too often the governing principle in families, and many a young and promising mind has been cowed and depressed by the dread of some threatened danger. And yet the attempt to excite the fears of a child, is not unfrequently resorted to by parents, as a salutary punishment! Bugbears are created to frighten the young innocents into obedience. Such a course cannot be too severely rebuked. It is unphilosophical and in the highest degree barbarous in its nature, often entailing wretchedness, in the shape of unnecessary fears, on the being whose courage and determination should be fortified and strengthened, instead of being sapped and destroyed by the unnatural or unthinking parent.

SPIRIT OF POPEERY.

On the evening of Saturday, the 9th ult., the Rev. Mr. Dodge, agent for the Protestant Reformation Society of New York, arrived in this town, intending to remain over Sabbath, and prosecute his journey on Monday. By request, he preached on Sabbath, in the Presbyterian Church; and at the close of the morning's discourse, he announced his intention of preaching in the evening on the subject of his mission. This he did on Sabbath, and Monday evening also—in which lectures he stated some plain truths in relation to Popery, stating, however, mostly historical facts. This offended some of the Romanists so much, that, on Wednesday, as he was about starting on his journey, a note was put into his hands which is as follows: "To the Native Speaker Dodge:—

Sir—You are requested to leave this city in five hours—if not, 1000 will not save your back nor your head—Hell will be your next landing place.

One thousand Anti-Natives." About this time a knot of persons gathered round the Franklin House, with the evident intention of insulting, and if they dared, to have lynched Mr. Dodge; and this they doubtless would have done, but for Mr. Myers and a few persons who gathered in.—Threats were made, and violence intended. Mr. Dodge, however, like a man, declined complying with the wishes of those lawless desperadoes; and remained one night longer in town than he had before intended. In the evening of Wednesday, he was burned in effigy in the middle of the street, near the court house. Think of that, sir. In the year of grace, 1844, for speaking his sentiments, and doing what he had a right to do, a man must be threatened his life, and the burning in effigy.—Canton, O., Repository.

THOMAS PAINE.

We have observed that there has recently been a celebration, in some of our principal cities, of the anniversary of the birth of Thos. Paine, a man who in his day attained, by his character and his writings, great celebrity. Few men have made themselves more extensively known throughout the Christian world, and few will be longer remembered amid the weeping and the wailing of that state of retribution which is to come, than Paine. It is not surprising then that some should feel disposed to commemorate his birth. And we would with all becoming diffidence, suggest to his friends a few hints to aid them in appropriately honoring his memory on some future occasion.

During the latter years of Paine's life, his body, from his indescribably indecent and vicious habits, became as corrupt and loathsome as were his principles. In evidence that he practically as well as theoretically, disregarded the declaration, that "no drunkard shall inherit the kingdom of God," he kept himself in a constant state of inebriation.—Bleated with brandy, and putrifying in his own beastly uncleanness, his person presented as offensive a spectacle to all who approached him, as his reputation had long assumed in the eye of every lover of decency and of virtue. A pictorial representation of the bloated inebriate, fermenting in the inapproachable filth of his styes at New York and New Rochelle, would form a very appropriate ornament to the hall, where congenial spirits meet to imbibe his principles and to venerate his memory. As a felicitous motto to be inscribed under the picture we would recommend the words "I practice what I preach."

For a long time Paine lived the vagabond life of a despised drunkard. He finally obtained the humble situation of a clerk to one of the committees in Congress. But in a short time he was, for a breach of trust, dismissed from this office in disgrace. Having previously quarrelled with his wife and abandoned her, he went to France, a political adventurer, and joined Robespierre and the other radical revolutionists of that country, who "from the murder of their monarch, had proceeded to the dethronement of their God." There, narrowly escaping the scaffold, he seduced a Mrs. Bonneville, the wife of his friend, and with the wretched victim of his crime, fled back to this country. Here he lived for a time in open adultery, yet daily treating his victim with the most indecent and unmeasured barbarity. At last he endeavored to shake her from him into entire abandonment, but this miserable woman, though hating him with perfect hatred, would not, by abuse or blows, be driven unsheltered into the streets. Paine engaged a poor man to board the wretched creature for a few months in his garret, and then cheated him out of his pay. Indeed, it seemed to be his settled principle to defraud every one whom he could; for he had renounced as superstitious those laws of God which say "thou shalt not steal." This elopement of Paine with the

wife of his friend would make another interesting historical painting commemorative of his exploits. It would interestingly illustrate the consistency of the man, showing that practically as well as theoretically he renounced God's word. Indeed to no person who ever lived could the criticism of lady Montagu be more correctly applied, "that he had taken the word not from the commandments and inserted them into his creed."

Paine died in an obscure house in New York, in person and in character such an offense in the nostrils of the community that few had the hardihood to approach his bedside. He was abandoned by all; for in the wide world there was not an individual to be found who was his friend. It was with the utmost difficulty that any family, even in the humblest station in life, could be induced to receive the intemperate, irascible and filthy being under their roof. The few Christians, who were led by humanity to visit him, were driven from his presence with insults. He died! and there was not on earth one solitary being who mourned his departure—not a tear was dropped—not a man, woman, or child existed, who either respected or loved him.

His body was carried to New Rochelle to be buried in a small farm which belonged to him in that place; for before his death he had declared with his usual malignity, that he would not be buried by the side of the "hypocrites" in any Christian graveyard.—There was no procession of sorrowing citizens, there were no mourners, there was no prayer at his burial. Two workmen on his farm, one a negro, dug his grave. His body was deposited in it, and before shovelling in the earth, it is reported that the negro said, "It is too bad that a man should thus be hurried like a dog, without any funeral and without any prayer."

"Supposing then, you," the other remarked, "pronounce his funeral oration." "I will," the negro replied, and leaning over his spade, he looked down into the grave and after a moment's reflection said,

"Poor Tom Paine! there he lies! Nobody laughs and nobody cries, And where he's gone and how he fares, Nobody knows and nobody cares."

It was our intention to have recommended these words as an ode, to be sung at the next celebration commemorative of his name.—But we have no heart for further irony. We have written ourselves into a mood of sadness and of tears. Poor, guilty, miserable, friendless wretch—drunkard, adulterer, swindler, blasphemer—dug here on earth the work of a fiend; by the betrayal of youth, embittering the existence of thousands of parents, and luring tens of thousands of young men to rush along the paths of temporal and eternal ruin!

Several years after the death of Paine, William Cobbett had his decaying bones discovered, boxed up and sent to England.—He, through some unaccountable infatuation hoped by means of this, to excite enthusiasm in aid of some of his political schemes. One or two men were sent with spades from New York to Rochelle. They went to the lonely spot in the fields where his dishonored remains were buried, and with irreverent haste shoveled him out. The few who passed by the unfrequented road near which was his grave, looked on with unconcern. The men carried not to shovel the earth back again into his rifled grave, but roughly boxing up his bones, hurried away with them; and shipped them for England. But before they arrived at the customhouse in Liverpool, Cobbett found that the bones of Paine would do him no service, and ashamed that he had ordered them, he stowed them away in dishonor among the rubbish of his premises. For a long time the box remained in an old warehouse amid piles of lumber, there being no one to be found in all England who would even give them a decent burial. A Liverpool paper states that at the death of Cobbett they were knocked off at public auction for a few shillings, to a button maker! Their end unquestionably was that the scavenger took the box; knocked it to pieces and emptied the remains of the worthless contents upon a dunghill, that it might be fulfilled, "the memory of the wicked it shall rot."

In the last report of the female prison at Sing Sing, it is stated that 3 fiendlike women there, recently took a solemn oath upon the Bible, devoting themselves to the devil, promising in every possible way to serve him as his children. It is a fitting counterpart to this horrid act, that there are men and women too in this country, who with mirth and carousal, can celebrate the anniversary of the birth of Tom Paine.—N. Y. Evangelist.

TO BUILDERS.

THE Board of Trustees of Howard College will receive proposals until the 20th of July next, for erecting a College edifice of brick, four stories high, (including the basement) one hundred and twelve in length and forty-four feet in width. For plan and particulars call on either of the undersigned.

W. N. WYATT,

L. Y. TARRANT,

J. F. COOKE,

L. GOREE,

WM. HORNBUCKLE.

June 22, 1844.

Building Committee.

DRAWING FROM NATURE.

MR. W. B. SHATTUCK, respectfully informs the citizens of Marion, and vicinity, that he has commenced giving instruction in LANDSCAPE and PASTORAL DRAWING. He will teach his pupils to draw from Nature; considering it to be the greatest end of this most beautiful art. He will guarantee to all persons who will practice under his instruction, from one to two hours per day, in from eighteen to twenty-four days each proficiency as will enable them to take pleasing and accurate views of any Edifice or Landscape in or about this village.

Mr. S. may be found at the Marion Hotel, where specimens of the art may be seen. Refer to Professors Hartwell and Sherman, and to Dr. Moore, of this place.

June 15, 1844.

HUGH DAVIS, ATTORNEY AT LAW,

PERRY C. H. ALA.

PRACTICE IN THE CIRCUIT AND SUPREME COURTS OF THE STATE AND THE FEDERAL COURTS.

IN ALABAMA.

He is also Notary Public for the county of Perry, April 10, 1844.

GREAT NATIONAL WORK.

TAPPAN & DENNETT, No. 114, Washington-street, Boston, propose to publish, by subscription, in fourteen monthly numbers, at the low price of 25 cents each number, the

LIFE OF WASHINGTON,

BY JARED SPARKS.

Each number to contain between forty and fifty pages, and be embellished with the following Steel and Copperplate engravings, viz:

1. Portrait of Washington at 40, by Peale.
2. do Mrs. Washington at 26, by Willson.
3. View of Mount Vernon.
4. Battle of Braddock's defeat.
5. Head Quarters at Cambridge.
6. Plan of Boston and environs.
7. Head Quarters at Morristown.
8. Head Quarters at Newburg.
9. Plan of Farms at Mount Vernon.
10. Battle of Brandywine.
11. Portrait of Washington, by Stewart.
12. Encampment at Valley Forge.
13. Battle of Germantown.
14. Fac Simile of Washington's hand-writing.

The portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of Manuscript drawings in the possession of Gen. La Fayette, which are executed with scientific accuracy and beauty.

The well known ability of the author, the abundant means which he possesses, viz: more than two hundred Folio volumes of Original manuscripts, purchased by Congress, ten years researches in the public offices in London, Paris, Washington, and in all the States which formed the confederacy during the Revolution, as well as the arduous efforts gained to valuable private papers in different parts of the country—have brought into his hands a mass of materials, original and important in their character, which we trust will be found to have contributed essential aid in enabling him to execute with more accuracy and completeness his main purpose, and thus to have compensated in some degree for the time and labor they have cost. Its publication has not only involved extended and laborious research on the part of the editor, but great pecuniary responsibility on the part of the publishers.

The price fixed to this work is less, when the exertion is considered, than that of any other publication in Europe or America.—The investment and expenditures connected with this undertaking are much greater than usually attend such publications; and it will be apparent that the publishers must rely on an extensive sale for their remuneration.

Among the many who have given the work the aid of their subscription and influence, are the following gentlemen, viz: Hon. John Q. Adams, Martin Van Buren, Jacob Burnet of Ohio, Josiah Quincy, John Pickering, Francis Wayland, D. D., Rev. Moses Stuart, Robert G. Shaw, Esq., Rt. Rev. Bishop Brownell, Isaac C. Bates, Horace Everett of Vt., S. Longfellow of Maine, J. Sewall Jones of N. C., and others.

Active and trustworthy men can find employment in procuring subscribers for the above work.

Letters addressed to the Publishers post paid, with applications for agencies, orders, &c., will meet with prompt attention.

Postmasters and others who obtain subscriptions, and become responsible for five copies, shall receive a sixth copy gratis, or for ten subscribers, two copies, and the same rate for more. They will please let the Publishers know how many copies are subscribed for, and how they shall be forwarded.

June 15, 1844.

THE ANNUAL EXAMINATION

OF THE JUDSON FEMALE INSTITUTE.

WILL commence on Monday, the twenty-ninth day of July, and continue four days, closing on Thursday, August first.

On Tuesday, Wednesday, and Thursday night there will be CONCERTS or VOCAL AND INSTRUMENTAL MUSIC, that of the last night, in connection with the exercises of the GRADUATING CLASS, being of Sacred Music.

The Rev. B. MANLY, D. D., is expected to deliver an Address, on the occasion.

BOARD OF VISITORS.

The following gentlemen constitute the Board elected by the Trustees to attend the Examination.

- | | |
|---------------------------------------|--------------------------------------|
| Gen. N. B. Whitfield, Marengo county. | W. Brooks, Esq. |
| Hon. R. Saffold, Dallas. | Rev. H. Talbird, Montgomery. |
| C. Billingslea, M. D. | James A. Tait, Esq., Wilcox. |
| Hon. D. W. Sterrett, | Edmund Harrison, Esq., Mobile. |
| Rev. B. Manly, D. D., Tuscaloosa. | Rev. J. C. Foster. |
| T. Adams, M. D., Sumter. | Claudian Green River, Esq., Lowndes. |
| Prof. J. Hartwell, Marion. | Hon. J. D. Phelan. |
| J. N. Walhall, Esq., | M. P. JEWETT, Principal. |

May 25, 1844.

MONROE SPRINGS.

ARE eligibly situated in the upper part of Monroe county, in its healthy a region as South Alabama affords, three miles from Nathan Coker's, at Midway, on the main Western stage line, 100 miles from Mobile and 80 miles from Montgomery. There will be a convenient transit from Squire Coker's to the Springs, easily accessible by carriages from every direction.

Last Fall these Springs were ascertained to possess medical virtues, when great numbers of the afflicted were cured by their use. According to the tests which have been made, the water is found to be strongly impregnated with iron, white sulphur and magnesia, acting as a powerful tonic and cathartic; and pronounced by a number of persons, who are acquainted with the principal Mineral Springs in the United States, to be inferior to none. We are rapidly improving and will be prepared to accommodate, in the most comfortable manner, by the first of June, as many of our friends and citizens as may favor us with their patronage. We pledge ourselves that our fare will be as good as the country can afford. We believe that a more healthy and pleasant retreat, during the sickly season cannot be found in all South Alabama, than the Monroe Springs. There will be preparations made for all innocent amusements. Gaming prohibited.

RATES OF BOARD.

Board and lodging per month for adults, \$25; children and servants half price; per week, \$8; per day, \$1.50; single meals, 50 cts.; lodging, 25 cts. Horse per month, \$15; per week, \$4; per day, 75 cts. We farther pledge ourselves to spare no pains on our part to give all our guests entire satisfaction.

RILEY & MORROW.

Monroe county, Ala.

THIS may certify that I have witnessed some of the beneficial effects of the Monroe Springs, and am satisfied, from the properties of the water, that it will prove effectual in most chronic diseases.

WM. H. GERS, M. D.

Pineville, Monroe county, A. HAVING resided only a few weeks in the neighborhood of the Monroe Springs, I am unable to speak of their Medicinal qualities from personal observation; but from the relation of various cases wherein the use of the water has produced such happy effects in eradicating disease, I feel no hesitancy in recommending, in my opinion, their possess proper use, and adapted for the removal of many of the chronic affections, originating from climate, bad habits, and impudence.

JOHN G. SCULLI, M. D.

Poetical Department.

From the Christian Mirror.

THE WORLD'S REAPER.

Know ye that "sickleman?"
He cometh on, as doth the husbandman,
When mellow rays from the full harvest-moon
Dance on the sickle and the brighter gleam
Falls from the brittle stalk with scarce a blow—
Nor cometh he as doth the harvest
In high midsummer, when 'neath deep blue
Amidst a golden sea of waving wheat,
And the stalks rustle, and the perfect grain
Falls, precious in his sight. Not so comes Death.
Oh it doth chill the heart to see him stand
With gloating eyes amidst the dewy flowers
And what his sickle. While the purple hues
Of morn are on them and its orient dews—
And bright tints, lying 'neath their petals' folds:
And fragrance, hidden in their deep sweet hearts,
Wait for the mid-day sun. But then he comes,
And fills his bosom with the opening flowers,
As they were sheaves.

Death—Death—thou reaper well—
Earth is thy field and thy sharp sickle cuts
Its harvest and its vintage. "Here, fruit, flower,
No rest be taken at the noon day hour,
Nor sleep at night, but through his ample field
Doth cut and cut and board away his spoils
All day—all night.

And there's a desert field
Spread out beneath the Skies of many a clime.
That never Husbandman with share hath torn
Nor smoothed with harrow's tooth, sprinkled with
seed.

Nor trodden with his foot,—yet there Death reaps,
Upon the broad bosom of the stormy deep
When winds are up, and lightnings are at play,
Leaping from dark clouds down upon the waves—
He laugheth at their pastime, and there reaps
Spoils that the merchant-prince would gladly ransom.

With all his wealth.—Poor man, thy ingots keep—
Death has his garner 'neath the azure flood,
Rich with the garnered harvests of the seas,
Well seal'd. The pearls and shells and precious gems,
Coral, and golden sands, thou may'st fish out
Of Nature's open hand, from the green depths,
But Death's deposit there thou'lt not again,
Till he, at last, shall yield his iron keys
And there is "no more sea."

Poor Earth—and what do all her ornaments—
Rose, laurel—trees and flowers, so lavishly
By Nature's hand pour'd into her broad lap,
But garnish o'er the garnitures of Death?

And man—poor craven—what doth he but build
And stud the world with monuments, to show
Where his dire enemy hath hidden spoils.
The loss of which doth make his poor heart ache
Even to breaking?—O they're every where
Where there is man,—from those old piles in
Egypt—

The vainest monument that ever man
Did raise to give his for a world-wide fame
And durable as time, while his own perish'd—
To the green valley "yard," where 'neath an ash,
An inch of marble tells of a sweet flower
That while it opened 'neath a dawning eye,
The reaper-fleud cut down and buried there.

Toil on— toil on, thou Reaper of the world—
And when 'tis done, know that no single spear,
That thou so well hast reap'd, shall be thine own—
The "chaff" shall be thy gains, the precious
"wheat"

ELIZA.

Miscellaneous Department.

From the Columbian Magazine for April.

THE OLD CLOAK.

BY MRS. D.

"Pray, Mr. Norton," exclaimed a lively
lady to a fashionably dressed, handsome
young man, who was standing beside her at
an evening party, "pray, do you intend to re-
main an old bachelor all your days? Since
your return from Europe, I have been con-
tinually expecting to hear of your marriage,
but here you have been two years, and you
are still, to all appearance, 'in statu quo,' as
the lawyers say."

"My dear Mrs. Hinton," replied the young
gentleman with a smile, "I will be frank,
and tell you the real reason of my remaining
a general admirer of the sex, instead of con-
fining my attentions to any one 'bright par-
ticular star,' however much I may be dazzled
by its brilliancy. I am actually afraid to marry."

"Afraid!" echoed the lady, opening her
dark eyes to their widest extent with aston-
ishment. "Faint heart never won," you
know. Are you afraid to propose?"

"No madam, afraid to marry. You will
laugh at me, I dare say, when I tell you that
my real reason in church has a great deal to do
with my solitary state, which seems so much to ex-
cite your surprise."

"Why, yes," replied Mrs. Hinton, "one is
always surprised when a young man who—
without meaning to flatter you—is certainly
a favorite in society, (here Mr. Norton made
her a polite bow), and who has an independ-
ent fortune, still refrains from choosing one
of the many fair damsels whom he meets, to
superintend his establishment. But what in-
fluence your seat in church can have upon the
matter, I am at a loss to imagine."

"You must know then, that I sit just be-
hind Miss La Mode, in Dr. Righthead's
church, and the sight of her velvet cloak ab-
solutely frightens me from the thought of
marrying a wife who may say some day to
me, 'My dear, I am dying for a new velvet
cloak; please to give me two or three hun-
dred dollars, and I will go to Stewart's and
buy one.' How I should shudder to hear
such a request!"

"Really, Mr. Norton, this is too absurd for
you, with your fortune, to talk in such a man-
ner. I shall begin to think you a miser.—
Your wife might dress as extravagantly as
she chose, and it would not injure you. And
surely you do not object to a lady's wearing
a velvet cloak?"

"I do not object to anything that is con-
sistent, but I cannot help thinking splendid
velvet, such as Queen Victoria herself might
be satisfied with, for a coronation robe, sadly
out of place when it is made into a cloak, to
be worn on almost all occasions; particularly
when it is well known that Miss La Mode's
father does not even pay his baker or his
butcher. If I were one of his poor creditors,
I should be tempted to take the cloak from
the young lady, in the street, and sell it for
what it would bring."

Mrs. Hinton sat silent at this speech. Her
conscience reproached her, for she knew that
she had, on that day, purchased an elegant
new mantle, although her husband had re-
quested her to be as economical as possible
in her expenditures, as he found it difficult,
in those trying times, to meet all the demands

made upon his purse. She was a woman,
however, of generous feelings, as yet unhard-
ened by resisting good impulses, and she se-
cretly resolved to take back the mantle the
next day, and prevail upon the shopman to
receive it, since it was not yet paid for. All
this passed through her mind with the rap-
idity of lightning, and she turned round
with a smile to address Mr. Norton, when an
over-dressed young lady, who had been sit-
ting, an uninterested listener in the conver-
sation, interposed.

"If Mr. Norton wants an economical wife,"
said she, "I would recommend him to offer
himself to Emily Hardwood. I think she
will suit him exactly, for she has worn an old
cloak all winter, with no alteration—one that
she has had two years, at least, to my know-
ledge."

Mr. Norton looked at the speaker, and the
unmistakable expression of her countenance
sunk in his estimation forever, although
he had hitherto regarded her as very pretty
and interesting, and had sometimes even
thought it almost possible to love Caroline
Howard well enough to marry her, if he
could only hope to cure her of the passion for
dress which she displayed. But this remark
sealed her fate, as far as he was concerned,
and turning to Mrs. Hinton, he asked—

"Who is Emily Hardwood? Are you ac-
quainted with her? I should really like to be
introduced to a young lady who has moral
courage enough to wear an unfashionable
garment, after having worn it already two
winters; she must possess a more than com-
mon character."

"I will introduce you with pleasure," said
Mrs. Hinton. "She is a sweet girl and a
great favorite of mine; I confess I have my-
self been surprised at the plainness of her
dress, this winter, for her father is considered
wealthy, and she is the only one of his daugh-
ters of an age to go into society. That is
she, in the simple white frock, and that is her
mother, by her side."

Mr. Norton was charmed to perceive that
it was a young lady who, by her singularly
modest and unpretending appearance, had
attracted his attention in the early part of the
evening. He had intended to enquire her
name, but had lost sight of her in the crowd,
and supposed that she had retired. She re-
ceived him with an easy, graceful air, and
after a few moments passed in conversation,
he thought her positively beautiful, so intel-
ligent was the expression of her blue eyes,
and so beaming the smile with which she lis-
tened to his lively remarks. He was also
very much pleased with Mrs. Hardwood,
who did not leave to her daughter the whole
burden of the conversation, as some mothers
are apt to do, contenting themselves with
being mere spectators.

When Mr. Norton laid his head upon the
pillow, that night, it was long before he could
compose his mind to sleep, being disturbed
by the vision of a pair of blue eyes which
danced before him, not to mention dark ring-
lets and old cloaks, which mingled together
in strange confusion. He began to think that
he had at last found the object he had been
so long seeking, and resolving that he would
call the next day at Mrs. Hardwood's, at
last resigned himself to repose.

The next morning Mrs. Hinton, in pursu-
ance of the wise remark she had made, at-
tired herself to go out, and was waiting in
the parlor for her carriage. The beautiful
mantle lay on the sofa by her side, and she
was examining it, and making up her mind
that, after all, she could do without it, and if
she could that she ought to. At this moment
Caroline Howard, who was an intimate
friend, entered.

"Are you going out so early?" she ex-
claimed, on seeing Mrs. Hinton readily
dressed. "I came in the hope of seeing you
at this hour; for I wished to tell you that
Stewart had some of the loveliest mantles you
ever saw. I was there yesterday and looked
at them. They were just opened, and the
clerk assured me they were the only ones im-
ported, and there are but a dozen altogether."

"I was afraid they would all be sold, yet
I did not dare to buy one before asking my
mother's permission, for father made such a
fuss last week about my buying this splendid
silk, without consulting him, that mother
forbade my doing it again. I have been all
the morning, teasing her to let me have one,
and have at last succeeded. So you must
positively come and choose one too. But I
declare," she continued, "you have one al-
ready," as her eyes fell upon the sofa, for she
had talked so volubly that she had not even
paused to look around her. "But you will
come with me, will you not?"

Mrs. Hinton replied gravely—"I am going
to Stewart's to return this mantle, and I
would advise you my dear Caroline, if you
had to tease your mother for leave to buy one,
to deny yourself, and gratify her by inform-
ing her that you have resolved to do without
it. Fifty dollars is a great deal to spend in
such an article of dress. My husband told
me this morning that he was afraid he should
be obliged to give up his carriage and horses,
his business is so much less than formerly.
Now, you know it is absolutely necessary for
his health that he should ride a great deal,
and I resolved to spend as little as possible,
that he might be able to enjoy his carriage."

Caroline sat without speaking until Mrs.
Hinton had concluded, when she said, petti-
shly—

"But you are married, and it does not make
so much difference to you how you dress;
just see how becoming this is." And she
turned from the glass, at which she had been
arranging the mantle in graceful folds over
her well-shaped figure; and Mrs. Hinton
could not help acknowledging that it was
very becoming indeed. Nevertheless, she
still attempted to persuade her young friend
to forego the purchase, for she knew that Car-
oline's father was very much involved in
debt, and it was feared every day that he
would stop payment; although, as it ap-
peared like many other gentlemen who keep
the state of their affairs a secret from those most
interested in the truth, his wife and daughter
were utterly ignorant of the circumstance.
But she found her arguments of no effect.—
Indeed, Caroline endeavored to persuade

Mrs. Hinton herself to retain the velvet she
was about to carry back. But she had too
much strength of mind to be led away by her
vanity, when she knew that her decision was
right, although she could not repress a woman-
ish feeling of regret, at the thought of
resigning so becoming an article of apparel.
Mrs. Hinton was so much grieved and
shocked at the selfishness of her young friend,
that she thought she could never again feel
towards her the same affection she had hith-
erto experienced. She made her father confess
the fifty dollars her mother had given her to
purchase the wished-for mantle, was a sum
that had been appropriated to a younger
sister, that she might take lessons in drawing,
an art for which she had a decided genius.
She could not forbear hinting to Caroline
that a time might come when the talents of
her sister would be put in requisition for more
important purposes than those of mere amuse-
ment; but her persuasions were lost upon the
mind of the thoughtless and selfish girl,
and she saw her depart, with pain, to fulfil
her intention.

Mrs. Hinton found no difficulty in return-
ing the mantle, and after she had left the store
she wondered how she could have been so
foolish as to suffer a moment's uneasiness on
such a trifling subject. The words of Mr.
Norton had made a deep impression upon her,
and she looked at the multitude of poor,
houseless wretches, who throng Broadway,
begging for charity, she felt how sinful it was
to waste in extravagance that which would
bring comfort and happiness to so many sor-
rowful hearts.

When her husband returned
to dinner, she, like a true-hearted wife, made
a confession to him of her folly of the day
before, her repentance, and the purpose for
which she had just visited Stewart's. Mr.
Hinton was a man of sense and intelligence.
He had often deplored his wife's fondness for
display, but she was so young when he mar-
ried her, and had been so petted from her
childhood by a fond mother, and was withal
so lovely and interesting, that he could not
find it in his heart to deny her any gratifica-
tion, trusting that as she grew older her taste
would change. He did not know that the
passion for dress is one which increases with
indulgence, like all other bad habits, and is
the hardest to overcome in the female heart,
particularly, as was the case with Mrs. Hin-
ton, where there are no children to occupy
the time and attention. So delighted was he
with the ingenueness of her confession, that
he presented her with a sum of money for
charitable purposes, telling her that he had
that day, unexpectedly recovered a bad debt
which he had long since despaired of, and
consequently no longer entertained the fears
which he had mentioned to her in the morn-
ing.

Let us return to Mr. Norton. He could
not avoid anticipating the calling hour a lit-
tle, so impatient was he to meet again the ob-
ject that had so much fascinated him the night
before. As he entered the hall, he heard the
sound of music, and being shown into the
drawing room, found the fair Emily evident-
ly giving lessons on the piano to a little sis-
ter. Although attired in a simple morning
dress, she did not appear less lovely than his
memory had pictured, and the bright blush
which his unexpected appearance called up,
made her not less interesting in his eyes.
She dismissed the little girl with a message
to her mother, who soon appeared and re-
ceived him kindly. As he glanced around
and observed the air of elegance though not
of display, that pervaded the establishment,
he could not help recalling Miss Howard's
words about the old cloak, and his curiosity
was excited to know what could be her rea-
son for wearing a garment unfashionable
enough to attract observation. After making
as long a call as he dared, upon first ac-
quaintance, he took leave, not without being
invited by Mrs. Hardwood to call again; an
invitation to which he cordially responded.

Not many days after Mr. Norton was
walking in Broadway, he met Miss Hard-
wood, and joined her immediately. He was
walking for some time by her side without
all regarding her dress, when Miss La
Mode suddenly emerged from a shop, and
passed on before them, arrayed in her superb
velvet cloak, with feathers, &c., in the height
of fashion. The conversation at the party
instantly recurred to his thoughts, and he
glanced at the cloak of his companion. It
was of plain dark merino, and had evidently
been much worn, though every thing about
her was so scrupulously neat, and her simple
white hat so becoming to her fresh complex-
ion, that she was infinitely more attractive to
an intelligent man, than the dazzling Miss La
Mode.

To test her feelings, he remarked
carelessly, "That is a beautiful cloak of Miss
La Mode's." No blush appeared on her
cheek, as she quietly replied, "It is indeed
very beautiful." Mr. Norton could not help
seeing how superior was this conduct to that
of some young ladies, who betray an uneasy
feeling of consciousness when they hear praise
of another's appearance, which they know to
be more brilliant than their own. He con-
tinued to visit at Mrs. Hardwood's, and was
always kindly received; but he was not one
to decide too hastily on a subject of such im-
portance, as he felt the character of his
companion for life to be.

It chanced, at length, that he had a com-
mission from an aunt in the country, for some
military, and although entirely unused to
make such purchases, he resorted to the most
fashionable establishment of the kind, for the
first time, to exercise his taste in that depart-
ment. The milliner took him behind a cur-
tain which separated the two rooms, in order
to show him some very recherche articles, and
requesting him to take a seat upon a sofa,
left him to search for the important box which
contained the treasures. He was beginning
to grow impatient, when a sweet, well-known
voice sent a thrill through his heart. It was
Emily Hardwood's voice apparently con-
versing with another young lady, so close to
the curtain that he could not avoid hearing
every word. He was about to dart forward
and address them, when the words "old cloak"
fell upon his ear. "Now," he thought, "per-
haps I shall find the solution of the mystery."
"No," said Emily. "I will not buy such a

gay hat as this. It would not suit at all
with my old cloak." "Do, for pity's sake,
my dear Emily," exclaimed her companion,
"tell me why you have worn that same cloak
this winter. I believe it is the third winter
you have had it. We have all wondered why
you did not get a new one, and that spiteful
Caroline Howard has talked about it at every
party this season."

"I am very sorry," replied Emily, laugh-
ing, "that Miss Howard has been so at a
loss for subjects of conversation, as to find
nothing more interesting than my poor cloak.
However, I will tell you my motive for wear-
ing it, and I am sure dear Helen, that you
will approve of it. But first promise me that
you will tell no one else. I should not think
of explaining it to any but you."

Here Mr. Norton almost resolved to show
himself. He felt it a breach of honor to hear
what was evidently a secret; but his interest
in the fair Emily was so strong, that he ex-
cused himself on that plea, and remained si-
lent.

Helen made the required promise, and
Emily proceeded:

"You remember hearing the death of my
uncle Murray, last Summer. He had failed
just before, so that his family were left quite
destitute. Catherine the eldest daughter, has
been at Mrs. Willard's school for the last
year, and she was very desirous of remain-
ing another term, after which Mrs. Willard
would engage her as a teacher. She con-
sidered her one of her finest scholars. But it
was not possible for her mother to continue
such an expense, and my father said that he
could not offer to do it unless we would make
some retrenchment in our domestic affairs.
Therefore, I offered to wear my cloak noth-
ing season, and to give little Julia music les-
sons, instead of her having a teacher. Now
do you not think that a sufficient motive? I
assure you I have felt more pleasure, this
winter, in wearing that old cloak, than I
should have done in possessing one even
more splendid than Miss La Mode's, for my
poor cousin will be able to support herself
and assist her mother in educating her broth-
ers and sisters."

"That is just like yourself, Emily," ex-
claimed her friend, enthusiastically. "I only
wish I could tell of it. How ashamed Car-
oline Howard would be of all her ill-natured
speeches."

It is needless to say that there was another
auditor who shared in the admiration of
Helen. Mr. Norton was so delighted with
the simple recital of Emily, that he longed
to clasp her to his heart, and tell her that his
happiness depended on her alone. He saw
the young ladies take their departure, and a
few moments after hastened away forgetting
his aunt and all her commissions, and
leaving the milliner lost in astonishment at
his abrupt departure. He reached Mr. Hard-
wood's almost as soon as Emily herself, and
astonished her by a warm declaration of his
feelings. She did not bid him despair, and
it was soon after announced that Mr. Nor-
ton and Emily Hardwood were engaged, much
to the astonishment of Miss La Mode and
Caroline Howard, who could not under-
stand why she was preferred to themselves.

Mrs. Hinton was delighted with Mr. Nor-
ton's choice, and predicted that he would
have a pattern wife. She never forgot her
good resolutions, but her persuasions were
lost upon her former friend, Caroline, who
was, however, soon forced, by the failure of
her father, to renounce her extravagant
habits.

We must do Mr. Norton the justice to say
that he had the candor to confess to his wife,
soon after their marriage, the means by
which he obtained a knowledge of her mo-
tives for wearing the old cloak, which was
ever after preserved as a precious relic. I
can assure my readers that she did not blame
him severely, and should this tale ever meet
their eyes, I trust that they will both pardon
me, if I have made of the incidents related
to me.

TO TEACHERS.

AT the recent meeting of the Board of
Trustees of the University of Alabama,
an Ordinance was passed, of which the fol-
lowing is an extract:

"Be it further Ordained, that the Faculty
be authorized and requested to issue to each
teacher or teachers of such of those applic-
ants for admission to each succeeding Fresh-
man class at its formation, as shall upon ex-
amination be found to be best prepared for
entrance, a testimonial in writing of such su-
perior preparation, and an expression of their
approbation."

The next Freshman class will be formed on
the first day of January, 1845, on which occa-
sion will be issued testimonials in form, as
required by the foregoing ordinance.

The Faculty give notice further, that owing
to the very defective preparation in Arith-
metic of many candidates for admission, they
have determined upon a more rigid examina-
tion of that subject in the formation of suc-
ceeding classes; and that, to secure uniform-
ity of preparation, they have adopted Bar-
nard's Arithmetic, as the treatise on which
every candidate will be examined.

The Faculty have also adopted Andrew's
and Stoddard's Latin Grammar, and candi-
dates will be examined on no other.

By order of the Faculty,
F. A. P. BARNARD, Sec'y.

University of Alabama, January 5, 1844.
Editors in the State of Alabama, friend-
ly to the cause of Education, are requested
to give the foregoing a few insertions.
Jan. 20, 1844. 51

FACTORAGE & COMMISSION BUSINESS.

THE subscriber respectfully tenders to his
friends, his thanks for their confidence and
valuable patronage during the past season; and
begs leave to inform them, and the public, that he
continues as heretofore the

FACTORAGE AND COMMISSION BUSINESS.

In Mobile. His long experience in business, with
his usual prompt and personal attention to the
interest of his customers, he hopes will insure a
continuance of their favors and confidence. All
orders for Groceries, Baggings, and Rope, &c.,
will be filled on the usual time, and the articles
carefully selected.

WILLIAM BOWER.
Mobile, July 5, 1843. 46

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

THIS Institution is now going forward in its
sixth year under the same PRINCIPAL, PROF.
M. P. JEWETT.

For the last three years, it has constantly had,
as it also has at the present moment, a larger num-
ber of pupils from distant parts of this State, and
from other States, than any other Female Seminary
in Alabama. This superior patronage has
been extended, it is believed, simply on the ground
of its superior merit.

It embraces, first, a PRIMARY DEPARTMENT, for
small children; secondly, the REGULAR COURSE,
including a PREPARATORY DEPARTMENT, and the
JUNIOR, MIDDLE, and SENIOR CLASSES.

The COURSE OF STUDY is elevated and exten-
sive, practical and useful; embracing all the Solid
and Ornamental branches of a thorough and ac-
complished education. Great facilities are en-
joyed for the study of the LANGUAGES, both ancient
and modern.

Young Ladies honorably completing the prescrib-
ed course are entitled to a DIPLOMA under the
seal of the corporation.

The MUSIC DEPARTMENT is under the direction
of Mr. D. W. CHASE, a distinguished Professor in
the art, and by accomplished Ladies. It is con-
ceded, that no Seminary in the South offers equal
advantages to Young Ladies desirous to become
proficients in Vocal and Instrumental Music.

The DISCIPLINE of the Institute is enforced by
appeals to the reason and conscience of the pupil,
and to the Word of God. It is kind and fraternal,
but steady and inflexible.

The MANNERS, personal and social HABITS, and the
MORALS of the young ladies are formed under the eyes
of the Teachers, from whom the pupils are never sepa-
rated.

The Boarders never leave the grounds of the Institute
without special permission from the Principal.

They never make or receive a visit, or are absent
from the Institute, without the sanction of the Superin-
tendent.

They rise at 6 o'clock in the morning, and study one
hour before breakfast; they also study two hours at night
under the direction of the Superintendent.

They go to town but once a month, and then all pur-
chases must be approved by the Teacher accompanying.

They are allowed to spend no more than fifty cents a
month, from their pocket money.

Expensive Jewelry, gold watches, chains, pencils,
&c., must not be worn.

PERMANENCY.

One of the greatest evils connected with education in
Alabama, is the frequent changes of Teachers, books,
&c. This Institution is exposed to no such disadvan-
tages. Like a COLLEGE, it is permanent in its character.

Parents and Guardians may place young ladies here
with the confident expectation, that they will happily pro-
secute their studies till they have completed their school
education. There need be no detaching of pupils at any
season of the year, for fear of sickness; there has never
been but one death, and almost no sickness, in the In-
stitution.

RELIGIOUS DUTIES.

Pupils attend Church once on the Sabbath, parents and
guardians selecting the place of worship. Other religious
exercises attended in the Institution, as prescribed by the
Principal. The Judson Institute will be conducted on
principles of the most enlarged christian liberty, no secular
influence being ever tolerated.

The SUMMER UNIFORM is a Pink Calico for ordi-
nary use, and White Muslin for Sabbath and
holidays.

Young Ladies boarding in the INSTITUTE
enjoy advantages which cannot be had by those
who board out. The price of Board is reduced to
NINE dollars a month—fuel, lights, and wash-
ing, extra.

The last Term of five months commences
MARCH FOURTH. This will be a convenient sea-
son for the admission of new pupils, though they
can enter at any other time, and they will be charged
only from the date of entrance. The year will
close on the first day of August.

E. D. KING,
J. L. GOREE,
J. L. GOREE,
O. G. ELLIS,
J. LOCKHART,
J. W. TARRANT,
Wm. HORNBUCKLE,
Wm. N. WYATT.

February 17, 1844.

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References. { Rev. Elias George, Perry Co.
{ Rev. Atholston Andrews, Dallas.
{ Rev. Jan. Barnes, Natchez, &c.

WANTED.

A FEW ACCOUNTS AND NOTES PAID
Those interested will please call on the sub-
scribers.

A. P. & J. C. LANGDON.
March 27, 1844. 29

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business, he is enabled to sell at the lowest possible price, and being determined to
continue his store with only such articles as he is enabled to
dispose of every variety of articles in his line of business, at prices
which cannot fail to ensure the success of his plan. His assort-
ment embraces—

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in every branch of learning, and of the latest and most popular
edition; among which he would call particular attention to some
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with all the NEW PUBLICATIONS, as soon as they can be
procured, from the press.

LAW AND MEDICAL BOOKS,
in every department of these professions, and from the press of
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