

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 147.

The Sabbath Recorder.

The case stated and argued below, has already been briefly referred to in the Recorder. Presuming, however, that our readers will be interested in a fuller account of it, we copy the following from the Occident and American Jewish Advocate:—

VIOLATION OF SUNDAY LAWS AT CHARLESTON.

FOR THE COURT OF APPEALS.
CITY COUNCIL OF CHARLESTON, vs. S. A. BENJAMIN.
City Court. Term, 1846.

This was a summary process to recover the penalty imposed by the 2d section of an ordinance of the City Council of Charleston, S. C., ratified 2d of May, 1801, entitled "an ordinance for the better observance of the Lord's day, commonly called Sunday, and for other purposes therein mentioned." See City Digest, p. 272. That section is in the following words, Sec. 11: "No person or persons whatsoever, shall publicly expose to sale, or sell in any shop, warehouse or otherwise, any goods, wares or merchandise whatsoever, upon the Lord's day, and every person so offending, shall, for every such offence, be liable to be fined, in any sum not exceeding twenty dollars."

The process alleged, "That S. A. Benjamin, on the 21st day of December, in the year of our Lord 1845, within the limits of the City of Charleston, in the State aforesaid, and within the jurisdiction of the said City Court of Charleston, in a shop on East Bay, in the City of Charleston, owned and possessed by the said S. A. Benjamin, did sell to W. C. Gatewood, of Charleston, certain goods, wares, and merchandise, to wit: one pair of gloves; and also that the said S. A. Benjamin, did then and there expose to sale, certain goods, wares, and merchandise, to wit: coats, pantaloons, gloves, and other articles of clothing, by reason whereof, the said S. A. Benjamin violated the second clause of an ordinance of the City Council of Charleston, ratified the 2d day of May, Anno Domini one thousand eight hundred and one, entitled 'an ordinance for the better observance of the Lord's day, commonly called Sunday,' and for other purposes therein mentioned, and forfeited under the same, for the said offence, to the use of the said City Council of Charleston, the sum of twenty dollars for each of the said offences, making in all for the said two offences the sum of forty dollars, which the said City Council of Charleston are entitled to recover."

The defendant, who appeared by his counsel, Mr. Phillips, admitted the fact of selling the pair of gloves, as alleged in the process, but denied the charge of any public exposure of his goods for sale as set forth. On the part of the plaintiffs, (represented by Wm. D. Porter, the City Attorney), it was admitted that the defendant is an Israelite, and that he keeps, as such, the seventh day of the week, or Jewish Sabbath. Upon this statement of facts, the case was argued to the jury by the respective counsel, the defendant contending mainly, that the City ordinance in question was contrary to, and in violation of the 8th article of the Constitution of the State of South Carolina, and this ordinance was therefore inoperative and void. That section of the Constitution of the State of South Carolina, adopted in 1790, is in the following words: (Art. VII, § 1.) "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall, for ever hereafter, be allowed within this State, to all mankind; provided that the liberty of conscience thereby declared shall not be construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State."

It was insisted, on the part of the defendant, that the ordinance as to him was a direct interference with, and in violation of, that free exercise and enjoyment of religious profession and worship, which was guaranteed by the Constitution of the State, without discrimination or preference, to all mankind; and that keeping the Jewish Sabbath, according to his religious faith, the civil power could not, consistently with this great fundamental law of religious liberty, compel him to observe or keep the Christian Sunday also. On the part of the plaintiff it was contended that, viewing the ordinance in question as a mere police regulation, it was clearly within the powers delegated to the City Council, under the City charter, "to secure peace and good order within the City," and that in this point of view it was entirely consistent with the liberty of conscience and religious profession and worship, guaranteed by the Constitution of the State. The argument of the question involved in the case, and one of much ability on both sides, covered a wide range, various authorities were cited, and analogies suggested, which it is not necessary here to repeat in detail, as the case seemed to be regarded equally by the counsel employed, as one calling for the final and ultimate decision of the highest appellate tribunal of the State.

Being of opinion that the ground taken by the defendant was sustained by the correct interpretation of the Constitution of the State, and the carrying out into practical effect, of its wise and liberal provisions, in behalf of the entire freedom of religious faith and worship, I charged the jury, that in my opinion, the 2d sec. of the ordinance of the City Council of 1801, "for the better observance of Sunday, commonly called the Lord's day," was, in regard to the present defendant, in clear and palpable violation of the 8th art. of the Constitution of the State, and therefore invalid, inoperative, and void. The jury, under these instructions, found a verdict for the defendant, and I received notice of an appeal on the part of the plaintiffs, a copy of which is annexed. As the questions, raised by counsel were peculiarly, if not exclusively, for the consideration and judgment of the Court, it may be proper and due to the importance of the case, that I should give at some length, but at the same time, with all brevity possible, the reasons upon which my

opinion and judgment were founded. I may be allowed, I trust, without impropriety, and without wandering from the subject, to premise, that no one entertains a more thorough conviction than myself that the Christian Sunday, or Lord's day, should be kept in a becoming manner; and according to my religious faith, that it is a day peculiarly devoted and set apart to Christian worship, and upon which the ordinary secular employments of men, or in the language of the Church, all *servile works*, should be suspended. But I have great doubts how far, and to what extent, the civil power of the State, under a fundamental law guaranteeing to all mankind the free exercise and enjoyment of religious profession and worship, without discrimination or preference, can prescribe, by a general law, binding upon all its citizens, that under certain penalties, for the better observance, in a religious sense, of any particular day, they shall intermit or abstain from any worldly calling, pursuit, labor, or employment, innocent in itself, and not coming within the terms or spirit of the exception laid down in the Constitution, and not falling within the legitimate sphere of mere police regulations. Though it may not be necessary to the decision of the precise question involved in this case, I should perhaps be wanting in candor, if I hesitated to avow my opinion, that, with certain exceptions which will be hereafter noticed, not falling within the operation of the general principle, in a community where there is a complete severance between Church and State, and where entire freedom of religious faith and worship is guaranteed to all its citizens alike, *without discrimination or preference*, the observance of any particular day, in a religious sense, is a matter of mere ecclesiastical or religious discipline and authority, and in no way pertaining to the civil power or legislative authority of the State.

By what authority, consistently with the entire freedom of religious faith and worship, guaranteed to all alike, of whatever religious sect or community, whether Jew or Gentile, can the civil power ordain, that on the day kept by Christians, as a holy day or day of worship, peculiar to them, the Jew shall be made to keep in the same way, or to some extent at least, the Christian holy day; although, according to his religious faith, he is required to keep another and a different day, as sacred to religion, and in conscientious obedience to the command of the God he worships.

But it is said that the evident meaning and intention of this article of the Constitution, as applied to the Jew, is to be considered as carried into full effect, while he is permitted to practice his religion, and to worship God upon the Jewish Sabbath, according to his faith, undisturbed and unquestioned by any; and that it is no violation of its terms or spirit, if in addition to this immunity, he is required, in common with all the citizens of the State, to pay respect to the Christian Sunday, by abstaining from his worldly occupations. But the Constitution professes to give to all mankind an entire and perfect equality of freedom in religious faith and worship, without discrimination or preference. Is it no discrimination or preference, to select by the civil law of the State, the day considered sacred in a religious sense by the Christian, and to compel the Jew to unite externally, at least, in its observance; to protect from possible disturbance those who worship on that day, by requiring all others to abstain from every species of labor and employment, while the Jewish Sabbath is protected by no similar regulation?

In the view of the Constitution, are not the Jewish Sabbath and the Christian Sunday precisely equal, and those who worship God upon one or the other day, entitled to a perfect equality of immunities and privileges?

It is sometimes said, that it is a poor rule which will not work both ways, and applying the principle which seems to be contained in this popular adage, to the question before us, it may well be asked, whether in a corporation, having all the powers over the subject possessed by the Legislature of the State, if the Jews should happen to have the majority of the Municipal Council, they could, consistently with the article of the Constitution referred to, require by law on the part of the rest of the community, the same observance of the Jewish Sabbath, which is now required of them in regard to the Christian Sunday?

It is apparent, under this clause of the Constitution, that the right to enact such a law, may be as rightfully deduced in behalf of the Jew as the Christian, and that if the Jew has no right to complain of the existing law, as in violation of his religious liberty, the Christian, in the case supposed, would have no other or further ground of objection. In truth, this great and fundamental provision of the constitution appears to furnish ample security, and perhaps the only one, against undue encroachments upon religious liberty, by the action of the legislative power of the State, amidst all the fluctuations of party; and to place, at all times, and for ever, freedom of conscience beyond the reach of any dominant or preponderating influence, which numbers may at any time give to a particular religious sect, or to any prevailing creed of the day.

The ordinance in question seems to have been borrowed from a very early statute, enacted as far back as the year 1712, when South Carolina was a British Province, and when the good people of that day were required under penalty to attend their Parish Church on Sunday, and to remain there devoutly during divine service, and were forbid from all travelling by land or water, except to and from church, or to pay a visit of charity. The second section of the ordinance is a copy in so many words of the third section of the act referred to, with one exception. See Pub. Laws, p. 19. That section of the act, as will be perceived, only forbids the public exposure of goods for sale, whereas under the terms employed in the 2d section of the ordinance, a private sale of any article of merchandise would seem to be included in the

inhibition. It will not be contended but that the greater portion, if not the whole of this antique statute, is obsolete; and if operative in any of its provisions down to the glorious Revolution which resulted in the independence of the State, and the establishment of civil and religious liberty upon a basis of imperishable and equal justice, the clause of the Constitution to which we have referred must be considered as having entirely superseded and repealed it.

Shall the ordinance of the City of Charleston, passed in 1801, so soon after the adoption of the Constitution of the State in 1790, be permitted to revive and keep alive in any of its features, the inequality and injustice, the violation of religious liberty, inflicted by the act of 1712? But it is said that the ordinance may be regarded as a mere police regulation, calculated to promote and preserve the peace and good order of the city, and that in this point of view, without regard to any religious faith, and as having no connection with religion, it is clearly within the competency of the City Council, and is binding without distinction upon all citizens equally and alike. Although, with regard to this defendant, it seems to me impossible to consider the question presented in any other light than as one affecting the freedom of religious faith and worship, and that the defendant cannot be deprived of the freedom which in this respect, the Constitution of the State intended to afford him; it does not follow that all the laws of the State or the ordinances of Charleston, passed in virtue of the powers delegated to it, which regard in some respect the observance of Sunday, must be necessarily considered as inoperative, or as affected by this constitutional provision. For while it may be held that, consistently with this provision of the Constitution, no law of the State or of any subordinate corporation, can rightfully require the conscientious Israelite to keep the Christian Sunday, by abstaining on that day from an occupation honest, and in itself innocent and wholesome to society, or even that it does not pertain to the civil power of the State, to compel the religious observance of any particular day, by abstaining from labor, or in any other way; there may be many regulations and enactments by the civil power, founded upon the observation in fact by a large majority of its citizens, of any particular day as a holy day.

So too, there is no doubt, that within certain limits the City Council, for the better preservation of order and peace, and the better security of the city, may prescribe certain regulations, having regard to Sunday, as an existing holy day in fact; but they cannot on the score of being mere police regulations transcend the fundamental and constitutional law of the land. Thus the ordinance of the city referred to in the argument, on the subject of retailing liquor on Sunday, falls within the exercise of a legitimate power, that of granting licenses to retail liquor, which is entirely and exclusively delegated to the City Council. In regard to this matter, they have a right to grant or refuse a license to retail liquor, to prescribe the terms upon which it may be exercised; and if they may refuse to grant a license to retail liquor for a longer or shorter time, they may clearly provide, that on Sundays, or any other particular days named, they shall not retail or sell liquor. There are many acts of the State having relation to Sunday, which fall within the exercise of legitimate authority. All the acts in relation to slaves, come within this principle. Slavery is exclusively of statutory creation and regulation; and the power of the master over the slave may be modified or extended, as the Legislature may deem expedient. Thus the act exempting the slave from labor on Sunday (necessary occasions of the family excepted) is an eminently wholesome and humane provision, and liable to no constitutional or well-founded objection. So too the acts forbidding the issuing or service of legal process on Sunday, are free of all exemption, both on the score of expediency and legality. The whole process of the law is of mere legal creation, and its machinery may be regulated, as to time and mode, by the law which creates it, without violating any natural right.

There is also an act of the Legislature, and an ordinance of the City Council, inflicting punishment upon those who disturb any religious assembly or congregation engaged in worship; and as the protection afforded is not confined to Sunday or the Lord's day, and has no reference to any particular time, in effect, they carry out the very provision of the Constitution, in giving equal security to all sects and forms of religious worship without discrimination or preference.

In the examination of this question, I have not thought it important or pertinent, to refer to the various English statutes, requiring the observance of Sunday, nor to the constructions put upon them by the many decisions made by their Courts upon them. Where, as in that country the Church and State are united, and not only a particular religious faith, but a particular form of worship, prescribed by law, it is in vain to look for illustrations of that freedom of religious faith and worship, which it was the glory of our ancestors to obtain after a long and sanguinary struggle, and the enjoyment of which it was evidently the design of the Constitution of South Carolina to secure and perpetuate. Nor do I think other countries, holding a different faith from that to which I have referred, where, to more or less extent, the same union or connection between Church and State exists, present models for our imitation, or for our instruction, unless it be to avoid the errors of such a union. "Render to Caesar the things which are Caesar's, and to God the things which are God's," let the civil power concern itself and predominate in its legitimate sphere; but let the worship of God be the homage which He requires, and regulated only by the authority He himself has established.

It would seem, as far as forms of government or the fundamental laws of society, can accomplish this most desirable end, and raise an

impenetrable barrier between the civil power on one hand and religious freedom on the other, that our own admirable Constitution furnishes all the security that is possible. While this remains inviolate, we have every thing to hope, and on this subject nothing to fear; but this great barrier broken down or defaced, we may retain the name of freedom, but it will be but a vain shadow, a delusion and a mockery, "stat nominis umbra."

I have not thought it necessary or proper to refer to any ecclesiastical or historical authorities, by which the consecration of Sunday, or the Lord's day, to religious purposes, may be traced from the earliest times to our own days. As far as the observance of it, and the manner of its observance has been prescribed by the civil power, in various countries, it is not important to notice, if, for the reasons already assigned, and under the provision of our Constitution, it does not pertain to that power in this State. If admitted to pertain to religion, and form a part of that freedom of religious worship which is guaranteed by the Constitution to all the citizens of the State, it is equally unnecessary to trace the history of the day, in the decrees of councils, or in the many regulations established from time to time in the various parts of Christendom, by ecclesiastical authority.

In this point of view it presents a religious question, in which, as far as the civil power is concerned in this State, as we have seen, all men are free to adopt and act upon their own opinions. Amid the various and conflicting views which may be entertained upon this subject, it may be at least said, that the defendant holds himself bound to obey that solemn command, delivered by God to his ancestors, more than 3000 years ago, amidst the thunders of Sinai, "Remember that thou keep holy the Sabbath day; six days shalt thou labor and do all thy work, but on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day and sanctified it." This holy day thus set apart by God himself, kept with a fidelity which has outlived the downfall of their once glorious Temple, carried with their scattered people into every quarter of the globe, still claims the veneration, and is consecrated by the worship of the devout Israelite, in our own happy land. Persecuted for so many centuries, the sport of tyranny and oppression, in so many climes, shall he not here at least be at liberty to worship God in freedom, and find peace and security upon the soil and under the Constitution of South Carolina?

WM. RICE.
CITY COUNCIL, }
vs. } Process. Nonsuit.
S. A. BENJAMIN.

His Honor the Recorder will please take notice, that in pursuance of leave of the Court, a motion will be made at the next sitting of the Court of Appeals, upon the following ground: Because his Honor the Recorder ruled that the section of the ordinance, upon which the suit was founded, was contrary to the provision of the first section of article eight of the Constitution of the State, and therefore void and no law.
W. D. PORTER, City Att'y.

THE POWER OF KINDNESS.

Years ago we were in habits of familiar intercourse with a family, consisting of the parents and their two sons. These parents were both professing Christians, and enjoyed in a high degree the confidence and esteem of all who knew them. Their piety was much above the common standard. There was a sincerity, a solidity, and a circumspection about it, which everywhere commanded respect. On this account, we remember often to have felt surprised that their two sons, who had been brought up almost to manhood under their immediate care, and had never been for any length of time absent from home, should yet be not only destitute of religion, but active leaders in their neighborhood, and fearless scoffers at religious things. The father died soon after, but no visible effect was produced by this event upon their minds. Not long since we met the widowed mother, and from her learned, for the first time, and with unspeakable pleasure and surprise, that both of her sons had for many months given evidence of a change of heart, and from being ringleaders in all wickedness, had become meek, gentle, and gracious disciples of the Saviour.

We could not refrain from expressing surprise, and some curiosity to know what means had been owned of God to effect their conversion. The mother frankly replied, that by some means she had been led to think, that her sons in their unregenerate state had frequently imparted a warmth to her manner in reproving them, which she now believed savored more of sored fraternal than of love, and she clearly saw that the effect upon them was wholly injurious and repulsive. She pondered this thought in her heart, and retiring to her closet, bowed in prayer for the assistance of divine grace to enable her wholly to change her spirit and manner towards her children. She rose, baptized with the spirit of tenderness and love. She approached her sons with a heart overflowing with pity and tenderness, and in due time observed a corresponding change in them, and ultimately their hearts yielded to the new spirit of the mother.

Such, very briefly, was the mother's account of the means that proved successful with her almost hopeless sons; and we suspect many a parent and many a minister might derive from it a useful lesson. We risk nothing in saying that harshness and bitterness of speech and manner have caused many a heart to recoil in disgust from the subject of religion, which might by wiser means have been drawn to reflection and repentance.

THE OLD MAN'S COMFORTS, AND HOW HE GAINED THEM.

[Supposed to be written by Mr. Southey.]
You are old, Father William, the young man cried,
The few locks which are left you are gray;
You are hale, Father William, a hearty old man,
Now tell me the reason, I pray.
In the days of my youth, Father William replied,
I remembered that youth would fly fast,
And abused not my health and my vigor at first,
That I never might need them at last.
You are old, Father William, the young man cried,
And pleasures with you pass away,
And yet you lament not the days that are gone,
Now tell me the reason, I pray.
In the days of my youth, Father William replied,
I remembered that youth could not last;
I thought of the future, whatever I did,
That I never might grieve for the past.
You are old, Father William, the young man cried,
And life must be hastening away;
You are cheerful, and love to converse upon death,
Now tell me the reason, I pray.
I am cheerful, young man, Father William replied,
Let the cause thy attention engage;
In the days of my youth I remembered my God,
And He hath not forgotten my age.

HAPPY ILLUSTRATION.

I remember that on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became in a great measure incapable of attending to the duties of the ship. Some looked at it wistfully, without the power of minding anything else; others dressed themselves in their best clothes, as if they were going to disembark; some talked to themselves, and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to their admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the villages where they were born, which they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board; they all sprang on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

What, then, would be the case were we included with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain cares of this life would from that moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us, and in the mean time let us fulfill with cheerfulness and patience what belongs to our present condition.

[St. Pierre.]

THE EXISTENCE OF GOD.

Thou from primeval nothingness didst call
First chaos, then existence—Lord! on Thee
Eternity had its foundation: of light, joy, harmony,
Sole origin; all life, all beauty Thine,
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and were, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

[Pious Poetry.]
It has been seriously doubted whether there ever was a real Atheist. The writer never saw but one to whom he thought that epithet could be justly applied. It requires far greater effort to reject the evidences of the Divine Existence than to receive them. In the one case, we shut our eyes on the beauty and order of the universe; and in the other, we open them to behold its loveliness and grandeur. The Atheist is the most singular being on the earth. He will deny a God, yet call upon him in the hour of affliction! He will deny all spiritual beings, and yet believe in ghosts! He will deny and deride a Supreme Being, yet hope there may be one! And, to cap the climax of all absurdities, he denies all miracles, and yet holds to the greatest miracle in creation, that the universe came into being without a creating power! Atheism, if it ever did exist, I apprehend, will only be found among the most depraved of our race. And it will generally be found that when a man comes to the conclusion that there is no God, and that he will perish like a brute, he will act like a brute! Such is the chilling and demoralizing effect of infidelity! Such being the case, the extravagant remark of Lord Bacon seems very appropriate: "I had rather believe all the fables in the legend, and the Talmud, and the Koran, than that this universal frame is without a mind."

ANECDOTE OF LORD CHESTERFIELD.—Lord Chesterfield being at supper with Voltaire and Madame C——, the conversation turned on the affairs of England. "I think, my lord," said the lady, "that the parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom!" "True, Madam, they are generally supposed so to be." "What then can be the reason they should tolerate so great an absurdity as the Christian religion?" "I suppose, Madam, it is because they have not been able to substitute anything better instead; when they can, I don't doubt but in their wisdom they will readily accept it."

Mrs. Judson writes to one of her friends in Utica, "I would not retrace the step I have taken for all the money in the world. God has blessed it thus far, and I feel that he will bless it. At any rate, I can say, 'though he slay me, yet I will trust in him.'"

The Sabbath Recorder.

New York, April 15, 1847.

MR. SHUCK AND THE SEVENTH-DAY BAPTISTS.

Rev. Mr. Shuck, the Southern Baptist Missionary, seems to be greatly troubled about the efforts of the Seventh-day Baptists to establish a mission in China. Just before he set sail for that country, he spent a week or two in New York, and delivered several addresses, in no less than three of which he went out of his way to give vent to his feelings upon this subject. We did not happen to be present on either of these occasions; and learning from those who were present, that his remarks were not likely to injure any body but himself, we thought it not worth while to mention them. In a recent number of the New York Baptist Register, however, we find them paraded before the public, by a regular correspondent, as if they were really deserving of some attention. And as we are unwilling that our readers should lose the benefit of any light which Mr. Shuck may have, we copy his remarks in full as reported for the Register:—

"Br. S. related what other denominations in China were doing; and among others he stated that the Seventh-day Baptists had a small mission there. He regretted that those brethren had thought it their duty to start the inquiry as to what time the Sabbath should be kept. There was so much need of teaching the Chinese about eternity, that he was sorry a question of time should be agitated among them; and after all he supposed the question as to when the Sabbath should be kept, was a mere question of time. He could have wished that our seventh-day brethren had gone to China by way of Cape Horn, instead of by the way of the Cape of Good Hope, for then they would have lost just one day in their voyage, and when they had arrived at China, their seventh day would have been the Sabbath of all other Christians there. He said the early Portuguese navigators had been in trouble on account of two different colonies entering Asia, the one by Cape Horn, and the other by the Cape of Good Hope. The two colonies had settled only about one day's sail from each other, and yet one observed the seventh, and the other the first day of the week as the Sabbath. This had caused a great deal of trouble, until within a few years since, when the Governor General had made one of the colonies lose a day, by issuing a decree that the month of December, to them, had but thirty days. This had settled the matter of time with them."

Such is the language of Mr. Shuck. It must be confessed, that it indicates a great degree of touchiness upon the subject of the Sabbath. Without knowing anything of the character or efforts of our missionaries, he seems to take it for granted that their appearance in China will raise the question what day ought to be kept, and so create trouble. Can it be that he doubts the correctness of his own practice, and fears to have it tried by the Word of God? One would naturally suppose so, from the manner in which he alludes to this subject. Indeed we cannot account for his feeling in relation to it upon any other supposition. And believing as we do that this is the real cause of his grief, we can say nothing for his consolation. Our missionaries are men who fear God, and tremble at his Word. We do not believe that any sickly fear of consequences will restrain them from speaking the truth boldly. They have not so learned Christ, or so read his last great commission.

It is worth while to notice the reason stated for regretting that our brethren have thought it their duty to engage in this work. "There was so much need of teaching the Chinese about eternity, that he was sorry a question of time should be agitated among them." The question at issue between the Seventh-day Baptists and others is, whether the fourth commandment shall be received in its simplicity, or modified to suit the theories and practices of men. It is therefore a question of obedience to the law of God. Now Mr. Shuck thinks this is a question of time, which ought to be waved because the Chinese have so much need of instruction about eternity. Does he suppose that men are to be prepared for eternity by neglecting the duties of time? His language certainly implies that. But we are old-fashioned enough to believe, that there is no better preparation for eternity than a life of obedience to God in time. Hence our anxiety to make known the whole truth of God, would be increased, rather than diminished, by considering that the Chinese need so much instruction about eternity.

Mr. Shuck's talk about going to China by the way of Cape Horn instead of the Cape of Good Hope, will surprise those simple-hearted people who are accustomed to look for sincerity and candor in every missionary of the cross. His manner of treating the subject is adapted to captivate and mislead, but not to convince or instruct. Either God has commanded the observance of a Sabbath, or else man is not bound to observe one. If God has commanded, then man is not at liberty to choose which day he will keep, or to introduce change and confusion by sailing around the world for that express object. Most advocates of the first day frankly confess this. Hence they insist upon the authority of the fourth commandment, and endeavor to justify a change from the seventh to the first day of the week. But Mr. Shuck has discovered that the whole question is one of time, and that we may secure uniformity in any way we please, "by issuing a decree" for the purpose, or by sailing around the world in a direction to suit the circumstances of our several cases. We have heard of "whipping the devil round a stump,"

and surely the kind of transaction which that expression is intended to describe, may easily be justified by the species of casuistry which is here applied to the Sabbath. Who could have believed, that for such a discovery the world would be indebted to a Baptist, and he a missionary among the heathen? We wonder that in his zeal for harmony on missionary ground, he has never proposed to the Presbyterians and Methodists to give up their peculiarities in regard to the manner of applying water in baptism, so as to produce apparent union. This would require no sacrifice of conscience, and only a slight modification of practice, but might produce a great good. When he proposes that, we shall recommend to him, since he considers the question which day is kept for the Sabbath to be one of but little importance, just to keep the seventh day, and so come into harmony with those who feel bound in conscience to observe the seventh day.

In conclusion, we have only to express our deep and growing conviction of the importance of the missionary enterprise in which we have engaged. The Chinese stand in perishing need of instruction respecting the things of time, as well as of eternity. The fact that they have missionaries among them, does not alter their case, or affect our duty. Let the enterprise be abundantly sustained by our prayers and our contributions, not on account of what our enemies say of us, but on account of what the heathen need, and what the God of the heathen demands of us.

MISSIONARY REPORT.

To the Editor of the Sabbath Recorder:—

The Central Seventh-day Baptist Association, at its last semi-annual session, appointed Eld. Eli S. Bailey and myself to labor as missionaries in Jefferson, Lewis, and St. Lawrence Counties, leaving the amount of labor, as well as the particular stations, discretionary with us. They also made it our duty to report the result of our labors through the Recorder. The following is my report.

On the 12th of January, I left home and went to Oxford in expectation of finding a quantity of Sabbath Tracts; but in this I was disappointed. On the following day, I drove to Leonardsville, where, in consequence of the inclemency of the weather, I spent several days, including a Sabbath. I then started for Adams, which place I reached after three days. On my way, I spent a night at the Sand Banks, in the family of a sister who formerly kept the Sabbath. In the course of the evening, we engaged in religious conversation, and I found the man to be a non-professor, who was justifying himself in that position by the want of devotion on the part of professors of religion. His wife, I learned, had just left the Sabbath, and was keeping the first day. In reply to inquiries as to what had changed her views, she said they were not changed, but that she had adopted her present course because there was no Sabbath-keeping church which she could attend, there was good preaching on Sunday, and she had a child growing up who needed the influence of society. To both of these persons I endeavored to show that their duty was to be regulated, not by the practice of others, but by the law of that God in whose sight obedience is better than sacrifice.

At Adams I tarried until the 28th of January, spending my time principally in efforts to advance the cause of missions. I then started for Philadelphia. On my way, called upon Eld. Joel Green, who is now engaged in publishing a temperance paper, called the "Watertown Spectator." I need not say that it is an excellent paper. The ability of the editor will warrant that conclusion. The friends of temperance held a convention while I was there, and resolved to enforce the license law. It was an excellent meeting, and I was informed that the results have been cheering. Before this meeting, liquor was sold openly in all parts of the town, but now tavern-keepers have put it out of their bars, and say to sell none, which the friends of temperance mean shall be true. During the past year I have traveled in nearly every part of the State, and have kept an eye upon this matter. I am more than ever convinced of the utility of the present law, if the Legislature will allow it to remain as it is.

On the 29th of January, I reached Philadelphia, and called on Bro. Coon. He seemed glad to see me, but feared that the people, especially those connected with the churches, would not be much pleased. He thought they were afraid of our Sabbath influence, and would not come to meeting. Notice was given, however, through the schools, that I would preach in the evening. But on going to the meeting-house, I found none but brother Coon's family, which served to confirm his views of the feelings of the people. On the 30th, which was Sabbath, we visited a family about two miles from the village, the lady of which was a Sabbath-keeper. In the evening a congregation came together, comprising nearly all the neighborhood, who paid good attention, and seemed to feel a good degree of interest. On the 31st I went to the village, and listened to a funeral sermon by the Baptist minister, an excellent preacher, and a man of piety. I was invited to preach there in the evening, with which I complied, and had a good congregation. The following day I spent in visiting from house to house, and found the state of religion very low. During the day I called upon the Methodist minister, who seemed glad to see me,

and conversed freely upon the Sabbath question. He admitted that the Sabbath was changed by Constantine, and wondered that any body should think otherwise. But when I came to inquire why he did not keep the Sabbath, he replied that he did not think it would be asked at the judgment what day we had kept. I began at Moses and the prophets, and expounded to him the way of God more perfectly. On my leaving he expressed much pleasure in the interview, and wished me to call again. I hope it was not a lost visit. In the evening I listened to Eld. Bailey. V. HULL.

EXPLANATION.

To the Editor of the Sabbath Recorder:—

I notice two replies to the first of my questions published in the Recorder of Dec. 17, 1846. It appears that the writers of those replies have understood the question differently. This seems to call for some explanation, which I proceed to give. In the first reply, given by Prestonian in the Recorder of Jan. 14th, the question seems to have been understood and answered according to the true intent. But if I understand the second reply, given by Cryptic, Jan. 28th, the question has been by him misconceived, and a different issue made. Cryptic says, "The question is, I think, whether that covenant and rule of faith, written under the direction of the great author and finisher of our faith, will admit of any other not possessing like evidence of inspiration." This is not the question intended. I do not know of any of our denomination who do not fully agree, that it is right and proper to take the New Testament covenant as a church bond, and its plain language as a rule of faith. But as to the act, or practice, of writing covenants and articles of faith, "there is not an entire agreement," as will be observed is stated in the original question. There are some who disavow the practice of writing church covenants and doctrinal points of belief. Such writing, say they, is a paper yoke, binding burdens, adding to the Scriptures, &c., &c. The question intended is simply this: Is it proper for brethren entering into a church compact to write down their agreement with regard to church government and doctrinal sentiments? Now it may be supposed that the utility and propriety of such writing is so generally admitted and practiced, that a question of this kind is unnecessary. This perhaps may be the reason why brother Cryptic did not readily understand the question. These explanatory remarks will probably serve to place the question beyond misapprehension, and I hope it will be duly appreciated and answered by those who may have decided views in the matter. Brethren, by comparing the general practice with the existing circumstances noticed above, may readily judge that obstacles which ought to be removed are in the way of some.

Now while I am on the subject, brethren, permit me again to call your attention to the second question in the Recorder of Dec. 17. Although I am slow to believe that essentially conflicting sentiments and practices with regard to church authority and the mode of setting forward gospel ministers, prevail in our denomination to any great extent, yet hindrances evidently are in the way of some on account thereof. INQUIRER.

NEW SALEM, Va., March, 1847.

THE DIFFERENCE.—The Pennsylvania Freeman publishes a letter from Charles C. Burleigh, in relation to his recent imprisonment for selling books on Sunday. It seems that the complaint against him was made by a deacon of the Presbyterian Church in Oxford, who was supported in his 'labor of love' by the minister of the same church. It has since been stated to Mr. Burleigh, upon authority which can hardly be questioned, that books have been sold at the close of a first-day religious meeting, in this same Presbyterian church, and by the minister himself. It was done in this way: The minister announced, after the usual services of the sanctuary, that on the table before the pulpit were certain books, on or in which the price was marked, and those who wished might take them then, and pay the price on another day, at a place which he named, where the owner of the books, or some one for him, would receive it. In pursuance of this advertisement, some of the books were taken, and thus the people completed the contract begun by the preacher. Some of the simple may think there is not much difference between this transaction and that with which Burleigh himself was charged. Indeed, it cannot be denied, that there is a very striking resemblance between them, since in both cases the bargain was made and the goods delivered. But the two cases differ in one very important point, which must not be overlooked, viz: that the minister did his business on credit, while Mr. Burleigh required the cash down!

FIRE IN ALFRED.—A letter from Eld. N. V. Hull, says that on the 30th of March, the Wagon Shop of Philip Green, of Alfred, Allegany Co., took fire, and was mostly consumed. The citizens and members of Alfred Academy turned out en masse, and labored most faithfully in subduing the fire.

A Post Office has been established in Albion, Dane Co., W. T., and Perez C. Burdick appointed postmaster.

The Seventh-day Baptist Church in Dane Co., W. T., has changed its name to the Seventh-day Baptist Church in Albion.

EVANGELICAL ALLIANCE.—The Brooklyn Star contains the plan of the American Delegates for the formation of an American Alliance. It is signed by Rev. Dr. De Witt as Chairman, and Rev. Dr. Cox and Rev. Mr. Wheelock, Secretaries. Persons who wish to become members must be "personally known or suitably authenticated to the Committee," "members of some evangelical church in good and regular standing," and "must sign their names to the formula." The business of the Alliance is to be conducted by thirty Councilors. The Committee will meet to receive members every Tuesday, at the Foreign Missionary Room in the American Tract Society's House. The following settlement of the Slavery question must be very satisfactory to all who can bring their minds to it:—

"Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage for the sake of gain; and that the former are to be regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance."

IS IT SO?—It was asserted upon high authority, a few years ago, that there is no Episcopal Church in the State of New York, except the pew holders in the Episcopal houses of worship. They elect the lay delegates to ecclesiastical bodies, who may be irreligious men, and these delegates have power to decree forms and ceremonies, to make laws, to elect bishops, and in short to determine the character and policy of those bodies. We could hardly have believed such a state of things to exist among those who claim to be, par excellence, the Church. But if the following paragraph from that influential paper, the Episcopal Recorder, can be relied upon, it must be even so, notwithstanding our doubts:—

"There is scarcely a single circumstance which reflects such discredit upon the Episcopal Church in this country, as that, not only irreligious, but (the fact cannot and ought not to be concealed,) even profane and immoral men, have sometimes been seen to take their seat in her deliberative assemblies, aye, to sway her councils, and, in some degree, to stamp the impress of their own characters upon her legislation. We are quite sure that this fact has been connected, in more instances than one, with the heaviest calamities by which our Zion has ever been made desolate."

RESPECT FOR MAMMON.—The Pittsburg Tribune says that the authorities of Boston are prosecuting rich liquor dealers with as little consideration for the feelings of men so decidedly respectable, as they have ever evinced for those who deal in three cent 'taps.' To what a pass is society coming, in these days of radicalism, when rich and poor are treated alike by the law, which has generally been so nice and discriminating in its choice of victims! Think how harsh it is to confound the rich and the poor—in other words, according to the creed and practice of the world, the virtuous and vicious! There must be an absolute end to every thing like respect for Mammon, if this is to continue.

TAVOY BAPTIST MISSIONARY SOCIETY.—The twelfth annual report of this Society, made at a meeting in July, 1846, has been published, and contains much interesting intelligence. It appears from it that all the churches have acquired the habit of contributing something to the mission cause in money, besides assisting their teachers; and the annual sum thus received from the church at Mata, is more than the pay of the zealous teachers.

MISSIONARIES FOR CHINA.—The ship Heber was to sail from Boston for China on the 12th. Among her passengers were Rev. Mr. Yates and wife, missionaries of the Southern Baptist Board, who were prevented by sickness from sailing in the Ashburton, three missionaries of the Methodist Board, and two of the American Board of Commissioners for Foreign Missions.

MR. DEAN IN CHINA.—The Baptist Missionary Magazine for April contains some account of Mr. Dean, from which we learn that he is again at his work in Hong Kong. On Sunday, Nov. 15th, he had a Chinese assembly of almost 100. Here is an extract from his letter:—

"The Church here appears as well, and, perhaps, better than could be expected, when we remember that it has been without the care and counsel of any missionary for nearly two years. One of the members is, just now, giving me solicitude, but the remainder appear like growing Christians. Several have renewed their applications for baptism, and some who made their request before I left China, have since died unbaptized, but, I hope, not unregenerated. I am now quietly settled in my old house."

"For a few months before I left China, my duties seemed a burden; but now I enjoy a measure of health and vigor which renders labor a delight. One must experience, in order to know the languor produced by a residence of a few years in a tropical climate; and one no sooner experiences than he knows the delight of a physical 'regeneration.' Instead of the sluggish flow of the current of life, health leaps in every vein; instead of the clouded brow and morbid irritability of the mind, the cheerful countenance speaks of the gladness of the heart within; and instead of a sickly piety, there may be expected a stronger faith and more effective works for Christ."

NEW AGENTS.—We want agents for the Recorder at Clarence, and at Darien, N. Y. Will Bro. SAMUEL HUNT consent to act for us in the former place, and Bro. ETHAN SAUNDERS in the latter? If so, they will much oblige.

DE RUYTER INSTITUTE.—A Catalogue of the Officers and Students of De Ruyter Institute for 1846-7, has come to hand. It contains the names of 95 ladies, and 68 gentlemen, making a total of 163 persons, who have attended during the past year. We are glad to learn that the prospects of the school are highly encouraging. The Spring Term for the present year will commence on Wednesday, April 21st.

REVIVALS IN MASSACHUSETTS.—The Springfield Gazette says that there is a general revival of religion in Williams College; the number of conversions is already quite large. There is also a similar revival in Rev. Dr. Todd's society at Pittsfield, and in the schools of the Messrs. Tyler in the same village.

UNION OF NOMINAL JEWS AND CHRISTIANS.—The Jewish Chronicle says that a so-called Christian community, in Konigsberg, have dispensed with baptism in the case of the Jews, and have resolved that no further concession shall be required of Jewish converts than a declaration of their belief in the Christian faith.

TRIAL UNDER THE LICENSE LAW.—The New York Tribune says that the town of Yonkers, Westchester Co., last spring voted 'No License' by about two to one, in defiance of which four tavern-keepers have continued to sell the ardent ever since. One of them was brought to trial on Monday for violation of the law—a pioneer case, which was understood to be decisive. Mr. P. B. Manchester of this City appeared for the prosecutors (Sons of Temperance); Hon. James R. Whiting for the defendant and company. The offence was fully made out, and the defence confined mainly to the denunciation of the Sons of Temperance and the Excise Law, which the jury were urged to nullify. No use: after a lucid and impartial charge, the Jury found a verdict against the defendant to the full extent of the jurisdiction of the court (four penalties of \$25 each.) Thereupon judgment was confessed on the other prosecutions, while Mr. B. and his brothers in tribulation agreed not to sell any more of the vile stuff until the law shall be repealed or the 'People vote 'License'—which will be about the time Christmas comes in April.

From the Boston Investigator.

"THE SABBATH."

We like to have common terms used in their proper signification. When, therefore, we hear preachers of the Gospel and pious newspaper editors calling Sunday the Sabbath, we wish to correct them. It is acknowledged by most of the learned among Christian writers, that the Sabbath is the seventh day of the week, which is Saturday. Hence in Rees's Cyclopaedia, a work of the very best authority, the word is thus defined:—"SABBATH, *Sabbatum*, the seventh day of the week, held as a feast among the Jews, in memory of God's resting on the seventh day of the Creation." The word is pure Hebrew, and signifies *cessation*, or *rest*. Philo calls it "the world's birth-day." So well convinced is the learned world that God's Holy Day is Saturday, or the seventh day of the week, that there exists a large sect, called *Sabbatarians*, or *Seventh-Day Baptists*—thus called, because they observe the seventh day, from a persuasion that this is the true Lord's day, and the day which we are required to observe if any.

What then can such a paragraph as the following be regarded, except as a piece of sheer cant and hypocrisy? How can the writer suppose that it can be pleasing to God for man to change his divine ordinances; and after he has, according to the Bible, given man a distinct command to rest on the seventh day, to be thus disobeyed? What a piece of presumption in mankind to refuse to observe the day of God's appointment, and impudently substitute another!

THE SABBATH SLIGHTED, THE NATION'S RUIN.—But even could we for a season prosper without the Sabbath, is it possible to shake off our allegiance to God, or to evade the retributions of his righteous providence? Who wields the orb of day? Who guides the seasons? Who sends adversity, and measures out prosperity? Have we so soon forgotten the weakness of our infancy, and our cries to God when men rose up against us? Have we reached an eminence from which God cannot thrust us down? Can we despise his protection, and set at naught his institutions, and run successfully the race of an irreligious prosperity? Be not deceived. What fleets and armies could not do, the hand of suicide may accomplish, emancipated from Divine restraint. Proud and fearless of Heaven as we may be, in one hour our destruction may come. The decree is universal, "The nation and kingdom that will not serve Thee shall perish." And God has not departed from the helm of universal government, or put beyond his power the instruments of punishment. In our country's bosom lie the materials of ruin which wait only the Divine permission to burst forth in terrific eruption, scattering far and wide the fragments of our greatness.

Give up the Sabbath—blot out that orb of day—suspend its blessed attractions—and the reign of chaos and old night would return. The waves of our unquiet sea, high as our mountains, would roll and wash, from west to east, and east to west, from south to north, and north to south, shipwrecking the hopes of patriots and the world. Who, then, is the patriot that would thrust our ship from her peaceful moorings, in a stormy night, upon such an ocean of storms, without rudder, or anchor, or compass, or chart? The elements around us may remain, and our giant rivers and mountains. Our miserable descendants also may multiply, and vegetate, and rot in moral darkness and putrefaction. But the American character, and our glorious institutions, will go down into the same grave that entombs the Sabbath; and our epitaph will stand forth a warning to the world.—**TRUS ENDETH THE NATION THAT DESPISED THE LORD, AND GLORIED IN WISDOM, WEALTH AND POWER.** [Rev. Dr. Lyman Beecher.]

Gen... The U. S. W. Penacola on the taking of the city of San Juan de... conditional sur... American arm... menced on the... was completely... ed to surrende... render on the 2... the 29th. An... ensign was ho... Castle and was... rison of about... as prisoners of... on parole; 5 Ge... 270 company of... The total lo... the day of land... sons killed an... the slaughter... The Comm... the City, while... Castle. Their... and they had... regulars. Out... with a force of... Col. Harney... dred U. S. dr... this force, with... in all directions... to protect them... knocked away t... command a cha... In the attack... our smaller ve... feet, were avail... were thrown int... mainly upon the... With the loss... enemy fell, as... in the Castle to... The Philadel... news from New... following parag... The battle fo... command, took... At the first vol... of the Mexican... thrown into con... the mountains... advantage with... and devastated th... thing in his path... the mountains a... of starvation, a... tion for the sang... effected, and the... they contemplate... The St. Louis... tains farther par... tions in New I... taken place betw... rectionists. Col... action with the... the Americans v... lost 36 killed, a... Another actio... ward at San Va... result. The Americ... of Moro, retired... 200 men was se... Morrison, on wh... abandoned Moro... cans. The insurrec... the veriest rabb... In a skirmish... Capt. St. Vrain... can was killed... shirt. There was m... to five deaths o... Gen. Taylor... of the New Or... a gentleman wh... Buena Vista, a... mation:— Lieut. Critten... ington, carried... Taylor, upon th... additional troop... Gen. Taylor... San Luis Potos... called for arriv... The bodies of... tie of Buena Vi... friends in coffin... was introduced... vaults at Saltil... homes, which... the communicat... go is opened. Major Borlan... M. Clay, and th... eighty-two men... Castle of Per... Vera Cruz. Capt. Heady's... regiment, and... by the enemy... ed to Gen. Tay... Death of D... S. Meacham, a... residence at... 20th ultimo. T... following tribu... Mr. Meacham... this County... has probably d... the County for... agriculture. H... absorbed in h... interest of the... His Mammoth... Van Buren, w... though... hope... lence... pain...

General Intelligence.

VERA CRUZ TAKEN.

The U. S. War Steamer Princeton arrived at Pensacola on the 4th inst., bringing news of the taking of the city of Vera Cruz, with the Castle of San Juan de Ulua, and the entire and unconditional surrender of the garrison to the American arms. The disembarkation commenced on the 9th of March; the city was completely invested on the 13th; summoned to surrender on the 22d; proposed to surrender on the 26th; negotiations completed on the 29th. At noon of that day the American ensign was hoisted over both, the City and Castle and was saluted by our vessels; the garrison of about 4,000 men laying down their arms as prisoners of war, and being sent to their homes on parole, 5 Generals, 60 superior officers, and 270 company officers, being among the prisoners.

The total loss of the American army, from the day of landing, March 9th, is sixty-five persons killed and wounded. Of the Mexicans the slaughter is said to have been immense.

The Commanding General was stationed in the City, while his second in command held the Castle. Their regular force was about 3,000, and they had about the same number of irregulars. Outside the City was Gen. La Vega, with a force of from six to ten hundred cavalry. Col. Harney, with between two and three hundred U. S. dragoons, charged on and repulsed this force, with terrible carnage, scattering them in all directions. They had barricaded a bridge to protect themselves, but our artillery soon knocked away this obstacle, and gave Harney's command a chance at them.

In the attack on the town and Castle, only our smaller vessels, drawing not over nine feet, were available; but few shot and shells were thrown into the Castle, the attack being mainly upon the town.

With the loss of the City, the hopes of the enemy fell, as they had not provisions enough in the Castle to sustain a protracted siege.

FROM NEW MEXICO.

The Philadelphia North American publishes news from New Mexico to February 3d. The following paragraph is from that paper:—

The battle fought by Capt. Morin and his command, took place 25 miles from Santa Fé. At the first volley discharged by our troops, 36 of the Mexicans were killed; the rest were thrown into confusion, and precipitately fled to the mountains. Capt. Morin followed up his advantage with decision, pursued the enemy, and devastated the valley of Moro, burning every thing in his path. The people, terrified, fled to the mountains also, where death, in the shape of starvation, awaits them—a horrible retribution for the sanguinary massacres which they have effected, and the wide spread insurrection which they contemplated.

The St. Louis Reveille of the 31st ult. contains farther particulars of the military operations in New Mexico. Several actions had taken place between our troops and the insurrectionists. Col. Price, with 300 men, had an action with the Mexicans at Comada, in which the Americans were victorious, and the enemy lost 36 killed, and several wounded.

Another action occurred a few days afterward at San Vada, with an equally triumphant result.

The Americans, after the battle in the valley of Moro, retired to Vegas. A reinforcement of 200 men was sent from Santa Fé under Col. Morrison, on whose appearance the Mexicans abandoned Moro, after murdering eight Americans.

The insurrectionists are mostly composed of the veriest rabble.

In a skirmish between the volunteers under Capt. St. Vrain and the insurrectionists, a Mexican was killed wearing Gov. Bent's coat and shirt.

There was much sickness at Santa Fé—three to five deaths occurring daily, mostly teamsters.

GEN. TAYLOR'S MOVEMENTS, &c.—The Editor of the New Orleans Tropic has conversed with a gentleman who participated in the battle of Buena Vista, and obtained the following information:—

Lieut. Crittenden, who recently left for Washington, carried with him a requisition from Gen. Taylor, upon the Government, for ten thousand additional troops.

Gen. Taylor, it is thought, will advance on San Luis Potosi so soon as the reinforcement called for arrives.

The bodies of the Officers who fell in the battle of Buena Vista have been placed by their friends in coffins, in which pulverized charcoal was introduced, the coffins placed temporarily in vaults at Saltillo, until removed to their late homes, which will probably be done as soon as the communication between Saltillo and Camargo is opened.

Major Borland, Major Gaines, Capt. Cassius M. Clay, and their commands, numbering about eighty-two men, who have been prisoners in the Castle of Perote, were to be delivered up at Vera Cruz.

Capt. Heady, from Louisville, of the Kentucky regiment, and eighteen men, who were taken by the enemy some time since, were to be restored to Gen. Taylor's Encampment.

DEATH OF A DISTINGUISHED FARMER.—Thomas S. Meacham, an enterprising farmer, died at his residence at Sandy Creek, Oswego Co., on the 20th ultimo. The Richland Courier pays the following tribute to the memory of the deceased:—

Mr. Meacham was one of the first settlers of this County—a farmer by profession, and has probably done more than any other man in the County for the promotion of the science of agriculture. His whole mind has always been absorbed in his occupation, and the Dairying interest of the County owes its first impetus to him. His Mammoth Cheese, presented to President Van Buren, will not soon be forgotten, and although his body has passed from the earth, we hope that his many traits of kindness, benevolence, perseverance and industry, will not soon pass from the minds of his cotemporaries.

LATER FROM EUROPE.

Several packet ships have arrived since our last. The following items of news are collected from papers brought by them:—

The corn trade is still dull, as is most other business, though the price of Indian corn has slightly advanced. The price of flour has fallen to the extent of a sixpence to a shilling per barrel.

The price of cotton receded fully an eighth during the week ending on the 13th March.

It is confidently stated that the present Parliament will be brought to a close—by means of a dissolution—about the end of June or the beginning of July.

The Ten Hours bill was still under consideration in Parliament.

The Queen has ordered a general fast to be observed on the 24th ult., on account of the distress in Ireland and Scotland.

There has been a destructive inundation in Hungary, the waters having risen higher than since 1809.

There have been serious riots in different parts of Switzerland, to prevent the exportation of corn. At Sexto Calendo, two persons were killed and several severely wounded by the military.

The Oriental and Peninsular Steam Company's vessel, Tiber, was run ashore in a fog, Feb. 20, off Lisbon. The accident took place soon after noon, and in an hour the ship broke up, and became a total wreck. All were saved by the people on shore, except an old Spanish General, who was washed off the deck.

CATASTROPHE AT THE CARLSRUHE THEATRE.—For three days persons were engaged in taking dead bodies from the ruins and burying them in one large grave. They were mostly so mutilated that they could not be recognized. Most of the victims were suffocated, being overpowered by the gas. A person saved, says that when the fire broke out all rushed to the doors, but the effects of the gas were so strong that they began to lose their sight, and were crowded together in a senseless state, unable to utter a cry. A sweep who saved a person in the third tier said, "All who are now there are seated without being able to move a limb."

O'CONNELL.—I am sorry to say that Mr. O'Connell is exhibiting physical decay to an extent not anticipated by his friends, or even medical advisers. In the House of Commons he speaks in so low and feeble a tone, that it is perfectly distressing to listen to him, and think what a fine, round, sonorous, jocund voice was his but a few years ago. He is said to be suffering from a disease of the heart, and no doubt the same has been accelerated lately by the unhappy divisions in the repeal camp. I know that the conduct of Mr. Smith O'Brien, and the Young Irelanders, has caused him much anguish. His mental powers have lost none of their vigor; his speeches reading as powerful and unctious as ever. [Cor. Jour. Com.]

The Cleveland Herald says that there is an ox in that city, raised on the Western Reserve, six years old, now measuring 10 1-2 feet from head to tail, 9 1-2 feet in girth, 5 1-2 feet high, and weighing in the neighborhood of 4,000 lbs.

Mrs. Deborah Godfrey, an English lady, who died in 1802, was the mother of 34 children, all of whom lived to grow up. Her husband was the Grand Sultan of Ratcliffe, and supposed to have been the father of 150 sons and daughters.

The amount of duties paid to the Boston Custom House in December and January last, was \$707,199, against \$545,853 in these months of preceding years. January gave an increase of nearly \$50,000.

Some of the Boston editors and publishers are suggesting the plan of a large building especially for their accommodation, to be called a Literary Exchange.

The late news from Great Britain had a favorable effect upon breadstuffs, and holders advanced their views. The destitution of the Continent is now fully established, and there is every reason to believe that high prices and large demands must rule for some months to come.

The Alms House Commissioner's Report for February has just been issued. The number of inmates in the several institutions is 5,429; the number of out-door poor, 2,589; general total, 8,018. Expenses for the month were \$26,137 42.

The amount received by the Irish Relief Committee of N. Y. is \$110,384 71. The donations in breadstuffs, \$7,247 19. About \$107,000 have been sent forward, including a bill of exchange for £3,000. The ninth vessel is now to proceed in loading.

The latest dates from South America give information of a great fire in the city of Nucuz, in which some 80 buildings and \$300,000 worth of property was destroyed. They also speak of an earthquake which nearly destroyed Copiapo. It lasted five or six seconds.

The Albany Evening Journal of Saturday contains an account of the dinner given to Dr. Wm. Bay, by his medical brethren of the city, in commemoration of his having completed half a century in the active practice of his profession.

A petition signed by six hundred and forty-eight members of the Catholic clergy, demanding an immediate and total abolition of slavery in the French colonies, has been laid before the Chamber of Peers.

A suit is now pending before a board of referees in Boston. Ezekiel Hale; vs. E. M. J. Hale, (his son), both of Haverhill. It appears that in the autumn of 1842 plaintiff a convert to the "Millerite delusion," made over to defendant his property, valued at over \$40,000 to \$50,000—the latter to pay the heirs \$20,000, and to inherit the residue himself. The old gentleman has since recovered his "right mind," and now seeks to regain possession of his property.

Wisconsin has been admitted into the Union, and will be represented at the next session of Congress. The opening of the Thirtieth Congress will witness a representation from thirty States, now we are thirty.

Maine has contributed \$6,600 for the Relief of Ireland, \$2,333 of which was contributed by the people of Portland.

Portsmouth, New-Hampshire, has contributed \$1,828.

Henry W. Clarke, Esq., of Chicago, Ill., has been appointed a commissioner to administer oaths and take depositions to be used in the State of Michigan, and also to take acknowledgment of Deeds, Power of Attorney, or other instruments to be recorded in said State.

The London Morning Post states that during the last eighteen months seventy clergymen have seceded from Anglicanism to the Catholic Church, besides a much larger number of lay persons from the upper and middle classes of society.

A man named Davis was sent to the Essex house of correction for six months, for stealing a goose at Newbury. The punishment, says the Newburyport Courier, was probably not so much from the value of the goose, as the insult to old age, he having been in the possession of his owner nearly twenty years.

Christian M. Quackenbush, the singing-master who ran away to Boston from Berlin, Rensselaer Co., with a Miss Martha Weaver, one of his pupils, and was caught in two or three days by his amazing stupidity in taking his big fiddle along with him, so that he was easily traced and identified, having been readily convicted of Adultery, was sentenced by Judge Wells, to four months imprisonment.

A large number of men are employed at Jersey City, preparing for the accommodation of the Cunard line of ocean steamers. The whole expense of the contemplated improvement will be about \$80,000. Mr. Cunard has, it is said, agreed to pay \$4,000 per annum, for ten years, for the accommodation he requires.

A "Shade Tree Association" has been organized at Rahway, N. J., for the purpose of planting forest trees in the streets of the town—a capital plan. The constitution requires the payment of \$3 annually in money or trees, and the officers are required to procure and set out trees, collect subscriptions from members, and receive donations from citizens, and publish an annual report.

The Small Pox, the same disease which exterminated the Meadow tribe of Indians, is raging among the Chippewas, west of Lake Michigan. The Prairie du Chien Patriot says that according to intelligence from Fort Winnebago, that distemper was carrying them off in great numbers. Some of the white settlers had been attacked with it. Six Indians were found dead one morning on the ice.

Mr. Peabody, in his journeying in the West, recently found a tract by Martin Luther, printed at Wittemberg, 1545, in the possession of a German family, and in very good preservation. Also a book printed at the same place in 1532.

While the Albany Republican Artillery were recently engaged in firing a salute in honor of the battle of Buena Vista, Francis Fitzpatrick, a carman who had drawn one of the pieces used in firing the salute, to the ground, received so serious an injury from the premature discharge of one of the guns, that his life is despaired of.

We are informed that at East Brooklyn, N. Y., there is now an ox five years old, raised on Long Island, measuring 12 feet in length, 11 feet in girth, 6 feet in height, and whose weight is over 4,000 pounds.

The Quebec Mercury says that there are twenty ships now on the stocks at that place, which will be ready for sea by the 20th of May, and will take 120,000 barrels of flour, or 36,000 bales of cotton.

It is estimated that the products, manufactures, &c., of all kinds, in the State of New York, yield an annual income to the people of the State of \$300,000,000.

During the year 1846, 177,000 barrels of mackerel were inspected in Massachusetts, being more than a barrel for every family in the State.

A subscription for the relief of Ireland has been started at Rome, to which the Pope has sent 1,000 Roman crowns.

The selectmen of Westfield, at the late town meeting held in that place, were instructed by the town to strike from the jury list the names of all odd fellows, rum sellers, and rum drinkers.

A bill has been reported in the Senate, to incorporate R. B. Minturn, Horatio Allen, &c. as an "Association for improving the dwellings of the laboring classes of the City of New York."

Mr. Kingdom, of Trinity College, Cambridge, and several other popular clergymen of England, have recently made profession and been received into the Roman Catholic Church.

Rev. David Greene, one of the Secretaries of the A. B. C. F. M., is said to have experienced a paralytic stroke, from which serious consequences are apprehended.

A funny milkman in Cincinnati, significantly remarks in an advertisement, that there are no creeks or streams between his dairy and the market.

Elihu Burritt proposes that the factory girls of Middlesex and Essex counties, shall send out 10,000 calico dresses to clothe the females of Ireland.

Jesse B. Browne, Speaker of the Iowa House of Representatives, is six feet seven inches in height.

In St. Petersburg, where the population is about 480,000, one quarter only of the inhabitants are females.

The Lutheran Church has 1000 congregations in the United States. 30,000,000 people belong to this denomination.

MARRIED.
On the 12th of March, 1847, by Eld. James H. Cochran, Jacob Conchelin, of Illinois, to HANNAH BUTLER, of Clarence, N. Y.

DIED.
In Wirt, Allegany Co., N. Y., Feb. 25, of consumption, M. A. JOHNSON, in the 27th year of his age. Bro. Johnson was a member of the Seventh-day Baptist Church in Friendship, and until his death maintained his profession, striving to all with whom he associated his love for the Saviour; and in his sickness, which was much protracted, he exhibited the inestimable virtues of religion. He spoke of his departure with apparent delight, exulting in the prospect of an inheritance above, and in the most affectionate manner gave his dying address to his weeping and heart-broken parents, relatives, and all who visited him. He selected for his minister and the text from which he should preach at his funeral, and expired exclaiming, "Come, Lord Jesus, come quickly!"

In Scott, N. Y., on the 14th of March, Mrs. OLIVE BABCOCK, wife of Raymond P. Babcock, Esq., aged 43 years. Sister Babcock was a worthy member of the Seventh-day Baptist Church in Scott. We trust she has left the church militant only to join the church triumphant, and the assembly of the first-born whose names are written in heaven. She has left kind, affectionate husband, and six children, to mourn her loss. Her funeral was attended on the 21st ult. by a large concourse of people. Discourse by Eld. R. G. Burdick from Isa. 55: 7, 8.

In Fulton, Rock Co., Wisconsin, of lumber abscess, March 20, 1847, SAUL P. BURDICK, Jr., son of Dea. Samuel P. Burdick, formerly of Brookfield, Madison Co., N. Y., aged 21 years. He was a member of the Third Seventh-day Baptist Church in Brookfield. His long suffering, though severe, was borne with perfect submission to the will of God. We trust that his tried spirit is now singing praises with the redeemed of the Saviour.

In Truxton, March 20, Mrs. MARTHA BURDICK, wife of James R. Burdick, aged 71 years. She had been a professor of religion many years, and adorned that profession by a well ordered life and godly conversation.

In Scott, on the 1st inst., Mrs. HARRIS, widow of David Harris, aged 71 years.

In Alfred, N. Y., in February, 1846, Mrs. BETSEY SISSON, in the 80th year of her age.

Also, on the 5th of March, 1847, SIBON SISSON, in the 79th year of his age.

In Alfred, Nov. 30, 1844, Mr. CHARLES BARBER, aged 34 years.

In Alfred, March 2, 1847, in the 87th year of her age, Miss ESTHER BARBER. She was a member of the Seventh-day Baptist Church in Hopkinton, R. I.

In Alfred, March 14, 1847, Mrs. MARIAN BURDICK, wife of Mr. Stephen Burdick, in the 28th year of her age.

In Clarence, N. Y., on the 15th of January, 1847, of scarlet fever, URAH JONES, son of Joel and Catharine Jones. He embraced religion in early life, and maintained a consistent course as a member of the Seventh-day Baptist Church there. We have every reason to believe that he has gone to his reward.

In Hartselle, N. Y., April 3, DANIEL, son of Daniel B. and Mary Cottrell, aged two months and twenty-seven days.

In Verona, N. Y., on the 27th of February, IRA E., son of Hiram and Salome Sherman, aged two years, eleven months, and fifteen days.

"Scarce the dawn of life began,
Ere I measured out my span."

LETTERS.
N. Y. Hill, James H. Cochran, L. D. Titworth, H. P. Burdick, L. L. Scott, Z. Campbell, Maxon Green, H. Sherman, R. G. Burdick, Charles Potter, Wm. P. Langworthy, Albert Uter.

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SUMMARY.

A temperance lecture was delivered at Columbus, Ohio, before the inmates of the prison house, and on a vote being taken, it appears that out of four hundred and eighty males then present, only eighty-four had been totally abstinent before their incarceration; sixty had in some manner been connected with the sale or the manufacture of ardent spirits; and one hundred and eighty had committed the crimes for which they were then paying the penalty either as a consequence of drinking ardent spirits, or when under its immediate influence.

The Bay State Farmer says: An invention has just been patented that is destined, we think, to supersede entirely the use of glass in the construction of not only hot-beds but houses. The substitute consists of a chemical transparent water-proof composition, for rendering muslin, calico or linen for the frames of green-houses, &c., impervious to rain or moisture, admitting light equal to glass, much warmer, and the plants never burn under it. It is proof against hail storms, so frequently destructive to glass.

The Danville (Pa.) Democrat says: We learn from various parts of this and adjoining counties, that winter grain generally looks well, and has not been injured to that extent which was anticipated some weeks ago. The grain on high and dry ground particularly is said to be in excellent condition, while that on the low lands has been injured by frost to some extent, there not having been sufficient snow this winter to protect the roots. On the whole, however, the prospects are considered favorable.

The ice trade of Boston is large, and rapidly increasing. According to the shipping list, 31,686 tons have been exported during the last ten months, and the last month, notwithstanding the high rate of freights, 5,676 tons went to the following places: Calcutta 563 tons, Havana, 918, Matanzas 322, Port Spain 209, Tampico 123, St. Johns, P. R., 100, Nassau 150, New Orleans 1,306, Charleston 969, Mobile 313, Fredericksburgh 95, Savannah 300, Key West 160, Wilmington 210.

A suit was commenced against the Postmaster of Onondaga Village for refusing to deliver a newspaper to a citizen, for which he offered to pay newspaper rates of postage, but which was charged with 15 cents, in conformity with the Post Office regulations, the wrapper being endorsed with a single initial. The jury gave a verdict against the Postmaster, six cents damages and costs.

The taxable property of New York City for 1846 was \$244,000,000; the average rate of taxation, 104.37 cents on \$100, a little over one per cent. The debts of the city are \$12,000,000; and according to the Journal of Commerce, "it is very evident that in all the financial operations of the city, which are properly organized, and are free from political management, everything appears to be well conducted."

EASTERN ASSOCIATION.
The Seventh-day Baptist Eastern Association will hold its Eleventh Annual Meeting with the church in Rockville, R. I., commencing on the fifth day of the week before the fourth Sabbath in the fifth month, May 20.

EASTERN ASSOCIATION.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the past three years; a number much larger than from any other in the State.

The Academic year for 1846-7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

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Students prepared to enter classes already in operation, can be admitted at any time in the term.

AGRICULTURE.
Board, per week, \$1 00
Room-rent, per term, 1 50
Tuition, per term, \$3 50 to 5 00
Incidental expenses, per term, 25

EXTRAS PER TERM.
Piano Forte, \$10 00
Oil Painting, 7 00
Drawing, 2 00
The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above,) need not exceed seventy-five dollars. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trustees.
Alfred, June 23, 1846.

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DAGUERRIAN GALLERY.
TURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite John-st., and two doors below the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfection, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially in an indispensable in an art, which special attention will be given to those intending to be one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

N. B. No charges made unless satisfaction is given.
oct22 6m

DEPUTER INSTITUTE.
JAS. R. IRISH, Principal, Principal of Teachers' Department, and Teacher of Mathematics.
STILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptor.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1 Second " " Dec. 15, " March 22 Third " " April 5, " July 12

TUITION, per term of fourteen weeks, from \$3 00 to \$5 00
EXTRAS—for Drawing 1 00
" " Painting 2 00
" " Piano Music 8 00
" " Use of Instrument 2 00
" " Room-rent, including necessary furniture, 1 75
Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their respective duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold their reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to J. A. Spencer, of DeFuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.
Board of Instruction.
W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years; that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULATIONS.

- 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
- 2d. Punctuality in attending to all regular academic exercises, will be required.
- 3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.
- 4th. Playing at games of chance, or using profane language, can not be permitted.
- 5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.
- 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission, previously obtained from one of the Principals.

APPARATUS.
The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

NOTICE.
The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the past three years; a number much larger than from any other in the State.

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President of the Board of Trustees.
Alfred, June 23, 1846.

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Miscellaneous.

WHO STOLE THE BIRD'S NEST?

BY MRS. L. M. CHILD.

To what! to what! to what! Will you listen to me? Who stole five eggs I laid, And the nice nest I made?

Not I, said the cow, Moo-oo! Such a thing I'd never do, I gave you a wisp of hay, But I didn't take your nest away; Not I, said the cow, Moo-oo! Such a thing I'd never do.

To what! to what! to what! Will you listen to me? Who stole five eggs I laid, And the nice nest I made?

Bob-a-link! Bob-a-link! Now what do you think? Who stole a nest away From the plum tree to-day?

Not I, said the dog, bow-wow! I wouldn't be so mean, I vow, I gave hairs the nest to make, But the nest I did not take; Not I, said the dog, bow-wow! I wouldn't be so mean, I vow.

Coo-ooo! coo-ooo! coo-ooo! Let me speak a word too, Who stole that pretty nest From the little yellow breast?

Not I, said the sheep, O no, I wouldn't treat a poor bird so, I gave the wool to line, But the nest was none of mine, Baa-baa! said the sheep, O no, I wouldn't treat a poor bird so.

Caw! caw! cried the crow, I should like to know, What thief stole away A bird's nest to-day?

Cack, cack! said the hen, Don't ask me again. Why, I haven't a chick Would do such a trick.

We all gave her a feather, And she wove them together, I'd scorn to intrude On her and her brood. Cack, cack! said the hen, Don't ask me again.

Chir-a-whirr! chir-a-whirr! We will make a great stir, And find out his name, And all cry, for shame!

I would not rob a bird, Said little Mary Green; I think I never heard Of anything so mean.

'Tis very cruel, too, Said little Alice Neal; I wonder if he knew How sad the bird would feel?

A little boy hung down his head, And went and hid behind the bed; For he stole that pretty nest, From the poor little yellow breast; And he felt so full of shame, He didn't like to tell his name.

PUNISHMENT OF CHILDREN.

A correspondent of Zion's Advocate furnishes a long article upon this subject, taking for his text the fact, that "a boy twelve years old, having been chastized by his parents, went and hung himself." The following is the concluding division of the article:—

While the doctrine is true, that "he who spares the rod, spoils the child," there is too much brute force, and too little persuasion, used in the correction of children. I do not mean by persuasion, a childish coaxing and hiring the old or young to do right. Nothing is more disastrous in discipline. I mean by it, an intelligent, grave, kind reasoning of the case in hand. If children are treated as brutes, they very soon become almost brutes, and in a measure need such treatment; while if they are treated as intelligent, responsible beings, they approach maturity with rapidity, and seldom need the discipline of the rod, being controlled by a better method. I have no doubt that children, who are least of all benefited by brute force, are most exposed to it. An active, strong intellect, is naturally averse to restraint, and of course needs it the more. But such a spirit was never made to be broken into the traces of order, but to be led by a way he may understand.

There are two anecdotes of the boyhood of Napoleon, which are a good illustration of the idea I would here enforce:—

Napoleon returned to his mother quite out of breath.

'Mamma,' said he, 'my foster-father is going back to his home; will you allow me to go with him—he will bring me home the day after to-morrow?'

'You forget, my child, that to-morrow is Easter-day, and that we are to set off this evening for Ajaccio. Would not you like to be present at the blessing of our house, and to dine afterwards with your grand-uncle, Lucien?'

'But I will be home in two days.'

'You cannot leave us to-day; another time, perhaps, I will allow you to take this little excursion.'

This prohibition made the little Napoleon very angry; he turned pale with passion, and, stamping with the most determined air, he said, 'But I will go with my foster-father, and I will not go to Ajaccio!'

Madam Bonaparte gave him a look of the greatest astonishment; then resuming her work, said quietly, 'Go, then; I will not prevent you; but you are going contrary to my wish.'

These simple words at once calmed the little rebel. With downcast head and tearful eyes he threw himself into his mother's arms, crying in a voice broken with sobs, 'Pardon me, dear mother, I will never disobey you any more.'

Madam Letitia had the greatest power over Napoleon, who tenderly loved her. This superior woman devoted herself to the education of her children with a zeal as remarkable for its rare judiciousness as for its devotedness. Never did woman better discharge the duties of wife and mother. To great good sense, and an elevated mind, she united extraordinary energy of character. When Napoleon was about ten years old, he was admitted to the Military School of Brienne. The following is related of him while there. "One day the Quarter-master, a man of a harsh disposition, condemned Napoleon, by way of punishment, to wear the serge coat, and to take his dinner on his knees at the door of the refectory. The mortification felt by the disgraced pupil on this account, was so great as to subject

him to a violent retching, and a severe nervous attack; when the head master of the school, happening to pass, relieved him from the punishment, and reproved the Quarter-master for his want of discernment."

We probably little imagine the influence of unjust, degrading punishment, upon some youthful minds. Dark are the thoughts of discouragement, and sometimes of revenge, which are agitated by brutal treatment. A storm is created, which is not allayed until indelible traces are made upon the character. If absolute suicide is not often the result, such treatment is suicidal in many respects. Brute force, in punishment, should seldom be restored to in the case of any child; and in the case of many, never—and never should be the rule, in all cases where the person administering it is unmannered by passion. The divine law—the laws regulating society and families—all good laws—f forbid the parent, the guardian, or the teacher, to rush upon a child with the look and spirit of an enemy, to deal him blows worthy a professed pugilist, or the leader of some banditti. While those who respect themselves, or desire the good of their children, will never be guilty of such conduct, they will be equally particular to pass no act of disobedience by without such notice as may be reasonable and necessary in the case.

CURE FOR A PASSIONATE TEMPER.

A merchant in London had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into court; a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant, hearing the inquiry, and knowing the voice, called aloud from the top of the stairs, "Tell that rascal that I am not at home." The Quaker, looking up toward him, calmly said, "Well, friend, God put thee in a better mind." The merchant, struck afterward with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and he in the wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you—how were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I will tell thee; I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful; and I found that it was imprudent. I observed that men in a passion always speak aloud; and I thought, if I could but control my voice, I should repress my passion. I have, therefore, made it a rule never to suffer my voice to rise above a certain key; and by a careful observance of this rule, I have, with the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may do, benefited by his example.

WHICH BOY WOULD YOU BE?

"Will you have this seat, sir, I prefer to stand," said a fine little boy, sitting in a pew, when the church was crowded, to an old gentleman standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very gratefully upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me," said he, "never to sit when an older person is standing near me."

"Now look at another scene."

"Will you let the ladies have your seat, and sit upon the bench yonder," said a gentleman to four boys sitting together in a pew.

"I shan't," says one; "they may sit on the bench themselves, if they please," said another. Not one of them moved. All the people near turned and looked with surprise and disgust upon them.

"They can't be Sabbath School Scholars," one remarked. "At any rate," another said, "they have no bringing up at home." Very soon the sexton came and ordered them all out of the pew. They were obliged to obey, and out they marched, with their heads hanging down, looking so sheepish and ashamed, that nobody pitied them.

Which example, children, is the most worthy of imitation, that of the lad, or the four boys? and which honored their parents' most?

MAPLE SUGAR MAKING.

"In the first place, I make my buckets, tubs, and kettles all perfectly clean. I boil the sap in a potash kettle, set in an arch, in such a manner that the edge of the kettle is defended all around from the fire. I boil through the day, taking care not to leave anything in the kettle that will give color to the sap, and to keep it well skimmed; at night I leave fire enough under the kettle to boil the sap nearly or quite to syrup by the next morning. I then take it out of the kettle and strain it through a flannel cloth into a tub, if it is sweet enough; if not, I put it in a caldron, which I have hung on a pole in such a manner as to be taken off and on at pleasure, and boil it till it is sweet enough, and then strain it into the tub and let it stand till the next morning; I then take it and the syrup in the kettle and put it altogether in a caldron, and sugar it off. I use to clarify, say 100 lbs. of sugar, the whites of five or six eggs, well beaten, about one quart of new milk, and a spoonful of saleratus, all well mixed with the syrup before it is scalding hot. I then make and keep a moderate fire directly under the caldron until the scum is all raised; then skim it off clean, taking care not to let it boil so as to rise in the kettle before I have done skimming it. I then sugar it off, leaving it so damp that it will drain a little. I let it remain in the kettle until it is well granulated. I then put it into boxes, made smallest at the bottom, that will hold from 50 to 75 lbs., having a thin piece of board fitted in two or three inches above the bottom, which is bored full of small holes to let the molasses drain through, which I keep drawn off by a tap through the bottom. I put on the top of the sugar in the box two or three thicknesses of damp cloth, and over that a cover, well fitted in, so as to exclude the air from the sugar. After it has done or very nearly done draining, I dissolve it, and sugar it off again, going through the same process in clarifying and draining as before." [J. Woodworth.]

INTERESTING ANTIQUARIAN DISCOVERY.—The workmen employed in making excavations on the Caledonian Railway, in the United Kingdom, discovered, a few miles beyond Bentock, some highly interesting relics of antiquity. The first object which attracted attention was the remains of what appeared to have been the foundations of a house. Some copper coins were next turned up about the size of our half-pennies; on one side there is a male head, probably one of the Emperors, and on the reverse, 'Cæsar Romæ.' A sword was next discovered, which appears to be formed of brass. By far the most interesting discovery, however, was that of a small stone trough, inverted and placed upon a flat block of the same material, which was found to contain a brazen or bronze case, round in its form, two feet in length, and six inches in diameter. Within this case was a manuscript, or rather book, written on vellum, in rolls, as was the Roman custom, and each roll connected with the other by a slip of the same material. It is altogether about thirty feet in length, and two in breadth. The writing is beautifully executed in the Latin language, and at the top, the words 'Historia Romæ,' in large characters, are quite distinct. A cursory examination has led some to suppose that it is a copy of part of Livy's celebrated History; and as it is expected that the whole of the manuscript can be deciphered, perchance some of the lost books of the Roman historian may be now restored to the literary world. A small manuscript was also found in the case, also written on parchment, and about a foot square in size; but the writing of this is very illegible; on the back are the words 'Ad Agricolam.'

SINGULAR DISCOVERY IN MISSISSIPPI.—The Louisville Journal, in a recent article, says:—"In the southwestern part of Franklin County, Miss., there is a platform or floor composed of hewn stone, neatly polished, some three feet under ground. It is about one hundred and eight feet long, and eighty feet wide. It extends due North and South, and its surface is perfectly level. The masonry is said to be equal, if not superior, to any work of modern times. The land above it is cultivated; but thirty years ago it was covered with oak and pine trees, measuring from two to three feet in diameter. It is evidently of very remote antiquity, as the Indians who reside in the neighborhood had no knowledge of its existence previous to its recent discovery. Nor is there any tradition among them from which we may form any idea of the object of the work, or of the people who were its builders. There is also a canal well connected with it, but they have never been explored. A subterranean passage may be underneath. Farther explorations may throw some light upon its origin."

RAGGED SCHOOLS IN LONDON.—A class of philanthropists in London contribute to the support of schools for poor children called "Ragged Schools," which are not inappropriately named. As a specimen of the class of Ragged School pupils, we give the following: A lad was asked his name, which he gave. "Where do you live?" inquired the teacher. There was no answer, but the boy turned his face away. A little fellow of the same class remarked, "Please sir, he don't live nowhere." "Indeed, how is that?" "His father and mother are both dead, and he has had no one to take care of him for two years. He sleeps under carts or sheds, or wherever he can." He was nearly naked, the upper part of his body being covered with a small piece of brown Holland. "He always comes down our street at night," observed a boy, "and I give him a bit of my supper, or he'd have none." "That's true," said another, "and though he's so poor, he keeps himself clean, for he goes down to the river early in the morning, and washes himself."

DEATH OF SIR JAMES MACKINTOSH.—Whether a dying man can maintain any continued attention to things through his senses, we need not inquire. It is enough for him if, in the spirit, he possesses the peace and joy of believing. Testimony to this degree of triumph may be found wherever the doctrines of the Saviour have been received and practiced. The instance of Sir James Mackintosh is, perhaps, worthy of special notice—because he lived like a philosopher, but died like a Christian. Not long before he ceased to speak, his daughter said to him, "Jesus loves you." He answered slowly, pausing between each word, "Jesus Christ—love—the same thing." She asked, "In God?" he answered, "In Jesus." On her inquiring how he felt, his last word was, 'Happy!'

And is this death? Dread thing! If such thy visitant, How beautiful thou art!

DR. CHALMERS.—It is known that the genius and eloquence of this popular clergyman, during his stay at Glasgow, attracted immense crowds to his church, and the feeling of disappointment when a stranger entered his pulpit was too visible for any divine to mistake it. On one occasion, the Rev. Dr. L., of A., having made an exchange with Dr. Chalmers, was so struck and irritated on entering the pulpit, with the reluctant advance of the assembling auditory, and the quiet retreat of many from the pews, that he stood up, and addressing the congregation, said— "We will not begin the public worship of God, till the chaf blows off."

We need not say that these words had the desired effect, and the audience became stationary under this rebuke.

POISON IN WINES.—The following advertisement, which appears in the Washington papers, gives some idea of the number of poisonous ingredients contained in common wine. Lovers of the article would do well to note them:—"Ten dollars per gallon will be given for any quantity of wine, now in the hands of the trade, proved by chemical test to be free from the following poisons: Sugar of lead, logwood, green vitriol, capsicum, opium, tobacco, aloes, alum, essential oils, bitter oranges, oil of bitter almonds, India berry, poke-berries, elderberries, Guinea pepper, Brazil wood, gum benizoin, burnt sugar, brandy, laurel water, lamb's blood, dragon's blood, red sanders, salt of tartar, coculus indicus, poison hemlock, nux vomica, oil of vitriol, Prussic acid, henbane, &c., or any other foreign admixture." The attention of merchants and consumers is particularly requested to the above. GEORGE SAVAGE."

VARIETY.

A young man residing a few miles from Rochester was married to an interesting girl on Wednesday (two or three weeks since), and on Thursday went with his bride on a wedding ride to Rochester, got drunk, and was carried to the Watch-house on Friday, (his bride returning broken hearted to her friends,) was put in jail on Saturday, and brought up for trial on Monday, on which occasion the foregoing facts were elicited.

The India Rubber tree which grows on the Island of Lobos, is quite a curiosity to our troops. A writer describing one says: "It here attains the height of 25 feet, and the branches strike down to the earth, take root, grow, and become bodies to the tree. We saw one which was cut down that had 31 trunks. The milky juice flows out in quantities upon the least wound being made through the bark.

The latest invention of fraudulent ingenuity is a counterfeit of St. Croix sugar. It has both the appearance and peculiar touch of brown sugar, but it is in fact little but common salt. The process by which it is made is as easy as lying. Take a quantity of common salt, mix with it molasses enough to give it the proper color. Mix it thoroughly, and a counterfeit of sugar will be produced which nothing but the sense of taste can detect.

In the military government of Prussia, education is furnished by the State, gratuitously, for all. Parents who neglect to send their children to school are fined, and, if poor and unable to pay a fine, imprisoned. The State declares itself the guardian of the youth of Prussia, and compels all under its control to take advantage of its educational institutions.

Over 50,000 persons are paupers, now inmates of the London Work Houses—60,000 are receiving out-door relief—and from 1,400 to 2,000 who are homeless and moneyless, are nightly sheltered from the cold (without beds) in "refuges" set apart for the purpose, to prevent death by cold, hunger, and deficient clothing.

Slavery prevails in China to a considerable extent. Poor people sometimes sell their daughters as slaves. In Canton there are more than 80,000 slaves. The laws do not allow the separation of man and wife, nor the sale of the children for slaves without the consent of their parents. If a slave runs away, violence is not to be used in getting him back to his master.

A man in Pittsburg, the other day, complained at the police office, that his wife had stolen forty dollars from his trunk. The fair delinquent acknowledged the taking, but urged that she was entitled to half her husband's money—there was \$80 in the trunk, and she took \$40. The affair was settled by the return of \$30, the wife keeping \$10 for pin money.

A novel project is on foot in the Common Council of New York to run a Telegraph line from the Fire-lookout on the City Hall, to each of the 18 Police stations, to give intelligence of the whereabouts of every fire, so that on hearing the great bell, a person in any part of the city can ascertain at the station house where it is.

MASSACHUSETTS pays one million annually for educational purposes, which Gov. Briggs says is the "best insurance on property at the lowest premium. It is the surest guarantee for the safety and morals of the community—it saves the expenses of poor houses, jails and penitentiaries."

There is said to have been established at Cincinnati, a manufactory of portable cottages, so constructed that while they constitute very comfortable dwelling houses, they can be readily transported from one location to another with little trouble or expense.

Drop-newsletters are three cents postage. Drop-letters are but two cents. Therefore, if you wish to send a Newspaper to a friend in the city through the Post Office, enclose it in a letter and you save a cent. So much for the new law that has been saddled on the people.

The citizens of Brooklyn are determined to erect an Astronomical observatory, and have resolved to raise the sum of \$40,000 for the accomplishment of this object. They purpose to erect it on some proper point near the city, so as to be easy of access to the people of New York city as well as themselves.

The Rochester Advertiser announces the death of Hon. Timothy Barnard, a Revolutionary veteran, at Mendon, Monroe Co., on the 29th ult. Judge H. was the father of Hon. Daniel D. Barnard, a distinguished ex-Member of Congress from the Albany District.

A destructive fire broke out at Towanda, Pennsylvania, recently, in the roof of a building occupied as a store, and, before it was extinguished, laid waste twenty buildings in the west part of the town.

On a memorable occasion, Henry V. wore a mantle of rich blue satin, full of small eyelet holes, as thickly as they could be made, and a needle hanging by a silk thread from every hole.

It is said of Uriah Burkitt, who died in Hartford in 1801, that he had been sexton upwards of fifty years, and buried two thousand two hundred and forty-five persons.

The English Herald has found the head of all the Nevilles—the lineal descendant of the proud Earl of Warwick, who made Kings at pleasure—to be a journeyman boot closer at Northampton.

A Machine has been invented in New Jersey which will work up 400 pigs of lead per day into musket balls, with the aid of a single man!

The Emperor of Russia gives a premium to the engineers upon his railroads who complete the year without any accident causing the loss of life and property.

There are about 1,300,000 horses in England, each of which consumes the production of as much land as would feed eight men.

Judge Gaither was shot by Judge Brown, in a street fight near Bardstown, Ky., on the 18th. If such men are the Judges, what must the criminals arraigned be?

A man named "Increase One," is an independent candidate for Alderman in one of the wards of Philadelphia.

The New York Legislature have passed resolutions against the new Post Office regulations.

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Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodelled, so as to differ from any thing ever before presented, combining four departments—Flora, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicinal on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnaean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the edible mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnaeus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is in large octavo form, every number consisting of six plates and forty-eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separated branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

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