

# Edgefield Advertiser.

"We will cling to the Pillars of the Temple of our Liberties, and if it must fall, we will Perish amidst the Ruins."

VOLUME X.

Edgefield Court House, S. C., July 2, 1845.

NO. 23.

## EDGEFIELD ADVERTISER.

BY W. F. DURISOE, PROPRIETOR.

### NEW TERMS.

TWO DOLLARS and FIFTY CENTS, per annum, if paid in advance—\$3 if not paid within six months from the date of subscription, and \$4 if not paid before the expiration of the year. All subscriptions will be continued, unless otherwise ordered before the expiration of the year; but no paper will be discontinued until all arrearages are paid, unless at the option of the Publisher.

Any person procuring five responsible Subscribers, shall receive the paper for one year, gratis.

ADVERTISEMENTS conspicuously inserted at 75 cents per square, (12 lines, or less), for the first insertion, and 37 1/2 for each continuance. Those published monthly, or quarterly, will be charged \$1 per square. Advertisements not having the number of insertions marked on them, will be continued until ordered out and charged accordingly.

All communications, post paid, will be promptly and strictly attended to.

### MINISTERIAL APPOINTMENTS.

**Z. WATKINS** and **N. P. NORRIS**, Missionaries for Division, No. 1, in the Edgefield Baptist Association, will, by divine permission fill the following appointments:

- Saturday before the 2nd Lord's day in July, at Rehoboth.
- Saturday before the 3rd Lord's day, at Plumbranch.
- Saturday before the 4th Lord's day, at Buffalo.
- Saturday before the 1st Lord's day in August, at Callihan's Mill.
- Saturday before the 2nd Lord's day, at Beulah.
- Saturday before the 3rd Lord's day, at Gugal.
- Saturday before the 4th Lord's day, at Bethany.
- Saturday before the 5th Lord's day, at Mount Moriah.
- Saturday before the 1st Lord's day in September, at Horeb.

**J. TRAPP** and **A. DOZIER**, Missionaries in 2nd Division, expect to fulfil the following:

- Saturday before the 2nd Lord's day in July, at Chesnut Hill.
- Saturday before the 3rd Lord's day, at Fellowship.
- Saturday before the 4th Lord's day, at Sister Springs.
- Saturday before the 1st Lord's day in August, at Damascus.
- Saturday before the 2nd Lord's day, at Little Stephens' Creek.
- Saturday before the 3rd Lord's day, at Siloam.
- Saturday before the 4th Lord's day, at Mountain Creek.
- Saturday before the 5th Lord's day, at Good Hope.
- Saturday before the 1st Lord's day in September, at Providence.

Should the prospects be sufficiently encouraging, the meetings will continue one week at each Church.

**W. P. HILL** and **J. MORRIS**, Missionaries for the 4th division of the Edgefield Association, will by divine permission, fill the following appointments, viz:

- Saturday before the 2nd Lord's Day in July, at Lebanon.
- Saturday before the 3rd Lord's Day in July, at Hamburg.
- Saturday before the 4th Lord's Day in July, at Antioch.
- Saturday before the 1st Lord's Day in August, at Pleasant Grove.
- Saturday before the 2nd Lord's Day in August, at Red Oak Grove.
- Saturday before the 3rd Lord's Day in August, at Big Stephens' Creek.
- Saturday before the 4th Lord's Day in August, at Edgefield Court House.
- Saturday before the 5th Lord's Day in August, at Horn's Creek.
- Saturday before the 1st Lord's Day in September, at Republican.

**J. W. COLEMAN** and **J. F. PETERSON**, Missionaries in the 3rd Division will fill the following appointments:

- Saturday before the 2nd Lord's day in July, at Salem.
- Saturday before the 3rd Lord's day, at Lexington.
- Saturday before 4th Lord's day, at Cloud's Creek.
- Saturday before the 1st Lord's day in August, at Sardis.
- Saturday before the 2nd Lord's day, at Pine Pleasant.
- Saturday before the 3rd Lord's day, at Red Bank.
- Saturday before the 4th Lord's day, at Dry Creek.
- Saturday before the 5th Lord's day, at Bethel.
- Saturday before the 1st Lord's day, at Rocky Creek.

N. B. Each of the above appointments will continue one week, if circumstances are favorable.

**State of South Carolina.**  
**EDGEFIELD DISTRICT.**  
**CAPT. T. J. DYSON**, living near the Fork of Wilson Creek and Saluda River. Told before me a bright sorrel horse, eleven years old, 15 hands high, some white about each hind foot, one fore foot white half way up the leg, large blaze in his face, and hip shot in the right hip, and appraised at \$20.

**THOS. NICHOLS**, Mag. 4th April 30. 15

We are authorized to announce **GRANGE J. SHEPARD** as a candidate for the office of Tax Collector, at the next election.

### MISCELLANEOUS.

From the South Carolinian.

EXTRACT

Of Governor Hammond's

Letters on Southern

Slavery.

No. 2.

SILVER BLUFF, S. C.,

January 28, 1845.

SIR:—In my letter to you of the 28th January—which I trust you have received ere this—I mentioned that I had lost your circular letter soon after it had come to hand. It was, I am glad to say, only mislaid, and has within a few days been recovered. A second perusal of it induces me to resume my pen.

It is, I perceive, addressed among others to "such as have never visited the Southern States" of this confederacy, and professes to enlighten their ignorance of the actual "condition of the poor slave in their own country."

I have not the least doubt that you think yourself the very best informed man alive on this subject, and that many think so likewise. So far as facts go, even after deducting from your list a great deal that is not fact, I will not deny that probably your collection is the most extensive in existence. But as to the truth in regard to slavery, there is not an adult in this region but knows more of it than you do.

Truth and fact are, you are aware, by no means synonymous terms. Ninety-nine facts may constitute a falsehood; the hundredth, added or alone, gives the truth. With all your knowledge of facts, I undertake to say that you are entirely and grossly ignorant of the real condition of our slaves. And from all that I can see, you are equally ignorant of the essential principles of human association revealed in history, both sacred and profane, on which slavery rests, and which will perpetuate it forever in some form or other.

However you may declaim against it; however powerfully you may array atrocious incidents; whatever appeals you may make to the heated imaginations and tender sensibilities of mankind, believe me, your total blindness to the *whole truth*, which alone constitutes the truth, incapacitates you from ever making an impression on the sober reason and sound common sense of the world. You may seduce thousands—you can convince no one. Whenever and wherever you or the advocates of your cause can arouse the passions of the weak-minded and the ignorant, and, bringing to bear with them the interests of the vicious and unprincipled, over whom common sense and reason—as God sometimes permits to be done—you may triumph. Such a triumph we have witnessed in Great Britain. But I trust it is far distant here: Nor can it from its nature be extensive or enduring.

Other classes of Reformers, animated by the same spirit as the Abolitionists, attack the institution of marriage, and even the established relations of Parent and Child. And they collect instances of barbarous cruelty and shocking degradation which rival, if they do not throw into the shade, your slavery statistics. But the rights of marriage and parental authority rest upon truths as obvious as they are unchangeable—coming home to every human being, self-impressed forever on the individual mind, and cannot be shaken until the whole man is corrupted, or subverted until civilized society becomes a putrid mass. Domestic slavery is not so universally understood, nor can it make such a direct appeal to individuals or society beyond its pale. Here, prejudice and passion have room to sport at the expense of others. They may be excited and urged to dangerous action, remote from the victims they mark out. They may, as they have done, effect great mischief, but they cannot be made to maintain, in the long run, dominion over reason and common sense, nor ultimately put down what God has ordained.

Innumerable instances might be quoted where God has given and commanded men to assume dominion over their fellow men. But one will suffice. In the twenty-fifth chapter of Leviticus you will find *Domestic Slavery—precisely such as is maintained at this day in these States—ordained and established by God in language which I defy you to pervert so as to leave a doubt on any honest mind that this institution was founded by Him and decreed to be perpetual.* I quote the words:

Leviticus, 25 ch. 44 v.: "Both thy Bondmen and thy Bondmaids which thou shalt buy, shall be of the Heathen [Africans] they are round about you: of them ye shall buy Bondmen and Bondmaids."

45: Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you which they begat in your land [descendants of Africans] and they shall be your possession."

46: "And ye shall take them as an inheritance for your children after you, to inherit them for a possession. THEY SHALL BE YOUR BONDMEN FOREVER."

What human Legislature could make a decree more full and explicit than this?—What court of Law or Chancery could defeat a title to a slave couched in terms so clear and complete as these? And this is the Law of God, whom you pretend to worship, while you denounce and traduce us for respecting it.

It seems scarcely credible, but the fact is so, that you deny this Law so plainly written, and in the face of it, have the hardihood to declare that "though slavery

is not specifically, yet it is virtually forbidden in the scriptures, because all the crimes which necessarily arise out of slavery, and which can arise from no other source, are reprobated there and threatened with divine vengeance." Such an unworthy subterfuge is scarcely entitled to consideration. But its gross absurdity may be exposed in few words. I do not know what crimes you particularly allude to as arising from slavery. But you will perhaps admit—not because they are denounced in the decalogue, when the Abolitionists respect so far as they choose, but because it is the immediate interest of most men to admit—that disobedience to parents, adultery, and stealing, are crimes. Yet these crimes "necessarily arise from" the relations of parent and child, marriage, and the profession of private property; at least they "can arise from no other sources." Then, according to your argument, it is "virtually forbidden" to marry, to beget children, and to hold private property! Nay it is forbidden to live, since murder can only be perpetrated on living subjects. You add that "in the same way the gladiatorial shows of old, and other barbarous customs, were not specifically forbidden in the New Testament, and yet Christianity was the sole means of their suppression." This is very true. But these shows and barbarous customs thus suppressed, were not authorized by God. They were not ordained and commanded by God for the benefit of His chosen people and mankind, as the purchase and holding of Bondmen and Bondmaids were. Had they been they would never have been "suppressed by Christianity" any more than slavery can be by your party.

Although Christ came "not to destroy but fulfil the Law" he nevertheless did formally abrogate some of the ordinances promulgated by Moses, and all such as were at war with his mission of "peace and good will on earth." He "specifically" annuls, for instance, one "barbarous custom" sanctioned by those ordinances, where he says: "ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek turn to him the other also." Now, in the time of Christ it was usual for masters to put their slaves to death on the slightest offence to offend their fishes. He was undoubtedly aware of these things, as well as of the Law and Commandment I have quoted. He could only have been restrained from denouncing them, as he did the "lex talionis," because he knew that in despite of these barbarities the institution of slavery was at the bottom a sound and wholesome as well as lawful one. Certain it is, that in His wisdom and purity he did not see proper to interfere with it. In your wisdom, however, you make the sacrilegious attempt to overthrow it.

You quote the denunciation of Tyre and Sidon and say that "the chief reason given by the Prophet Joel for their destruction, was, that they were notorious beyond all others for carrying on the Slave Trade." I am afraid you think we have no Bibles in the slave States, or that we are unable to read them. I cannot otherwise account for your making this reference, unless indeed your own reading is confined to an expurgated edition, prepared for the use of Abolitionists, in which everything relating to slavery that militates against their view of it is left out.—The Prophet Joel denounces the Tyrians and Sidonians because "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians." And what is the divine vengeance for this "notorious slave trading?" Hear it. "And I will sell your sons and daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the Lord hath spoken it." Do you call this a condemnation of slave-trading? The Prophet makes God Himself a participator in the crime, if that be one. "The Lord has spoken it," he says, that the Tyrians and Sidonians shall be sold into slavery to strangers. Their real offence, was in enslaving the Chosen People; and their sentence was a reprobation of the old Commandment, to make slaves of the "Heathen round about."

I have dwelt upon your scriptural argument because you profess to believe in the Bible; because a large proportion of the Abolitionists profess to do the same. I do not act under its sanction; because your Circular is addressed in part to "professing Christians;" and because it is from that class mainly that you expect to seduce converts by your anti-christian, I may say, infidel doctrines. It would be wholly unnecessary to answer you to any one who reads the scriptures for himself, and construes them according to any other formula than that which the Abolitionists are wickedly endeavoring to impose upon the world. The scriptural sanction of slavery is in fact so palpable, and so strong, that both wings of your party are beginning to acknowledge it. The more sensible and moderate admit, as the organ of the Free Church of Scotland, the North British Review, has lately done, that they "are precluded by the statements and conduct of the Apostles from regarding mere slaveholding as essentially sinful," while the desperate and reckless, who are bent on keeping up the agitation at every hazard, declare, as has been done in the Anti-Slavery Record, "If our inquiry turns out a favor of slavery, IT IS THE BIBLE THAT MUST FALL AND NOT THE RIGHTS OF HUMAN NATURE." You cannot, I am satisfied, much longer maintain before the world, the Christian platform from

which to wage war upon our Institutions. Driven from it, you must abandon the contest, or, repudiating REVELATION, rush into the horrors of NATURAL RELIGION.

You think it a great "crime" that we do not "pay our slaves wages," and on this account pronounce us "robbers." In my former letter I showed that the labor of our slaves was not without great cost to us, and that in fact they themselves receive more in return for it than your hirelings do for theirs. For what purpose do you employ labor, but to support yourselves and your families in your comfort they are a life?—The efforts of mere physical labor seldom suffice to provide more than a livelihood. And it is a well known and shocking fact, that while few operatives in Great Britain succeed in securing a comfortable living, the greater part drag out a miserable existence, and sink at last under absolute want. What avail is it that you go through the form of paying them a pittance of what you call "wages," when you do not, in return for their services allow them what alone they ask—and have a just right to demand—enough to feed, clothe and lodge them, in health and sickness, with reasonable comfort. Though we do not give "wages" in money, we do this for our slaves, and they are therefore better rewarded than yours. It is the prevailing vice and error of the age, and one from which the Abolitionists, with all their saintly pretensions, as far from being free, to bring everything to the standard of money. You make gold and silver a test of happiness. The African slave must be wretched indeed, because he is not compensated for his services in cash. It is altogether praise-worthy to pay the laborer a shilling a day and let him starve out. To supply all his wants abundantly, and at all times, yet to withhold from him money, is among "the most reprobated crimes." The fact cannot be denied that the mere laborer is now and always has been, everywhere that barbarism has ceased, enslaved. Among the innovations of modern times following "the decay of villainage," has been the creation of a new system of slavery. The primitive and patriarchal, which may also be called the sacred and natural system, in which the laborer is under the personal control of a single individual, has been superseded by the modern artificial money-power system, in which man—his thows and sneers, his hopes and afflictions, his very being, are all subjected to the dominion of Capital—a monster without a heart—cold, stern, arithmetical—sticking to the bond—taking ever "the pound of flesh"—working up human life with Engines, and retailing it out by weight and measure. His name of old was "Mammon, the least erected spirit that fell from Heaven." And it is to extend his Empire, that you and your deluded cohorts dedicate your lives.—You are stirring up mankind to overthrow our Heaven ordained system of servitude, surrounded by innumerable checks, designed and planned deep in the human heart by God and nature, to substitute the absolute rule of this "Spirit Reprobator" whose proper place was Hell.

You declare that "the character of the people of the South has long been that of hardened Infidels, who fear not God, and have no regard for religion." I will not repeat what I said in my former letter on this point. I only notice it to ask you how you could possibly reconcile it to your profession of a Christian spirit, to make such a malicious charge—to defile your soul with such a calumny against an unfeeling people?

"You are old; Nature in you stands on the very verge of her decline. You should be ruled and led by some discretion."

May God forgive you.

Akin to this is the wanton and furious assault made on us by Mr. Macaulay, in his late speech on the Sugar duties in the House of Commons, which has just reached me. His denunciations are wholly without measure, and among other things he asserts "that Slavery in the United States wears its worst form; that, boasting of our civilization, freedom, and frequenting Christian Churches, we breed up slaves, may, beget children for slaves, and sell them at so much a head." Mr. Macaulay is a Reviewer, and he knows that he is "nothing if not critical." The practice of his trade has given him the command of all the slandering and vituperative phrases of our language, and the turn of his mind leads him to the habitual use of them. He is an author, and as no copy-right law secures for him from this country a consideration for his writings, he is not only independent of us, but naturally hates everything American. He is the Representative of Edinburgh; it is his cue to decry our slavery, and in doing so he may safely indulge the malignity of his temper, his indignation against us, and his capacity for railing. He has suffered once, for being in advance of his time in favor of Abolition, and he does not intend that it shall be forgotten, or his claim passed over to any crumb which may now be thrown to the vociferous in the cause.

But you are not content with depriving us of all religious feelings. You assert that our slavery has also "demoralized the Northern State;" and charge upon it not only every common violation of good order there, but the "Mormon murders," the "Philadelphia riots," and all "the exterminating wars against the Indians." I wonder that you did not name the list by adding that it had caused

the recent inundation of the Mississippi, and the hurricane in the West Indies—perhaps the insurrection of Rebecca, and the war in Sende. You refer to the law prohibiting the transmission of Abolition petitions through the mail as proof of general corruption! You could not do so, however, without noticing the late detected espionage over the British Post Office by a Minister of State. It is true, as you say, it "occasioned a general outburst of National feeling"—from the opposition; and a "Parliamentary inquiry was instituted"—that is moved, but treated quite cavalierly. At all events, though the fact was admitted, Sir James Graham yet retains the House Department. For one, I do not undertake to condemn him. Such things are not against the laws and usages of your country. I do not knowfully what reasons of State may have influenced him and justified his conduct. But I do not know that there is a vast difference in point of "national morality" between the discretionary power residing in your Government to open any letter in the public post office; and a well-defined and limited law to prevent the circulation of certain specified incendiary writings by means of the United States Mail.

We have often been taunted for our sensitiveness in regard to the discussion of Slavery. Do not suppose it is because we have any doubts of our rights, or scruples, about asserting them. There was a time when such doubts and scruples were entertained. Our ancestors opposed the induction of Slaves into this country, and a feeling aversive to it was handed down from them. The enthusiastic love of liberty fostered by our Revolution strengthened this feeling. And before the commencement of the Abolition agitation here, it was the common sentiment that it was desirable to get rid of Slavery. Many thought it our duty to do so. When that agitation arose, we were driven to a close examination of the subject in all its bearings, and the result has been an universal conviction that in holding Slaves we violate no law of God,—inflict no injustice on any of his creatures—while the terrible consequences of emancipation to all parties and the world at large, clearly revealed to us, make us shudder at the bare thought of it. The slaveholders are therefore indebted to science, and to the sense of duty, and to our unanimous determination in reference to this matter. And could their agitation cease now, I believe, after all, the good would preponderate over the evil of it in this country. On the contrary, however, it is urged on with frantic violence, and the Abolitionists, reasoning in the abstract, as if it were a mere moral or metaphysical speculation, or a minor question in politics, profess to be surprised at our exasperation. In their ignorance and recklessness they seem to be unable to comprehend our feelings or position. The subversion of our rights, the destruction of our property, the disturbance of our peace, and the peace of the world, are matters which do not appear to arrest their consideration. When Revolutionary France proclaimed "Hated to Kings and the unity to the Republic," and inscribed on her banners "France risen against Tyrants," she professed to be only worshipping "Abstract Rights." And if there can be such things, perhaps, she was. Yet all Europe rose to put her sublime theories down.—They declared her an enemy to the common peace; that her doctrines alone violated the "Law of Neighborhood," and, as Mr. Burke said, justly entitled them to anticipate the "damnum vendam factum" of the civil law. Danton, Barrere and the rest were apparently astonished that umbrage should be taken. The parallel between them and the Abolitionists holds good in all respects.

The rise and progress of this Fanaticism is one of the phenomena of the age in which we live. I do not intend to repeat what I have already said, or to trace its career more minutely at present. But the Legislature of Great Britain will make it historical, and doubtless you must feel some curiosity to know how it will figure on the page of the Annalist. I think I can tell you. Though I have accorded and do accord to you and your party great influence in bringing about the Parliamentary action of your country, you must not expect to go down to posterity as the only cause of it. Though you trace the progenitors of Abolition from 1516 through a long stream with divers branches down to the period of its triumph in your country, it has not escaped posterity, that England, without much effort sustained the storm of its sensibility and threats until the moment arrived when she thought her colonies fully supplied with Africans; and declared against the Slave Trade only when she deemed it unnecessary to her, and when her colonies full of Slaves would have great advantage over others, not so well furnished. Nor did she agree to West India emancipation until, discovering the error of her previous calculation, it became an object to have slaves free throughout the Western world, and, on the ruins of the Sugar and Cotton growers of America and the Islands, to build up her great State Empire in the East; while her insatiable exertions, still continued, to engraft the Right of Search upon the Law of Nations, on the plea of putting an end to the forever increasing Slave Trade, are well understood to have chiefly in view the complete establishment of her supremacy at Sea.

Be assured, then, that posterity will not regard the Abolitionists as Christians,

Philanthropists, or virtuous citizens. I will, I have no doubt, look upon the mass of the party as silly enthusiasts, led away by designing characters, as is the case with all parties that break from the great acknowledged ties which bind civilized man in fellowship. The leaders themselves will be regarded as mere ambitious men; not taking rank with those whose ambition is "eagled winged and sky-aspiring," but belonging to that mean and selfish class who are instigated by "rival hating envy," and whose base thirst is for Notoriety; who cloak their designs under vile and impious hypocries, and, unable to shine in higher spheres, devote themselves to Fanaticism; as a trade.—And it will be perceived that, even in that, they shunned the highest walk: Religious Fanaticism was an old established vocation, in which something brilliant was required to attract attention. They could not be George Foxes, nor Joanna Southcotes, nor even Joe Smiths. But the duller pretender could discourse a jumble of pious bigotry, natural rights, and drivelling philanthropy. And, addressing himself to aged folly and youthful vanity, to ancient women, to ill-gotten wealth, to the reckless of all classes who love excitement and change, offer all the cheapest and the safest glory in the market. Hence, their numbers; and, from number and clamor, what impression they have made on the world.

Such I am persuaded is the light in which the Abolitionists will be viewed by the posterity their history may reach. Unless indeed—which God forbid—circumstances should so favor them as to enable them to produce a convulsion which may elevate them higher on the "bad eminence" where they have placed themselves.

I have the honor to be  
Your obedient servant,  
J. H. HAMMOND.

THOMAS CLARKSON, Esq.

NOTE.—The foregoing Letters were not originally intended for publication. In preparing them for the press they have been revised. The alterations and corrections made have been mostly verbal. Had the writer felt at liberty to condense the two letters into one, and bring up the history of Abolition to the period of publication, he might have presented a more concise and perfect argument, and illustrated by views more forcibly by reference to the present state of the world, and to the Society, to Sir Robert Peel, denouncing the whole scheme of "Immigration," has reached him; and after he had forwarded the last, he saw it stated that Mr. Calhoun had as late as the first part of April, addressed the Earl of Aberdeen, and declared that all "efforts to suppress the African Slave Trade had fully failed. It may be confidently expected that it will be ere long announced from the same quarter, that the "experiment" of West India Emancipation has also proved a complete abortion.

Which will you do?—One of two things must be done in this country. Parents must spend money to educate their children, or they must pay taxes to build penitentiaries and to punish crime. There is a great mistake about what is called education. Some suppose a learned man is educated man. No such thing.—That man is educated who knows himself, and who takes accurate common sense views of men and things around him. Some very learned men are the greatest fools in the world; the reason is, that they are not educated men. Learning is only the means, not the end, its value consists in giving the means of acquiring, in the discipline, which, when properly managed, it gives the mind. Some of the greatest men in the world were not overstocked with learning, but their actions proved that they were thoroughly educated. Washington, Franklin and Sherman were of this class; and similar though less striking instances may now be found in all countries. To be educated, a man must learn to think reason, and decide accurately. He may study metaphysics till he is gray, and languages till he is a walking polyglot, and if he is nothing more, he is an uneducated man. There is no class in the country who have a stronger interest in the education of their children than farmers; and the subject should receive from them the attention it deserves.

Curious Funeral Service.—The following touching funeral service was preached in Washington county, Md. It is said by the Hagerstown News to be a hoax:

"Friends and Neighbors! you have congregated together to see this lump of mortality put in a hole drunken, good-for-nothing vagabond. He lived in the ground. You all knew the deceased—a worthless disgrace and infamy, and died in wretchedness. You all despised him; you know his brother Joe, who lives on the hill. He's not a bit better, though he has scraped together a little property by cheating his neighbors. His end will be like that of this loathsome creature, who you will please to put into the hole as soon as possible. I won't ask you drop a tear; but brother Bobow will please raise a hymn while we fill up the grave."

A Hint for the Ladies.—A distinguished writer says:—"There is but one passage in the Bible where the girls are commanded to kiss the men; and that is in the golden rule; 'Whatsoever ye would that men should do unto you, do ye even so to them.'—Boston Post.

The Bank of Hamburg has declared a dividend of one Dollar, and Fifty Cents per share, payable on and after the first July, being at the rate of six per cent per annum for the last six months.—Courier.