

THE BAPTIST.

WEDNESDAY, JULY 28, 1952.
J. B. NITELER, Corresponding Editor.

Judson Examination.

In the past week our town has been densely crowded with strangers, and friends from all parts of the State, from Mississippi, and indeed, nearly all the States to the South and West of our own. They come to attend the Examinations and Anniversary Exercises of the Judson Institute. This year the number of pupils has been 188—larger, we believe, than ever before. The graduating class consisted of eleven, also, larger than on any former occasion. This of course brings together an unusual number of the friends of this excellent institution.

We have attended the examinations as closely as we could, and cannot help noticing the perfect order and excellent deportment of the pupils. With 188 young ladies in classes constantly changing, crowds of visitors and friends, there was more perfect order and exactness, than in any other institution, of half the number, we ever saw. Not one pupil was out of place, or absent at the proper time—and from Saturday to this (Wednesday evening) every class that we have heard has sustained itself perfectly as far as we could see, from a crowd of little girls, who had mastered an admirable little treatise on Physiology, to the Senior class, who stood a most close examination in Rhetoric, and stood it admirably. A subject was announced, the name of some young lady drawn out of a box by one of the Board of Trustees, and she gave the substance of the Author's views. In Moral Science, Mathematics, Composition, Music, drawing, Painting, the exhibition of patient careful instruction, impressed us beyond anything we have ever seen of the kind before, showing that "little by little" leads ultimately to a great deal of knowledge.

We have not time here to go into details. The report of the Board of Visitors, which we hope to publish next week, will do that no doubt. The concerts this year have exceeded by far any thing on former occasions. We know that these seasons have always exhibited great proficiency on the part of the young ladies. But Professor Wurm has had so many pupils, and so arranged and combined their various powers, as to produce effects, that have never been equaled we think, we may venture to say, in the State on any similar occasion.

Prof. Jewett is in every respect, more exactly adapted to the distinguished and responsible position he holds than any other man we know of combining well the "stiller in mado" with the "further in re."

The following is the order of Exercises, for the Graduating class on Thursday:

Music.
Hark! ten thousand harps and voices, (Carmichael's) Chorus Class.
Prayer.
Music.

Lord hear the voice of my complaint, (Prof. Wurm.) Chorus Class.

Essay—The Discipline of Adversity: Miss GEORGINA BENNETT, New Orleans.

Essay—The Poetry of House-Keeping: Miss EVELYN E. CALDWELL, Tuscaloosa.

Essay—The United States in 1952: Miss MARY O. FAGAN, Marion.

Music.

My Country! 'Tis of thee I sing. The School.

Essay—A Tribute to the Departed: Miss MARY H. HARTWELL, Arkla.

Essay—Popular Delusions: Miss ELLA BERTH HOLIDAY, Mississippi.

Music.

My God my King, thy Various Prizes. Chorus Class.

Essay—Flowers: Miss ELLA D. KIDN, Mississippi.

Essay—The School-Girl's Life: Miss S. REGINA TAYLOR, Lumbardshorough.

Essay—The Bible, Divine: Miss SARAHAN LOGGINS, Mississippi.

Music.

The morning light is breaking, (Geo. Jones Webb.) The School.

Essay—Woman's rights: Miss M. LOUISA TALBERT, Mississippi.

Essay—The Hopes of Youth: Miss GEORGINA S. WADK, Mississippi.

Music.

While Three I seek protecting power, (Plegel.) The School.

DIPLOMAS CONFERRED.

Address by Rev. Edward Baptist.

Essay—The Love of Perfection, with the Valedictory Addresses: Miss EMMA A. DAVLEY, Mississippi.

Benediction.

BAPTIZING THE DEAD.—The "Home Missionary" contains a report of a Presbyterian minister in which he describes a Catholic priest baptizing a corpse. "Atonement and disgust!" remarks the writer. "I did not think it best to interfere, fully believing that such a baptism was just as valuable for the dead as the living. I could not, however, but be struck with the singular consistency of baptizing a corpse in an unknown tongue."

Would it not be equally consistent, to baptize infants in an unknown tongue? We agree with this Presbyterian brother, that "such a baptism was just as valuable for the dead as the living," especially when the living are unconscious babes. By the way there is not as much scripture for baptizing corpses as infants.—Christian Index.

LIBERAL DONATIONS TO THE MONTREAL SUFFERERS.—The city of New York has made the very liberal donation of ten thousand dollars to relieve the sufferers from the recent terrible fire in Montreal.

Howard College, Commencement.

We were compelled to close our notice of the anniversary exercises of this flourishing institution, last week, on the day before Commencement.

The excitement of that day drew together a larger company than had ever before been assembled on a similar occasion. Circumstances, one of them pleasing, some painful, contributed to the interest that was felt. The class that graduated was, for its size, one that any institution might have been more than well satisfied to graduate, and several of their speeches were beyond the average merit of such addresses, and were listened to with marked attention.

The following was the order of the Addresses: Edgar A. Poe—Groom; W. Chase, Esq., Grange, Ga.

Influence of Climate on the Intellectual Character.—JAMES H. PIERCE, Lady, Mo.

Importance of the Insignificant.—POWELL LUCKETT, Marion, Mo.

Political Morality.—GEORGE W. LOCKHART, Marion, Mo.

The Supremacy of Laws.—RICHARD A. MONTAGUE, Marion, Mo.

Thought—Is Perpetuity.—WILLIAM D. LEE, Marion, Mo.

Theological Oration.—ANDREW J. SEALE, Greene County.

After conclusion of these, President Sherman delivered the Baccalaureate Address, remarking that heretofore he had sometimes taken advantage of the occasion to speak to the friends of the institution, but this time he desired to address the members of the College.

We have not space to follow the course of the very able remarks which followed, showing what were always the requisites of the successful student. They were exceedingly appropriate and well received. We have heard the desire expressed by more than one, that the address should be published. At the conclusion he alluded to the fact that he was addressing them for the last time.

President Sherman then conferred the Degree of A. B. on George W. Chase, William D. Lee, Powell Lockett, George W. Lockhart, and Richard H. Montague. Also the Degree of Bachelor of Science on James H. Pierce, and a Certificate on Andrew J. Seale, as having pursued a course of Literary and Theological Study.

The Degree of A. M. was then conferred on George D. Johnston and R. A. F. Packer, Esqs., in course.

The Honorary Degree of A. M. was conferred on the Rev. I. T. Hemenway, of Montgomery.

It was then announced that after the Music and Notices the Benediction would be pronounced by the Rev. President Talbird, who will hereafter unite the offices of President and Professor of Theology.

A public meeting of citizens was held in the Town Hall on Thursday afternoon, to express the sense of the citizens upon the removal of President Sherman. An account of these proceedings will be found in another column.

All concern in feeling that to him more than any other individual, it is owing that Howard College is what it now is. Indefatigable in his duty and effort, his whole course has exhibited a very marked ability in selecting means to the ends to be accomplished. There has always been less of that feeling of antagonism between the Students and Instructors, so common in Colleges, here than has usually been witnessed in such institutions, and in the ten years that Pres. S. has been in this community, no case of serious outbreak, nothing that has indicated any organized spirit of refractory opposition to the Faculty has occurred. It is believed that there has been far less of the dissipation which so often makes a College life the most dangerous of its life, here than in most similar institutions. A gentleman whose premises adjoin those of the College, remarked publicly, the other day, that while we all know how great it was to be the case that a close proximity to such an institution was considered undesirable, he had found it the reverse. He paid a high tribute at the same time to the President, as the most indefatigable of Students, always laying in fresh acquisitions of knowledge, and one of the ripest, readiest and most thorough instructors he had ever known. He has unquestionably the faculty of securing the affection and respect of his pupils as few have, and of inspiring them with his own love for the constant acquisition of fresh knowledge.

President Talbird is well known in the State having before entering on the Professorship of Theology, for ten years filled a prominent position as Pastor of the Baptist Church at Tuscaloosa and Montgomery, in both of which places he has won for himself the affection and esteem of the people of his charge and become exceedingly popular and useful.

We are happy to perceive that at the late commencement of Rochester University the honorary degree of A. M. was conferred on Rev. H. Talbird, of Howard College, Alabama.

We understand that the Board have also elected Rev. — Atkins, Professor of Languages in Shurtleff College, Ohio, to the same Professorship, in this institution. It is understood that he will accept. This will in fact, supply the loss sustained by the resignation of Professor Holman, on account of the state of his health. Prof. Goodhue will return to the chair of Mathematics. It was with deep reluctance, we are told, that Prof. H.'s resignation was accepted. It had been proposed that a temporary appointment should afford him a year's time in which to recruit. But his physicians advised a retirement to some quiet pastoral charge, and arrangements are made by which he will take charge of Newbern church, a most efficient body, and perhaps also of the church at Greensboro. Wherever he may be he will carry with him the respect and esteem of the whole community.

Noah Davis esq., youngest son of Rev. Noah Davis, and step son of Rev. Dr. Dagg, President of Mercer University, will become the Professor of Natural Sciences in Place of Pres. Sherman. He is highly recommended as a gentleman of much genius, unacquainted with the duties of his Professorship.

Mr. Richard A. Montague, one of the graduating class, and a most diligent student, is chosen Tutor. Mr. Mecher continues to have charge of the Proprietary Department.

With such a Faculty it is earnestly trusted that the College will in future sustain its past reputation, and that the denomination throughout the State will earnestly resolve that it shall succeed and take hold of the State.

Queries and Answers.

"Dear Bro. Chambliss: Will you or some of your numerous correspondents favor me with an answer to the following queries:

1. Is it right in professors of religion, members of Baptist churches, to play at the games commonly known as Drats or Dice?
2. If it is wrong, how shall the evil be corrected.

Yours in Christ,
A BAPTIST.

Without intending to supersede the answer of others, we submit our own views of the queries above, by observing, first of all, that we are wont to judge of the actions of men, christian men particularly, (1) by the word of God; (2) by their influence on the cause of religion generally; (3) by their influence on Christian fellowship in special cases. We are apt to think nothing right or manifestly consistent with either of these.

Evidently, that is not right which is directly forbidden in the Scriptures. Albeit, no man is saved by works of righteousness now, more than formerly; yet obedience to the divine law, as far as may be, is indispensable, as showing the condition of the heart, to be regenerated or otherwise. It was no part of the reformation system by which we are pacified under the law, but "under grace," to absolve us from implicit obedience to the divine will as a rule of duty. In truth, we are emphatically taught that the blood of Christ avails for those only "who walk in the light as he is in the light." We set it down therefore that the games referred to above, and all others of similar character, are wrong just insofar as they are condemned by the word of God. "Be ye not unwise, but ye do whatsoever I command you."

Thus, however, is not the whole of it. Every professor of religion owes something to the common cause of religion. When men make themselves with the chosen of Christ, they voluntarily assume an obligation, most sacred in its character, to promote as far as in them lies, the ends for which the church was instituted. What these ends are, it is of course presumed, every intelligent man may understand, he takes the important step of connecting himself with the church; and having done so, his profession becomes to him a religious vow—the vows of "truth" and "fidelity" upon oath. Whenever in his previous relations, department, or business, he is to impart the influence of the church, as peace, energy, or sanctification its progress, he pledges himself to abstain. On this, indeed, common sense is admitted to membership, and only when he actually maintains this pledge is he fully entitled to hold his membership. As he may justly complain if more is exacted of the man than was understood in the formation of the church, so he should not think it strange, if others complain when he does less. As he may justly complain, if another should act reproachfully to the body, so others may justly complain of him, if the burden of his engagements is altogether on the common cause, they have mutually bound themselves to promote. Since, however, we may conceive of many things not specifically forbidden by the word of God, which nevertheless may thus derogate from the good report of individual Christians, and to that extent, dishonor the cause of religion generally; it is clear, that a professor of religion may do a moral wrong, even though he incur no special, explicit rule of the body. And if the games referred to are so commonly esteemed in the community to approach to christian character, then in our judgment are they wrong in christian men. It is the duty of such to avoid not only evil, but also the appearance of evil.

But again, there is another rule of great weight with us in such cases—the manner in which our acts affect the minds of non-christian Christians. Let others, if they will, count the delicate, conscientious scruples of pious hearts—with us they are sacred things.

We have no sympathy with that species of religion which thinks it unmanly to hesitate and stoop at "trifles," if those trifles involve the interests of the soul, or the glory of God; much less with that species of casuistry which teaches that "my brother is as much bound to discard his scruples about small matters as I am to abandon those 'small matters' in my department. Certainly the apostle Paul did not so reason, when he said 'if eating meat cause my brother to offend, I will eat no flesh while the world stands.'"

We hold it to be a principle in practical christianity, that where there is no love there is no religion; and it is equally certain that, if love be genuine in the heart, it will prompt to the observance of any reasonable sacrifice or labor for the good of the loved one. How dwells the love of God, or the love of Christians in that man, who cannot forego the least considerable indulgence to advance the happiness of the brotherhood? who can harbor christian complacency and affection for the trifling on either of a cigar, a dice box, or a moment's indulgence in some amusement, prompt to himself and perhaps ruinous to others? None christian is bound to love another, if A is bound to love B, then is the latter equally bound to demean himself that he may be loved. The contrary of this were absurd. A good man can no more look with satisfaction and delight on what he simply suspects to be wrong, than the eye can

admire deformities, or the ear discord. Now, be it so, the Bible does not forbid certain things, the above games for example; and be it so the mass of the community may not regard them irreproachable to christian character generally; still there may be serious wrong in them, since they may be the cause of sincere and humble piety, and on this account should be abandoned, not less than if they were strictly prohibited. In this case they are, in fact, to say the least, an important principle, fully inculcated in the word of God that we should "become all things to all men," that we should seek not our own but God's wealth. "Let no man put a stumbling block, or an occasion to fall in his brother's way. Know and am persuaded by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died."

Methodism against Methodism.

The Rev. George Bright with equal brightness and modesty (I thus discoursed on the subject of preaching in the last number of the Southern (Methodist) Christian Advocate:

"We can never compare with other denominations in point of numbers, if more numbers be the object. And why? I answer—the preaching of other denominations is entertaining, for the most part, while it is not heart-searching. It is destitute, to a large extent, of that saving power, which characterizes the preaching of the Methodist denomination. There is something about Methodist preaching which distinguishes it from that of all other churches. And that something is its earnest, heart-searching character. The spirit of God has attended it, quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." But every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. Sinners with entertainments without reproof. The same spirit that would lead them to seek entertainment in amusements, during the week, will, on Sabbath, lead them to the church, where their sins are not reproved, and where their depravity is not exposed. I say this is the case. I mean ordinarily. For when there is an awakening influence abroad—when there is an enquiry—"what shall we do to be saved," then the people flock to our ministry. But he that is unwakened will not have his heart laid bare.

The largest congregations that I ever saw at country places, have been to hear some vulgar, ignorant, hard-shill preacher. I have seen it fairly tried. When I rode the Clinton circuit, one of my Sabbath appointments was at Old Fortville. In about three miles of Fortville there was a hard-shill church, and once a month we conflicted; and while I had a respectable congregation of sober, serious people, my old hard-shill brother had a house full and a yard full of people, of all classes and complexions. In short, it was a good thing for the day and the thoughtless and the foolish, and for pious fathers and mothers, and pleasure-seekers, and belles and beaux."

In the above extract the reader will remark, (1) A smart, vigorous, earnest, heart-searching preaching, among Methodists; but to what extent it profits them we also in another extract from the same paper, under the head of "Methodist revival," "Facts and Figures," show in a later article more than half of all the boasted conversions made to Methodism since the snake, which away! (2) A combination of the statements previously made by "this eagle" of the comparative influence of Methodist and Baptists in the county generally.—Albeit, it was hardly bright in Mr. Bright's eye that while the people sought "entertainment" they would leave him with hardly a "respectable congregation" and crowd in multitudes in "near some vulgar, ignorant, hard-shill Baptist preacher!" still he is unwaveringly confident in reported truth—that Methodist influence is on the wane.

THAT BAPTISTS AND THE CAMPBELLITES.

The following queries and answers, we find in the last Minutes of the Soda Lake Baptist Association, and as they are particularly appropriate to a certain feature in the present season movement, we insert them in this place:

Qst. Is it expedient or right for Baptists to invite the ministers of the Campbellites or "Reformers," so called, in their pulpits, to take part in our religious services, or even to preach in Baptist meeting houses?

On motion it was answered, No!!

Qst. Should Baptist churches receive as members, persons baptized by Campbellites or "Reformers," or Baptists?

On motion, as voted emphatically, No!!

Perhaps these answers express the sense of the entire Baptist family, of every consistent member of it, at heart. With what propriety, then, shall Campbellite ministers be entrusted with the more sacred and responsible charge of revising and amending our Scriptures? Surely, if we may not ally ourselves in preaching the gospel, we may not employ them as translators and revisors of the gospel. With the above queries and answers before us, it is not difficult to determine the views of the Soda Lake Association on this subject.

ANDOVER INSTITUTION.—THE REV. CALVIN F. STONE.

For many years professor in Andover Seminary, Cincinnati, Ohio, but more recently in Bowdoin College, Mass., has accepted the appointment to fill the place lately made vacant at Andover by the death of Prof. B. B. Edwards.

DEATH OF ANDREW FULLER'S DAUGHTER.

A letter from the Rev. Dr. Winslow to the editors of the Boston Watchman, announces the death of Mrs. Levis, the daughter of the celebrated Andrew Fuller, whose affliction has awakened the sympathy of Christians in this country, as well as in England.

Methodist revivals.

The best method of attesting any system of religion, is to mark its practical workings in society. "A greater than Solomon" has said "by their fruits ye shall know them." Doth any man gather grapes of thorns, or figs of thistles? So when any system of doctrines, system of usages, is seen to work badly in a community, it may be at once set down as wrong, and fit only "to be cast out and trodden under of men." Such we "trow" Methodism is guilty to be seen—"our enemies themselves being judges."

An interesting discussion has been for some time going on in the Southern (Methodist) Christian Advocate, Charles S. C., under the head "Sunday Preaching," the object of which is to show the defects of the itinerating system as present pursued by that denomination. This discussion, in which the *pro* and *con* are set forth without stint, is happily developing some most important "Facts and Figures" connected with Methodism generally, behold in different lights. A few of these we have already copied for the satisfaction of the inquiring; and, as "a looker-on in Venice," we shall copy others as they are furnished to our hands. It has been seen, for example, that Methodism is on the wane at a rapid rate, and that in point of influence, it is already vastly inferior to the cause of the Baptists. The last number of the Advocate has a few more "Facts and Figures," illustrative of what has been remarked a thousand times over, that *Methodist revivals* are for the most part, a *humbug*. The writer, an ardent Methodist, and an advocate for Sunday preaching, in opposition to the itinerating plan, attributes, indeed, these sad results to the want of pastoral labors—"the non-pastoral policy" of his church; but with what propriety may be seen in this fact, "also that in other denominations, particularly the Baptist, with which he is most wont to compare his own, is quite as destitute in this respect as the Methodist. He says:—

"Mr. Editor:—Having demonstrated in my previous numbers, to the satisfaction of every unprejudiced mind that our present plan of operations in this old country is not doing the best for Methodism, I propose now to advert briefly to what I suppose the prime cause of all these untoward results."

"The non-pastoral policy of our church lies we believe at the foundation of all this evil. The aggressive principle has been the motive power in all the grand achievements of Methodism, while in the conservative we have been radically deficient. This truth is strikingly illustrated by what has grown to be a common adage in this part of the country, 'the Methodists shake the tree, while the Baptists pick up the apples!'"

It may be easily demonstrated by figures were we in possession of facts, that more than one half of our converts in our numerous revivals are lost to us either by going back to the world or joining other churches. Being allowed to peep into the archives of an old and flourishing church in this region, I propose to try the effect of both, once again upon our system. It may unfold a fact that will cause some of our ears to tingle, if not our cheeks to burn, especially those who seem to think that nothing can be done towards improving our beloved Methodism.

We have taken as a basis for this table four revivals, occurring in said church, within an interval of ten years. Our figures of course only relate to such as joined our church, but to my certain knowledge (for I was in every revival myself) there were quite a number of professed converts who joined other churches, and some who never united with any. Of those who joined our church 204 in number, the following table will indicate their ultimate destiny.

	Males.	Females.	Total.
Methodists.	54	64	88
Baptists.	45	13	58
Presbyterians.	2	14	16
Baptists.	4	4	8
Episcopalians.	0	1	11
Unknown.	3	30	33
	75	126	204.

"Here we have of 171 original members, only 88 remaining and living and dying with us, 58 gone back to the world, and 25 joined other denominations. Of the 33 who moved away, and were lost sight of, I hear not a moiety ever joined any church, much less remained in ours. So from this showing not half of the fruits of our revivals are saved to the church. What is the cause of it? Why should so many intemperately join our church and then leave us for others? Why should so many go back to mingle in the sins and iniquities of the world?"—S. C. A.

Yes, why is all this? The reason is not, we repeat it, the "non-pastoral policy" of the Methodist church, because other denominations are for the most part, as greatly wanting in this respect as that. In Baptist churches particularly, owing on one hand to the paucity of ministers compared with the demand, making it necessary in most instances for one man to supply from three or four churches at remote distances; and on the other, to the fact that most of our ministers are compelled to pursue some secular avocation for a livelihood; it is notorious that in our churches there is scarcely ever any thing of strictly pastoral labor performed—there is scarcely ever more than two days in a month given to a single church! What, then, is the true secret of this wonderful state of things reported above? Why is this dreadful apostasy after Methodist revivals? The cause is (1) That the Methodist system of doctrine is too distasteful of *general* (2) Methodists are too much given to common-sensical contentment with a genuine work of the Spirit, and to receive persons into the church who have no piety as they say. Could we persuade them to mingle in their preaching a good deal more of what they are wont to slander as Calvinism, and wait until the fruits of repentance are apparent in their converts, there would early appear a change for the better.

Annual Report of President Sherman

TO THE BOARD OF TRUSTEES OF HOWARD COLLEGE.
In presenting a statement of the affairs of the College for another year, I have but little to communicate apart from the regular routine of our accustomed duties. All things have moved on harmoniously and pleasantly, and we approach the close of our labors for the season with the gratifying reflection that the year has been one of more than usual interest and prosperity to the institution.

By reference to the Annual Catalogue, just published, it will be seen that the entire number of pupils registered for the year is 148, of whom more than usual have been connected with the regular classes. The deportment of the students has been, in general, very correct and gentlemanly, no case of discipline having occurred requiring the notice of the Board.

It also affords me pleasure to record the fact that, during the last term, an interesting state of religious feeling has existed among the students, ten of whom have made a profession of religion by uniting with the Baptist church, and two by uniting with the Methodist church.

The Graduating Class consists of seven members, of whom five, viz: Geo. W. Chase, Wm. D. Lee, Geo. W. Lockhart, Powell Lockett, and Richard A. Montague, have completed the collegiate course in an honorable and satisfactory manner, and agreeably to the laws of the College, are entitled to the degree of Bachelor of Arts; one James H. Pierce has completed the Scientific Course, and is recommended to the degree of Bachelor of Science; and one Andrew J. Seale has completed the prescribed Theological Course, and should receive an appropriate certificate.

Geo. D. Johnston and R. A. F. Packer, regular graduates of the class in 1849, apply for the degree of Master of Arts, in course are recommended to the same by the Faculty.

The Faculty also recommend that the Honorary Degree of Master of Arts be conferred on the Rev. I. T. Hemenway, of Montgomery, a gentleman whose talents and attainments in science and literature may thus be appropriately recognized by the Board.

The ill health of Prof. Holman has, as the Board are aware, deprived the College of his valuable services during the last term. His duties have been performed by other members of the Faculty, and the classes have suffered no material detriment from his inability to attend to them; though it has considerably augmented the labors of others.

In reference to arrangements for another year, I beg leave to make any suggestions and refer you to my successor in office.

In taking leave of the Board, I cannot refrain from expressing my gratitude to the encouraging condition and prosperity of the College. Its history, like that of most denominational institutions, has been attended with much personal labor and sacrifice on the part of all its officers, both Trustees and Faculty; but its progress, though less rapid than could have been desired, and than some of its friends had perhaps expected, has been uniform and permanent. In 1842 it commenced as a preparatory school, with only nine pupils, without accommodations without funds, and with few friends. It closes its present session with 148 pupils, with a good College edifice, good apparatus, with the confidence of the public, and the sympathies and support of the denomination by whom the enterprise was originally projected.

Permit me also to express to the Board sincere thanks for their prompt and cheerful aid in all matters requiring their direct co-operation and for the untiring confidence they have ever reposed in me. No unkind feeling, no difference of opinion, has ever disturbed our mutual relations or impeded the execution of our mutual duties. With every member of the Faculty my relations have been equally harmonious and agreeable; and it is perhaps to this unanimity of spirit and action, that we must, under God, ascribe much of the success that has attended our common efforts.

In conclusion, permit me to renew my assurances that in retiring from the College, I am influenced entirely by personal considerations and from no want of interest in the institution or of confidence in its future success. The well known ability and energy of my successor are a sufficient guarantee that its interests will not suffer by being transferred to his hands. To him I now resign the trust so long reposed in me. With the best wishes for the future prosperity of the College, and for the happiness of each member of the Board,

I remain very respectfully,
Your obedient servant,
S. S. SHERMAN.

ANTICIPATED TROUBLE WITH ENGLAND.

The Hon. Daniel Webster publishes a statement in the Boston Times of July 19, saying that a difficulty of a serious nature, may arise between the United States and the British Government regarding the Nova Scotia fisheries. "The only way is to be brought before our Government immediately."

—The Wadesboro' (N. C.) Argus states that Mr. J. McKay, living near White Marsh, Calhoun Co., has a negro woman that give birth some ten days back, to twin female children, joined together in a manner that makes them more interesting than the celebrated Siamese twins. Their faces look in opposite directions and their backs are joined by the backbone running into one at the joint of the hip, and forming one spine from the joint down.

Mr. Hiram Allen, an thifty farmer on Great Neck, L. I., while riding a young horse which was not thoroughly broke, on Friday the 16th inst, was thrown to the ground and instantly killed. He leaves a wife and children.

The MATRON AND NURSE has had experience in

The Shaw and Leary are well known as successful and upstanding, high profiled business executives. They have always furnished a pleasant home to the Pupils at the Johnson.

edge on any other than our vernacular tongue is considered indispensable, and hence the study of the foundations of the Latin language is required of all who would earn a DIPLOMA.

The Institute is furnished with a Library, Apparatus

the English and Latin Pupils will pursue the English and Latin studies, and the French Ladies may enter the Institute about June in the session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Course, and confine their attention to the English branches, are ranked in the **Partial Course**. This embraces all the English studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a **CERTIFICATE OF SCHOLARSHIP**.

The Institute is furnished with a Library, Apparatus, Globes, &c. It has one Harp, twelve Pianos and six Cabinets, and a variety of other instruments.

MOVING LIBRERIES, showing the scholarship and development of the Pupils, are sent to Parents and Guardians.

LECTURES are held, conducted by Committees of the Elder Pupils, under the supervision of the Governors. These are attended by the members of the Board of Trustees and other interested persons, and their ladies. They are designed to contribute to the **MANAGEMENT OF THE YOUNG LADIES**, and make them

The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They return at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study hard before breakfast; they also study two hours at night, after the inspection of the Governors. They are allowed to spend no more than fifty cents each month, from their pocket-money.

ALL CLOTHING, of every description, is interdicted. Any young lady bringing a shirt or bringing a suit into the Institute, is liable to instant expulsion.

LETTERS for the Pupils should be directed to the care of the Principal, Post Paid.

No young lady will be allowed to have money in her own hands; all sums intended for her benefit must be sent to the Principal.

No contracts will be opened in town, except under special instructions from the Parents or Guardian. When approval is requested to be purchased, it is expected that funds will be forwarded for that purpose.

No Dental operations will be permitted, unless the

perfectly familiar with the usage of polite society.

The Boarders never leave the grounds of the Institute, without the special permission of the President. They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast, and the other study two hours at night, under the direction of the Governors.

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

ALL EXERCISES of every description, is interdicted. Any young Lady driving, riding, or bringing Sleds into the Institute, is liable to instant excommunication.

Any young Lady who is expelled, should be directed to the *care of the Principal, Miss Fessenden.*

No young Lady will be allowed to have money; her own allowance; all sums intended for her benefit must be deposited with the *STEWARDS.*

No *visits* will be given in town, *except under special permission from the Parents and Guardian.* When requested to visit, the young Lady is expected that she will be forwarded for that purpose.

No *dental operations* will be permitted, unless the amount to be expended on each particular case be forwarded in advance.

In money habits of economy and simplicity.

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practically familiar with the usages of polite society.

The Boarders never leave the grounds of the Institute, without the special permission of the **Principal**. They return at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study before breakfast; they also study two hours at night, under the direction of the Governess.

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

All clothing, of every description, is wintered, and any young lady deriving style or bringing **Snuff** into the Institute, is liable to instant exclusion.

Letters for the Pupils should be directed to the *care of the Principal, West Pass.*

No young lady will be allowed to have money in her own hands; all sums intended for her benefit must be paid to the Treasurer of the Society.

No visits will be received in town, except under special instruction from the *Parents Guardian*. When approval is requested to be purchased, it is expected that funds will be forwarded for that purpose.

No *Dental operations* will be permitted, unless the amount to be expended in each particular case be forwarded in advance.

To promote habits of economy and simplicity, **Uniform Dress** is prescribed.

In winter, it is a **Dark Striped Worstead**. Of the lining, each young lady should have three *Dresses with three Sacks of the same color*; the *Sacks* to be large and waisted.

For summer, each pupil should have two *Pink Calico*, two *Pink Gingham*, and two *brown*. *White Dresses with one Green Muslin*. Also, one *Green Linen Dress*. Every Dress should be accompanied by a *Sack of the same material*.

BOSOMS—One of **Starch** in winter, trimmed with *dark Green Lustrous cloth*, plain *old color*; in summer, trimmed with *Pink Lustrous*, plain *solid color*, or *any other color*, only—no flowers or tabs—Also, one *Cape Beaded, or Beaded Linen*.

AREOSES of *Brown Linen* and *Beaded Muslin*—none of Silk permitted.

Mantillas prohibited.

All the Dresses must be made *perfectly plain*; with outtrimmed, veings, or any trimmings whatever.

ALL PUPILS, except those in *Mourning Apparel*, must be provided with the *Uniform*, and must wear it at all times.

practically familiar with the usage of polite society.

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

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governors.

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

ALL EXERCISE, of every description, is uninterdicted.

Any young lady deriving Sickness or bringing Sickness into the Institute, is liable to instant expulsion.

Expenses for the Pupils should be directed to the care of the Principal, *For Fees.*

Any young lady will be allowed to have money in her own custody; all sums intended for her benefit must be deposited with the Sisters.

No counts will be opened in town, *except under special instruction from the Parents or Guardian.* When opened is requested to be purchased, it is expected that the Principal will be provided for that purpose.

No Dental operations will be permitted, unless the amount to be expended on each particular case be forwarded in advance.

To promote habits of economy and simplicity, **UNLAVISH DRESS** is prescribed.

For Winter, it is a **Dark Green** Woollen. Of the former, each young lady should have *three Dresses* made of the *Sacks* of the same—one of the Sacks to be large and *two* *small*.

For summer, each **Pupil** should have *two Pink Calico* for **Pink Gingham**, and *two cream* *White Dress* with one *Silks* *Black*. Also, one *Brown Linen Dress*. Every Dress must be accompanied by a *Sack* of the same material.

BOBBERS—One of **Steeple** in winter, trimmed with *dark Green* *Embroidered ribbon*, *plain gold color*; in summer, trimmed with *Pink* *Embroidered*, *plain gold color*; one of *black* *Embroidered*, *plain gold color*, flowers or *ribbons*.

Also, one *Cape Bonnet*, of *Brown Linen*.

Accessories of *Brown Linen* and *Black* *Muslin*—no of *Silk* permitted.

Neckties prohibited.

All the Dresses must be made *perfectly plain*; with *untrimmed* edges, or *very trimmings*, whatever.

All *Costs*, except those in Morning Apparatus, *provided with the Uniform*, and must be *well* *paid*.

Dresses brought by the Pupils, or forwarded from home not conforming to the above provisions, will be allowed to be worn.

Materials for the Uniform can always be obtained in Boston, on reasonable terms; yet it is earnestly requested, that Pupils be furnished from home.

practically familiar with the usages of polite society.

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

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study at least one hour in the forenoon; they also study two hours at night, under the direction of the Governors.

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

All clothing, of every description, is wintered.

Any young Lady Drunken, or bringing Sin into the Institute, is liable to instant expulsion.

Lettices for the Pupils should be directed to the *care of the Principal, Post Paid*.

No young Lady will be allowed to have money in her pocket, or all sums intended for her benefit must be deposited with the *cashier*.

No *excesses* will be opened in term, except on *special instructions from the Parents or Guardian*. When required is requested to be purchased, it is expected that funds will be forwarded for that purpose.

No *Dental operations* will be permitted, unless the amount to be expended in each particular case be forwarded in *advance*.

Provision for habits of economy and simplicity.

Uniform Dress—For Boarders.

For winter, a *Blue Dress*, *Black* or *Woolen*. Of the latter, each young Lady should have *three Dresses* with *three Sacks of the same*—one of the Sacks to be large and *added*.

For summer, each *Pupil* should have *two Pink Calico*, *two Pink Gingham*, and *two common White Dresses*, with *two Silk Busts*. Also, *one Green Linen Dress*. Every Dress should be accompanied by a *Sack of the same material*.

Bosoms—One of *Starch* in winter, trimmed with *dark Col. Lace*; *plain*, *plain solid color*; in summer, trimmed with *Sil. Lace*; *plain solid color*, may be lined with *Pink* only—in *Bosoms* or *labeled*.

Also, *one Cape Bonnet*, of *Wool*, *Wool*.

Accessories—of *Brown Linen* and *Barred Muslin*—none of *Silk* permitted.

Neckties prohibited.

All the Dresses must be made *perfectly plain*, with *untrimmed* edges, or any trimmings whatever.

All *Prices*, except those in *Morning Aprons* may be *provided with the Uniform*, and must wear it at all times.

Dresses brought by the Pupils, or forwarded from home not conforming to the above provisions, will be allowed to be worn.

Materials for the Uniform can always be obtained in *Mass.* on reasonable terms; yet it is earnestly requested, that Pupils be furnished from *home*.

To every Article of clothing must be marked with the owner's name.

Every young Lady should be provided with several pairs of *Black* Walking-shoes, and one pair of *Indian*.

It is to be noted, that the *Boarders*—Only by boarders are the *Advantages* of the Institute to be seen. The *Young Ladies* are were made the inspection of the Teachers and Teachers, they have frequent hours of study and recreation, of order, system, punctuality, obedience, and one who, are constantly honored. They also enjoy a

practically familiar with the usages of polite society.

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

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study all the week, but on Saturdays they also study two hours at night, under the direction of the Governors.

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

NECESSARIES of every description, is interfurnished.

Any young lady Dying, Sick, or bringing Sick into the Institute, is liable to instant expulsion.

Letters for the Pupils should be directed to the *care of the Principal, Park Lane*.

Any young lady will be allowed to have money in her own name, all sums intended for her benefit must be deposited with the SURGEON.

NO counts will be opened in town, except under special restriction from the Parents or Guardian. When special is requested to be purchased, it is expected that funds will be forwarded for that purpose.

NO *unauthorised* money shall be permitted, unless the amount to be expended in each particular case be forwarded in advance.

To temper habits of economy and simplicity, UNIFORM DRESS is prescribed.

For winter, it is a Dark Green Woollen. Of the fabric, each young lady should have three Dresses with three Sacks of the same—one of the Sacks to be large and well-fitted.

For summer, the Pupils should have two Pink Cottons, two Pink Gingham, and two muslin White Dresses, with one Silk Muslin. Also, one Brown Linen Dress. Every Dress should be accompanied by a Sack of the same material.

BOOTS—One of Striped in winter, trimmed with dark Green Lustrous ribbon, plain cord colour; in summer, trimmed with Pink Lustrous, plain gold colour, may be lined with Pink only—no flowers or tabs.

Also, one Camel Hair, or Brown Linen.

ACCESSORIES—Of Brown Linen and Beired Muslin—none of Silk permitted.

NEUTRALITY prohibited.

All the Dresses must be made perfectly plain, with outtrimmings, veings, or any trimmings whatever.

ALL Purses, except those in Morning Apparatus, must be provided with the Uniform, and must wear all the times.

Books of account by the Pupils, or forwarded from home, must contain the above provisions, will be allowed to be worn.

Materials for the Uniform can always be obtained in Moscow, on reasonable terms; yet it is earnestly requested, that Pupils be furnished from home.

To every article of clothing must be marked with the owner's name.

Every young lady should be provided with several pairs of Dark Woollens, and one pair of Linen.

READING in the Institute—Only by boards in a large hall, the highest advantage of it is to be obtained by the regular use of the boards.

When under the inspection of the Teachers and Teachers, they have fifteen hours of study and recreation, of order, system, probability, order, and order, are constantly observed. They also enjoy a number of moral and recreational, which cannot extend to others less judiciously situated. The system is the result of the formation of schools, and with the one, order of study, with amusement, kind and judicious supervision constantly maintained, secures the highest degree of mental vigor and health. In case of indisposition, the young ladies receive the most assiduous and motherly attentions.

SESSIONS AND VACATIONS—There is but one session a year, in the Institute, and that of three months, commencing always about the first of October.

Every day of the week will be occupied in *LESSONS*, and the Pupils will be present at the opening of the session.

Notes of Pupils.

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practically familiar with the usages of polite society.

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

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study at least an hour in the forenoon; they also study two hours at night, under the direction of the Governors.

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

ALL EXERCISES, of every description, is interdicted.

Any young Lady Devoting Service or bringing Suit into the Institute, is liable to instant expulsion.

Letters for the Pupils should be directed to the *care of the Principal, New York.*

Any young Lady should be allowed to have money in her own pocket, all sums intended for her benefit must be deposited with the SURVEYOR.

Yew counts will be opened in town, except under special instruction from the *Parent or Guardian*. When opened is requested to be purchased, it is expected that funds will be forwarded for that purpose.

No Profane literature will be permitted, unless the amount to be expended in each particular case be forwarded in advance.

To promote habits of economy and simplicity, UNIFORM DRESS is prescribed.

For Winter, it is a *Dark Green* Woollen. Of the lining, each young Lady should have *three Dresses* with *two Skirts of the same*—one of the Skirts to be large and wide.

For Summer, it is *Pink Calico* with *two Pink Gingham* and *two Muslin*. White Dress, with one *Silk Bustle*. Also, one *Brown Linen* Dress. Every Dress should be accompanied by a *Sack of the same material*.

BOYS.—One of *Steel* in winter, trimmed with *dark Green* *Leather* ribbon, *plain* and *color*; in summer, trimmed with *Pink* *Leather*, *plain* and *color*; every boy, dressed with *Pink* only—no flowers or tabs.

ALL the Care is taken of *Young Ladies*.

A dress of *Brown Linen* and *Barred Muslin*—none of Silk permitted.

Mutility prohibited.

All the Dresses must be made *perfectly plain*, with *outtrimming*, *veinings*, or *any trimmings*, whatever.

ALL *Things*, except those in *Morning Apparel* must be provided *with the Uniform*, and must be of *good* *quality*.

Dresses brought by the Pupils, or forwarded from home not conforming *with above provisions*, will be allowed to be worn.

Materials for the Uniform can always be obtained in *Mass.* in reasonable time; yet it is earnestly requested, that Pupils be furnished from *home*.

To every article of clothing must be marked with the owner's name.

Every young Lady should be provided with *several* *black* *Walking-shoes*, and one pair of *Amateur* shoes.

It is usual in the Institute, Only by board, to be in *Mass.* in the highest advantage, of Education to be made of. Here, young Ladies are to examine the reputation of the Government and Town; they have long hours of study and recreation; limits of order, system, punctuality, industry and economy, are constantly enforced. They also enjoy an amount of moral and intellectual culture, which cannot be obtained elsewhere, and are perfectly adapted. The regularity of their lives, the attention of students, and the exercise of powers of study with amusement, in kind and judicious supervision, constantly maintain accuracy, high degree of mental vigor, and good health. In case of indisposition, the young Ladies receive the most assiduous and motherly attentions.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of *three months*, extending to the last of October.

The next session will commence on *Wednesday*, the first day of December. *Time of great importance* the Pupils to be present at the opening of the session.

Rates of Tuition, &c.

PER TERM OF SIX MONTHS.

Primary Department, 1st Division,	\$16
Preparatory Department, and all English studies throughout the whole course,	15
Musical on the Piano and Guitar, (each.)	25
Use of Piano,	5
Use of Guitar,	5
Musical on the Harp and use of Instrument, Ornamental Needle-Work,	40
Drawing, (studies or with painting in water Colors),	15
Painting in oil,	25
Water-Colors, (no lesson)	15
French, German and Italian, (either or all),	12
Latin, Greek, and Hebrew, either or all,	15
Books per month, including fuel, lights, stationery, cloth, board, &c.,	13
Board, (table, fuel and servant for board room, &c.), per term of five months,	15
Food, (board, per term of five months),	15
Board and Tuition will be payable, one-half in cash for each term of five months; the balance at the end of the term.	
Tuition must be paid from the time of entrance to the term—no deduction, except at the discretion of the Principals.	
Each young Lady must furnish her own towels, table napkins. If feather beds are required, they be supplied at a small charge.	
Any young Lady will be permitted to receive her parents until her illness is ended.	
N. B.—The expenses for the Board and Tuition of young Ladies pursuing English studies only, (the	

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POETRY.

[Written for the Eagle and Enquirer.]

Little Children.

BY L. VIRGINIA SMITH.

Bless God for little children,
With their tender, winsome ways,
And their dewy freshness glowing
Through the summer sunny days.
Oh! they spring around the homestead
Like sweet blossoms in a bow,
And the heart that does not love them
Is a field without a flower.

As the golden rays of sunshine
Cradled in a valley lone,
Rosy, smiling groups will nestle
By the lowly threshold-stone;
And they light the happy fire
When the laughing day is done—
Oh! the heart without their glance
Is a land without a sun.

Love these merry, dancing fairies
Of the changeful mind and mood,
As they roam the grassy meadow,
Or go tramping 'thru' the wood;
For their guileless spirits cloudless,
And their lives a holiday,
Make a home without their mischief
Is a year without a May!

Blessings on their angel faces,
With the stainless brow, and eyes
Which mirror back the purity
And softness of the skies.
With their joyous tones bespeaking
Hearts as light as hearts can be,
Oh! the earth without such voices
Were devoid of melody.

God loveth little children,
And He "suffers them to come"
When the worlding frowns upon them,
To a happy Eden home.
And should he take the blossoms
Which ye cherish as your own,
'Tis because that Heaven without them
Seemeth desolate and lone!

Miscellaneous.

Use of Tobacco.

Rev. George Trank presented the following address to the Methodist General Conference, at their late session in Boston:

Christian Brethren.—Permit me, a fellow laborer in the vineyard, to address you in the fewest words I can command, on a theme to which I have devoted considerable attention; I refer to tobacco, as used in fashionable forms here and all over our land.

I believe this subject has special claims on your consideration, as a large, influential, religious organization, formed for the purpose of saving the souls of men, which I have no doubt this narcotic is destroying on a broad and fearful scale. I shall present a mere outline of thought, which I should be glad to fill up, if the Herald could allow me space, which I am aware it cannot do, at this juncture.

Respecting its *Cultivation, Commerce, Cost*, we rely on statistics of *Macgregor*, and on the report of the Secretary of the *Treasury*, for the year 1851.

We export tobacco to 22 nations or provinces of the earth; we import it from 21. The value of exports is \$9,219,251. The value of imports (cigars only) \$2,520,812. We cultivate tobacco in 28 of the States and territories of the Union; the cultivation is on rapid increase. In 1851 we raised 199,522,494 lbs. National consumption, 100,000,000 lbs. Cost to the consumers, \$20,000,000. New York city pays \$10,000 a day for cigars; \$8,500 for bread.

On the authority of Dr. Coles, I would add, the American Church annually expends 5,000,000 on this vile narcotic, and less than 1,000,000 on benevolent objects, or for the conversion of the world.

In 1840, we employed 1,500,000 men in the cultivation and manufacture of tobacco.

Respecting the nature and effects of tobacco, we rely chiefly upon the testimony of chemists and physicians of Europe, and in our own land. We repose some confidence, moreover, in what we ourselves have seen, heard and known.

The use of tobacco clearly constitutes a violation of the laws of life. Physiologically and philosophically considered, its use is a violation of physical, intellectual and moral life.

With respect to its action on the body, we say it injures the teeth, the voice and breath. It squanders the liquids of life, and thereby brings on biliousness, a sunk cheek, a cadaverous eye, a discolored skin, debility, trembling joints, and has power enough to load the system from crown to foot with disease. In the estimation of such authorities as Rush, Waterhouse, Twitchell, and others, it often leads to apoplexy, epilepsy, palsy, heart complaints, cancers, and sudden deaths. Respectable physicians have said, not less than some 20,000 annually die among us by the use of this narcotic.

It injures the mind. This it does, if we understand the matter; 1, by its *intense activity and insidious power*; 2, by its direct bearing on the *nervous arrangement*. In other words, mind is connected with nerves—nerves are brought into intimate connection with this narcotic; and are excited and exasperated by its power, and hence, mind is so disturbed, pressed and pushed onward beyond what is *natural or endurable*—and often breaks down, as an over-driven animal, or an overworked engine breaks down upon the road. The evils inflicted are variously developed. Sometimes they appear in the forms of a treacherous memory, clouded perceptions, weak judgment, cowardice, irritability, idleness, and delirium; and, sometimes, in the mournful overthrow and eclipse of reason, and *out-right insanity*. Asylums for the insane, far and near, eloquently sound out notes of alarm, respecting its destruction of intellect.

Tobacco injures the soul. This it does both *directly and indirectly*. 1. It is an intoxicating, mortal, deadly drug; and, as such, it may *stupefy* the moral sensibilities, and shroud the soul in the slumbers of spiritual apathy, very much as it is done by alcohol and opium. The *Patagonians*, it is said, habitually get drunk on tobacco. Churches in the Sandwich Islands discipline members for getting drunk on tobacco; and there is not a

doubt, but that by drugging the soul, it neutralizes the influences of the Gospel upon vast multitudes, especially the young.

It injures *indirectly*. It demoralizes in manifold ways. It wastes time, property, health, and strength, and becomes an idol to ten thousand votaries, and often assumes that place in the soul which belongs to God only.

The evil is great, what can be done? What can we do? We have the power—where the power is, there is the responsibility. 1. We can drop it ourselves, if we use it. 2. We can rule it out of our families, if used there. 3. We can set upon the Church, and purify the sanctuary. 4. We can act upon the schools and towns where we reside. 5. We can use our individual influence in ways too numerous to mention.

Moreover, the use of tobacco is a *social evil*. It indirectly injures the Church, and the body politic. Measures to banish it may take a social form. We can lecture, and encourage, and sustain others in doing the same. We can write and distribute Tracts—we can address public bodies; we can form societies if thought best; we can bring the science, intellect and principle of the Church of Christ to bear down on this evil, and with the blessing of God, create an individual and public conscience, which will banish this impure demon from the Church and State.

PUNISHMENT OF IDLE HUSBANDS.—The head chief (of New Zealand) often interferes in minor matters of a domestic nature; for instance, if a lazy fellow has a wife or children, and through his love for fishing, dancing, and loitering idly about, neglects to bring in the necessary support for his family, a complaint is made; the chief visits the house in person, and if he sees just grounds for punishment, he orders out the whole population of the village—men, women, and children arm themselves with a stiff birch broom made of small canes; they then form a long double line, about six feet apart, and wait with anxious glee the approach of the delinquent. At last he is placed at one end of the line, amidst a shower of yells, gibes, etc. The word is given by the chief, and away he darts at his utmost speed through the ranks! every one endeavoring to hit him as he passes. According to his deserts, he may get off with running the lines once, or may have to do so twice or thrice; but he is skilled in cunning and fleetness that can run the line even once without having his skin tickled for him by the hearty application of the birch, wielded by some strong young man! As the punishment is not of a fatal kind, the whole affair creates unrestricted merriment.

CHARITY BEST.—During the retreat of Alfred the Great at Athelney in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms. The Queen informed him that they had only one small loaf remaining, which was sufficient for themselves and their friends, who were gone abroad in quest of food, though with little hopes of success. The King replied, "Give the poor creature one-half of the loaf. He who could feed five thousand men with five loaves and two small fishes, can certainly make that half of the loaf suffice for more than our necessities!" According to the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned!

CARE FOR OTHERS.—A poor old man, busy planting an apple tree, was rudely asked, "What do you plant trees for? you cannot expect to eat the fruit of them?" He raised himself up, and leaning upon his spade, answered, "Some one planted trees for me before I was born, and I have eaten the fruit. I now plant for others, to show my gratitude, when I am dead and gone." Thus should we think and act for the welfare of others.

HUSBEDS.—No one who has tried them knows the value of husk beds. Straw beds and mattresses would be entirely done away with if husk beds were once tried. They are not only more pliable than mattresses, but are more durable. The first cost is but trifling. To have husks nice, they may be split after the manner of splitting straw for braiding. The finer they are split the softer will be the bed, although they will not be likely to last as long as when they are put in whole. Three barrels full, well stowed in, will fill a good sized tick, that is, after they have been split. The bed will always be light, the husks do not become matted down like feathers, and they are certainly more healthy to sleep on. Feather beds ought to be done away with, especially in warm weather. For spring, summer, and fall, husk beds ought to be used; and such undoubted will be the case, when they are once brought into use. There is no better time to procure husks than when the corn is being harvested, and the husks will be much nicer and cleaner when corn is up at the bottom and put in shocks. They do not become so dry and weather-beaten. It is calculated that a good husk bed will last from twenty-five to thirty years.

WIRE-WORMS.—On taking possession of piece of ground five years ago, for a garden—now in this city, but then out upon the prairie—we found it infested with wire-worms. They were present by thousands in every part of the soil, and the question was, how to get rid of them. Two years after, we procured some refuse salt and sowed at the rate of three and a half bushels per acre, in the fall of the year. On working the ground the following summer, the wire-worms had taken themselves away, save a few stragglers, which have been gradually leaving ever since, till now there is scarce a solitary resident left. This would seem to say, salt them.—*Prairie Farm.*

REBUILDING JERUSALEM AND RETURN OF THE JEWS.—The Paris correspondent of the New York Evangelist writes as follows:

"Strange news reaches us from Constantinople. I should not mention these rumors, if something similar had not been announced three years ago. I recount the reports without guaranteeing their truth. Syria has been ceded to Mr. Rothschild for five hundred millions of francs. It is not yet known whether he assumes the title of king or basaw, it is certain that he proposes to rebuild Jerusalem and the Temple of Solomon, there are to be chapels for all religions, a line of steamers from Beyroot to Marseilles, and a railway from Alexandria to Constantinople. The new states of M. Rothschild abound in iron ore and forests of valuable timber. It is said that Mr. Rothschild will appeal to his co-religionists to return to the land of their fathers, to possess the tents of Abraham and Jacob."

The Messrs. Rothschild whose immense wealth enables them to effect such a purchase in behalf of their brethren the Jews, who have been scattered, agreeable to the predictions of the New Testament over the earth, and if the Jews shall actually return to the land of their ancient stately altars, what a convincing argument would such a return and rebuilding of Jerusalem be of the predictions, not only of the Old but also New Testament in regard to that people. Prophecy would then give a new, unanswerable proof of the Bible as a revelation from God."

RETA BAGA CULTIVATION.—Many farmers attempt the cultivation of this important crop, but *never have any luck*. If they will follow our advice, we are strongly inclined to think their luck will change. Suppose now, they select a very rich spot of green sward, upon which to try their luck the present season. As soon as the grass is growing luxuriantly, turn it under eight or ten inches deep, and let it lie until the last of June; then spread forty loads of compost or fine manure upon each acre, and mix it thoroughly into the soil, with the cultivator or three-share plow. Now make light ridges, two feet apart, with a small plow, and plant the seed with a drilling machine. The first of July is early enough to plant in the vicinity of New York, on account of the being more troublesome to early than late plants. As soon as the plants are large enough, thin them out to one foot apart, and give the whole ground a top dressing of a mixture of ashes, salt and plaster, or ashes alone. If you have not plenty of manure, or if it is inconvenient on account of distance to haul such a quantity, you may apply 200 pounds of Peruvian guano. In that case you may dispense with top-dressing.

Cultivation.—Go through the rows with the cultivator as soon as you can see to follow them, and continue the operation often enough to keep down all grass and weeds, and keep the surface open and in condition to receive the full benefit of dews, particularly if it should be, as most likely it will, a particularly dry time.

IMPORTANT REMEDY FOR HORSES.—We witnessed in the streets of our village, a few days ago, a fact worthy of mention. A man arrived whose horse was sick and appeared to be in the extremest torture of pain, with either the bots or colic. Several of our citizens turned to and assisted the man to doctor his horse, and several remedies were administered without any beneficial effect, the horse all the while rolling and tumbling terribly. Finally, however, it was suggested that perhaps chloroform would relieve him. Not being able to procure any immediately, the chloride of ether was applied which relieved him in a few minutes.—*Parkers Republic.*

This is well worth remembering. We have seen several notices recently of the successful application of chloroform to horses in cases of colic. It appears to act on the nervous system and relax the sinews, allowing the collected gases to pass off.

WATER! WATER! ALL WATER!—The extent to which water mingles with bodies apparently the most solid, is very wonderful. The glittering opal, which beauty wears as an ornament, is only thin and water. Of every twelve hundred tons of earth which a land holder has in his estate, four hundred are water. The snow capped peaks of Snowdon and Ben Nevis have many million tons of water in a solidified form. In every plaster-of-Paris statue which an Italian carries through London streets for sale, there is one pound of water to every four pounds of chalk.

The air we breathe contains five grains of water in each cubic foot of its bulk. The potatoes and the turnips which are boiled for our dinner, have, in their raw state, the one seventy-five per cent., the other ninety per cent. of water. If a man weighing ten stone were squeezed flat in any hydraulic press, seven and a half stone of water would run out, and only two and a half of dry residue remain. A man is, chemically speaking, forty-five pounds of carbon and nitrogen, diffused through five and a half pailfuls of water.

In plants we find water thus mingling to less wonderfully. A sunflower evaporates one and a quarter pints of water a day, and a cabbage about the same quantity. A wheat plant exhales, in one hundred and seventy-two days, about one hundred thousand grains of water. An acre of growing wheat, on this calculation, draws in and passes out about ten tons of water per day. The sap of plants is the medium through which this mass of fluid is conveyed. It forms a delicate pump, up which the watery particles run with the rapidity of a swift stream. By the action of the sap, various properties may be communicated to the growing plant. Timber in France is, for instance, dyed by various colors being mixed with water, and poured over the root of the tree. Dahlias are also colored by a similar process.

VEGETABLE POISON.—As almost every farmer is more or less troubled with poison ivy, sumach, parsnip and the like from which I have suffered very much myself, and after trying a great variety of remedies, have found a poultice made of buckwheat flour and buttermilk, with a piece of blue vitrol the size of a pea, pulverized and dissolved, added to the mixture, has had the happy effect of removing the trouble, and effecting a cure in a short time.

ASHES ON MEADOW LAND.—A premium was awarded by the New York State Agricultural Society, in 1850, to Peter Grissell, Jr., for the best acre of hay. Although there was no competition, this premium was awarded, he having mown 8,335 lbs. of hay on an acre. This meadow was an old one, having been in grass for more than twelve years, but was washed over in the fall of 1846, with a hundred bushels of leached ashes to the acre.

Coal Ashes.—I beg to state the result of an application, on a small scale, of coal ashes on grass land. Part of a piece of wet heavy land was dressed with them; the result was most satisfactory. It could be easily seen at a considerable distance, how far they had been applied, and the crop was quite as heavy as it could have been expected had good manure been applied. I imagine they act not directly as a manure, but, like charcoal, they are instrumental in absorbing ammonia and other grasses which plants are known to feed rapidly on, and to yield it to the plants, without giving off any of their own substance, which remains unchanged for a series of years.—*W. Wakefield.*

How to Treat Lard.—The frying of lard is an important branch of economy, requiring a little care and some direct information. Water, be it remembered, should never be made use of in this process, since it cooks the fat and makes it liable to become speedily rancid. Put a lump of fat into a pot, and then stand it along side of the fire, gathering around it a few embers; let a little of the fat fry out, after which, let the fat over the fire; with such precaution there is no danger of the lard scorching and no need of water; but the lard, when it is cold, will be found quite firm and solid, which will not be the case if water be made use of in frying out.

The South-Western Psalmist.

A COLLECTION of Hymns and Sacred Songs, for the use of Baptist Churches. By Rev. SIMON DYER.

This social and revival meeting the large pulpit hymn books have proved to be cumbersome, as well as deficient in a class of hymns suitable for these occasions of warm and familiar religious enjoyment. This volume has been originated to supply these defects. Its arrangement is brief and simple, so that the pastor or layman need not be troubled in finding the desired number on the spur of the moment, as is often necessary in protracted meetings.

The order observed in Baptist churches, in the South and West, has been strictly copied in the arrangement of subjects, without any inversion. Baptism is not put out of the way in the latter parts, but its proper position, immediately after the concert, and as the custom is to sing, while each member of the church gives the candidate the right hand, a full selection for the various occasions of uniting Christian fellowship, is placed in immediate connection; this will be found a great improvement on all similar books.

In selecting the hymns, special care was exercised to use only such as were adapted both to the occasion and the class of religious emotions naturally brought into connection with the service.

Many good hymns were handed about in manuscript. These, as far as they could be obtained, and were found of sufficient lyrical excellence, have been incorporated with those of long standing popularity. A large number of choice pieces will be found in this collection, not found in any other; and as the result of many years' experience, we are confident that the whole, as a collection of hymns, has been added, some of which, it is hoped, will be found wholly unworthy of acceptance by the denomination.

The best work of the kind extant.—*Louis Jones.*
For seasons of revival, baptizing, and receiving members into church fellowship, this work will bear away the palm of excellence.—*Western Recorder.*

It will certainly come into general use wherever it meets the eye.—*Louis Jones.*
In making the selections, regard has been had rather to what is old and approved than to what is new—rather to devotional sentiments than poetic beauty—rather to the expression of religious feeling than didactic instruction. Some original hymns added to the value of the collection. The collection will be found a very acceptable assistant in social worship, and to seasons of revival.—*Western Recorder, St. Louis.*

The compiler is well prepared from his talents, tastes and associations, to prepare a work of this kind for the South-Western section.—*Journal and Messenger, Cincinnati.*

Exhibits both good taste and judgment.—*Religious Herald, Richmond, Va.*

Resolved, That the South-Western Psalmist is well adapted to the wants of our denomination.—*Minutes of Long River Association, Kentucky, 1851.*
From Rev. J. A. WALLS, Senior Editor of the Western R. Recorder, Louisville, Ky.—We feel sure it is the book our churches want, and that they will be pleased with it.

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From Rev. S. W. LYNN, D. D., President of the Western Baptist Theological Institution, Covington, Ky.—Well adapted for our prayer and conference meetings.

From Rev. WILLIAM VACHEN, Bloomfield, Ky.—There is just cause to be glad and to thank him.

From Rev. J. B. CROOK, D. D., Pastor of the Second Baptist Church, St. Louis, Mo.—Well adapted to social and revival meetings, and worthy of an extensive circulation. I have ordered a copy, and we are about to introduce it into our lecture room.

From Rev. A. W. LAKE, Pastor of the East Baptist Church, Louisville, Ky.—I find no hesitation in saying, that it is admirably adapted to the services of social worship.

From Rev. R. C. HOWELL, D. D., President of the Southern Baptist Convention, and Pastor of the Second Baptist Church, Richmond, Va.—I find it very good. Its small size gives it in many respects, an advantage over similar books of higher pretensions.

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J. C. WRIGHT, M. D.
JOHN GOODRICH, D. D.

Newton, Sept. 8.

Letter from Mr. Calhoun's Private Secretary.

WASHINGTON, D. C., April 4th, 1850.

MESSRS. FISK AND RAYMOND,
Gentlemen:—I beg to assure you of the satisfaction you have given by the manner in which you have secured the remains of the late Mr. Calhoun, in one of "Fisk's Patent Burial Cases," to the relatives and friends of the deceased illustrious statesman. They all feel much obliged for the prompt manner in which the Case was brought from New York by Mr. Raymond, and for his attentive personal superintendence to the process of entombment.

I have no doubt that this mode of protecting and preserving the dead will more fully accomplish this desirable object than any other that I am aware of. Its convenience for transportation and its security to the high ornamental character of the Case, and also its cheapness, must commend it to every one.

I am desirous to assure you, by Dr. C. Calhoun, the son of the late Senator, of his entire concurrence in the above opinion, and his wish that your invention, so useful and praiseworthy, may meet with general success and approval. Many of the members of Congress from South Carolina, who have witnessed the entombment of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.

I am, with respect,
Your obedient servant,
JOSEPH A. SCOVILLE.

WASHINGTON, April 5th.

MESSRS. FISK AND RAYMOND,
Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.

With respect we subscribe ourselves,
Yours, &c.

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