

CHERAW GAZETTE.

CHERAW, S. C., TUESDAY, JANUARY 24, 1837.

VOL. II. NO. 11.

M. MACLEAN, EDITOR & PROPRIETOR.

T. A. PETTEGREW, PRINTER.

Published every Tuesday.

TERMS.
If paid within three months, . . . 3. 00
If paid within three months after the close of the year, . . . 3. 50
If paid within twelve months after the close of the year, . . . 4. 00
If not paid within that time, . . . 5. 00

A company of ten persons taking the paper at the same Post Office, shall be entitled to it at \$25, provided the names be forwarded together, accompanied by the money.

No paper to be discontinued but at the option of the Editor till arrears are paid.

Advertisements inserted for 75 cents per square the first time, and 37½ for each subsequent insertion.

Persons sending in advertisements are requested to specify the number of times they are to be inserted; otherwise they will be continued till ordered out, and charged accordingly.

The Postage must be paid on all communications sent by mail.

RURAL ECONOMY.

CONTENTS OF THE SOUTHERN AGRICULTURIST, FOR JANUARY, 1837.

PART I.—Original Communications.—On Pige Buildings, by BARTHOLOMEW CARROLL; Successful Experiment of the six-acre system in Cotton-culture, by "BEAUFORT"; Three Experiments on the raising of Corn, by "NO EMIGRANT"; Entomology.—The Grub Worm, by "D."; Query on Salt as a manure for Cotton, by "ONE INTERESTED"; with an Answer, by THE EDITOR; Experiments in growing Irish Potatoes, by THE EDITOR.

PART II.—Selections.—On Soils; On Agricultural Reading; Memoranda for those who would improve in Husbandry; On Beets; Rail Road across the Isthmus of Darien; Economical method of keeping Horses, by HENRY SOLLY, M. D.; Foreign Agriculture; On the Culture of Rye; On the difference in the effect of Dung upon different Soils—and upon the same Land before and after it has been Limed, by WILLIAM DAWSON; Short Hints on Manures, and their comparative value; Durability of Wood.

PART III.—Miscellaneous Intelligence.—Cochran's Many-chambered Non-recolling Rifle; To fatten Poultry or Chickens in four or five days; To give lustre to Silver; Sir Walter Scott; An excellent and cheap way of manuring Corn; Beet Sugar; Removal of Fruit Trees; Alum Mine discovered in New York; Salt made in New York; Spurious Mulberry Trees; New Silk Factory; Sugar from Indian Corn; To fatten Hogs; A Lady clothed in American Silk; Mode of extinguishing Sparks in the chimneys of Steam-engines; Bleeding at the Nose; Cure for Warts; Wonderful Effects of Culture.

From the Southern Agriculturist.

THREE EXPERIMENTS ON THE RAISING OF CORN.

MR. EDITOR.—In conformance with your polite request, I furnish you with three experiments, which I made last year in the raising of corn.

1st Experiment.—On a piece of land, well drained, though low, I ploughed up well, one acre for my experiment. This was done sometime in February. About the 10th of April, I planted the land in corn, after the following manner. About five feet apart each way, or in squares of five feet, I made hills, under each of which I deposited one quart of cotton seed (black seed cotton). This gave me 1764 hills to the acre, which, at the rate of one quart to each hill, took a small fraction over 55 bushels of cotton seed, to manure the entire acre.

During the season, I ploughed between the hills, each way, with the cultivator; once when the corn was two weeks old, and once when it was six weeks old. Besides this working, I hauled and hoed up to each hill, three times during the season, as the corn needed it. I should have stated before this, that I left four stalks in each hill. This gave me 6,056 good stalks to the acre. I did not gather in this corn until the first week in November. As soon as I gathered it in, I shelled it, in a corn-sheller, which was handy, and measured off, as the produce of this acre, 52 bushels 3 quarts of as good flint corn as I ever saw. The seed planted, was the common flint—not selected, except that the largest ears were planted. I put fifteen or twenty seed in each hill, a practice I always follow, for the following reason: when the superabundant stalks or plants are pulled up, it loosens the earth about those which are left behind, lets in the air and sun to them, and greatly advances the growth of the young plant.

2d Experiment.—This experiment was as follows. An acre of land, adjoining that on which the first experiment was tried, was listed in rows of five feet apart; under the list, cotton seed was scattered, at the rate of 55 bushels to the acre. The listing was done early in March, and, about the 10th of April, I made a bed upon the list, of the same size with beds usually made for corn. I planted the seed fifteen inches apart, on the bed, and left one stalk. I worked this corn the like number of times with the former, and gathered it in the same day. After shelling it out, it measured 46 bushels 5 quarts.

3d Experiment.—This experiment was on the same land with the two former, and was the same in all its details, with the second experiment, except that, the seed was planted four feet apart on the bed, and two stalks were left to each hill. I gathered, shelled, and measured this corn, at the same time with the other, and its yield was only 39 bushels 15 quarts.

The Blades.—The blades collected from the corn planted as above, stood as follows. The corn planted five feet square, with four

stalks, yielded most blades. Next in yield, came the corn planted fifteen inches, with one stalk, and last of the three was the corn planted two feet apart. Satisfied with my experiments, Mr. Editor, and as indicative of my sentiments, when I reflect upon what we can do at home, by a little extra labor, I remain and sign myself,

NO EMIGRANT.
Georgia, Dec. 6, 1836.

POPULAR SUPERSTITIONS.

There are few persons who will acknowledge that they are superstitious; but there are still less, who are not in some degree, under the influence of superstitious fears. There is almost a universal apprehension of something supernatural. Those who laugh the loudest at ghosts, and hobgoblins, will still quicken their pace, as they hear some unusual sound when passing the graveyard at the gloomy hour of midnight. The calm and intellectual philosopher, whose reason spurs all imaginary evils, is compelled at times to be ashamed of himself, as he finds that imagination has the mastery over judgment. The reason of the universal prevalence of those feelings is to be found in a great degree, in the impressions we receive in childhood. The tales of the nursery awaken a belief, which the future judgment may pronounce to be foolish, but the influence of which, in a greater or less degree, is felt through life. There is undoubtedly much in the peculiarity of our present condition, to give the mind a strong tendency to apprehend supernatural events. The mysterious union of soul to body; the awful phenomenon of death—the departure of friends we love, from present scenes, and their entrance upon a condition we know not what, and into worlds we know not where—the certain knowledge of spiritual existence unseen and unheard; all prepare the mind to be easily excited by occurrences, apparently conflicting with acknowledged laws. But it is generally in childhood that we receive those impressions, which future years are unable to erase.

And last any, from the selection of the subject should anticipate a mirth making performance, we forewarn our readers that it will not be our endeavor to amuse with witty speculations, but to interest with facts.

It is a fact, humiliating though it be, that there is hardly an individual in any land who does not at times experience momentary inconveniences from such feelings. And there are great multitudes who have an undoubting confidence in the reality of ghostly interference in mortal concerns.

Those who are not habituated to reflection, often retain undiminished till a dying hour, a belief in those signs and omens which they were taught in childhood.—They do not question the truth of those ideas, which have been instilled into the mind in earliest infancy, and which have been the motives to which parents have first appealed, in imbecile efforts to govern. How often is a child told that unless he ceases crying, he shall be shut up in a dark closet, where the ghosts will come and get him. And what an impression must such a threat produce upon the pliant mind. With the unreflecting, superstition is consequently strong. Their minds are not sufficiently cultivated to throw off the load which has been imposed upon them. The better informed, who are accustomed to examine their feelings, and inquire into the grounds of their belief, emancipate their judgments from these unreal fears, but are generally through life in some degree, under the control of the strong prejudices, which were early inculcated. The belief in supernatural appearances is so general, and is productive of such evil consequences, that the subject deserves a sober treatise.

1. We shall first allude to those appearances which are unusual, and which to the uninitiated seem supernatural, but which are capable of explanation from the known principles of philosophy or natural science. The fire balls, usually known by the name of "Jack with the Lantern," or "Will o' the Wisp," so often seen dancing over the marsh, produce great terror and often serious injury. Now here there is no delusion. A person actually sees a light where there is no human being who bears it, and not being acquainted with the chemical principles of inflammable gases, & spontaneous combustion, he naturally concludes, that it must be some apparition sent as a warning to himself, or the village. Perhaps in a few days some accident occurs, or some neighbor dies, and he feels without a doubt, that this luminous meteor was sent as a monition. As it passes from house to house, it is receiving constant accessions, and grows more marvellous and more appalling, till every child is afraid to venture out of doors, after nightfall. The man who is conversant with natural science, beholds in this appearance no cause of fear, but an interesting natural phenomenon. An inflammable gas oozes from the ground, and is set on fire by spontaneous combustion. A person who is acquainted with gases, can take a tumbler and go to the marsh and fill it with this gas, and returning to his house burn it there. But how is it set on fire, down in the marsh, where every thing is damp? It is well known that barns are frequently burnt in consequence of hay being put into them before it has been sufficiently dried. The damp hay inflames itself. In the same manner this gas, which is so very combustible, may be set on fire, and the innocent flickering of its feeble flame, sends dismay through an ignorant and superstitious village.

Every boy is acquainted with lightwood,* and yet many a man has fled as though demons were in pursuit of him, because he has seen in some rotten stump the

bright light which decayed wood emits. His terrified imagination, aided by the darkness of the night, transforms the stump into a giant with eyes of fire and tongue of flame, and remembering that the better part of courage is discretion, he seeks safety in flight. When he arrives at home breathless, and pale, and trembling, to satisfy his affrighted hearers that he had good cause for his terror, he declares that the giant called after him and pursued him, and that he heard the loud clatter of the monster's feet close behind him. The children creep off trembling to bed, and dream all night of ghosts, and never forget the occurrence till their dying hour. The poor stump remains in the field perfectly unconscious of the injury it has done. The light in this decayed wood is produced by a substance called phosphorus. It is this which God has given to the firefly. This substance, chymists can collect in large quantities. The light which it emits is so pale, that it cannot be seen in the day, but is easily discernible in the night. A person with a stick of phosphorus once wrote upon the wall of another's bed-chamber, "This night thou must die." When the person entered his bed-chamber the light of the lamp prevented his observing the light of the phosphorus; but as soon as the lamp was extinguished he beheld the warning words glowing from the wall. But he happened to be acquainted with the nature of phosphorus, laughed heartily at the attempted deception, and quickly fell asleep. The experiment, however, was hazardous and wicked, for an ignorant person, and one of sensitive nerves, might have received an irrecoverable shock.

The following account of a case of unnecessary alarm is given by Scott. The agency of philosophical principles was employed in the deception. "At a certain old castle, on the confines of Hungary, the lord to whom it had belonged, had determined upon giving an entertainment, worthy of his own rank, and of the magnificence of the antique mansion which he inhabited. The guests of course, were numerous, and among them was a veteran officer of hussars remarkable for his bravery. When the arrangements for the night were made, this officer was informed there would be difficulty in accommodating the company in the castle, large as it was, unless some one would take the risk of sleeping in a room supposed to be haunted; and that as he was known to be above such prejudices, the apartment was in the first place proposed for his occupation, as the person least likely to suffer a bad night's rest from this cause. The major thankfully accepted the preference, and having shared the festivity of the evening, retired after midnight, having denounced vengeance against any one who should by any trick attempt to disturb his repose. A threat which his habits would, it was supposed, render him sufficiently ready to execute. Somewhat contrary to the custom in these cases, the major went to bed, having left his candle burning, and laid his trusty pistols carefully loaded upon his bedside.

He had not slept an hour, when he was awakened by a solemn strain of music. He looked out. Three ladies fantastically dressed in green, were seen at the lower end of the apartment, who sung a solemn requiem. The major listened some time with delight. At last he grew tired,—"Ladies," said he, "this is very well, but somewhat monotonous; will you be so kind as to change the tune." The ladies continued singing. He expostulated, but the music was not interrupted. The major began to grow angry. "Ladies," he said, "I must consider this a trick, for the purpose of terrifying me, and as I regard it as an impertinence, I shall take a rough mode of stopping it." With that he began to handle his pistols. The ladies sung on. He then got seriously angry. "I will wait but five minutes," he said, "and then fire without hesitation." The song was still uninterrupted,—the five minutes were expired. "I still give you leave, ladies," he said, "while I count twenty." This produced as little effect as his former threats. He counted, one—two—three—accordingly, but on approaching the end of the number, and repeating more than once his determination to fire—the last numbers, seventeen—eighteen—nineteen—were pronounced with considerable pauses between, and an assurance that the pistols were cocked. The ladies sung on. As he pronounced the word twenty, he fired both pistols against the musical damsels—but the ladies sung on. The major was overcome by the unexpected inefficacy of his violence, and had an illness which lasted more than three weeks. The trick put upon him, may shortly be described by the fact, that the female choristers were placed in an adjoining room—and that he only fired at their reflection, thrown forward into that in which he slept, by the effect of a concave mirror.

Here the plain and well known laws of the reflection of light, account for the whole appearance. But, suppose the deception had never been explained, what reasoning could ever have satisfied the man, that the room was not in reality haunted. It would have been one of the most conclusive ghost stories, that ever was heard. Had he rose from the bed to investigate, the ladies would merely have withdrawn from before the mirror, and the apparition would have vanished; and by again resuming their place, as he laid down, the vision would again have appeared before him.—*Scientific Tracts.*

*The rotten wood, which in a state of moisture often exhibits phosphorescent light.

POLITENESS.

Sir Joshua Reynolds once received from two noblemen invitations to visit them on

Sunday morning. The first, whom he waited upon, welcomed him with the most obsequious condescension, treated him with all the attention in the world, professed that he was so desirous of seeing him, that he had mentioned Sunday as the time for his visit, supposing him to be too much engaged during the week, to spare time enough for the purpose, concluded his compliments by an eulogy on painting, and smiled him affectionately to the door. Sir Joshua left him, to call upon the other. That one received him with respectful civility, and behaved to him as he would have behaved to an equal in the peerage:—said nothing about Raphael nor Correggio, but conversed with ease about literature and men. This nobleman was the Earl of Chesterfield. Sir Joshua felt, that though the one had said that he respected him, the other had proved that he did, and went away from this one gratified rather than from the first. Reader, there is wisdom in this anecdote. Mark, learn, and inwardly digest it: and let this be the moral which you deduce,—that there are no distinctions.—*Laws of Etiquette.*

CONVERSATION.

The great business in company is conversation. It should be studied as an art. Style in conversation is as important, and as capable of cultivation as style in writing. The manner of saying things is what gives them their value.

The most important requisite for succeeding here, is constant and unflinching attention. That which Churchill has noted as the greatest virtue on the stage, is also the most necessary in company,—to be "always attentive to the business of the scene." Your understanding should, like your person, be armed at all points. Never go into society with your mind *en dishabille*. It is fatal to success to be at all absent or *distract*. The secret of conversation has been said to consist in building upon the remark of your companion. Men of the strongest minds; who have solitary habits and broken dispositions, rarely excel in sprightly colloquy, because they seize upon the thing itself—the subject abstractly,—instead of attending to the language of other speakers, and do not cultivate verbal pleasantries and refinements. He who does otherwise gains a reputation for quickness, and pleases by showing that he has regarded the observation of others.

It is an error to suppose that conversation consists in talking. A more important thing is to listen discreetly. Mirabeau said, that to succeed in the world, it is necessary to submit to be taught many things which you understand, by persons who know nothing about them. Flattery is the smoothest path to success; and the most refined and gratifying compliment you can pay, is to listen. "The wit of conversation consists more in finding it in others," says Bruyere, "than in showing a great deal yourself: he who goes from your conversation pleased with himself and his own wit, is perfectly well pleased with you. Most men had rather please than admire you, and seek less to be instructed,—nay, delighted,—than to be approved and applauded. The most delicate pleasure is to please another."

It is certainly proper enough to convince others of your merits. But the highest idea which you can give a man of your own penetration, is to be thoroughly impressed with his.—*Id.*

*And when a man is mean and low-spirited enough to practice it, he often reaps his reward: but if his conscience is not seared as with a hot iron, he must always feel that his reward is the fruit of dishonesty.—*ED. CHER. GAZ.*

CHINESE EDICT AGAINST THE CHRISTIAN RELIGION.

This edict, issued May 21, 1836, by Lew, acting magistrate of the Nahaie district, &c. in the name of the emperor, is prominently directed against Popery, but alludes to the circulation of books by Mr. Gutzlaff on the Chinese coast. Whatever additional embarrassments to the diffusion of truth in China this edict may occasion, it surely promulgates far and wide the fact of the existence of the religion of YAZOO (Jesus), and may excite in the minds of millions inquiry to know what "this new doctrine is" whereof the Emperor speaks.

Of monies granted by the American Tract Society for China, \$3,348 12 had been used previous to March 31, 1836; 11 block-cutters and printers from China were at work at Singapore; Rev. Mr. Dyer, at Malacca, and M. Pauthier and others, in Paris, were and are still actively engaged in preparing Chinese metal movable type; translations of a number of valuable publications in Chinese have been approved by the Committee of the American Tract-Society, and their access to tens of millions of Chinese beyond the boundaries of the "Celestial Empire": in Siam; among the Shans; at Singapore; on the islands of the Indian Archipelago and other adjacent countries. With a view to meet the demand as now existing, the American Tract Society, of \$25,000 proposed to be raised previous to April 15, for foreign and Pagan lands, have designated \$4,000 for China, for Missionaries of different denominations, and including the preparation of metal type.

The substance of the edict is as follows: "It is known from the records that the Portuguese have dwelt in the land teaching and practicing the religion of the Lord of heaven, (Popery,) and they have privately printed volumes of their sacred books, from which they discourse to the people and delude many; these spread the doctrines and practice, assume secret designations, and the delusion reaches to the multitude: of this there are certain proofs. The leaders, after being tried and found guilty, certainly should be strangled. Those who secretly

disseminate this delusive doctrine, in number are not many; those without any designation, after trial should be imprisoned (before being strangled.) Those who have only, on hearing the doctrine, become disciples and do not know how to reform, should be banished and delivered over to the *Pihkih* officers, or to the Moosoolmen, (*Huey Huey*), who are able to keep them under, to be slaves.

"In the 59th year of *Keenlung*, the Portuguese *Lomotang* clandestinely entered the country, and in conjunction with *Kac-kewsan Pihkinkwan*, and others, taught and disseminated the doctrine. In the 20th year of *Kealing*, the Portuguese *Lanyuen-ang* clandestinely entered the country, and in conjunction with *Ejoolan* and others taught the doctrine. Sooner or later the whole of them were seized, tried, and either strangled or expelled. The rest of their co-adjutors in spreading the doctrine were successively taken, and also tried and punished according to law. Since these very severe measures this teaching has gradually ceased.

"But in the summer of last year an English foreign ship abruptly entered the waters of all the provinces, and distributed foreign books. She was quickly driven away. These books advised men to worship and believe in the religion of the Lord JESUS, (Yasoo,) which is, from investigation at the several successive times, the same as the religion of the Lord of heaven. A great number of Portuguese dwell in Macao. Deputed officers have already been hurried to Macao, and they seized *Keakacoon*, who was hired to print the books; and of foreign books they have seized 8 kinds, which were forwarded to the foyen to be examined and duly reported (to the emperor). He (the foyen) has proclaimed clearly to the people of the land and bookseller's shops, that if they have received and keep any foreign book of the religion of the Lord of heaven, half a year is allowed for them to deliver in person, (to the magistrates,) which will prevent any investigation into their conduct; but if, after a search is made it is found have received and retained them, their crime shall be punished with the utmost severity of the law. This is on record.

"The Portuguese religion of the Lord of heaven (if it is allowed to) spread in the interior, is a custom or doctrine exceedingly injurious to the minds of men; the gloriously splendid and lucid laws forbid (it). The perfect and fixed code was early (formed) and has diffused its bright light to the present time, and is full of connected and successive statutes: the fate of the old chariot reflects as a mirror an abundant example.

The period limited for the delivery up (of the books) and escaping from punishment for their past crimes, is granted in sincerity to the ignorant people who have been deluded into crime; they are to be pitied. We cannot bear to punish the un instructed. We particularly enjoin you to renew yourselves and walk the straight path.

"After the publication of this proclamation, if all those who have received and retained foreign books of the religion of the Lord of heaven, or practiced and disseminated that religion within the period of half a year, deliver to the district officers (their books) and I leave the religion, then their crimes will be forgiven. Now through this not-ancient path of vice and stultification those who try can retrace their steps; you should hasten to change your face and change your mind, and with the bitterest regret repent and reform. Do not on any account, "halting between two opinions," delay returning. But if you exceed the allowed period, and again receive and retain any foreign books, and do not deliver them up, and persevere in practicing and spreading the religion—for those who act thus, an examination shall be forthwith ordered; they shall be immediately seized and punished severely.

"Now, how in this world below, on which the splendid heaven sheds its transforming and vivifying light and heat, can depraved discourses be permitted to flow? O ye fortunate people, you now live happily in a state of peace and quietness; you should adhere to the correct worship and straight path, and reject and extirpate depraved and corrupt doctrines, without cavals and combinations, without selfish depravity.

"Follow the way of the ancient kings, then you will be able to drink harmony and eat virtue; and you will all be the virtuous people of an abundant and flourishing age. We, the six officers, indeed most assuredly hope it. Do not oppose."

Of the above edict, Mr. Gutzlaff says, "The court has just now declared its firm determination to persecute the Roman Catholics throughout the empire, the first edict of this kind since the accession of Taou kwang to the throne. If this edict, like all others, is to be a dead letter, and to be placed on record, the law only demanding a few victims to be satisfied, we have to make no further remarks. But we earnestly entreat the churches never to be startled when they hear of fierce proclamations. If we are earnest to promulgate the Gospel at all risks, God will advocate his own cause, and certainly prove victorious over all the machinations of the enemy."

MADISON'S WORKS.

A message was communicated to Congress by the President soon after the opening of the present session, embracing the following letter from Mrs. Madison. No action has, we believe, yet been had on the subject by that body.

MONTPELIER, Nov. 15, 1836.

To the President of the United States:

Sir: The will of my late husband, James

Madison, contains the following provision:

"Considering the peculiarity and magnitude of the occasion which produced the Convention at Philadelphia, in 1787, the characters who composed it; the Constitution which resulted from their deliberations, its effects during a trial of so many years on the prosperity of the People living under it, and the interest it has inspired among the friends of free government, it is not an un-reasonable inference that a careful and extended report of the proceedings and discussions of that body, which were with closed doors, by a member who was constant in his attendance, will be particularly gratifying to the People of the United States, and to all who take an interest in the progress of political science and the cause of free liberty."

This provision bears evidence of the value he set on his Report of the Debates in the Convention; and he has charged legacies on them alone, to the amount of \$12,000, for the benefit of literary institutions; and for benevolent purposes, leaving the residuary net proceeds for the use of his widow.

In a paper written by him, and which it is proposed to annex as a preface to the Debates, he traces the formation of Confederacies and of the Articles of Confederation, its defects; which caused the steps which led to the Convention, his reasons for taking the debates, and the manner in which he executed the task, and his opinion of the extracts of the Constitution. From the 1 extract his description of the manner in which they were taken, as it guarantees their fullness and accuracy.

"In pursuance of the task I had assumed, I chose a seat in front of the reading member, with the other members on my right and left hands. In this favorable position for hearing all that passed, I noted down in terms legible, and in abbreviations and marks intelligible to myself, what was read from the Chair, or spoken by the members; and losing not a moment unnecessarily between the adjournment and re-assembling of the Convention, I was enabled to write out my daily notes during the session; or within a few finishing days after its close, in the extent and form preserved in my own hand, on my files.

"In the labor and correctness of this I was not a little aided by practice, and my familiarity with the style and the train of observation and reasoning which characterized the principal speakers. It happened, also, that I was not absent a single day, nor more than the casual fraction of an hour in any day, so that I could not have lost a single speech, unless a very short one."

However prevailing the restraint which veiled, during the life of Mr. Madison, this record of the creation of our Constitution, the grave which has closed over all those who participated in its formation has separated their acts from all that is personal to him or to them. His anxiety for their early publicity after this was removed, may be inferred from his having them transcribed and revised by himself; and, it may be added, the known wishes of his illustrious friend, Thomas Jefferson, and other distinguished patriots, the important light they would shed for present as well as future usefulness, besides my desire to fulfil the pecuniary obligations imposed by his will, urged their appearance, without awaiting the preparation of his other works; and early measures were accordingly adopted by me to ascertain from publishers in various parts of the Union the terms on which their publication could be effected.

It was also intended to publish with these Debates taken by him in the Congress of the Confederation in 1782, '3, and '7, of which he was then a member, and selections made by himself, and prepared under his eye, from his letters narrating the proceedings of that body during the periods of his service in it, prefixing the Debates in 1779 on the Declaration of Independence, by Thomas Jefferson, so as to embody all the memorials in that shape known to exist. This expose of the situation of the country under the Confederation, and the defects of the old system of Government evident in the proceedings under it, seem to convey such preceding information as should accompany the Debates on the formation of the Constitution by which it was superseded.

The proposals which have been received, so far from corresponding with the expectations of Mr. Madison when he charged the first of the works with those legacies, have evidence that their publication could not be engaged in by me, without advances of funds, and involving of risks which I am not in a situation to make or incur.

Under these circumstances, I have been induced to submit for your consideration whether the publication of these Debates be a matter of sufficient interest to the People of the United States to deserve to be brought to the notice of Congress. And should such be the estimation of the utility of these works by the Representatives of the nation as to induce them to relieve me individually from the obstacles which impede it, their general circulation will be ensured, and the People be remunerated by its more economical distribution among them.

With high respect and consideration,

D. P. MADISON,

Extract of a circular addressed by R. M. Whitney, agent of the deposit Banks, to these Banks.

The services to the Government, and the facilities rendered the community, which I have already detailed, furnish strong grounds for such claim on the part of those banks which have performed them; but there are others which apply to nearly all—such as the aid given in carrying out the views of the Administration in supplying a metallic currency under the acts of Congress, and also, in many instances, in relinquishing a