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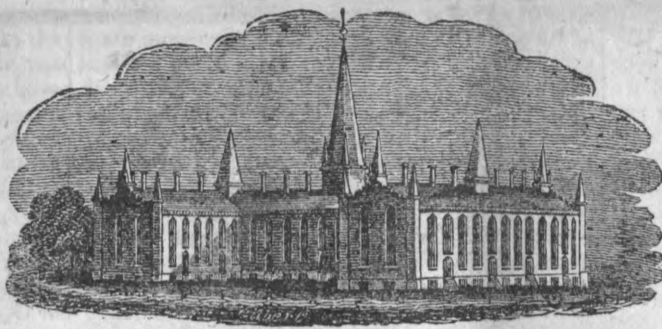
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. I.

GAMBIER, OHIO, FRIDAY, MAY 13, 1831.

NO. 40.

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

DR. SNYDER'S NARRATIVE.
[CONCLUDED.]

Having detailed some of the rules, and operations at the college, I will now relate some of the doctrines taught there. And I am sure you will not be surprised at them if you view them in connection with what has been already said.

The priests here, as well as in all their writings, teach the doctrine of *penance*. They translate, Luke xiii. 3, “Except ye do *penance*,” &c. Protestants you know, translate that passage, “Except ye *repent* ye shall *all*,” meaning Catholics, Protestants, &c. “likewise perish.” That *ours* is the true translation, though much sneered at by Catholics, any disinterested man with even a moderate acquaintance with the languages, will admit. Even common sense, with a knowledge of the human heart, would force any one to the conclusion, that in view of such tremendous and eternal punishments as are denounced against every unholy person in the scriptures, a man might, as Herod did, hear the words of the Lord “gladly, and do many things,” and afterwards return “like the dog to his vomit,” when his *fears* subsided and his unholy appetites had gained fresh vigor by a temporary abstinence. Here we have *penance* but not *repentance*. True repentance is evinced by *self-abasement*; *sin* loathing; *restitution*; and is I think, one of the *necessary fruits* of that faith in Jesus which works by love, purifies, &c.—“a good tree will bring forth good fruit;” but, “a bad tree” under all circumstances “will bring forth bad fruit” forever, unless “created anew” by Him who first gave it being. Common sense then, as well as the “wisdom of God,” is for our translation.

I have seen at the college various implements with which Catholics there did *penance*. Such as a chain made of wire with sharp points at the angles of the links, which were oblong squares.—This was worn around the naked body, with the points sticking in the flesh. They had also cords or thongs with which to lash themselves; and some of them, I was informed, wore next to their skins, a kind of sackcloth. But these things, you will admit are toys when compared to the various means of torture which are resorted to in Catholic countries. O! that Catholics would hear the word of the Lord, and “rend their hearts and not their” bodies.

The priests at the College, as well as in their books, also teach that we can do “works of supererogation.” How a man can do more than love his Redeemer “with all his heart; all his soul; all his strength; all his mind, and his neighbor as himself,” I leave you to conceive. These works of supererogation, say the priests, are put to the credit of our poor connections and friends who are in purgatory; and they are by this sooner liberated. What a pity the “rich man” who “lifted up his eyes in hell” had not some kind priest at hand when on his death bed to get him into purgatory between which and Heaven there would have been no “impassable gulph!” Surely this

unfortunate man must have been very ignorant of his privileges, for with the thousandth part of his money he could have bought a safer passage.—Perhaps Solomon and others were to blame, who said, “There is no work or device in the grave. He that is holy let him be holy still, and he that is filthy let him be filthy still.” I urge you to “hold fast to the doctrines once delivered to the saints,” for, if a priest cannot catch you by scripture and sound logic, or “confound you by tradition,” they may tell you as they told me, and have told thousands, “if you join their church and your soul is lost from that church at last, *they will take upon themselves your sins at the bar of Christ!*”

The last doctrine of the Jesuits to which I shall call your attention, which I heard repeatedly inculcated at the George Town College, and which is calculated to shock every friend of humanity; of freedom and true religion, is that which declares, “The end justifies the means.” Believing this diabolical doctrine, Baxter, in his controversy with Dr. Wilmer, declared that certain “heretics,” deserved to be “pursued with fire and sword.” A priest, to utter such language! a priest, pretending to be nurtured by a “holy mother”—the Catholic Church! a priest, who cries “The temple of the Lord. The temple of the Lord are we!” Belonging to a set of “Infallibles.” A priest, who could at the same instant declare without a blush, that he and his craft were alone the disciples of Him who “came not to destroy, but to save men’s lives,” and who commands us with the authority of a God to “Do no evil that good may come.” To “bless and curse not.” And whose holy servant Paul says, “The servant of God must not strive, but persuade men.” “Our weapons brethren, are not carnal but spiritual.”

I will now relate some anecdotes, and then conclude with the extracts I promised above.

I once asked an old priest upon what scriptural grounds he could justify the erection and continuance of the INQUISITION? He flew into a passion and said, “The Catholics have nothing to do with it. It is entirely under the King’s control.” But this is in direct opposition to the plain matter of fact.

During my residence at the college, twelve or thirteen young students of the college left it, and went to a large farm of the Jesuits in Prince George County, Maryland, to enter upon their “novice-ship;” preparatory to their entering the priest-hood. Sometime after this they were sent to Rome. Whilst there, one of them sent to his father, with whom I was intimate, a very interesting journal. In this, among other things wonderful and desirable, he gave a very circumstantial account of their interview, *worship*, I should say, with the Pope. He said, he and his little band were conducted, by officers appointed for the purpose, through a number of rooms to the “worshipful master’s chamber. That when they got within the door of the chamber of his Holiness they were required to make the *genuflection*; and, when brought to the foot of his throne, they were required to bow down again before him, and were offered the big toe, or a “holy ring” upon the

Pope’s finger to kiss as they pleased; but this young gentleman, who was of a very enthusiastic, honest disposition, declared that he “kissed both.” Having heard of a great many ridiculous stories about Catholics, I could never believe that a man of learning or of common sense, unless he was a Turk or Indian, would suffer a fellow being to bow down and kiss his big toe, until I saw it so stated by an old and honest school mate. I have since believed the histories which inform us of the “Apostolical” humiliations to which Popes have made even kings and princes submit. Spirit of the “meek and lowly” Jesus! Spirit who inspired the apostle with wisdom, prudence, humility and brotherly-love, whither hast thou fled!

This same old schoolmate of mine has since returned, a priest, to this country. Not long since I had the melancholy pleasure of seeing him. My heart was in my mouth, and I began—“T—s, I feel deeply concerned that you, a man of learning and my dear old school fellow, should spend your days, not “preaching Jesus” but the idolatrous practices of the Roman Church. Among many such practices, I mention that of praying to the saints.

“Ah?” he replied. “Dont you Protestants when you are concerned about the salvation of your souls call upon your pious acquaintances to pray for you? Dont James say that “the fervent effectual prayer of the righteous availeth much?” If so, how much more confidently may we look for an answer to the prayers of the saints above, who are in the immediate presence of God and divested of all their sins and imperfections.

“T—s;” I replied, “suppose you were now at Rome where you have been recently, and my neighbors were to see me upon my knees, with outstretched arms, crying to you, across the wide rolling ocean, for help, would they not justly consider me a madman or fool? Do you believe that any being besides the Almighty is every-where present?

“Oh! no;” he answered, “but God”—

“What!” said I—anticipating him—

“God the infinitely wise and merciful being, will make known in heaven the wishes and wants of his children on earth, but must then be prayed and importuned by the saints above before he will grant the desire of their hearts! Will he look over the blood of his Son, and disregard his intercession until he hears the petitions of his creatures, however highly exalted? Preposterous. Nay, worse. So you rob the Saviour of the glory which he receives justly from the redeemed in heaven? They give all the “glory to the Lamb” who they continually cry was “slain for them, loved them and washed them from their sins,” not in the fires of purgatory, but “in his own blood.”

To all this my friend courteously answered, an admission by the by, I never heard from a priest before, that, “we do not compel our people to pray to saints—it is at their option.”

“Thank you T—s; then I put all your superstitions and absurd practices by. Let them all pass,” was my reply. To impress upon his mind the danger of bowing down to any creatures, I quo-

ted the commandment, "Thou shalt not bow down to any thing in heaven above" that has been created, &c. But he replied, "that means we are not to worship them." "How can you say so," I rejoined, "when the commandment continues," *nor worship them.* He insisted, however, that it *did* mean we were not to worship them.

Finding him obstinate in his mistake, I thought he might possibly be induced to consider it by quoting the passages in Mark iii.: 33.—Where our Redeemer assures us that "whosoever shall do the will of God, the same is his sister and mother." Teaching evidently, that no saint, however exalted in piety or by providence, is to be worshipped or unduly revered by others. I told him that this disposition to disregard common sense and the scriptures, manifested itself long before the Roman religion was heard of; and referred as proof to Luke xi: 27—28—which I quote, omitting only the commencement. "A certain woman of the company *lifted up her voice*, and said unto him, Jesus, Blessed is the womb that bare thee and the paps which thou hast sucked. But he said, yea rather, blessed are they that hear "the word of God, and keep it." These quotations my friend could not misunderstand or gainsay, and he hastened to depart to the place assigned him by his "superiors."

I now give the quotations, promised from the Catholic books; and lest your faith should be staggered at them, I take them from the "Epistle Dedicatory to Mr. B." which you may find in the "Catholic question;"—a work containing the controversy between the late Dr. Wilmer and the late Mr. Baxter, a priest.

In this letter of Dr. Wilmer's to his friend, "M. B." he says, "several books of devotion used by the members of your church, the *Catholic*, have lately fallen in my way, the contents of which, while they truly astonish me, serve more strongly to confirm me in my Protestant notions. They are published, as the title page tells me, "*permissu superiorum*," and are inculcated by the Roman clergy of this district. There are some things so extraordinary in them, that well disposed as you know me to be to believe any thing which has a tendency to disparage your church, I declare to you I never would have believed that they were countenanced by her public authority, if they were not thus authenticated by her stamp and seal. I will take the liberty of extracting a few of them."

For brevity's sake, I omit here one paragraph.

"There is a litany addressed "to the sacred heart of Mary," in which I observe these extraordinary ascriptions:—"Heart of Mary, Organ of the Holy Ghost . . . Heart of Mary, Sanctuary of the Divinity . . . pray for us." *Pious Guide*—p. 79.

"That she not only prays for us but exercises the prerogatives of the Almighty in imparting spiritual strength and salvation, appears from the prayers addressed to her from page 171 to 212.—"I am the protectress of my servant, says the glorious mother of God. Give me your heart, dear child; and if it be as hard as a flint, I will make it soft as wax; and if it be more foul than dirt, I will render it more pure and beautiful than crystal:—p. 185.

"In the book entitled *man's only affair*, published by the same authority, Mary is exalted in mercy above God himself. He says: "Often-times, the pastors and ministers abandon the care and conduct of sinners; sometimes their guardian angels forsake them; God himself turns away his face from those impious beings.—*Mary alone* the mother of grace and mercy, rejects not the sinner—p. 172.

"At page 221, *Pious Guide*, we are commanded to ask pardon of God for our sins, "through the merits of Jesus Christ our Saviour, the blessed virgin and all the saints."

"In the same book, same page, there is a litany

addressed to Francis Xavierus. Among as many titles as those given to our Saviour, we read the following: "*The life of the dead, health of the sick, sight of the blind, refuge of the miserable, whose power the sea and tempests obey, whose command the sea and all the elements reverence.*"

Dr. Wilmer here quotes the means to be resorted to "for the more effectual prevailing with St. Francis," but I will pass them over, and, also, his quotations from the *English mass book or missal*, in regard to indulgences, &c. some of which "are to be had in *Baltimore!*"

"At page 334, *Pious Guide*, there are prayers addressed to the five wounds of Jesus. The first begins thus: "My Lord Jesus Christ! I humbly adore the wound of thy left foot," &c.

"In the book entitled *Man's only affair* we are told that St. Francis of Assisime observed in a heavenly vision, two ladders resembling that of Jacob, which touched both heaven and earth:—above the one, appeared our Lord, above the other his most Holy Mother. Then he beheld a number of his brethren striving to ascend to heaven by the steps of the ladder where our Saviour appeared; but they all after ascending some steps, &c. were obliged to descend; which having remarked, this saint exhorted his children to have recourse to *Mary*. They did so, and all were admitted into the presence of God, and were saved by her all powerful interest," &c.—p. 175. After relating some other similar stories, the chapter concludes thus: "The devotion of the blessed virgin being founded on such solid reasons, so striking and authentic, we have thought" proper to recommend her as a friend who sticketh closer than "God himself."

In all this mummery can you see any thing to resemble the instructions given by Peter on the day of Pentecost; Paul to the jailor, or Philip to the Eunuch? Is there any thing to induce an anxious, "weary, heavy laden" sinner, or desponding saint to put their trust in Jesus?—who is so called "because he shall save his people from their sins"—who is the "only mediator between God and men." Is any thing wanting, rather, in the above extracts to *dethrone the Redeemer and idolize the creature?* If so, you have it in the conduct of many Catholics who will take the name of the Most High between their lips in the most profane, irreverent manner, and yet will *dissolve* in love and humility upon hearing the name of *Mary* mentioned with tenderness and respect. Try it, and if you would "prove every spirit," speak of *Mary* as a creature, of God, depending upon him for holiness and goodness as much as we, to a Catholic deeply imbued with the spirit of his church, and if you are not insulted or abused think yourself happy—How such persons can hope, with the Bible before them, to sing the "song of the redeemed" in heaven, I leave all men to judge.

In conclusion, let me refer to you the *Pious Guide*, *Man's only affair* and the *English missal*. They will prove a sure antidote against Popery, if you will compare the doctrines taught in them with those of the New Testament and will "receive the truth in the love of it."

SAMUEL C. SNYDER.

ROMISH MIRACLES.

There has lately been published a "Narrative of Two Wonderful Cures, wrought in the Monastery of the Visitation at Georgetown, in the district of Columbia, in the month of January, 1831. With the approbation of the most Rev. Archbishop of Baltimore." The first of these purports to be the case of a "Mrs. Ann Mattingly, of Washington City, (the Lady who was instantaneously cured of an inward and dangerous disease, of the scirrhus kind, on the 10th of March, 1824.)" It appears that this subject of a second miracle, "in the act of coming down the porch of the house occupied by the sisters of Charity in Washington," last November, fell and sprained her ancl. Notwithstanding various applications, a month elaps-

ed, (a thing not uncommon with sprains,) without any material change, except that "a poultice of soap and milk lessened the swelling, somewhat allayed the pain, and brought the skin to a more natural colour." About Christmas she was conveyed in a carriage to Georgetown in order to attend divine service in the Chapel of the Convent. Here, after some days, she showed her foot to the Physician of the Institution, who "pronounced the injury to be of a serious nature, recommended total cessation from exercise, and prescribed the use of Opodeldoc." This having given no relief, the Doctor prescribed the application of leeches, to be followed by a blister to cover the whole foot; although "it was doubtful, whether any leeches could be found in Georgetown,—and the Doctor had said he apprehended they would not take, in this season of the year." In this dilemma, the lady had recourse to the remedy which had helped her before—"stewed soap and milk poultice"—and having, before and after going to bed, "offered special prayers to the blessed Virgin Mary, that through her intercession, she might obtain from Almighty God, relief, or grace to die a happy death," scarcely half an hour had expired, when she felt all at once totally relieved, and next morning arose at the appointed hour of devotion, dressed and repaired to the choir, without pain and without effort. "Her foot on being uncovered was found restored to a healthy state, and remained so. This is the first miracle.

The second is the case of a sister of the convent who after being threatened 15 years with the pulmonary disease, and after having been reduced so low as to be past all appearance of recovery by the use of the Novena, or nine day's prayers, recommended by Prince Hohenlohe, was miraculously restored to a state of complete health and strength, on the morning of the 20th of January last.

The facts in both cases are affirmed in the affidavits of the priests, nuns, &c. of the Monastery, before the magistrates of Georgetown. Among the other names, we see that of the assistant superior of the Convent, sister Ann Gertrude Wightt, who we believe, is the same lady, that has lately eloped in disguise from the Institution, and who, so far from being more strongly attached by these miracles to her faith, may well be supposed to have been driven by her intimate knowledge of the whole truth, and the accusations of her conscience for the part she acted, to burst those iron bonds, which superstition had caused to enter into her very soul.

The introduction to the "Narrative" supplies heretics like ourselves, with ample armor against the force of these prodigies. In the first place, speaking in reference to these miraculous events, the author concedes that "the subject matter obviously falls under the senses,"—and yet a little further refers to them as increasing the faith of Catholics in "the real presence of Jesus Christ, under the veils of the sacrament," which is utterly contrary to the testimony of the senses! That is to say,—facts, in which the senses are the only competent evidence, are confirmatory of a fact which contradicts that evidence! Sense can testify to the cure of a sprain, but it is no judge of the color, smell, or taste of a consecrated wafer! When men are capable of teaching and embracing an absurdity so great as this, we can have but little confidence in their testimony;—not because we doubt their honesty, but because they have repudiated the only medium, which God has given them for becoming acquainted with external events, and cast aside the shield which would in such matters, protect them from delusion.—*Presbyterian*.

DR. CHEYNE'S TESTIMONY IN FAVOR OF TEMPERANCE SOCIETIES.

At a District meeting of a Temperance Society held in the Friends meeting-house, Cole alley Dublin, Dr. Cheyne delivered the following address. The testimony of medical men in Great

Britain respecting the effects of ardent spirits on British sailors and soldiers, corresponds exactly with that which was recently elicited from physicians in this country.—*N. Y. Obs.*

Dr. Cheyne, Physician-General, addressed the meeting as following: "Since Temperance societies have been established in Dublin, I have attended many of their meetings, and never, I may say, without pleasure, and seldom without profit—they have a tendency to strengthen every good principle in our nature. I have heard addresses, made by members of Temperance societies, (who had probably passed the day at the forge or at the loom,) which, in clearness of statement, strength of reasoning, and in propriety of sentiment, would have done no discredit to a Fellow of Trinity College. My opinion is, that Temperance societies are calculated to effect a moral improvement in the whole community. I am prepared by documents of unquestionable credit, to demonstrate the ruinous effects of ardent spirits in the navy and army. I was brought up in a sea-port town, and am well acquainted with the character of the sailor. No men possess more kindness and affection than sailors do, or are more generally obliging; there is something so adventurous in their life, and so useful in their labors, that there would every where be a disposition to befriend them, were it not that in liquor, there is no class of men more dangerous—their whole nature is changed, their reason becomes the subtlety of serpents, and their passions the fierceness of tigers; and hence there are usually objects of fear rather than of love. (The doctor here read the testimony given by a great many captains and officers in the navy of the incalculable evils resulting from the drunken habits of sailors.) It appears, therefore, by attaching themselves to Temperance societies, not only would there be an advantage gained by seamen in diminishing the hardships and dangers of their profession, which can hardly be overrated, but that the benefit would be felt by other classes of men, not merely by the ship's husband and merchant, in the lowering of the rate of insurance, but by every individual, who, by pleasure or business, is induced to trust himself on the ocean. Next I come to consider the case of the soldier. I have been connected with the army for more than 25 years, and, in the early part of my life, I had the mishap to attend the punishment of many soldiers. Of late, when my thoughts began to be much occupied with the evils of intemperance it occurred to me that nearly all the punishment which I had witnessed flowed directly or indirectly from the use of ardent spirits; I was therefore induced to circulate queries among army medical officers to clear up the point, and furthermore to ascertain the bearing of intemperance on the health, discipline, and morals of a soldier.—(The Dr. here read the replies of a great many army medical men to his queries, unanimously ascribing the most deplorable evils to the use of ardent spirits by the soldiers.)—Many of my correspondents have used the most emphatic terms to express the miseries in the army, which flow from the use of ardent spirits—three gentlemen have used the very same words, that it is "the root of all evil in the army." Many of them have stated it is a common cause of suicide—that crime which, while it evinces a thoroughly selfish disregard of the opinion of society, and of the feelings of surviving relatives and friends, marks the highest degree of rebellion against God. I am convinced, moreover, were the temperance system introduced into the army, that the vexatious discussions in Parliament, which annually take place respecting flogging, would cease as the evil would be at an end. I shall only detain the meeting while I inform them that by a government, ever attentive to the true interests of the soldiery; a warrant has lately been issued annulling the spirit ration, which contains the following memorable words: "Instead of the wine or spirits hitherto granted as a component part of the daily ration, of provisions, an

equivalent in money, to be styled Liquor Money, shall in future be given on all foreign stations where rations of provisions are issued under the authority of this warrant."

BIOGRAPHY OF BORRAMEO.

This illustrious prelate was a native of Arona, a small town in the north of Italy. He was born October 2d, A. D. 1538. His family was one of the noblest and most opulent in the country. The Cardinal de Medicis, who was elected Pope in the year 1559, was his maternal uncle. This celebrated pontiff was the early patron of his nephew: when but eleven years old, he bestowed on him several valuable livings, and created him cardinal and archbishop, when he had reached only his twenty-third year. After having been actively engaged for some years at the court of Rome, in the year 1565 Borromeo went to reside at Milan, the chief city of his diocese. His charge was an extensive one, embracing no less than eight hundred and fifty parishes. And to promote its best interests was his constant aim through life. He immediately resigned all his other preferments.—His estates he gave up to his family; and the revenue of his archbishopric he divided into three parts, one of which he gave to the poor, another to the building and repairing of churches, and the third he reserved for his domestic expenditure as bishop. He renounced all splendor of living, reduced the number of his servants, and in every way manifested an utter contempt of personal ease and indulgence. To improve the spiritual condition of his diocese, was the object of his unceasing exertions. He was indefatigable in visiting every parish under his care, held frequent meetings of his clergy, and established a council which met monthly, to inspect and regulate the conduct of the priests. And his labors were blessed.—Discipline and order were restored. Many superstitious usages were abolished; and the ignorance and abuses of the clergy checked.

His holy labors, however, were not allowed to proceed without opposition. He, too, experienced the truth of the apostolic declaration, "All that will live godly in CHRIST JESUS shall suffer persecution." His zeal had enraged the Humiliés, an order which he had endeavored to reform. One of the brethren shot at him while engaged in prayer. The good archbishop, unmoved, continued his devotions; and when he rose from his knees the bullet which had been aimed at his back, but had caught in the lawn sleeves of his dress, fell at his feet. He was also accused by the governor of Milan before Charles V. of attempting innovations in the ecclesiastical institutions of the city, but his innocence was too plain to need defence.

The charities of this prelate were unbounded. Ten colleges, five hospitals, and schools without number, founded by him, still remain in Pavia, Bologna, and Milan, and in the other towns of his diocese, enduring monuments of his benevolence. Besides this, he bestowed annually the sum of thirty thousand crowns on the poor; and added to it in various cases of public distress during his life, the sum of two hundred thousand crowns more, besides numberless extra benefactions.

His conduct during a pestilence which raged for six months at Milan, exhibits him in a most engaging light. Nothing could restrain him from visiting the sick and dying. And when entreated to consult his own safety, he nobly replied that "nothing more became a bishop, than to face danger at the call of duty." He was continually found in the most infected spots, administering to the wants both of the souls and bodies of his perishing people.

The invention of Sunday Schools, speaks volumes for his piety and judgment. It is this institution which now causes his name to be pronounced with so much veneration, and which will lead all future generations to rank him with the greatest benefactors of mankind. For an account of these

schools established by Borromeo throughout his diocese, the reader is referred to p. 12, of this volume.

As a preacher, he was most assiduous; appearing in his pulpit, constantly, on Sundays and Holy days. And the people flocked with eagerness to hear him.

This estimable man was not allowed long to continue his labors. He was called from this earthly scene when he was yet but forty-six years old. He died of a violent fever, caught in the mountains, while engaged in his episcopal labors. Though short, yet his career was brilliant. In the words of Addison, "He made so good a use of so short a time, by his works of charity and munificence, that his countrymen bless his memory, which is still fresh among them." His deep piety and unaffected humility, are rendered the more conspicuous by the corruption and depravity of too many of his brethren. He stands a pattern worthy the imitation of every Christian bishop.

A colossal statue of Borromeo is erected on the summit of a hill near his native town, Arona. It is seventy-two feet in height, and is placed on a pedestal thirty-six feet in height. It represents the bishop in the attitude of blessing his people. And so admirably natural is the whole, that the beholder has no idea of its enormous dimensions when first looking at it. Such a monument of public gratitude and veneration, is highly honorable to the people who conceived and erected it.

(The 'benefactor of Milan,' as he is to this day named, is deserving of all the eulogies of our correspondent. But X. II. is in a mistake when he considers Borromeo as the inventor of Sunday Schools. In his provisions for the instruction of the poor in his cathedral, the good archbishop did but modify and put in practice the established regulations of his church—which, with all its corruptions, has never lost sight of the truth so long ago declared by one of the primitive apologists for Christianity, 'homines fiunt, non nascuntur Christiani,' 'men are made Christians, not born so'—religious principle must be the work of careful training. We have seen, although we cannot now refer to it, a passage in the Canon Law, sanctioning provision for the education of poor youth, by the assistance of lay-catechists, in a manner sufficiently resembling our modern Sunday Schools, to take away all claim to novelty from any subsequent institution.)—*Family Visitor.*

LAST MOMENTS OF THE REV. ROBERT HALL.

The following particulars of the last moments of Mr. Hall, are from the London Baptist Magazine, for March.

At the moment of going to press, the melancholy tidings have reached us, that Mr. Hall, of Bristol is no more! Between 4 and 5 o'clock on Monday afternoon, Feb. 21 he expired! The following are all the brief particulars we can at present communicate of this affecting bereavement.

On Thursday, Feb. 10th, he was expected to have preached, preparatory to the Lord's Supper, but was prevented by one of those seizures, to which he has for years been subject, but which during the last few months became ominously frequent. From the time of the seizure to his death, the disease assumed different degrees of strength, and the hopes of his friends alternated respecting his recovery, till Monday, the 21st, when the disorder, which had somewhat abated, renewed its attack upon his constitution with redoubled violence. One of his medical attendants being sent for, asked him if he was in much pain? to which he replied, "Yes, sir, in agony. Sir; Oh my poor body." He then lifted up his eyes and said, in the most energetic manner, "This is death, it is arrived at last," and in a minute or two more added, "Come, Lord, Jesus, come quickly." Shortly after which he reclined his shoulder on one of his medical attendants and expired.

Thus was terminated in the 67th year of his age, the brilliant mortal career of this extraordinary

man, distinguished alike, for his piety, his humility, and his genius! We will not say that these excellencies may not be found singly and separately, in an equal degree, in individual minds; but we can scarcely expect to see them again combined in that harmonious proportion, which gave such peculiar grace and lustre to the character of Hall.

For the Gambier Observer.

EXPECTATION THE GROUND OF SUCCESS.

The secret spring of all exertion is expectation. The industry of the active, and the enterprise of the adventurous, are sustained by the hope, founded on the ordinary course of events, that they will procure the good things which this world can give. Let it be understood that success shall in no case be attained by man, that the fruits of his labor shall always be wrested from him, that like the criminal of ancient story, he shall be condemned to the ceaseless repetition of the same unavailing actions, the most complete stagnation would succeed to the present cheerful activity of human life. No effort would be made to seek good, or avert evil. The implements of husbandry would be unemployed. The books of the scholar would be thrown aside. Business, at the bar, in the counting-house, and in the halls of legislation would cease from her toils. There is, however, little danger that scepticism, in regard to the things of this world, will ever exert much influence.—The prospect of the future, to the vision of a disappointed and melancholy few, may be overcast with clouds and darkness. But the far greater part of mankind are destined to chase phantom after phantom that arise and disappear in the field of view before them, each promising a greater inducement than the former, for a renewal of the pursuit.

Happy would it be if scepticism did not exert its chilling influence on subjects far more important than any which are confined to our present transient state of existence. Happy indeed if men would engage with the same confidence of ultimate success, which they display in the affairs of this life, in the grave concerns of the next—in the high business of that Christian development of the powers of the soul, which will fit it for dwelling in the presence of its Maker and Saviour. Happy also would it be if the plans of moral renovation, which are designed to restore to our earth holiness and happiness, were conducted by all who engage in them, with the unwavering expectation of their final triumph. I say this would be happy, for if conducted otherwise, defeat awaits them.

The triumph of the Christian cause depends instrumentally upon the expectation of its supporters. It is this expectation, founded upon the promises of God, which alone will lead to the adoption of such measures as will produce the desired result. But if a secret, perhaps unacknowledged, doubt of the future ascendancy of religion pervade the minds of its adherents, their efforts will be weakened, and in the day of disaster, they will be apt to conclude that the Captain of their salvation is no longer at their head. They will in despair abandon the cause of man, and turn to other concerns as the disciples did, when their master lay in the tomb.

God never excites expectations which He does not intend to fulfil. This is the Christian's ground of confidence, with respect to himself and others. He knows that the promise has been made, and that it will be fulfilled if he trusts to it. And shall he not trust to the promise of God? How can he do otherwise when he remembers that the fulfillment is rendered certain by the work accomplished for man by his all-sufficient Saviour? He who engages in his religious duties without the fullest conviction that his prayers and his exertions, if accompanied with faith, will subserve the cause in which he is engaged, throws dishonor upon the perfections of God. He injures the best interests of mankind, by preventing, through his

unbelief, the descent of those spiritual blessings which are promised for the renovation of the moral aspect of the world. He does this, as far as it lies in his power to do it, and the good which a man may be instrumental in preventing, can best be estimated by reflecting on the evil, which individuals are sometimes enabled to commit.

The Christian, when he prays, should "expect much" in answer to his prayers. He must expect that his nature will be renovated, his will submitted to the guidance of the Spirit, that he will be enabled to approach the Throne of the Eternal, and in the spotless robe of his Redeemer's righteousness, to offer to the Being whom angels and archangels worship, the praise, and adoration of his own penitent, humbled, and sanctified heart. Nothing but the declaration of God, that those who approach Him in the appointed way shall be thus blessed, could induce any one, who considers the contrast between the holiness of his Maker, and his own sinfulness, to form such expectations, and yet as the case now stands, he wrongs the goodness of Heaven, who does not form them.

The Christian also is to expect much in regard to mankind. The world will not always be as it now is, the abode of sin and wretchedness. The reign of righteousness will at length be established. Brighter prospects than the world has yet seen, appear to the eye of faith, on the pages of the prophetic history of the future. These things must be expected by the Christian. He is to labor in reference to them. In whatever part of the great field of battle, he may be stationed, he should remember that the final success of the cause of light and truth over the legions of darkness and error is certain. He has but to discharge his duty, and leave the event to God.

In a time of general commotion like the present, when half the human race seem engaged in preparing to descend into the arena of strife and blood, a strong faith alone can serve as a foundation for the Christian's expectation, that all these elements of confusion are facilitating the extension of the Redeemer's kingdom. One might fear that a great retrogression would take place, that the cloud which had slowly rolled away, would return again and superinduce another night of ages, and that the Church would be dashed upon the rock, and be seen no longer on the troubled ocean, a refuge from the storm, a resting place of safety. But never more than at such a time is it incumbent on Christians to expect great things in favor of Zion. God is in the midst of his armies. When this is the case, will not every one confidently expect that He will lead them unto victory? Will not this expectation induce every one to maintain his own post, and in the confidence of ultimate success disregard the suggestions of doubt. L.

DR. BENNET'S LECTURES ON INFIDELITY.

The Rev. Dr. Bennett (who appears to be the Dr. Beecher of London) delivered two courses of lectures in that metropolis, in February and March, one, on the objections of infidels to the Bible and the other on the evidences of Divine Revelation. Taylor, the celebrated infidel, was present at the first lecture, the following account of which is given in the London World of Feb. 21st.—*New-York Observer.*

The first lecture on the external evidences, was delivered on Thursday evening last, on the impossibility of imposture in the Scripture miracles. A large congregation was assembled, among whom we observed a considerable number of infidels, and also Mr. Taylor. The lecture was a bold challenge to infidels, of which the following is an extract:

"Yet, after all, we will give you another chance. You know that christians believe that Jesus raised the dead more than once. You say he only made people believe that he did it. Well, why should you not do the same! One make-believe will be a set-off against another, and you will destroy what you call the great delusion. Now there are

plenty of burial grounds about London, and we may find some one who has been interred three or four days, so that he is fresh in the memory of his friends, and they can tell when they see him again; and we can find some sisters who are still weeping for their deceased brother. Now, gather your witnesses: you need not want spectators. Go to the grave; but stop, go first to the house of the mourners, and take them with you: for they will care most about the business. When you are come to the tomb, lift your voice in bold style, as you know well enough how to, and say, 'Mr. Such-a-one, rise;' and see if you cannot persuade all about you that they behold him rising. But why do you look so blank? What is the matter with you? You have courage enough to oppose and revile Jesus; why have you none to imitate and rival him? Are you saying to yourselves, 'Though we should make all the people fancy that they saw the dead man rise, for a burial ground is a fine place for a morbid imagination to play its pranks in; yet that would not be enough: and the mischief is, that we could not make the sisters fancy that their dead brother went home and lived with them afterwards. If we could, we should have a splendid triumph; for then we should be invited to a good dinner, and people would come, not only to see us dine, but for the sake of seeing the man whom we raised from the dead sitting at table with us, as multitudes came, 'not merely to see Jesus, but Lazarus also, whom he raised from the dead.' Well, I suppose you must give it all up: for I shall never persuade you to try this one bold stroke, that would do more execution if it would succeed, than all the petty blows you are now aiming at religion. But till you can venture upon this, you should hold your peace about miracles; and let christians talk away here, as they please; while you, by your silence, tell aloud that you cannot answer them. For, much as you hate the word mystery, you must confess that there is some mystery here that you cannot fathom; how Jesus should satisfy people that he worked miracles upon thousands, and you, who are so much cleverer, cannot make people believe that you can work one! Only recollect, that if you cannot meet this one argument, it remains a proof that revealed religion is true."

The argument in defence of miracles opened the Lecture, and the devotional application, appealing to the heart and conscience, closed the address; but the body of the discourse consisted of a novel way of putting the question so home to common sense, that there was no way of escaping the appeal.

THE BIBLE. (FROM MY NOTE-BOOK.)

I have never met with so good a description of the Bible in so small a compass as the following.

A nation must be truly blessed, if it were governed by no other laws than those of this blessed Book, it is so complete a system, that nothing can be added to, or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence; it sets the husband as a lord of the household, and the wife as the mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience upon children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honor, and the servants to obey; and promises the protection and blessing of its author to all that walk by its rules, it gives directions for weddings, and for burials; it promises food and raiment, and limits the use of both; it points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his

widow is to trust; and promises a father to the former, and a husband to the latter. It teaches a man how he ought to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first born, and shows how the younger branches shall be left. It defends the right of all, and reveals vengeance to the defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever were revealed. It contains the best laws, and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comforts to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and of all that put their trust in him. In short, it is a book of laws, to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth, that detests all lies, and confutes all errors, and a book of life that shows the way from everlasting death. It is the most compendious book in all the world; the most authentic and entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most skilful mechanic, and the finest artist; it will teach the best rhetorician, and exercise every power of the most expert arithmetician; puzzle the wisest anatomist and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer, it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was settled, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, it is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school boy's spelling-book, and the learned man's master piece. It contains a choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer and the conqueror; and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is "without hypocrisy, in whom is no invariableness, nor shadow of turning."—*Presbyterian*.

The following descriptive character of the several books of the Old and New Testament is from a tract, entitled "A Design about disposing the Bible into an Harmony; or, an Essay concerning the Transposing the Order of Books and Chapters of the Holy Scriptures, for the reducing of all into a Continued History. By Samuel Torshell."—This work was published during "the grand rebellion," and is now exceedingly scarce; our readers may therefore be gratified by a perusal of this portion of it.

Genesis. The cabinet of greatest antiquities.
Exodus. The sacred rule of law and justice.
Leviticus. The holy Ephemerides.

Numbers. God's arithmetic.
Deuteronomy. The faithful monitor.
Joshua. The holy war.
Judges. The mirror of magistrates and tyrants.
Ruth. The picture of a pious widow.
Samuel, Kings. Sacred politics.
Chronicles. The holy annals.
Ezra, Nehemiah. An idea of church and state reformation.

Esther. The great example of God's providence.
Job. The school of patience.

Psalms. The soul's soliloquies; the little Bible; the anatomy of conscience; the rose garden, the pearl island.

Proverbs. Divine ethics, politics, economics.
Ecclesiastes. Experience of the creature's vanity.
Canticles. The mystical bride song.
Isaiah. The evangelical prophet.
Jeremiah. The pathetic mourner.
Lamentations. The voice of the turtle.
Ezekiel. Urim and Thummim in Babylon.
Daniel. The apocalypse of the Old Testament.
Hosea. Sermons of faith and repentance.
Joel. The thunderer.
Amos. The plain-dealing reprove.
Obadiah. Edom's whip.
Jonah. The prophetic apostle of the Gentiles.

Micah. The wise man's star.
Nahum. The scourge of Assur.
Habakkuk. The comforter of captives.
Zephaniah. Preparation for sad times.
Haggai. Zeal for God's house.
Zechariah. Prophetic hieroglyphics.
Malachi. The bound-stone of the two Testaments.

Matthew, Mark, Luke, John. The four trumpeters proclaiming the title of the Great King.
Acts. The treasury of ecclesiastical story.

Romans. The principles of Christian faith: the catholic catechism.

1 *Corinthians*. Apostolical reformation.
2 *Corinthians*. A pattern of just apologies.
Galatians. The epistle to the Romans epitomized.

Ephesians. The opening of the great mystery of salvation.

Philippians. An apostolical parænesis.
Colossians. A brief rule of faith and manners.
1 *Thessalonians*. Practic theology.
2 *Thessalonians*. Polemic theology.

1 *Timothy*. The sacred pastoral.
2 *Timothy*. The title of the Scripture pleaded.

Titus. Agenda, or church-orders.
Philemon. The rule of relations.

Hebrews. A commentary upon Leviticus.
James. The golden alphabet of a christian.

1 *Peter*. A theological summary.
2 *Peter*. The encouragement of a spiritual warrior.

1 *John*. The glass of love, or charity.
2 *John*. The pattern of a pious matron.

3 *John*. The mirror of hospitality.
Jude. A picture of false prophets.

Revelation. *Daniel Redivivus*. The opening of the Treasury of future events.—*Chris. Mon.*

CHRISTIAN TRAVELLER.

In this situation the devout Christian may be compared to a traveller journeying towards some fair city, in which he has beforehand established a good correspondence. He has climbed the hill that stands next to it, yet the prospects of its towers and buildings rising before him, of its spires and pinnacles glittering in the air, and of peace and pleasantness in its borders, revives his heart. The considerations of his past perils and fatigues now gives him pleasure. He is thankful to a gracious providence, that has led him almost through them, and brought him to a point, whence he has a downward and direct way to a place of rest and abode; in which he will meet with a cordial recep-

tion, and be delighted with new scenes of beauty, magnificence, and wonder. With such satisfaction doth faith fill the heart of the religious pilgrim and stranger, when he has nearly travelled through the changes of this mortal life, and feels himself approaching to the heavenly Jerusalem, the abiding city.—*Townson*.

CHRONOLOGY OF THE NEW TESTAMENT.

The following list of the times when the several books of the New-Testament were written, (for the teacher's use,) is taken from Bishop Tomline. There is much difference of opinion among learned men respecting these dates; but those assigned by Bishop Tomline are sufficiently accurate for the purposes of Sunday School instruction.

St. Matthew	written in	Judea	about	38
St. Mark	"	Rome	"	65
St. Luke	"	Greece	"	63
St. John	"	Asia Minor	"	97
Acts	"	Greece	"	64
Romans	"	Corinth	"	58
1 Corinthians	"	Ephesus	"	56
2 Corinthians	"	Macedonia	"	57
Galatians	"	Corinth or Macedonia	"	52
Ephesians	"	Rome	about	61
Philippians	"	Rome	"	62
Colossians	"	Rome	"	62
1 Thessalonians	"	Corinth	"	52
2 Thessalonians	"	Corinth	"	52
1 Timothy	"	Macedonia	"	64
2 Timothy	"	Rome	"	65
Titus	"	Greece or Macedonia	"	64
Philemon	"	Rome	about	62
Hebrews	"	Rome	"	63
St. James	"	Jerusalem	"	61
1 St. Peter	"	Rome	"	64
2 St. Peter	"	Rome	"	65
1 St. John	"	Judea	"	69
2 St. John	"	Ephesus	"	69
3 St. John	"	Ephesus	"	69
St. Jude	"	Unknown	"	70
Revelation	"	Patmos	"	95 or 96

GAMBIER OBSERVER.

GAMBIER, FRIDAY, MAY 13, 1831.

PREPARATION FOR DEATH.—At a recent meeting of the Royal College of Physicians, a paper was read by their president, Sir Henry Hallford, physician to the late king of England, in which it was maintained that medical men should always endeavor to keep a patient in ignorance, when no hopes were entertained of his recovery. The reason assigned was, that to alarm the sufferer would be to aggravate his disorder, and that it was the physician's duty to prolong life as much as possible. This course, he said, he had pursued in the case of George IV. whom he never let know his danger, till he was questioned by him. After the truth was thus drawn from him by the king, he says he betook himself to explaining, as favorably as possible, every new symptom which the disorder presented, and by so doing preserved his majesty's cheerfulness, so that he died without being disturbed by the prospect of approaching dissolution.—The prolongation of life is undoubtedly the physician's calling, but when the case is beyond his skill, and it is made evident that the patient must soon go the way of all the earth, it does not appear by any means plain, why he should still flatter him with delusive hopes. The mere fact that he exercises the healing art is nothing: the sufferer is supposed to be beyond its reach. It is evident this reason is entirely destitute of force.—But tenderness to the feelings of the dying man is also said to require this treatment at the physician's hands. But is it not the custom and the duty of physicians often to disregard the feelings of the patient, and even to put him to the most excruciating pain, where there is but slight probability—perhaps a bare possibility, that any benefit will accrue to him? Why then are they not disregarded in the present instance? Is there not, on the very lowest supposition that can be made, a possibility that benefit may result from his knowing his true condition, and from his having an opportunity thus afforded him, of preparing for the mighty change through which he is about to pass? The possibility no one can deny; and every one must admit, moreover, that the benefit in the one case is not only uncertain, but also at the best, but temporary; and that in the other, if it result at all, it will be eternal.—But as believers in the Christian revelation we need not suppose these possible cases: it is certain the future state of man depends upon the state in which he leaves this probationary scene; and

therefore to blindfold a dying man in the way described, lest he should see, and be distressed at the contemplation of approaching danger, may be to sacrifice the interests of eternity to those of time. *May be* is our expression; because the individual may have made due preparation for this event before. He may have "died daily," perhaps for years past; so that dissolution will only be *in the letter* what he has often before experienced *in the spirit*. But with such a man concealment is altogether unnecessary; and indeed is seldom or never practised. It is in the case of those whom death finds unprepared, that physicians and friends resort to this expedient to soothe the anxious mind;—that is to say, it is adopted, when it is most dangerous. Of such conduct we can see no justification. Death is the most important event in the history of man, and has a powerful influence on human character. No two moral beings can be more unlike, than he who acts with constant reference to it, and he who lives as if he should never die. Now its influence must be heightened the nearer the view we take of it, and of course, when this king of terrors stands by the sick bed, he must, if ever, exert great moral power over the soul. Why then draw the curtain so that the sick man cannot see him? Why substitute in his place the deceptive forms of life and health? If it should be done at the approach of dissolution, it should be done, to be consistent, throughout the whole of life; and every man's study and endeavor should be, to forget that there is a place appointed for all living, to shun every grave-yard and hospital, to devise periphrases by which the term death might be avoided, to forget all deceased friends and relatives, to recall the thoughts from the past, to withhold them from the future, and to chain them to the present passing moment; in short, to live in utter neglect, or rather careful avoidance, of the most prominent fact in the history of the human kind. But who, that regards man as a moral, responsible agent, would say that this was right?—If then, man should not live without the consciousness of his mortality, let him not die without it.

THE STUDY OF THE CLASSICS.—We have just received a pamphlet upon "The Study of the Classics on Christian principles," written by the Rev. Samuel Seabury, professor of languages in the Flushing Institute. It is a brief, but pithy and sensible production. The object of the writer is to get, if possible, an expression of public opinion upon a plan which he has formed, whereby all the advantages accruing from the study of Greek and Latin, in the way of mental discipline, information, and improvement of the taste, will be secured to the rising generation, without those injurious moral effects, which, if not carefully guarded against by the instructor, are too apt to follow this otherwise beneficial and important study. His plan goes farther still: it would make classical literature the handmaid to religion; and by directing the attention of the student to the numberless illustrations and confirmations of Scripture facts and doctrines, which are scattered every where through the Greek and Latin authors, would make his study of the dead languages a means of establishing his belief in the great truths of Christianity, of preparing him for the more intelligent, and agreeable, and profitable perusal of the holy Scriptures, and of infusing into his mind, whilst he is poring over heathen error and superstition, the principles and the spirit of truth and holiness. The practicability of the plan is shown by the writer in the following extract:—

The theological student, when he begins systematically to examine the evidences of his faith, is surprised to find a vast array of facts, with which his classical reading has made him familiar, but the connexion of which, with the subject he is about to investigate, he had but partially estimated, or not at all anticipated. Do Grotius and Stillingfleet undertake to convince him of the veracity of the Mosie history? They make an immediate draught on him for all his knowledge of ancient profane history and for much of his Heathen mythology. Does he follow Mede and Newton in the path of prophecy? Here again historical knowledge, that can be gleaned only from the classics, is brought into requisition. Would he weigh the arguments of Barrow, and Horsely, laying the foundation for the superstructure of the Christian faith in the eternal principles of moral truth? He is referred at once to the finest passages of Heathen antiquity for a large share of that universal consent which proves the immutability and eternity of the distinctions in moral sentiment. Does he turn to Leland, urging the necessity of a revelation to define, with greater precision, the true boundaries between virtue and vice, right and wrong, and to fortify their practical observance by means of penal sanctions and legislative authority? Again he must gather his proofs, in regard to the reality and extent of the deficiency, from the authors whom he has read at school or college. Do the writers on sacrifice insist on the various speculative and practical bearings of the doctrines of the cross?

Scarcely a poet, an orator, or historian of antiquity but is appealed to for illustrations of the nature of sacrifice, or the sentiments with which it was offered. Does he consult Lardner or Paley on the genuineness or authenticity of the inspired records? And would he be less likely to estimate the force of their arguments, by having applied the same criteria to Caesar or Livy, or by having traced the coincidences between the orations against Cataline and the narrative of Sallust? In short there are few branches of the Christian evidences which, in many of their details, are not intimately interwoven with the relics of classical lore.

Now we simply ask, why cannot the pupil be taught the value of this knowledge while he is acquiring it? Is there so little scepticism in the world, that these bearings of classical learning should be pointed out only to the professed student of theology? Is knowledge, which is gradually obtained and made to assimilate with the mind in the whole progress of its development, likely to be less lasting or less efficacious than when acquired, at a subsequent period of life, in a detached and insulated form? Is it less philosophical to teach the pupil to collect separate facts, with the view to frame for himself a general induction, than to make him afterwards learn the hypothesis, and take on credit the proofs, of some Aristotelean doctor? Is it less interesting, to go from particulars to generals than to encounter the frigid technicalities of an artificial system? We think that reflecting men will answer such questions in the negative. We think that those who are competent to judge, will not deny that the study of the classics instead of exercising, as to a considerable extent it has, a baneful influence on the youthful mind, may be rendered a powerful auxiliary in the elevation of moral character.

As it regards the execution of the plan, the Rev. author informs us, that the negative benefits which it contemplates are to be secured, by publishing thoroughly expurgated editions of the classics used in Grammar Schools and Colleges; and the positive advantages, by appending or subjoining notes, which, after removing all difficulties in the student's way, will aim directly at the higher moral objects which have been specified. This is of course the method to be pursued, for it is the only one that can be conceived; but obvious as it is, its able execution will distinguish him who undertakes it, as one of the greatest benefactors of society and efficient servants of our holy religion. It is not a little wonderful that it has never been attempted before since the revival of letters. The only sufficient reason to be assigned for the neglect is, that the religious world never before called for such a work. Many individuals, some of them known to us, have deeply felt the evils which this plan seeks to remedy, and have endeavored by oral instruction, to counteract them; but they have not had the time and means perhaps, and certainly not the countenance and encouragement, necessary to prepare a series of text books of such a character. It is, however, our earnest hope and expectation, that the gentleman who now offers himself to the public for this service, will have every faculty and incitement to undertake it and prosecute it to a successful termination. No intelligent Christian parent, we should think, can withhold his hearty approbation; and no Christian instructor can hesitate to say, that if the scheme be executed with the judgment and ability which the short sketch of it in the pamphlet here noticed gives us reason to expect, he will rejoice to lend it his patronage, and to put into the hands of his students the works to which it may give rise.

ANGLO-INDIAN COLLEGE, CALCUTTA.—The object of this institution is the education of the native youth of Hindostan in the literature and science of Europe, to the entire exclusion of religion. In consequence of this latter feature, it enjoys the patronage of native gentlemen and European residents, that is, of heathens and Christians, and is under the control of a council composed of both. Christians, notwithstanding, have regarded it as an institution destined to introduce much religious light into the country; thinking very naturally, that the youth within its walls would be gradually and insensibly led to see the absurdity of the pagan superstitions, by the study of God's works and ways in the worlds of mind and matter: and so be prepared to receive the religion which He has given to mankind. These hopes, however, have lately received a temporary check. One of the Missionaries in Calcutta, having opened in a private house a room for lectures on natural and revealed religion, the students of the college were invited to attend. Several did so; but the consequence was an order from the Council announcing that a repetition of their attendance "would incur their high displeasure." This order was signed by four native, and two European members of the council.—That these native gentlemen should oppose the practice, is no more than what we might expect; but that professed believers in Christianity should agree with them, is somewhat strange; especially as it appears that the young men

were extremely anxious to attend; so much so, that some of them have resolved to continue their attendance at all hazards. Besides, it would seem that the lectures were of that general nature, and so much confined to the evidences and principles of our common Christianity, that there was no danger to be apprehended from the introduction of questions of doubtful disputation. There must have been strong reasons for the measure, of which the public are as yet unapprized. But whatever the ground of their conduct, it is to be lamented that it was necessary, or thought necessary, thus to debar the youth from hearing the truth of God; especially, as it would seem, that they are at this time in a critical situation as it regards religion, beginning to have some strong misgivings about the soundness of their ancestral faith, and therefore in a measure, open to conviction. Another reason for wishing it might be otherwise is, that if the truth is not speedily laid before them, many will soon give themselves up to indifference and scepticism. They will be like men escaped from prison, free indeed, but indisposed to settle down to the faithful discharge of a freeman's duty,—observing peace and keeping order. On this subject one of the missionaries says:—"Not only the friends of Christianity, but of morality and social order, as well as many of the parents of the pupils in the Hindoo College, have long regretted, that whilst the system of education pursued there was subverting their faith in their own religion, it was substituting nothing in its room. Many were becoming skeptics, and others direct atheists. Their condition is like that of men described by Plutarch, 'they have fled from superstition, have leaped over religion, and sunk into atheism.'"

INTELLIGENCE.

Cure for consumption.—We give place to the following communication with much pleasure. Mr. E. White the gentleman whose signature is attached to it, is well known to the community, and the utmost reliance can be placed upon any statement made by him. The discovery, if after being fairly tested, it shall be found efficacious in other instances, is truly a valuable one, and is well worthy of the attention of medical men.—*Com. Adv.*

To the Editors of the Commercial Advertiser.

Seeing it stated in your paper a few weeks since, that inhaling the fumes of nitric acid had been found to cure the consumption, at my suggestion and request, a worthy and intelligent man who has been for two years past in my employ, has within the last eight days, given it a trial. As no directions accompanied your notice, the following directions was adopted:—Under a handkerchief, one end of which rested on the head, the other left to fall down over the breast, he held a glass tumbler, having in it about a teaspoonful of the acid; and breathed the fumes, thus prevented by the handkerchief from escaping, about half an hour at a time, three times per day. The effect has been to relieve him *entirely* from an obstinate cough of many years standing, and which, for the last two months, had been accompanied with all the symptoms of a confirmed and rapid consumption; all which have, according to *present appearances*, disappeared with the cough. How permanent his relief may prove, time must show. That others, labouring under the like affection, may be put in early possession of the above affects, and with a hope that relief may be found therefrom, this communication is made by request of the person above referred to. Yours,

E. WHITE.

N. B. The gas can only be breathed at the mouth—and to prevent the eyes being affected by it, keep them closed.

Colony at Liberia.—By the return of the ship Carolinian, the brig Volador, and the schooner Zemuba, from Liberia, despatches have been received from the colony up to the 1st February.—The Colonial Agent writes, that on his return to Africa, he found the affairs of the colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial or frame buildings had been erected at Mon-

rovia, during his absence, and that others were in progress; that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention, and that the settlers generally seemed resolved to develop the resources of the country. Two of the colonists, Messrs. Francis Taylor and Frederick James, were about to depart on an exploring expedition into the interior, and would probably be absent for six or eight months. Another of the native Chiefs had placed himself and his people under the protection of the colony; and two other chiefs were seeking the same benefit, and ready to submit to the Laws of the Colony. They deem it a great privilege to be allowed to call themselves *Americans*.—*Balt. Amer.*

Indian War.—A letter from an officer in the army, dated Cantonment Leavenworth, (320 miles above St. Louis, Missouri,) 10th March, 1831, to a gentleman in Philadelphia, says,

"Yesterday an express arrived from the Bluffs, bringing information that Mr. Vandenberg's party was attacked by the *Black Feet* Indians, on the Madison fork of the Missouri. The Indians attacked them in camp at the dawn of light in the morning, and fought all day. At dark the Indians withdrew and left forty killed and a number of horses; the wounded not known as they were carried off, but from the appearance of blood, supposed to be a number. Mr. Vandenberg had one killed and two wounded; and eleven horses killed and fifty wounded. This information was received through Mr. M'Kenzie, who is at the Mandana villages. No other news from Upper Missouri, was received of any importance.

Rev. Joseph Wolff.—We find the following notice of this eccentric man in the London Expositor for March:—

The committee of the London Society informed their friends in their publication for July, 1830 that Mr. Wolff had been requested to return to England. They have now with regret to mention that Mr. Wolff has, in consequence of some conscientious scruples in his mind, declined complying with the wishes of the committee; and having determined to proceed through the interior of the Cape of Good Hope, has relinquished all further connection with the society, expressing, this his determination in terms of the best christian feeling, grateful for the kindness and benefits he has received, and anxious in his individual capacity, to render any service to the cause they have mutually at heart, that may be in his power.

Extract of a letter from the Rev. D. ABEEL, Missionary at Canton, to a friend in New Brunswick.

Canton, Oct. 20th, 1830.—None but those who have made the trial, can tell the privations, and difficulties, and discouragements of the missionary life. A man must bid comfort, reputation, ease, and every thing connected with the enjoyments of this world, farewell, if he wishes to labor in these lands. To toil, perhaps, years, without much visible fruit, with little credit even from the Christian world, for they as yet walk by sight in these things—to leave our rest and reward with God, and wait for them till life closes. These should be the expectations of every missionary, especially to Eastern Asia. I preach at Canton and Wampoa—am closely engaged in studying the language. The field here is immense; labourers very few; and prospects certain, though comparatively remote. My dear brother, write often, and write long letters, and if it shall please God to prepare your mind and heart to join me, without any expectations from the world, come, and you shall be welcomed by Yours, for ever, D. A.

Disinterestedness of Missionaries.—Facts similar to those given below are frequently to be met

with in the history of Christian missions; and yet worldlings say it is all a money making concern.

ENGLISH BAPTIST MISSION.—By the London Baptist Magazine for December just received, we observe an instance of persevering industry, and of disinterestedness on the part of the missionaries at Calcutta, which is highly honorable to them. It appears that some time since, brother W. H. Pearce, who superintends the printing office, was offered through the kind influence of Mr. Harrington, the printing of the regulations of government, 8 volumes, quarto, if he would consent to be the editor, (in furnishing the notes, &c. where necessary,) as well as printer. This was performed so entirely to the satisfaction of government, that other works were also furnished, the whole of which, after deducting all expenses of printing, leave a clear gain of 10,000 rupees, about, 5,000. Brother Pearce placed this sum at the disposal of the missionary brethren in Calcutta; W. Yates, J. Penney, W. H. Pearce, J. Thomas, G. Pearce. Lest the disposal of this amount should be the occasion of a dispute, and hinder their usefulness, they at once transmitted it to the Baptist Missionary Society in England.—The whole amount referred to, was not from the ordinary source of income in the printing office, but arose from extra work.

Revolution in—Randolph, Vt!! ALCOHOL DEPOSED!! We learn by a letter just received, that "King Alcohol" no longer reigns in the western and central parts of this town. The merchants have determined to have no more to do with him. At the raising of a building erected by a Mr. Fiske for Mr. Elisha Herrick, he did not even dare to show his face.—His absence was thought highly conducive to good order and efficiency. We believe this revolution has been sometime in progress. A conspiracy was formed many months ago, and it seems, now embraces all except a few who have enlisted in his service during life.

From the East Branch we have no news, but we hope well for the cause of liberty there.—*Vermont Chron.*

Temperance in Sweden.—A Swedish gentleman lately arrived at Boston, writes to his friend in this city, that Mr. Wijk, of Gottenburgh, who some time ago travelled through the United States, had, on his return to Sweden, very successfully exerted himself in establishing Temperance Societies in his native country. The society at Gottenburgh held its first meeting in December last, and was attended by the Bishop (Wingard,) Count Rosen, Governor of the Province, General Edelhjelm, and other distinguished individuals. Similar Societies had been instituted at Stockholm, and Tonkiooping, and were expected to prove highly beneficial for the purpose intended.—*Jour. of Hum.*

Restitution or Effect of a Revival.—A jeweller in Boston, says the Transcript, has received through the postoffice, a silver watch and the following letter: "This watch was stolen from you, and the money is the interest on the price of the watch since it was taken." Signed "Conscience—or rather the effect of a revival of religion." Enclosed was \$6 31, estimated interest of the value for five or six years. There was no date to the letter and no traces of the author of it can be discovered.

The Erie, Oswego, and Cayuga and Seneca canals, are now navigable. Boats have arrived at Albany from Utica, Syracuse, Montexuma, Geneva, &c. Sixty boats had cleared from that city for the West before Friday of last week, deeply laden with merchandize.

The Militia bill, which passed the House of Assembly New York on Saturday last by a vote of 62 to 45, says the Daily Adv. reduces the number of parades to one, and of uniform companies after a service of ten years; exempts persons having con-

scientious scruples by paying \$2 annually for the support of the common schools; abolishes the present exemption of students and others; repeals all laws which require uniformed companies to meet four times a year; and abolishes imprisonment for absence at parade or for neglect to provide equipments.

The melting of lead at the mines on the Mississippi has greatly decreased during the last year—the total amount made was 8,333,028 pounds, being little over half the amount of the previous year. The market appears to have been completely overstocked from these mines. The importation of foreign lead has ceased, and nearly one and a half millions of pounds have been exported,

We are informed from the most respectable authority that Gibbs, the pirate lately executed, has made a full disclosure of all accomplices, aiders and abettors in his piracies, and that it is the intention of the person who has the information in his possession, to proceed to Washington and communicate it without delay to the President. When published says our informant, "it will astound the people of this nation."—*N. Y. Obs.*

At St. Augustine, the winter has been more severe than was experienced for nineteen years before: the ice making at times to the thickness of three inches. In consequence of this the crop of oranges is expected to be small the coming season, all the tender fruit trees being considerably injured by the severity and long duration of the frost.

The Accounting officers of the Treasury have allowed Ex-President Monroe the \$30,000 voted him under that condition, at the last session of Congress, and before this time he has probably received it.

A newspaper is to be published at Key West, to commence on the 1st of May, under the title of the Key West Gazette. A public meeting was held on the 7th ult. for the purpose of adopting measures for the erection of a church, and settling regular Clergyman at that place.

New Pope.—Cardinal Mauro Cappellari has taken the name Gregory XVI. [erroneously printed George in a late Observer.] He was at the head of the Propaganda.

University of Maryland.—At the commencement on the 28th ult. held in the University of Maryland, the degree of *Doctor of Medicine* was conferred on 65 gentlemen—of whom sixteen were from Va.

It is said, that Mr. King of Waterford, Erie co. has undertaken to deliver at Cincinnati, Ohio, from the Kiskiminetas works, 40,000 barrels of salt, at one dollar per barrel.

A gentleman in New-York has recently made an investment in Dr. Nott's stoves and Lackawana coal, which are to be shipped to St. Petersburg.

St. John's Church Fayetteville, N. C.—We are informed that the Rev. JARVIS B. BUXTON, of Elizabeth City, N. C. has accepted a call to the charge of St. John's Church, vacated by the resignation of the Rev. W. G. H. Jones. The resignation of Mr. Jones, (from whom the congregation part with great regret) is occasioned by ill-health.

By a private letter, which conveys the above information, we learn that the congregation of St. John's have made very active and successful exertions to free the Church from debt. "We have," says the writer, "so nearly accomplished it as to leave but about 500, which is more than balanced by sums due the Church for pew rent. The whole will be paid soon, and the church completely repaired and painted. We also raised upwards of 900 salary for our late minister, instead of 800, which we promised." Such incidents are worthy of notice as an example to other Churches, where similar exertions may be needed.—*Episcopal Rec.*

POETRY.

TO-MORROW.

How sweet to the heart is the thought of to-morrow,
When Hope's fairy pictures bright colors display!
How sweet when we can from futurity borrow
A balm for the griefs that afflict us to-day.

When wearisome sickness has taught me to languish
For health and the comforts it bears on its wing,
Let me hope (oh! how soon it will lessen my anguish)
That to-morrow will ease and serenity bring.

When travelling alone, quite forlorn, unbefriended,
Sweet the hope, that to-morrow my wanderings will cease;
That at home then with care sympathetic attended,
I shall rest unmolested and slumber in peace.

Or when from the friends of my heart long divided,
The fond expectation with joy haw replete!
That from far distant regions by Providence guided,
To-morrow will see us most happily meet.

When six days of labor each other succeeding,
With hurry and toil have my spirits oppress'd,
What pleasure to think as the last is receding,
To-morrow will be a sweet Sabbath of rest!

And when the vain shadows of time are retiring,
When life is fast fleeting and death is in sight,
The Christian believing, exulting, aspiring,
Beholds a to-morrow of endless delight!

But the infidel, then!—he sees no to-morrow!
Yet he knows that his moments are hastening away,
Poor wretch, can he feel without heart-rending sorrow,
That his joys and his life will expire with to-day!

MISCELLANY.

EARL FITZWILLIAM.—The following little story is so pretty in itself and so creditable to both parties, that we cannot refuse it a place in our columns, though it has appeared elsewhere. A farmer called on Earl Fitzwilliam, to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his Lordship's hounds had during the winter, frequently met to hunt, and he estimated the damage his crops had suffered at £50. The Earl immediately gave him the money. As the harvest, however, approached, the wheat grew, and in those parts of the field that were most trampled, the corn was most luxuriant. The farmer went again to his Lordship—"I am come, my Lord, respecting the field of wheat adjoining such a wood."—"Well my friend, did I not allow you sufficient to remunerate you for your loss?" "Yes my Lord, I have found that I have sustained no loss at all, and I have, therefore, brought the £50 back again." "Ah!" exclaimed the venerable Earl, "this is what I like—this is as it ought to be between man and man." He then entered into conversation with the farmer, asking him some questions about his family—how many children he had, &c. His Lordship then went into another room; and returning, presented the farmer with a check for £100. "Take care of this and when your eldest son is of age, present it to him, and tell him the occasion that produced it."—*Eng. Paper.*

THE WONDERS OF PHYSICS.—What mere assertion will make any man believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with your eye-lids, and in much less than a swift runner occupies in taking a single stride? What mortal man can be made to believe, without demonstration, that the sun is almost a million times larger than the earth? and that, although so remote from us, that a cannon ball shot directly towards it and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second? or that there exists animated and regularly organized beings, many thousands of whose bodies laid close together would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us that

every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than 500 million of millions of times in a single second! that it is by such movements, communicated to the nerve of our eyes, that we see—nay more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of color, that, for instance, in acquiring the sensations of redness, our eyes are affected 482 millions of millions of times; of yellowness, 542 millions of millions of times; and of violet, 707 millions of millions of times, per second. Do not such things sound more like the ravings of madmen, than the sober conclusions of people in their waking senses? They are nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Herschel's Discourse.*

REPUBLICANISM.—"We are republicans," he said in a paper addressed to the younger inhabitants, in 1794—"We are republicans, when we neither live, nor act, nor undertake any thing, nor choose a profession or situation, nor settle in life, except for the public good.

"We are republicans, when, from love to the public, we endeavor, by example as well as by precept, to stimulate our children to active beneficence; and seek to render them useful to others, by turning their attention to such pursuits as are likely to increase the public prosperity.

"We are republicans, when we endeavor to imbue the minds of our children with the love of science, and with such knowledge as may be likely, in maturer life, to make them useful in the stations they may be called to occupy; and when we teach them to 'love their neighbors as themselves.'

"Lastly, we are republicans, when we preserve our children from that self-interested spirit, which, at the present day, seems to have gained more ascendancy than ever over a nation, whose people have, notwithstanding, reason to regard each other, and to love each other as brethren, but the greater part of whom care only for themselves, and labor only for the public good when they are compelled to do so. Far from us be this spirit! It is as anti-republican as it is anti-christian."—*Memoirs of Oberlin.*

A CHAPTER OF ACCIDENTS.—I remember being once in the country a witness of the numberless minute losses, that neglectful house keeping entails. For want of a trumpery latch, the gate of the poultry yard was forever open; there being no means of closing it externally, it was on the swing every time a person went out, and many of the poultry were lost in consequence. One day a fine young porker made his escape into the woods and the whole family, gardener, cook milkmaid, &c. presently turned out in quest of the fugitive. The gardener was the first to discover the object of pursuit, and in leaping a ditch to cut off his further escape, got a sprain that confined him to his bed for the next fortnight; the cook found the linen burnt, that she had left hung up before the fire to dry; and the milk-maid, having forgotten in her haste to tie up the cattle properly in the cow-house, one of the loose cows had broken the leg of a colt that happened to be kept in the same shed. The linen burnt, the gardener's work lost, were worth fully twenty crowns; and the colt about as much more; so that here was a loss in a few minutes of forty crowns, purely for want of a latch, that might have cost a few pence at the utmost; and this in a household where the strictest economy was necessary, to say nothing of the suffering of the poor man, or the anxiety and other troublesome incidents. The misfortune was, to be sure, not very serious nor the loss very heavy; yet, when it is considered, that similar neglect was the occasion of repeated disasters of the same kind, and

ultimately of the ruin of a worthy family, it was deserving of some little attention.—*Say's Political Economy.*

POCKET MONEY.—If the money that is often spent in idle superfluities was devoted to the cause of humanity, what a quantity of human misery might be alleviated! "Passing through one of the most public streets in London," says a friend, "I observed a well-dressed girl, apparently not more than fourteen years of age, just entering a pastry-cook's shop: at that very moment a wretched old woman solicited charity; the young lady no sooner cast her eyes on her, than giving her the money she had in her hand to spend, she exclaimed, 'That is better!' and darted out of sight in an instant."

IMPROVEMENT IN TRAVELING.—One of the steam carriages, at the prize trial of the Liverpool rail-road, rushed over the distance of a mile in one minute, that is ten times the speed of what a few years since was considered good travelling. A similar increase of velocity, were it practicable, would enable a carriage leaving Manchester for Liverpool to outstrip the sun and stars and thus see the heavenly bodies move eastward, so that, if the land were continued round the globe, the traveller would at length leave the sun setting in the east and see it rising again in the west, and the same of the stars; or by condescending to abate his speed, or taking a rather lower latitude, where the degrees are longer, he might keep the sun always at noon, or always at morning or evening as he pleased.—*Lond. Chris. Obs. for Feb.*

A few months before Franklin's death, he declared to one of his friends, that he had never used tobacco in the course of his long life, and that he was disposed to believe there was not much advantage to be derived from it, for that he had never known a man who used it, who advised him to follow his example.

Address of the Senior Cardinal at the coronation of the Pope.

"Accipe Tiaram tribus coronis ornatam, et scias Patrem te esse, Principum et Regum, Rectorem orbis, in terra Vicarium Salvatoris nostri Jesus Christi."

Receive the triple crowned Tiara, and know that thou art the Head of Kings and Princes, the Ruler of the World, and the Vicar on earth of our Saviour Jesus Christ. And yet the Pope styles himself "Servant of Servants."

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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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