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Gambier Observer, July 29, 1831

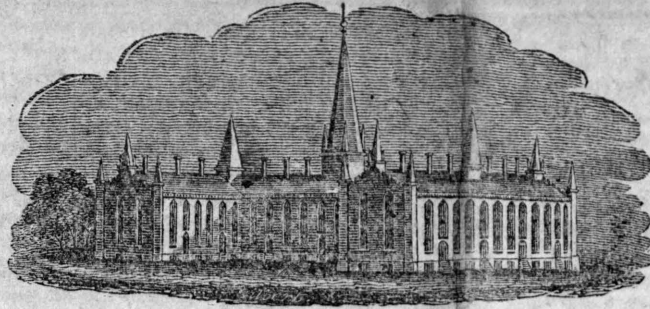
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. I.

GAMBIER, OHIO, FRIDAY, JULY 29, 1831.

NO. 51.

...GEORGE W. MYERS, PRINTER...

VOCAL MUSIC.

Milton, in his *Tractate of Education*, enumerates both vocal and instrumental music among the exercises proper to be introduced into the schools. “The time for convenient rest before meat,” he remarks, “may both with profit and delight be taken up in recreating and composing the travailed spirits of the scholar, with the solemn and divine harmonies of music, heard or learned: either while the skillful organist plies his grave and fancied descant in lofty fuges, or the whole symphony, with artful and unimaginable touches, adorn and grace the well studied chords, of some choice composer—sometimes the lute or soft organ-stop waiting on elegant voices, either to religious, moral, or civil ditties—which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, and smoothe and make them gentle from rustic harshness and distempered passions. The like, also, would not be inexpedient after meat, to assist and cherish nature in her first concoction, and send their minds back to study in good tune and satisfaction.”

This opinion, which receives the sanction of many names equally celebrated with that of Milton, has been carried into practice in several parts of Europe. In Germany and Switzerland, especially, music constitutes almost invariably a branch of the most improved systems of education; and if any weight is to be placed upon the testimony of the writers of those countries, and that of disinterested travellers, the good effects which have resulted from it have been very considerable. The importance and practicability of making music in this country, also, a part of ordinary education, have been recently urged upon our citizens by Mr. Woodbridge, in an address delivered before the American Institute of instruction at Boston, and repeated a short time since in this city. “Music,” remarks the lecturer, “is highly useful as a means of refreshing the weary mind, and is perhaps, the only employment which leaves the intellect in complete repose. On this account it is peculiarly important to literary men. A distinguished professor of the island of Sicily, on hearing the sad tale of the influence of study on our literary men in America, asked—what are their amusements? As you will readily imagine, I was only able to answer—None. He expressed his astonishment, and added, ‘No wonder they are sick, and die of study. He informed me that he spent a stated portion of the day in recreations, of which instrumental and vocal music were an essential part, and thought he could not live without the relief which they gave his mind.’

“Vocal music is also very useful, by its direct effect on the constitution. It was the opinion of Dr. Rush that young ladies especially, who by the custom of society are debarred from many kinds of salubrious exercise, should cultivate singing, not only as an accomplishment but a means of preserving health. He particularly insists that it should never be neglected in the education of females; and states, that besides its salutary opera-

tion in enabling them to soothe the cares of domestic life, and quiet sorrow by the united assistance of the sound and sentiment of a properly chosen song. It has a still more direct and important effect. ‘I here introduce a fact,’ he remarks, ‘which has been suggested to me by my profession; and that is, that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them.’”

We have omitted that part of the quotation from

Dr. Rush, in which he speaks of persons “strongly predisposed to consumption,” being restored to health by the exercise of the lungs by singing. There can be no doubt, that the frequent prudent use of the lungs singing, or reading aloud, when commenced early in life, and regularly persisted in, will have a beneficial influence upon the health of these organs. But long continued or violent exertions of the voice, frequently repeated, are injurious to the lungs! they are so, especially in those individuals in whom a commencing infirmity of the chest has manifested itself. Even singing, or reading aloud, should be practised with great caution, or entirely laid aside by those in whom an occasional spitting of blood, or a short dry cough, and accelerated respiration, indicate already the presence of disease. The safety of individuals thus circumstanced, is not a little enhanced by guarding the lungs from all unnecessary exertion.

“As the mere expression and excitement of cheerfulness, music is a precious gift of God; and it should be used as a means of enjoyment, that it may lead us on to devotion. The ear as well as the eye is made the inlet of pleasure, that we may first enjoy it, and then, by learning its value, be made thankful to Him who bestows it. The late President Dwight observed, ‘The great end of God in the great creation is to make them happy, and he that makes a little child happier for half an hour, is so far a fellow-worker with God.’ Could music be introduced into common schools, would it not make many little hearts leap with joy! For this purpose, however, the words and the music must be of the proper character.”

A specimen of the class of hymns used by the German children and youth is next given, together with suitable notations.

Were we to furnish children with such a means of amusement, the lecturer believes that we should divert them from others of doubtful or injurious character.

“Could we give our young men such a means of excitement, by music appropriate to their age and feeling, we should diminish the temptation of resorting to stimulating liquors, or other questionable means of producing cheerfulness. I have known and visited a village in Switzerland, where a set of drinking disorderly young men were led, by the cultivation of music about them to an entire reformation which was regarded with as much surprise as the change in regard to temperance in our own country. I have seen them, when they met at a public house, resort to this method of raising their spirits, instead of drinking, and spend their time in singing songs and hymns, adapt-

ed to improve the mind and elevate the heart, instead of the profane or indecent conversation, or noisy clamor which is generally heard on such occasions.

“Plato says, ‘Bodily exercise is the sister of pure and simple music; and as exercise imparts health to the body, so music imparts power of self-government to the soul.’ In accordance with this sentiment, I am convinced that it has no small influence on school discipline. I was struck with the superior order and kindly aspect of the German schools in comparison with our own, and ascribed it not a little to the cultivation of music in them. Those who unite in singing with their fellows and with their master, will be more disposed to be kind to the one and obedient to the other.

“In addition to this, the study of music, from its very nature, cultivates the habits of order, and obedience, and union. All must follow a precise rule. All must act together, and move in obedience to a leader; and the habit acquired in one part of our pursuits necessarily affects others.

“But we cannot give music its full influence without combining it with words. It has in this way been made the handmaid of vice, and the companion of depravity, and its influence has been fearful. It should be converted to a better use. ‘Let me make the ballads of a nation, and you may make their laws,’ said one who was well acquainted with human nature. The maxim is one of obvious soundness. The law is but seen in shadow, and its threatenings heard as distant thunder. Even the pulpit brings forth its instructions only weekly; and the preacher often writes upon a sand beach, from which the returning tides of the business of the week, speedily efface almost every vestige of his instructions. But the ballad is fixed in the memory by the association of rhyme and sound: It is constantly brought to the heart by the sweet influence of melody; and while the law is out of view, and the sermon forgotten, it repeats and reiterates its expressions until it penetrates the hardest heart, and fastens itself in its strongest feelings.”

Music is confessedly an innocent and delightful amusement, and to a certain extent, exerts a decidedly beneficial influence over the mind and feelings. They, however, whose time is so fully occupied by the serious duties of life as to allow but a short period of the day for relaxation, must be careful in the cultivation of music, lest what they first resorted to as an agreeable amusement for their leisure moments, engross in the end too much of their attention, or even become their chief pursuit. “It happened,” says Berhenhaut, (letters to his son at the University,) “that music, which was at first admitted as a handmaid to study, became his mistress; nay, the servant has been so insolent as to turn her mistress out of doors.” Music, whether vocal or instrumental, is, we admit, a far better relaxation from study, business, or the cares of this world, than mere idleness; but it must, also be recollected, that they who, for the principal part of the day, are confined to studious, sedentary, or anxious occupations, require, during their periods of relaxation, pure

air and active exercise, both of which are very apt to be neglected, when the time which should be devoted to them is occupied with music.—*Jour. of Health.*

EXTRACT FROM A SERMON

PREACHED AT LEXINGTON, KY., ON KEEPING THE LORD'S DAY—
BY REV. B. B. SMITH.

The sermon, after some preliminary remarks, proceeds with "a familiar and affectionate remonstrance with different classes of hearers upon the subject of their neglected duties, even according to their own avowed sentiments with regard to a proper observance of the Lord's Day."

1. There are many who admire the institution of the Sabbath, on account of the happy influence which its observance certainly has on the intelligence and moral feelings of the community. Will this class of persons have the kindness to specify the sources of this influence, connected with the Sabbath? Are they to be traced to the reading of newspapers and letters on business? to visiting from house to house; meeting on the pavements and other places of public resort, and discussing the events of the day or the projects of the coming week. If these are sources of moral influence at all, most certainly they are not peculiar to the Sabbath—they are the doings of every day of the week—and the sources of quite as many evil influences as good. I suppose then that reading the Bible and other good books, serious and rational conversation on dignified and moral subjects; going to church and listening to the exposition of our duties as immortal and accountable creatures will be acknowledged as moral influence, emanating from the Christian Sabbath and blessing the community. If the minds of the common people are improved at all by means of the Sabbath, and their moral principles and right feelings are elevated by its separation to religious duties, I suppose it must be by their going regularly to church and employing the intervals of public worship in religious reading and conversation.

This point being settled, let me ask the friends of the Sabbath as a social and political institution of great value, what example they ought themselves to set? Ought they not to see to it, that they betake themselves to these sources of moral influences, and use them with conscientious diligence and open them freely to their children, their servants and all others in their employ; as members of the body politic: as individual parts of the great whole, which the influence of the Lord's day is to elevate, and purify, and bless? Are they not bound to set a very exact and strict example of the due observance of this holy season?

But what are the facts? Are there not friends of the salutary influence of the Sabbath here, who regularly send to the post office, on the hours of the holy day, for their letters and newspapers, and statedly read them as on other days? Are there no professed friends of the moral benefit of the Lord's Day here who go to church very seldom; who may be seen much oftener at their customary lounges than in the house of God; who never open their Bibles; and who put forth not the slightest effort to have their servants benefited by the return of the sacred day of rest? Are there not many here, who with their lips profess to be warm admirers of the social influence of the Lord's Day; who by their lives and examples are exerting a mighty influence in getting the Sabbath to be violated and profaned; with whom not a Sunday passes without so much open, unblushing violation of the Holy Day, as, if generally practised, would annul and destroy its moral power, and annihilate that great redeeming moral influence, without which the common people must sink under irredeemable ignorance; and hopeless depravity? I ask, then, the professed friends of the Sabbath what from their professions I think I have a right to ask, that if they are its friends they will henceforth act as its friends—that they will take time to reflect what habits they ought to indulge on the Lord's day; and how they shall mould their example if it

were only for the sake of others. Is it not true and deeply lamentable, to see men who are exerting a most powerful influence in society, either by means of their wealth, their talents, or their exalted stations, or by all combined; commencing journeys, going to their farms, reading and writing letters, paying visits absenting themselves almost continually from the house of God, and never reading the blessed volume of inspiration even upon the Lord's own day—and thus practically doing all they can to lower and debase—to profane and violate the due observance of the Sabbath, to the imminent peril, according to their own confession, of all that is dear to man in his domestic and social relations; and this, whilst they laud and magnify the influence of the day of rest in the most lofty and poetic terms;—in theory, regarding it as the safeguard of our liberties—but in practice trampling it under their feet as nothing worth.

11. Others are professed admirers of the institution of the Sabbath on account of its influence over young people and children. Here again, I must insist upon their defining their ideas as to what those beneficial influences are. Do they mean to say that the Sabbath brings any moral benefit to the colored children of our factories, who are released from their weekly toil only that they may disturb the street with their riotous mirth; and commence practise in their petty modes of gambling? Will they maintain that the Lord's day brings moral benefits to these poor neglected creatures or to the hundreds of white children who mingle with them; and rove about the fields, far more debased, vastly more depraved than they! Will they contend that the Sabbath brings any restraint or exerts an hallowed influence in the case of the thousands of children who neither read the Bible at home nor go to Sunday-school, nor frequent church? Is it not clearly demonstrable, on the other hand, that the vile company and bad practices into which youthful violators of the Sabbath are sure to fall are more prolific of evil than all the other sources of vice and irreligion? Desecrated Sabbaths are the most horrible curse which can fall upon a land! I am constrained, therefore, to take it for granted that those who, for the sake of the young, are friendly to the Sabbath, are so for the sake of bringing children under its hallowed influence that they may attend Sunday-schools, read their Bibles, go to church; and form those virtuous and religious habits which will preserve them from excesses and from evil all their lives. Let me ask, however, whether persons of this class are doing their duty? Are you lending your influence and giving your money to aid and promote Sunday-schools? Do you sometimes step in to see how your own Sunday-school is going on, and to give to the teachers and children the smile of your approbation? If your situation permits, are you ready to offer yourselves cheerfully as teachers.

If parents, do you see to it, that your family is so regulated that your children may be early and punctually at their school: do you exhort and constrain them all to attend: do you take pains to help them in their lessons, freely meeting any reasonable expense in furnishing them with books? Above all, do you yourselves attend them diligently at home on the Lord's day, keeping them during the intervals of public worship, out of the streets and fields; conversing seriously, and fervently praying with them and for them. If not, I would be glad to know what possible claim you can have to being regarded as friends of the Sabbath, for the sake of the young. Alas! how many there are who profess to be so who yet, by their trifling conversation, by walking in the streets, paying idle visits, riding into the country, commencing journeys, and by a thousands other thoughtless and sinful ways, render themselves a most baneful and poisonous example to the young, the worst enemies of their own children; and pestiferous to the good morals and happiness of society.

DIOCESE OF PENNSYLVANIA.

Extracts from the Journal of the Convention for 1831.
Report of the Rev. Gregory T. Bedell, D. D. Rector of St. Andrew's Church, Philadelphia.

Baptisms—adults 11—infants 14—total 25—confirmed 43—marriages 22—funerals 21—communicants 241—of this number 34 has been added this year. The total number includes only those known by the Rector as communicants.

SUNDAY SCHOOL DEPARTMENTS.

1. Male Bible Class, Teacher 1	Scholars	25
2. do. Sunday School, do. 6	do.	11
3. do. Infant School, do. 1	do.	9
4. do. Sunday School, do. 10	do.	10
5. Female Bible Class, No. 1.	1 do.	38
6. do. do. No. 2.	1 do.	10
7. do. Sunday school, do. 21	do.	203
8. Female Infant school, do. 1	do.	100
9. do. Colored school, 16	do.	238
10. do. do. Infant school, 1	do.	71
		59
		1001

About forty other teachers, members of this Church, are occupied every Sunday, in schools not included in this list, but comprising at least 400 scholars in addition.

COLLECTIONS FOR PURPOSES OF CHRISTIAN BENEVOLENCE.

During the year commencing with Easter, 1830, and closing with Sunday, March 27, 1831, the following have been the congregational contributions—

Sunday Schools,	\$245
Manual labor schools,	2076 50
Soc. for advancing Christianity in Penn.	150

Besides this, the societies connected with this church, have spent in religious beneficence, about \$950.

During the year ending with Easter-Eve, (April 2d, 1831,) there has been a state of great outward prosperity. The services of the Church have on all occasions been well attended. Within the six weeks preceding Easter, there has been a manifestation of more than ordinary seriousness. The Rector is not able to conjecture whereunto it may grow, but he desires to thank God and take courage, and to ask the prayers of the pious, that there may be a season of refreshing from the presence of the Lord—a day of visitation and mercy to our souls. And to His name be all the praise.

Report of the Rev. Stephen H. Tyng, Rector of St. Paul's Church, Philadelphia.

Since the last Convention, I have administered the sacrament of baptism to 24 infants, and to 17 adults. I have attended 28 funerals, and solemnized 9 marriages. I have received 75 new members to the Communion, and have lost 5 by dismission and death. The present number of communicants who are known to me, is 275. There may be more remaining, of those who were attached to the Communion, before I took charge of the church, with whom I have not become acquainted. I report only those whom I know.

The Sunday schools attached to the church, were never in a more flourishing condition than at present; and it may be remarked as two striking reasons for this fact, that eight members of the Vestry are now engaged in teaching in the Sunday schools, and that every teacher in the schools, above sixty in all, with but a single exception, is a communicant of the church. I have been accustomed to meet the Sunday schools assembled in the lecture room of the church, every Sunday afternoon, to preach exclusively to them. This has been found by me, to be one of the most useful services in which I have been engaged. I have received twelve scholars from the Sunday schools within the last year, in a public profession of religion.

During the former part of the year, of which I now report, the congregation was much scattered, on account of the extremely inconvenient accommodations for their public worship, during the

progress of our extensive alteration of the church, which was finished, so far as the interior of the building was concerned, in the early part of the winter. This edifice was consecrated by the Bishop of the Diocese, on the first day of January last, and for convenience of arrangement, and neatness of appearance, it answers all the expectations of the congregation. Since the opening of the church, the congregation has much increased, and the temporal prospects of the church are entirely satisfactory to the Vestry. From the first of January, public worship has been held in the church, on the morning and evening of every Sunday. The weekly lecture on Wednesday evening, established more than fifty years since, has never been intermitted, and a large attendance is drawn to this, as also to the weekly meeting for prayer, on Saturday evening. There has been also divine service on all the important fasts and festivals of the church.

Within a few months past, the Lord has been pleased to awaken in this congregation, an increasing seriousness and attention, to religious ministrations and duties. The meetings for worship of every kind have been much crowded, and the spiritual welfare of the congregation has been much advanced. For some weeks past, there has been a daily meeting for prayer, at an early hour in the morning, attended mostly by the younger portion of the congregation, which has been found useful.

Many have, of late, been led to devote themselves to the service of God our Saviour, and many more are still seeking redemption through his blood. Sixty-five persons were presented to the Bishop for confirmation, on the last Sunday, of whom, above thirty will be received to the Communion, on Sunday next; and in reference to all the number first mentioned, their Pastor believes them to have experienced "the washing of regeneration, and the renewing of the Holy Ghost." The present state of religion in this church, is in a high degree encouraging. In six different families, both the husband and wife have lately come forward together, in a public profession of religion. And in one family, containing four adults, every one comes forward on the ensuing Sunday, for their first participation of the privilege of the Holy Communion.

As no apparent excitement has been produced among the people, and no unusual efforts have been made to bring about the present state of things, while the interest of the congregation in religion seems to be extending and increasing, I feel myself authorized to expect a continuance of this attention, and a much larger increase to the Communion, for the coming year. I desire to praise God for what he has done among us, and with renewed faith and thankfulness, to commit the cause of Jesus, and the souls of my people, to his hands.

EARLY IMPRESSIONS.

Linnaeus was the son of a poor Swedish clergyman, one of whose simple tastes it was, to cultivate in his little garden all the kinds of plants he was able to procure. This garden was the occupation and delight of his son from childhood, and a passion for botany grew with his growth, and strengthened with his strength."

In this anecdote we have another proof that the mind takes its character from the objects with which it is conversant in early life. If Linnaeus had never seen a flower garden in his childhood and early youth, there is no reason to believe that he would have been the first botanist of his age; as Philip Doddridge would not have been so much distinguished for his piety, if he had not been taught by his mother, before he was able to read the history of the Old and New Testament, by the assistance of some Dutch tiles, in the chimney of the room where they usually sat.

We have often thought of this principle of our nature in connexion with Sabbath Schools; and we do firmly believe, that while this principle re-

mains, it will be true that the objects of faith, with which the Sunday scholar becomes acquainted must have a powerful influence in forming his character. They will enter largely into the current of his thoughts, form his taste, increase his moral sensibilities, and prove "the word of God is quick and powerful."—*Vermont Chronicle.*

BISHOP MEADE AT LOUISVILLE.

"Louisville, June 15th, 1831.

"FRIEND ———:—Being indebted to you a letter both by right of friendship and by promise, I avail myself of a favorable opportunity of writing on a subject, which, I doubt not, will be as acceptable to you as any that can offer itself; and, although the following account comes from a *Presbyterian*, it is, nevertheless, from one who feels a deep interest in the extension of the Redeemer's kingdom on earth, although it be by an evangelical denomination other than the one to which he has the happiness to belong.

"Notice was given, some days since, in our daily papers, that Bishop Meade, of Virginia, would be here at a certain time, and hold a Convention for the Church of this State. He accordingly arrived last week, and held services on Friday and Saturday. On Saturday evening, he held a Confirmation, when twenty persons were admitted to that holy rite. I am informed by a person who was present on that occasion, that it was an unusually interesting service. The Bishop's manner of performing the ceremony, and his peculiarly impressive and solemn exhortation to the candidates after Confirmation, left an impression on all present, which will not easily be eradicated.

"On Sunday morning he was to preach, and being anxious to hear him, I went; but not in expectation of any thing more than the ordinary services of the day. I was, however, most agreeably disappointed, on discovering that in addition thereto, would be held an Ordination. There were present eight or ten clergymen, besides the candidates for admission to Priests' Orders, Messrs. Giddinge, Ash and Oleaver. Morning Prayers were read by the Rev. Mr. Page, the Rector of the Church; and the Bishop preached from the 1st Peter, iv. 11th verse—a peculiarly evangelical and excellent Sermon. The duties of ministers were most clearly defined, and faithfully set forth, as were also those of the people—exhibiting their responsibilities and danger if they neglected the great salvation, which the infinite mercy of God had provided for them. At the close of the Sermon, the Bishop addressed the candidates in a manner as impressive and appropriate as I had ever before witnessed on any similar occasion. Having gone through the Service to that part where authority is given to execute the Priest's office, he requested the silent prayers of the members of the Church, for the persons about to be invested with the sacred office, a solemn pause of about five minutes, ensued, when it was broken by the voice of the Bishop, uttering the words, "Come, Holy Spirit." The Ordination services being ended, the Communion was administered. In the afternoon there was preaching, and in the evening, service, and a Missionary Sermon, by the Rev. B. B. Smith, of Lexington, Bishop elect of the Diocese of Kentucky.

"During Sunday, the Church was filled to overflowing, and the services generally during the session of the Convention, were such as to leave a very favorable impression on the minds of all who had the happiness to participate in them."—*Churchman.*

From the Journal of Humanity.

REFORMED INDIANS.

Extract of a letter, dated Danville, Vermillion Co. Illinois.

I will hasten while I have room, to give you a short account of an interesting meeting held here last Sabbath. I had a previous appointment in this place, and arrived on Saturday evening. Soon after my arrival I was informed that about 50 In-

dians had just come to town, and pitched their tents at a short distance, to remain till Tuesday; and that the principal chief, who is called the Prophet, wished to see me. After dark, I repaired to the camp and made myself known to the interpreter. He announced it to the Indians, who were lying and sitting around their tent and fires. They all came forward, men, women and children, and shook hands with me, in token of friendship. After this long ceremony was over, I had some conversation with the prophet.—He informed me that he had been laboring five or six years with his people, to get them into the "good way." I said that no one had taught him, and that he could not read the Bible, which he believed contained the true words of the Great Spirit. For a long time the red men would not believe him, had laughed at him and despised him: still he continued to teach them what the Great Spirit had taught him. After a long time, a few began to believe and regard him, and now he had 347 followers.

I had heard of them before, and of the great reformation which he had been the means of effecting among the Kickapoos and Powtowatamies. I have since made many more inquiries of various persons from different places respecting them. Concerning the reform of their prophet from a very intemperate, vicious person, to a sober, honest christianlike man, I have not time to tell you the particulars. He has reclaimed his followers from their most heathenish practices. They abstain entirely from the use of all intoxicating liquors. It is said that they cannot be hired to taste of it. They no longer lie, or swear, or steal, and are very strict in the observance of the Sabbath. So far are they from the spirit of revenge, that they offer no resistance to those who abuse them. They evince an ardent desire to learn, and to understand the Bible. Most of them know the English alphabet, but none of them can read. Whenever they can get any one to teach them, they gladly attend: but they have never had more than a few hours' instruction from any body. Their situation has not been much known abroad, or I trust some of their wants would have been supplied.

On Sabbath morning, I again repaired to the camp, and again the Indians flocked around and kept me a long time at the ceremony of shaking hands. I then invited the prophet to attend our Sabbath school. He did so, and took with him a number of Indian youth whom we instructed. Whilst there, they behaved with the greatest propriety and order. At an early hour, a large congregation, composed of different denominations, assembled together. We had no house large enough to hold half of them. At half past ten we all repaired to the Indian encampment lying in a beautiful grove on the Big Vermillion river. A wagon was drawn up in which the prophet, the interpreter, and myself stood to address the people.

The Indians were seated on the ground in an oblong circle; around them stood several hundred white people. The prophet began by addressing himself to his own people. Very soon many of them were bathed in tears; some wept aloud, and most of them were in a state of deep feeling. When the prophet had done, he ordered the interpreter to tell us that it was not because he had been threatening them, or scolding at them, that they wept so, but because he had told them that they were sinners and must repent of what they had done or thought wrong: and that they must do it now, for they might not have another time. He then addressed all by the interpreter. He spoke of intemperance as the cause of most of the evils among Indians and other people. His remarks on that subject were pertinent, and such as nature taught him. His ideas on religious subjects were simple but correct.

After he had closed, I addressed the congregation. I could not but reprove the whites when I

compared them with these Indians, who really seemed to be taught by a good spirit, and to improve according to the little knowledge they had. I fear that these poor people who feed upon the crumbs, will rise in judgment and condemn many of this generation, who contemptuously neglect the abundance which is offered them.

E. KINGSBURY.

THE BALL AND THE FUNERAL.

A writer in the Pastor's Journal for July gives the following account of an occurrence which happened some years since, and left a deep impression upon his mind:—*N. Y. Observer.*

In the town of D——, there resided a family, with whom the writer from his boyhood maintained a familiar and pleasant intercourse. They ranked among the most respectable and prosperous families of the place. Their habitation was retired and peaceful. The traveller came upon it unexpectedly, as he issued from the grove, which had seemed to limit the improvements of a thriving town; and saw just before him with delight, a stately, snow-white dwelling, succeeded by several others of an inferior but cheerful aspect. The neighborhood contained no vicious characters, no idlers. But the pride of it, was the family in the white dwelling; being numerous above the rest, and distinguished for the superior taste, and beauty, of several brothers and sisters, which a second marriage had gathered into one domestic circle. Of the five sisters, it might have been difficult to decide, which was the most amiable; but one was pronounced fairer than the rest. I have still a vivid recollection of her thoughtless gaiety. Her vivid eye and smiling countenance, were no deceitful indication of a heart, almost solely bent upon enjoying life as it goes. Never do I recollect to have heard from her lips, a solitary expression, that disclosed a serious state of mind. The confession must however be made, that there was little in my conversation or deportment, by which such expressions should have been elicited.

The hours passed rapidly away in this lively circle, while as yet Divine Providence had not passed over it the hand of bereavement. None thought of impending chastisements; at least, none thought less of them, than the fairest of the sisters. The season had arrived for the great ball, which the youth were accustomed to get up once or twice a year in despite of the counsels of their christian friends. It was a time which elicited the anxieties of many a parent; and yet no substitute had been devised for an amusement which added little to the improvement of the young, while it involved them in the guilt of setting at naught the prudent advice, and, in some instances, the authority of their natural guardians. The ball was resolved upon, and became, as usual, the topic of conversation. Even the place, the day and the hour, were understood to be fixed; though, as yet, to keep back the urgent counsels of the old folks, no public announcement was made. The minds of the pleasure seeking youth were quite absorbed with the prospect of a splendid scene. The whisper respecting managers, partners, &c. invaded the sacredness of the Sabbath, and was indulged even in the sanctuary. None were more interested in these arrangements than the circle I have described. Among them, the beautiful sister was most unreserved in the expression of her approbation. We shall have the ball, she said to some of her companions, who during the interval of worship, occupied the same pew with her, and all of us are to have invitations. Is it rash or fanatical to pronounce, that an arrangement so got up, in opposition to the wishes of pious parents, and perfected, if not begun, on the holy Sabbath, must have been displeasing to God? I had, as I well recollect, feelings of disapprobation of the course pursued. My mind, even then, was shocked at the profaneness of agitating such a subject in the house of worship. That Sabbath passed away and another succeeded, bringing in the week of

youthful expectation. At length the day arrived, (it was Tuesday as I think,) and at the appointed hour, I passed through the grove to the snow white dwelling of the beautiful —. Her sisters were all there, and so were the young companions that had encircled her in the pew, and the numerous youth of both sexes, who had planned the ball. The stately dwelling was thronged with those that came to weep. We took up the lifeless corpse of —, and bore it in solemn procession through the grove, and over the tedious causeway, to the place where now repose the hopes of many mourners.

There was nothing in the unexpected decease of this beautiful but thoughtless youth, to alleviate the poignant grief which it naturally occasioned. She experienced an attack of fever, which in a few days put a period to her life. It did not in the first instance, threaten dissolution. From the time her life was despaired of, her reason had fled. It only remained for her christian friends to pray, that she might not be consigned to the second death. On the day of her burial, a venerable parent stood by her coffin, and wrung her hands in such anguish as a christian parent's heart alone can know, who commits, without hope, the remains of a beloved child to the grave; Oh, said she, could I but have hope that my dear child has gone to heaven. But there was heard no voice from the lifeless clay; no promise of God, to quiet her apprehensions.

Reader, be thou also ready, for in such an hour as thou thinkest not, the Son of Man cometh.

From the National Banner.

EPISCOPAL CONVENTION.

On Thursday, June 30th, the third convention of the Protestant Episcopal Church for the diocese of Tennessee, was held at Columbia, with appropriate religious ceremonies. There were present the Clergy of the Diocese and delegations from three congregations. The deliberations were continued until Saturday afternoon, when the convention, having disposed of all the business before them, adjourned to meet at Nashville on the last Thursday in June next.

The Right Rev. WILLIAM MEADE, Bishop of Virginia, presided during their sittings in a dignified manner, and by his urbanity won the hearts of all the members of the convention.

There was but little business transacted during the session, but probably enough to insure the growth of the Church in the West. There were three promising young gentlemen examined as candidates for holy orders; whose services, if confined to this Diocese, we have no doubt, will be permanently useful to the cause of religion.

On Saturday afternoon, the Corner Stone of a new Episcopal Church was laid by the Bishop, in the rear of the Masonic Hall in Columbia. The Freemasons assembled in a body and proceeded to the spot designed for the erection of the building at about 4 o'clock P. M., when an excellent and impressive address was delivered by the Bishop to a numerous auditory, who appeared to listen with breathless attention to every word. The address was truly eloquent, and the picture drawn by the speaker of the difficulties with which the Episcopal Church has had to contend in the valley of the Mississippi, and of its bright prospects at present, was equally glowing and animated. The assembled auditors then proceeded to the Presbyterian church, where an appropriate address was delivered by the Rev. James H. Otey, and divine service was performed from the opening of the convention until its close, each day, and sermons were delivered by the Bishop & the Rev. Messrs. Otey and Weller to a large and attentive collection of people. The rite of confirmation was administered to four persons at 6 o'clock on Sunday morning, and the address of the Bishop to those confirmed was of so affecting a character as to draw tears from the eye of many of those assembled. The communion was also administered by

him to a large number of persons, preceded by an eloquent sermon. In the afternoon an interesting and impressive sermon was delivered by the Rev. Mr. Otey, and at candle light an affecting parting discourse was given by the Rev. Mr. Weller.

In conclusion it gives me great pleasure to bear testimony to the liberality and hospitality extended by the citizens of Columbia to the numerous visitors who attended the Convention, and may God grant them prosperity and render the labors, of the week a blessing to the town and the surrounding country.

AN EYE WITNESS.

FRUITS OF THE SPIRIT.

Another part of the Spirit's work is, to purify and raise the depraved and grovelling affections, and impart comfort and liberty to the soul. While the sinner is wholly engrossed with the things of time and sense, eagerly intent on the pursuits of forbidden, polluted joys, or the attainment of wealth and power, what can be expected but a rapidly increasing progress in the course of this world? While the passions, those powerful ingredients in human nature, are inflamed with the poison of sin, and continue to inflame the whole man, what but the worst consequences can follow? It is the Spirit of God that raises and refines the affections of the soul. The new heart which is given according to the glorious covenant of grace, has new desires and aversions, new hopes and fears, new sorrows and delights. Behold the Christian, whose affections, in all their force and fervency, are turned from sin to holiness, from earth to heaven, from the creature to God! He waits upon the Lord, mounts up with wings as eagles, runs without weariness, and walks without fainting. Ask him what wrought the change, and he will answer, "Nothing short of the power and Spirit of God could renovate my heart.—Alas how long I thirsted for what tended only to vitiate, but could never satisfy the mind! How earnestly I followed through all the mazes of folly and delusion, the most empty flattering vanities that glittered before my eyes! How thoughtlessly I danced on the borders of the infernal pit! Bless the Lord, O my soul, for his sparing mercy and his wonderful love! He shewed thee the evil of sin, and the bitterness which lies at the bottom of all forbidden sweets! He broke the fatal enchantment of the world, and set thee free! He liberally granted to thee the joys of his salvation. Now, I know, from experience, 'where the Spirit of the Lord is, there is liberty.' Yes, that liberty is here, in this soul, which was so long held in the bondage of corruption! Blessed and adorable Spirit, truly art thou called the Comforter; for no power but thine could impart the strong consolation I now enjoy!—*Thornton.*

COINCIDENCES.

Coincidence 1st. The New York Free Enquirer, an Atheistical Journal, is wonderfully alarmed at the progress of revivals of religion in this country. So is the Roman Catholic "Jesuit," a paper published in Boston.

Coincidence 2d. The Working Men's Advocate, and several other papers of the same stamp, say hard things about revivals. So does the Truth Teller, another Roman Catholic paper in New-York.

Coincidence 3d. The Reformer, an Infidel paper in Philadelphia, is constantly filled with slanders respecting revivals of religion. So is the "Catholic," a papist paper published in Hartford, Conn.

Coincidence 4th. All the Universalists and Unitarian papers in the country, the Trumpet, the Christian Register, and Examiner, the Star in the West, *id est genus omne*, take special pains to ridicule and misrepresent revival men, and revival measures. So does the "Roman Catholic Miscellany," a paper published in Charleston, S. C.

MRS. HILL'S LETTER.

The following letter is from Mrs. Hill, the wife of the Rev. John H. Hill, one of our missionaries in Greece. It will be gratefully, we doubt not, and carefully perused as among the first fruits of that important mission, by its numerous friends, male and female. We expressed the hope of being able to publish in our paper to-day, the letter of the Rev. Mr. Hill, which was announced last week. But as it had not been read before the Executive Committee, when our paper was ready for the press, we were obliged to forego that pleasure to another time.—*Episcopal Recorder*.

TENOS, JAN. 2d, 1830.—Another New Year has dawned upon me, and though separated from you, and debarr'd from giving and receiving the affectionate salutations of this happy season, I feel assured that He who has crowned all our past years with mercies, whose throne of grace is accessible in every place, under all circumstances, has heard our mutual petitions for blessings on each other for the ensuing year. My song is still of mercy, and we have found that the Lord is very mindful of them that put their trust in Him. We have been a month in this place; the first three weeks were occupied in arranging. We considered ourselves as settled at Christmas, and on that day were engaged in the services in our church, including the communion. We have this week began a regular course of study, looking around us a little, and with the language are trying to gain a knowledge of the manners, habits, and character of this people. The Greeks are lively and loquacious, and from the slight observation I have made, are easy of access. In our walks we have frequently entered without ceremony into the houses of the working classes, inquired about their work, and satisfied our curiosity on any thing which attracted our notice. We have always been treated respectfully, and on taking our departure been followed to the door by such as could conveniently do so, taking leave of us with a native grace and politeness, in which they greatly resemble the French. We sometimes walk on the beach at the close of the day, watching the return of the fishing boats, linger till they discharge their cargoes, a few fish large enough to fry, the rest so small as to seem the spoil of a pin hook and thread line, with which many a truant boy at home wasted his hours. Small as the result of a whole day's toil is, it is the chief support and principal food of a great many. The frequent fasts of the Greek and Roman churches make the demand for fish, (no meat being then allowed,) very great, and even the poorest is at such seasons a luxury. Sometimes they catch very curious living things, some of which Mr. R. occasionally purchases for a few paras, (a para is a small fraction of a cent,) to place in his collection, and by this gains at least for the present, the good will of the fisherman. I have entered into this little detail, to indicate what I consider the introduction to our Missionary labors. We have come here to do these people good, and must see them as they are, that we may be the better able to form plans for benefiting them, suited to their circumstances. We must not confine ourselves to high things, but condescend to men of low estate. But our intercourse has not been confined to these; we have access to, indeed we have cordial association with, some of the first families in Greece.

The delightful anticipation that the Lord is preparing great good for this people, has sent tears to my eyes, and prayer has gone from my heart that he would bless our intercourse with the princely family of this most interesting country. The Vlahoutzis is here; the son an interesting youth about 15, has been Mr. Hill's pupil, to be instructed in English, for the last fortnight. Mr. V. is a native Greek of fine talents, to us a very interesting man, his wife, daughter of the Prince of Wallachi. The family seem to have their minds agitated respecting the nature of true reli-

gion. Mr. V has written a tract, which has been published at the American Press at Malta, and will be translated and sent to America. It exposes and condemns the system of idolatry and priestcraft which prevails in this country, and may be considered a remarkable production, especially as he cannot be considered a professedly pious man. The Greeks are much moved by it; the style shows it to have been written by an educated native. I am sure that there is great hope of reformation when one of the first men in the country has been led so to write on such a subject, and as the people are willing to receive and read the scriptures, The family of Archopulus also interest us much. The father, formerly dragoman to the Grand Seigneur, having failed in an important Mission to Russia, apprehensive that his life would be the forfeit of his ill success, fled with his family, and has lost all his property. The mother, a married daughter, and a son, a young man of talents and education, who is a pupil of Mr. Hill have associated often with us. The daughter, two daughters of Mr. Vlahoutzis and other ladies, are to commence receiving instruction in English from Mr. R. and myself. The wife of Prince Mavorocordato, who is a daughter of Mr. Archopulos, is expected here, and being informed by her sister that she was going to learn English, has expressed a desire to take lessons. She has some knowledge of the language. We have thought it advisable to accede to the requests of these ladies; hoping it may be the means which Providence has ordained for benefiting these people, we cannot but consider it as the commencement of our missionary labors. Their families expect to go to Athens, and should that be the place of our permanent location, their good will may be of essential service to us. We shall not, I hope, have confidence in our own strength, but in every word look to God for his blessing, and in every act have a single eye to his glory. We are surrounded by ignorance and superstition. Satan has great power, and he will not relinquish it without a struggle. The Priests who live by deceiving these ignorant souls, will not approve any system which, by enlightening them, would destroy their own influence. And it seems so much easier to burn a candle to the Virgin, and pay money to be freed from the punishment of sin, than sincerely to repent and lead a godly life, that it may be hard to convince this people, (who in their own eyes are safe under the present system,) that they are yet in the gall of bitterness and in the bond of iniquity. We will not, however, despair, as the same gracious God who quickened us when we were dead in trespasses and sins, can cause his light to shine into the hearts of the poor deluded Greeks.

Tenos, like most islands in the Ægean, appears from the sea like a high and barren rock. This is owing to the high stone fences which enclose very small fields. In looking up, you see nothing but what appears to be a mass of rocks, and there being no trees, you would suppose it a barren country. It is, however, cultivated to the highest peak. On new year's day, I walked to a convent about half an hour's distance, and from an elevation, had a view of the country. The wheat, which appears to be the principal production of the island, is now about 19 inches high, the whole country was verdant. Before me was the Ægean; its smooth surface just agitated by a gentle breeze. Far to the southeast lay Naxos, its mountains like huge battlements reaching to the sky. Delos stretched itself at their base. Paros and Antiparos were also visible; Syra was right before us; we thought and talked of you all. I wished for my dear father; I knew he would enjoy the scene, and in the recollections of classic lore, repeople these famed islands with their ancient heroes, and live the age of sages over again. The town is small, situated on the seaboard; the houses are of stone covered with clay, are whitewashed, but little of taste in their outward structure, or of what we would call convenience within. They

have four walls, the sole resemblance to ours at home; the roofs flat and gravelled; we walk on our neighbors, they on ours; and can pay us a visit which in the present uncertain character of the people is not quite so pleasant, and might be to our loss. I do not speak from experience but information; as far as mine goes, I do not think them worse than the poor and ignorant with us. The streets are very narrow; the widest, little broader than what we would call an alley; it would not require a very long skip to visit an opposite neighbor, from one balcony to another. I have not yet been disgusted with filth as I expected to be. I should say the people were rather cleanly than otherwise, but are entirely destitute of order, which is so essential to comfort. It has been well said of them, they have no hours, no system, no customs.

The night we came from Syra, was calm and beautiful; the boatman rowed hard, singing a native ditty. Husband and I sat at the stern of the boat on the narrow edge of a two-inch board, and from our laps ate our dinner of a piece of ship-bread and salt beef, which we relished very well. Our progress was slow, the distance sixteen miles; we wrapped ourselves in our cloaks, and watched the firmament resplendent with innumerable stars. We were now entering on a new scene, in the midst of strangers; not an individual in the land we were going to, had ever seen us or we them. Our minds were solemnized, we raised our hearts to Him who had brought us thus far in safety, and were encouraged still to trust in Him. We received a most cordial welcome from our Christian brother, Mr. King and his lady. Our only regret was that she could not join in conversation; but the language of Christian courtesy and kindness is not confined to the tongue. I then retired to rest, but not to sleep. I felt that our cup was running over with mercies; we were under our own roof in the prospect of being soon most comfortably settled, and kind friends had given us welcome to our home. I assure you, I felt this night too happy to sleep. Tell our friends that I am happy in the hope, that He who has brought me to this distant land will make me instrumental in doing something for his glory among this people.

From the Churchman.

MR. EDITOR,—In looking over the proceedings of the London Prayer-Book and Homily Society, held in May, 1830, I find the following anecdote related on that occasion, by Capt. Gambier, of the Royal Navy.

The facts recorded in it are, I think, strikingly illustrative of the truly evangelical tendency of our sublime and spiritual Liturgy. As such, they will doubtless be read with interest by those who duly appreciate the excellence of this most invaluable of all human compositions.

In the course of a journey, said Capt. Gambier, which I lately took to the North of England, I became acquainted with a gentleman belonging to the Society of Wesleyan Methodists, who told me, without my seeking it from him, this remarkable circumstance. He said, "Sir, perhaps you are not aware that in our Society, when it pleases God to send, as he sometimes does, suddenly a great increase of numbers to hear the word, we find after a certain time—at least, this is our general observation—that half of them usually fall away. Some fall into fanaticism; some dislike the discipline to which they are subjected; and others depart for various reasons. But some time ago, a revival happened in the congregation to which I belong; and to our great surprise, that which we have usually observed, has not taken place. The minister, a most excellent person, has been diligently considering what are the means which God had been pleased to use, to prevent the too common declension; and he has been able to attribute it to no especial cause whatever, but the use of the Liturgy of the Church of England, and the

wholesome instructions conveyed by means of it."

Such testimony, Mr. Editor, as the preceding, is no less pleasing than true; and in addition to it, we may safely add, that *wherever* our Liturgy is adopted in its simplicity and purity, and the principles which it inculcates fully believed and practised, there will be found a sound, rational, and fervent piety; free from fanaticism on the one hand, and formality on the other. If we look at Protestant Christendom, we behold an almost universal attachment to the inestimable formularies of our Church. As one evidence in proof of this, I would state, that our Liturgy has been recently translated into the Chinese language, and also into that dialect of Indian, called Indo-Portuguese: the former version was made by a Presbyterian minister, Rev. Dr. Morrison, and the latter by a Wesleyan Methodist Missionary, Rev. Mr. Newster. May we, then, as lovers of this book, evince our gratitude for our distinguished privileges, in endeavoring by every means within our power, to promote its circulation. And let us cherish the expectation, in dependence on our exertions and the divine blessing, that the time is not far distant when the Bible, the only chart of life, and the Book of Common Prayer, as a most useful and invaluable concomitant, shall have been translated into every tongue and dialect under heaven; that all the nations, and kindreds, and tribes of the earth, may be able to read in their own language, the wonderful works of God.

New-York, June 22d, 1831.

A PREVENTIVE OF FEVER.

The best commentary we can offer on the murderous practice still too general in sickly districts, of the inhabitants using daily their bitters; viz. spirituous tinctures and infusions of vegetable bitter and astringent substances, with the hope of warding off fever, is for us to lay before our readers the following from a highly respectable source. The author is speaking of the *malaria* fevers, in the country around Rome—diseases similar to our bilious remittent and intermittent fevers.

Pucinotti attributes the severity of the Roman fevers in many cases to the use of the bark, spirits, and other stimulants, which are by some used as preventives; and he relates the case of an old man, who had come from Romagna every second year, to labor during the harvest, in the Campagna of Rome, who never had the fever; and his beverage in the morning and through the day, was *cold water with a little lemon juice*. This practice his father had adopted before him, with the same success; but his two sons, who would use *spirit* (brandy) and even mixed with it at one time *gunpowder* and at another time *cayenne pepper* both fell victims to the fever.—*Journal of Health*.

We extract the following "beautiful picture of the enduring affection of a Mother," from "the history of Lynn, by Alonzo Lewis." It is from a discourse preached by Rev. Thomas Cobbett, at Lynn in 1656. Although nearly two hundred years have elapsed since it was written, yet it has lost none of its force and beauty, it is as true now as it was then, and will ever remain so. How many are there who may read this extract, who, if they do not *despise their mothers when they are old*, yet treat them with cold neglect?—*Lowell Jour.*

"Despise not thy mother when she is old. When she was young, yea, middle-aged, thou prizedst and respectedst, and didst reverence and obeyedst her; do it as well when she is old; hold on doing it to the last. Age may wear and waste a mother's beauty, strength, parts, limbs, senses and estate; but her relation of a mother is as the sun, when he goeth forth in his might, for the even of this life, that is, always in its meridian, and knoweth no evening. The person may be gray-headed, but her motherly relation is ever in its flourish. It may be autumn, yea, winter, with the woman; but with the mother—as a mother—it is always spring."

PARENTAL INDULGENCE.

Indulgence when shown in too great a degree by parents to children, generally meets with a bad return. It seems to awaken a strange malignity in human nature towards those who have thus displayed an injudicious fondness. Children delight to vex such parents. There may be two reasons: 1. It makes them feel foolish to be teased with kindness. 2. It discovers a weakness, over which they can insult and triumph. But whatever may be the cause, it furnishes an argument to parents why they should never practice this behaviour towards their children.—*Bishop Horne*.

LONGING FOR REVIVALS IN THE GERMAN PENNSYLVANIA CHURCHES.

Der Herold, a German paper, says: "We hear of revivals in every part of the country. When shall the time come that we in Pennsylvania, and especially of the German churches, shall experience these blessings from on high? Perhaps the day is not far distant when the Lord will visit our German Zion in his mercy, and hear the ardent prayers of his children which rise before his throne. Welcome, thou day of redemption and revival! Welcome that day when we shall see sinners, young and old, forsaking the path of sin, and asking the way to Zion!"

JESUITS.—From the papers recently brought to light at the Jesuits' Establishment at Montrange, it appears that they have five Assistories, thirty-nine Provinces, twenty-four professed houses, six hundred and sixty-nine Colleges, sixty-one Noviciates, one hundred and seventy-five Seminaries, three hundred and thirty-five Residences, and two hundred and twenty-three Missions. These include the whole of their Institutions in Europe, Africa, and America. Their numbers amount to twenty-two thousand seven hundred and eighty-seven, of which ten thousand and ten are priests.

A CONTEMPLATIVE life has more the APPEARANCE of a life of piety than any other; but it is the divine plan to bring faith into ACTIVITY and EXERCISE. We choose that sort of walk, which we like best: if we love quiet, we are for sedentary piety; but the design of God is to root us out of every thing, and bring us into more useful stations.—*CECIL*.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, JULY 29, 1831.

SIMBON ON THE LITURGY.—We have just received a copy of a second American edition of this work recently published by Mr. Whiting of Columbus, in a cheap form. He offers them at \$18, per 100, \$2,20 per doz. and 25 cents each. It is, as our readers must know, a valuable little work.

CONFIRMATION.—This rite, our readers are aware is administered in the non-Episcopal churches of Germany. Of the following testimonies in favor of its beneficial influence, the former is from Mr. Robinson, Professor Extraordinary in Andover Theological Seminary, and the latter from the Rev. Professor Hodge of the Theological Seminary in Princeton, both of whom have within a few years visited the continent of Europe. It is to be understood, of course, that they approve it mainly on account of the thorough course of instruction which the candidates for Confirmation are subjected to, and of the solemnity of the rite as it regards its actual administration, and that they both are opposed, as indeed are Episcopalians in this country, to the administration of the rite as a matter of course, and at a particular age, where no evidence is given of a change of heart.

This ceremony takes place usually at Easter; and the children are commonly taught by the pastor during the whole of the preceding year. It is indeed not unfrequently the case, that they enter upon this course even two years before confirmation. As a general rule, the pastor meets them twice in each week; but during the four weeks immediately preceding Easter, he usually gives four lessons a week. The instruction comprises the history of the Christian religion; the general historical facts of the Bible, which are usually taught in a

biblical catechism; the learning by heart psalms and hymns; and towards the close, the confession of faith which they are to make in public on the day of confirmation. This is a regular duty of the pastoral office, and one which cannot be neglected. Indeed, the pastors generally regard it as one of the most pleasing and interesting of all their official duties, and engage in it with complacency at least, if not with zeal. Calling one morning on Schleiermacher, the writer found him just dismissing from his study his class of thirty or forty young catechumens; and it was interesting to behold thus employed in training the minds and hearts of children, one who is accustomed, by the profoundness of his speculations, to enlighten and instruct the learned and the wise.

It is moreover not to be denied, that this system of instruction, in the hands of a faithful pastor, affords one of the most powerful means that can be devised, of operating upon the youthful mind, and forming it, under God, to habits and feelings and principles of virtue and religion. The usual time for confirmation is about the age of puberty, or from the thirteenth to the sixteenth year; and custom has ordained, that every one shall take upon himself the solemn obligations imposed by this rite. The youthful mind is at this period in its most susceptible state, and most open to conviction, and to the influence of the thrilling motives and tender remonstrances, which a good shepherd knows how to urge in behalf of him who was "meek and lowly of heart." He meets his youthful flock frequently, and has the opportunity, if he does his duty, of becoming thoroughly acquainted with their different characters and dispositions; so that it is his fault alone, if he be not able to apply to each the instructions and exhortations which the nature of the case requires. In its present shape, this system owes its birth to the pious Spener; and through this institution, that godly man still exerts an amount of influence that is incalculable. Have not the churches of our land reason to blush, when they look upon what is thus done in other lands for the religious education of the young?

In the Lutheran Church, as you probably know, it is customary that boys at the age of fourteen and girls at fifteen, should be confirmed; that is, be called upon to assume their baptismal vows, and solemnly recognize themselves as members of the church. That there are serious evils attending this usage, is very obvious, but that much good is effected by the pastoral attention to the young, which it occasions, cannot be denied. The candidates for confirmation each year, are formed into a class or classes, to which it is the Pastor's duty to devote several hours in every week, instructing them in the principles of the gospel, and of their own particular church. This course of instruction continues through the year; and every child must be confirmed, the whole mass of the people, rich and poor, from the king's son to the children of the peasant, are regularly indoctrinated in the christian system. The degree of fidelity with which this duty is performed, depends on the character of the pastor: but it may be remarked that even the Rationalists, in general, retain the use of Luther's catechism and other evangelical formulas in the instruction of the young. I have witnessed few scenes more impressive than the induction of one of these little flocks of the lambs of Christ, into his sacred fold. On the day appointed for this service they came to the church, with their pastor at their head. Their entrance was greeted with a burst of cheerful music, in which all hearts and voices joined. Arranged before the pulpit, the pastor proceeded to explain to them the situation in which they stood. Consecrated to God in baptism, they had been given to the church by their parents; but having now attained an age at which they were capable of acting for themselves; having been instructed in the doctrines and requirements of the Christian religion, and in the faith and discipline of their own church; they were to decide whether they would remain in that church, receive its doctrines and submit to its watch and care. For the satisfaction of those present, their pastor examined them on the history and doctrines of the Bible, received their profession of faith, and solemn assent to be regarded as under the guardianship of the church. They knelt before him, the name and blessing of God was invoked upon them, and they arose in a new relation to the household of faith.

The following is inserted in compliance with a request from the trustees of the Protestant Episcopal Press New York.

The Standing Committee of the Protestant Episcopal Press are aware of the prevalence, to a considerable extent, of an expectation that the posthumous works of their late revered diocesan were to be published by the institution under their direction. Considering the facts, that in very similar circumstances the posthumous works of Bishop Ravenscroft were sent from North-Carolina to the Protestant Episcopal Press, to be published by it for the benefit of the religious societies to which their author had bequeathed them—and that the very latest act of Bishop Hobart's life was to testify, by a provisional legacy, his confidence and interest in the Protestant Episcopal Press—the expectation was not groundless, and those who have entertained it may not unreasonably infer from the "Prospectus" lately issued, that some want of liberality on the part of the conductors of the Press towards its benefactor's family must have interfered to prevent the natural destination of his works.

To free themselves from such an odious imputation, they feel it incumbent on them to publish the following facts.—

Immediately on the appearance of a notice that the works of Bishop Hobart were to be published for the benefit of his family, a communication was addressed to his executors by the

conductors of the Press, soliciting their publication, with "the assurance that the facilities for the execution and sale of the works afforded by the institution *should be greater*, and the terms afforded to the proprietors *more advantageous*, than could be realized by them at any other press;" assigning as the reason for the application, that the applicants regarded it "as a sacred duty which they owe to the memory of their departed head, to the character and interests of the institution with which they are connected, and over which he so lately presided, and to the Church, the confidence of which it has in a good degree secured, and the eyes of which are fixed upon it."—This communication was dated November 30th, 1830.

On the 1st of December, at an interview of the Standing Committee with some of the gentlemen intrusted with the publication of the 'Works,' assurances were given that no contract for the publication should be entered into, without a further conference with the Committee.

So implicit was the reliance of the Committee upon these assurances, combined with their own previous offer, that, after further communication with the gentlemen intrusted with the 'Works,' they requested their Agent to give information of their readiness to proceed in the publication with all despatch, postponing every business that might interfere—they being at that time in the daily expectation of receiving a copy.

On the 22d of February, in answer to an inquiry respecting the terms of publication, and the responsibilities which the institution might be willing to assume, the Agent was directed to reply that the publication should be made at a reasonable trade price, the Press "looking to the sale of the work for remuneration, and paying all surplus proceeds to the family of the Bishop"—in other words, ASSUMING ALL THE RISK, and MAKING OVER THE WHOLE PROFIT.

In this stage of the negotiation, on the 25th of February, a definite statement of the contents, size, and form of the proposed publication was, for the first time, offered to the conductors of the Press, accompanied with the wholly unlooked for proposition, that they should become bidders for the copy-right of the first edition, an offer having been already received from the Messrs. Swords.

After a full consideration, this proposition was declined, on the ground that "an offer of a specific sum for the privilege of publishing could not be made, unless in the expectation of realizing a considerable profit beyond the sum offered, added to the expense of publication;" whereas it was the wish of the conductors of the Press "to afford to the family of the late Bishop ALL THE PROFITS which might arise, after paying only the reasonable expenses of publication:"—and for the further reason, that it was considered incompatible with the institution to compete with the trade in purchases of copy-right.

It was, therefore, no want of liberality in the conductors of the Press,—but their unwillingness either on the one hand to jeopardize an institution of the Church by risking a very large sum upon the contingency of sale, or on the other to injure Bishop Hobart's family by withholding from them a part of the profits of his works,—that deprived them of the honor which they so much wished and so earnestly endeavored to obtain,—the publication of their loved and revered President's remains.

BENJAMIN M. BROWN,
LEWIS CURTIS,
CHARLES KEELER,
GEORGE C. MORGAN,
CHARLES N. S. ROWLAND,
FLOYD SMITH,
HENRY COITHEAL, Treasurer.
JOHN V. VAN INGEN, Agent.
W. R. WHITTIGHAM, Editor.

Standing
Committee.

New-York, July 12th, 1831.

INTELLIGENCE.

DOMESTIC.

General Sunday School Union.—General Seminary.—A friend has kindly furnished us with the following intelligence from the city of New-York, respecting the Anniversaries of the above institutions of our Church. The sermon before the Managers of the General Sunday School Union, was delivered in St. Paul's Chapel, New-York, on Sunday evening, June 26th, by the Rev. George W. Doane, Rector of Trinity Church, Boston. The discourse is highly applauded for its ability and eloquence, and we hope will soon be laid before the public. On the Tuesday following, the Trustees of the Seminary held their annual meeting.

On Wednesday and Thursday, the 29th and 30th ult., the annual examination of the students of the General Seminary took place in the Seminary Chapel, in the presence of the Rev. Bishops Croes of New-Jersey, Onderdonk of Pennsylvania, and Onderdonk of New-York, and Rev. Dr. Montgomery of Philadelphia, Rev. Mr. Doane of Boston, and several of the clergy of the city of New-York. The examinations reflected great credit, both upon the excellent professors of the institution, and upon the young gentlemen, who have availed themselves of their valuable instructions. We are happy to learn that the institution was never in a more flourishing condition, and promises successfully to accomplish the noble objects for which it was founded.

On Friday, July 1st, the 9th annual commencement of the General Seminary was held in St. John's Chapel, New-York, on which occasion five young gentlemen, members of the first class, viz: Benjamin I. Haight, and Joseph H. Nichols, both of New-York, William Norwood, of N. C., John My. Ro-

bertson, of Md. and Lewis Thibou, jr. of N. Y., received the usual testimonials. In the absence of Bishop Brownell, the address to the class about to leave the institution, was delivered by Bishop Onderdonk, of Pennsylvania.—*Epis. Watchman.*

West Point.—By a regulation of the Department of War, it is directed that the five cadets of each class who shall graduate with the highest honors, shall be attached to the next Army Register and published.—The following is the list of cadets to whom this honor was awarded at the late examination:

- First Class.**....1. Roswell Park, New-York.
2. Henry Clay, Kentucky.
3. James Allen, North Carolina.
4. Henry E. Prentiss, Maine.
5. Albert M. Lea, Tennessee.

- Second Class.**...1. Robert V. Smith, Mississippi.
2. George W. Ward, Massachusetts.
3. Jacob W. Baily, Rhode-Island.
4. Benjamin S. Ewell, Virginia.
5. Geo. W. Cass, Ohio.

- Third Class.**...1. Fred'k A. Smith, Massachusetts.
2. Wm. H. Sindell, New-York.
3. Jona. A. Barnard, Massachusetts.
4. Roswell W. Lee, Massachusetts.
5. Rufus King, New-York.

- Fourth Class.**...1. William Smith, New-York.
2. H. Langhborough, Kentucky.
3. John F. Lee, Dist of Columbia.
4. John Sanders, Florida.
5. Curran Pope, Kentucky. [N. Y. Amer.]

The past two or three weeks have been uncommonly fruitful in deeds of villainy. Within the last eight days we have recorded the death of four married women in this city and Brooklyn, most or all of whom, there is reason to believe, perished by the hands of their own husbands!! Three of the husbands are now in prison, awaiting their trial. Burglaries are committed almost every night, and with such uniformity in the mode of operation, as proves the existence of an organized gang among us. All the efforts of our active police are necessary to ferret out the villains.

Of the cases of death above mentioned, three can be traced directly to the effects of *intemperance*, either in the subjects or their husbands, or both.—N. Y. Mercury.

Observance of the Lord's Day.—Since the origin of the General Union for promoting the observance of the Christian Sabbath, in this country, two associations with similar purposes have been formed in London. The first is very much on the plan of the American Union. The other consists chiefly of persons engaged in trade; and its single object is to procure by law exemption from labor on Sunday. In the present state of things many tradesmen think themselves under the necessity of laboring on the Lord's day; and they wish for such a change in the laws or the customs of society as will secure to them the liberty of enjoying when they please, a weekly rest.—Boston Rec.

Episcopal Church in Fayetteville.—We are gratified to perceive that the wants of the Church are beginning to awaken the attention and sympathy they demand. "Generous collections," we learn from a Charleston, (S. C.) paper, "are making in three of the Episcopal Churches" in that city, "to rebuild the Episcopal Churches" in Fayetteville.—From the Newburyport Herald, we also learn, that on Sunday, the 26th ult., a collection for the same benevolent purpose, was taken up in St. Paul's Church, in that town, amounting to \$37 50. We trust that these worthy examples will be followed by all our Churches.

The *Cape Fear Recorder*, after lamenting the burning of the Capitol and the loss of CANOVA'S Statue, mentions the following interesting fact:—"Alfred Moore, Esq. one of the members from Brunswick county, made a motion in the first session of the General Assembly, after the Statue was conveyed to Raleigh, that it should be placed on rollers, and that the doors of the Capitol should be enlarged, so as to render it practicable to move it from the edifice in the event of fire. The expense was estimated at \$1200—but the motion failed.

Clarke's Commentary on the New Testament.—S. Hoyt & Co. Franklin Buildings, N. York, have just published a new octavo edition of Dr. Adam Clarke's Commentary on the New Testament. By printing the text as well as the notes on a small type, and making a different arrangement of dates, they have been enabled to compress the whole into a much smaller compass than any previous edition. The publishers claim for their edition a number of advantages over others, besides the unparalleled cheapness of the work.—Gen. of Ten.

Counterfeit.—We were shown this morning a counterfeit five dollar bill on the Morris Canal Bank. Its general appearance is good, and would be taken by those not very conversant with the signature of the cashier, which is not a good imitation.—The paper, also, is of a lighter texture than the genuine bills. It is dated January 1, 1831, payable to Jno. Hone, Junr., C. D. Colden, President; Robert Gilchrist, cashier.

Fayetteville.—The National Intelligencer states that a 'passenger from the South saw twelve hundred of the Fayetteville sufferers in one body encamped in the neighboring woods'—and it is supposed that three thousand people were suddenly rendered houseless and destitute of the means of subsistence. More than \$50,000 have already been collected, in various parts of the U. States, for their relief.

It has recently been decided in the District Court of the United States for the District of Maine, that, under the prehi-

bitory clause of the Post-Office Law, packages of various descriptions, such as packages of merchandise, or of bank notes, can be carried by mail carriers without incurring the penalty, but not packages of letters.

The fineness with which the cotton thread can be drawn out by machinery, may be gathered from the fact, that Mr. John Pollard, of Manchester, spun in 1792, on the mule, (the name of a particular description of the cotton-spinning machinery,) no fewer than 278 hanks of yarn, forming a thread upwards of 132 miles in length, from a single pound of raw cotton.

The Rochester fire, it is stated, was caused by the negligence of some drunken men, one of whom was saved from death only by being dragged from the cooper's shop after the alarm was given. Mr. Campbell's loss was about \$22,000, \$10,000 of which was covered by insurance.

It has been estimated that the consumption of ardent spirits has been reduced, in the state of New-Hampshire, through the influence of Temperance Societies, to the proportion of about nine-tenths, making an annual saving of expenditure in this article, of about \$268,000.

The Springs.—The Saratoga Sentinel of Tuesday states, that there were then twice as many visitors at that place as at the same period last year. And the Ballston Gazette states that several families from the south have already taken up their residence at the watering place for the season.

Foresight.—One of the stipulations between William Penn and the early settlers of Pennsylvania, was, that in clearing the land, one acre of trees should be left standing for every five acres cut down, and especially to reserve the mulberry and oak, for silk and ship building.

Theological Institution at Granville, Ohio.—The Ohio Baptist Education Society at their meeting in May last, took measures to establish an Institution at which the learned languages and higher branches of English Education may be taught, and in which students may be instructed in Theology. A farm has been purchased for its location.

The Deaf and Dumb.—From the 15th Report of the American Asylum at Hartford, it appears that the number of pupils now in the Institution is 123. Former pupils 250; so that 373 of this unfortunate class of persons have enjoyed the privileges of this excellent charity.—Boston Recorder.

Spirits.—In the last report of the Pennsylvania Society, read by Dr. Bell, one of the conductors of the Journal of Health, it was estimated that the sale of domestic spirits in that state, was 1,000,000 gallons less last year than the year before.

Doctors Hall and Lawrence, of New-York, state that they cured Mrs. Falsen, who resides in Cherry-street, of Hydrophobia, who was bitten on the 14th ult. Their cure was, very large doses of calomel and laudanum.

The town of Lee, the second largest manufacturing town in the county of Berkshire, Mass., has not in it a store, shop, dwelling, hovel or cellar, in which ardent spirit of any kind is either bought or sold.

Cutlery.—Mr. Barton of Philadelphia, has 30 hands employed in making pen and other knives, and forks; they prove to be of a good quality, and are in great demand.

Counterfeit Notes.—One dollar notes on the Franklin Bank of Columbus, ingeniously altered to Ten, are in circulation. The 10 in both vignettes is too large.

The venerable James Monroe has left many highly valuable documents, from which a full and interesting history of his times will hereafter appear.—N. Y. Merc. Adv.

New-York Jesuit Monastery.—We are informed that it is designed to erect this building at Cold Spring, near West Point.—Protestant.

ECCLESIASTICAL.

An Ordination was held in St. Paul's Church, Alexandria, on Sunday morning last, by the Right Rev. RICHARD CHANNING MOORE, Bishop of the Diocese of Virginia, when the following gentlemen, students of the Theological Seminary of Virginia, were admitted to the order of Deacons:—Frederick D. Goodwin, Mass.; J. Loaring Weart, do.: Wm. P. Johnson, Penn.; Cyrus H. Jacobs, do.; J. S. Swift, Vermont, Wm. M. Jackson, Va.

Consecration.—On Thursday the 7th instant, the new Church in Salem, was Consecrated by the Right Rev. Bishop Brownell, by the name of *Christ Church*, Morning Service was read by the Rev. B. Judd, and the Rev. A. Greer. The Sentence of Consecration was read by the Rev. A. Steel. The Rev. P. G. Clark, Minister of the Parish, and the Rev. S. B. Paddock, and John Morgan were also present and assisting. A Sermon, appropriate to the occasion, was preached by the Bishop; and as he is not yet sufficiently recovered from his lameness to stand, through a discourse, it was delivered from his chair, in the Church.

The new Church in Salem is a very neat and commodious building, and does great credit to the zeal of this infant Parish. We believe the Service of the Church was never performed in Salem till about two years ago. The congregation was organized, and received into union with the Convention of the Diocese, a little more than a year since. The liberality which has been evinced in the erection of so handsome a house for public worship, and the respectable congregation which has always assembled in it, afford a favorable presage of the future prosperity of the Parish.

POETRY.

AT A FUNERAL.—By BISHOP HEBER.

Beneath our feet and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!

Their names are graven on the stone,
Their bones are in the clay;
And ere another day is done,
Ourselves may be as they.

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its peril every hour!

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb,
And yet shall earth our hearts engage,
And dreams of days to come?

Turn, mortal, turn! thy danger know;
Where'er thy foot can tread
The earth rings hollow from below,
And warns thee of her dead!

Turn, Christian, turn! thy soul apply
To truths divinely given;
The bones that underneath thee lie
Shall live for hell or heaven!

MISCELLANY.

From the Vermont Chronicle.

THE SILK WORM.—This useful little animal, the author of so much luxury and magnificence, is one of the most interesting objects in nature. In its disposition, it is perfectly gentle and inoffensive, affording both instruction and reproof, to all who may behold them, and withal richly compensating the owner for all the care bestowed upon them.

The egg which produces the worm is smaller than a common sized pin-head, of a bright yellow, which in process of time becomes of a brownish cast. After the mulberry leaf has attained to a sufficient size, the eggs are placed in a room, where, if the temperature ranges between seventy and eighty, they will hatch in three or four days. When they first make their appearance, they are so diminutive in size, as scarcely to be perceptible, of a blackish hue, varying in complexion as they increase in age.

The process of casting off their skins, which it is said they do four times, is slow, and to appearance, somewhat painful. The time of this change taking place may be known by their refusing to eat, rearing their heads, and remaining stationary nearly four hours. They then fasten the extremity of their covering to the table, and commence their onward march, the skin separating from about the neck, affording them egress without difficulty.

Each time they appear in a new dress, their appetites are sensibly increased, until they attain unto a perfect worm, which will take place at the end of five or six weeks, when they become almost transparent,—of a light cream color, handsomely variegated with dark spots. Nearly the whole length upon the back, may be seen at this period, what is thought by some to be a large blood vessel, expanding and contracting at regular intervals. When the time for winding arrives, they raise their heads and look around for a suitable place to suspend their cocoons, (which however is generally made for them by placing near oak branches or a suitable frame,) upon which they commence their task, by fastening on all sides within their reach, a coarse web of silk, to contain the cocoon, which in size and proportion resembles a pigeon's egg, in which they enclose themselves, leaving sufficient space for the free motion of the body in arranging the silk in regular layers of an uniform thickness, which can be seen by cutting the cocoon in pieces. The length of time occupied in its formation is four or five days of unceasing toil; and from the beginning of its labors until the close of life, a period of four or five weeks, it abstains wholly from food of any kind. At the expiration of fifteen or twenty days, the worm has been converted into a chrysalis, and from the latter to a beautiful white miller. In that state it is very active, although unable to mount into the air. It moves about upon its feet in small circles, its wings in rapid motion, and after a few more days of enjoyment in its new state of existence, it deposits its eggs, to the number of four or five hundred, and closes its eventful life.

INTERESTING SCENE.—A few days since a young tradesman, a native of Ireland, but long a resident in this city, in passing along a wharf at which a ship from one of the ports in Ireland was about to be made fast, stopped as is usual with persons from a foreign country to observe whether any face, which had been familiar to their eye in earlier years, might not present itself. In the bustle of attempting to get quickly on shore, one of the passengers fell into the dock, and sunk under the vessel; without a moments hesitation the young man before alluded to, who had remained to gratify his curiosity, plunged into the deep after the drowning man, and with con-

siderable difficulty succeeded in bringing him safe on land. The deliverer very naturally felt anxious to see the prize restored to perfect life, and with this view remained to tender his assistance without going away to change or even dry his apparel. A few moments after some simple remedies had been applied, the rescued man slowly opened his eyes and murmured, "God bless you, it would be too soon to die so far away from home." The voice and the awakening countenance of the newly arrived young man, filled the other with an intensity of eagerness visible to all around, he asked the place of birth and name of his patient; both questions were soon answered satisfactorily enough to prove that the rescued and the rescuer were brothers! It is needless to attempt to relate the sequel. In an instant they were interlocked in a close embrace, and a thousand questions and congratulations were made on each side, before one could be answered. Finally the brothers retired amid the ejaculations and the wonder of all who observed this singular scene.—*New York Courier.*

From the Poulson's Philadelphia American.

The following beautiful Epitaph was discovered on the back of a portrait of Washington, sent to the family from England.

We copy it by permission from a transcript in the hand writing of the late Judge Washington.

WASHINGTON.

The defender of his country—the founder of
Liberty,
The friend of Man.

History and tradition are explored in vain
For a parallel to his character.

In the annals of modern greatness

He stands alone,

And the noblest names of antiquity

Lose their lustre in his presence.

Born the benefactor of mankind

He united all the greatness necessary

To an illustrious career.

Nature made him great,

He made himself virtuous.

Called by his country to the defence of her

Liberties,

He triumphantly vindicated the rights of

Humanity.

And on the pillars of National Independence

Laid the foundation of a great republic.

Twice invested with Supreme Magistracy,

By the unanimous vote of a free people,

He surpassed in the Cabinet

The glories of the Field

And voluntarily resigning the Sceptre and the

Sword,

Retired to the shades of private life.

A spectacle so new and sublime,

Was contemplated with the profoundest

Admiration.

And the name of Washington,

Adding new lustre to humanity,

Resounded to the remotest regions of the earth.

Magnanimous in youth,

Glorious through life,

Great in death,

His highest ambition the happiness of mankind,

His noblest victory the conquest of himself,

Bequeathing to posterity the inheritance of his

Fame,

And building his monument in the hearts of his

Countrymen,

He lived the ornament of the 18th Century,

He died regretted by a mourning world.

REMARKABLE PRESERVATION.—John Aubrey, Esq. in his Miscellanies, relates the following remarkable incident; an account of which he had received from several acquaintances of the celebrated Dr. Harvey, to whom the doctor had related it. When the doctor was a young man, he went on a journey to Padua; and having come to Dover on his way thither, with others in company, he showed his passport, as the rest did, to the governor. The governor told him, that he must not pass, but remain with him, a prisoner. The doctor, astonished, desired to know for what reason, and in what matter or manner he had transgressed. He received for answer, that it was the governor's will that it should be so. The evening was clear, the packet hoisted sail, and bore away with the doctor's companions in it. But there followed a terrible storm, in which the packet-boat, and all on board were lost. The next day the melancholy tidings reached Dover. The governor then explained to the doctor his reason for stopping him. On the night previous to his arrival, the governor had a strange dream, in which he saw Dr. Harvey, whom he had previously known only by name and face, on his way to pass through Calais; and he was solemnly warned in the dream not to permit him to go. His coming next day impressed his mind with the idea that it was no idle dream; and that the admonition was not to be neglected.—*Presbyterian.*

ASYLUM FOR THE DEAF AND DUMB, HARTFORD.—Among the pupils of the Asylum, is a female not only deaf and dumb, but blind also. She cannot see the fair flowers, nor the bright sky, nor distinguish the noon-day sun from midnight. She can hear neither the sweet song of the birds, nor the deep, sol-

emn, roll of the thunder. She cannot utter her gratitude to her teachers, and her brothers and sisters can never listen to the sound of her voice. Yet she is neither sorrowful or discontented, because she loves to be industrious. She works beautifully with her needle, and is always busy in making useful garments. Her sense of feeling is so acute, that she prepares and finishes them with the greatest neatness.—On sundays she abstains voluntarily from her favorite employment and devotes the whole of that period to quiet meditation. She is docile and happy in her diligence and gentleness.—*S. S. Her.*

A LIVING CLOCK.—Mrs. Hamilton, in her book on education, gives a very remarkable proof that the memory of perception may be enjoyed in the highest perfection, when all the faculties are defective. "An Idiot, so utterly destitute of the faculties of perception as never to be capable of acquiring the use of speech, though it did not appear that his organs, either of speech or hearing, were at all defective, was for a great number of years confined to an apartment where he was occasionally visited by his family and friends. In this apartment stood a clock, to the striking of which he evidently appeared very attentive, and it was the only sign of attention, which he ever displayed.—Every time the clock struck, he made a clucking noise in imitation of the sound, and this he continued to do as often as the hour returned. After several years the clock was removed, when to the surprise of all, he continued, as the hour came, to make exactly the same noise. He was perfectly exact in the calculation of the time, and never missed an hour in the day and the night; nor did he ever cluck one too many or too few. To the hour of his death he continued to give exact notice of the lapse of time without the slightest variation.

RAIL ROADS AND CANALS.—The following *jeu d'esprit* was called forth by the project to construct a rail road on the banks of the Delaware Raritan canal.

Canals and rail roads moving side by side,
Recall a plan by Newton once applied,
Who had (no doubt the tale you've heard before,)
With love of order and proportion smitten,
Two holes cut through the bottom of his door,
A large one for the cat, a small one for the kitten.

CHARING POST.—The proper time for felling trees for posts or timber, is in August. Whatever is thus cut should be left to season for a year and then taken to a saw-mill. When sawed in suitable pieces, each piece should be charred at the bottom just so far as it is to be sunk in the ground. Posts, cut and charred in this way will last for twenty years but unless the wood is cut in August, and seasoned for a year in some dry place, it is worse than useless to char them. It has been ascertained that when unseasoned timber is charred, the root takes place much sooner than if left without charring. The timber from full grown trees lasts longer than that from young saplings; even the limb of an old white oak will be of longer duration as a post than one of the same size of a young one.

A LUCID DEFINITION.—Johnson's dictionary describes *network* to be "any thing reticulated or decussated at equal distances, with interstices between the intersections!"

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Those who may wish to have their papers discontinued, are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise, it will be considered a new engagement.

* * All communications relative to this paper, must be directed to the Rt. Rev. P. CHASE, Gambier, Knox Co. Ohio.

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