

EDGEFIELD ADVERTISER.

A Democratic Journal, Devoted to the South and Southern Rights, Politics, Latest News, Literature, Morality, Temperance, Agriculture, &c.

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

W. F. DURISOE & SON, Proprietors.

EDGEFIELD, S. C., JUNE 27, 1855.

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Religious Department.

NEOS EPISCOPUS, Editor.

THE JEWISH RACE NO. 2.

In noticing some of the peculiarities of the carnal Israel, we commence with their personal appearance. Any one who is at all familiar with these people, (and who is not?) must have observed certain lineaments which strongly mark and distinguish them from their gentile brethren. The rule of exceptions will of course apply to them as well as others. Climate, food, habits and various things which more or less affect all races of people, have some influence in varying their physical appearance; but the mark is there, to be known and read of all men. Whether you find them among the snows of the frigid zones, or under the burning heat of the tropics. Whether in the old or new world, enjoying the blessings of freedom, or ground to the dust by unrighteous oppression, whether congregated in the great markets of trade, their chosen residences, or scattered far apart in rural simplicity, as to appearance they are still the same peculiar people, readily known from the people among whom they sojourn. Following up the same general rule, we remark that they never intermarry, and in no way become amalgamated with those around them. A feeling of superiority, occasioned by their once exalted position, of legal cleanness in respect to other races, is interwoven into the frame work of their social and religious being. This has been exhibited in all their history. When they were few in number, and it might have been lightly to their interest to ally themselves with the Shechemites, (Genesis, 34 chap.) they rejected such overtures with scorn and violence. A state of slavery for four thousand years in Egypt, produced no change in this respect. In the height and glory of Solomon's dominion it was the same thing. The weary years of Babylonian captivity, in the decline of their power and exaltation, had no effect upon them. When strangers ruled over them at the time of Messiah's advent, their pride and obstinacy, and contempt for their conquerors was every way manifest. "When the abomination that maketh desolate," the Roman army, invested the ecclesiastical city, with a determination strong as death, they suffered it to be stormed and plundered, but never surrendered; and instead of remaining there and becoming absorbed by the stronger race, they abandoned the scenes around which clustered every thing that was dear and holy to them, and now, after eighteen centuries of wandering among the tribes of earth, we find them still a distinct and peculiar people. Is not this amazing? Why, where are the mighty nations that in their turn, ruled the nations of earth? Without going into very remote antiquity, where are the Romans that conquered and dispersed these people? Where are the Greeks, renowned in war, in science, in literature? Where the Norman marauders, that invaded and subdued the inhabitants of morrie England? What have become of the chivalrous hosts of Castile and Arragon. Where are the Red Men, who roamed in lawless freedom over our own hills and plains? ICHABOD is written of them all. Gone from the face of the earth, or swallowed up in the great human sea which rolls its waves over the globe, or sunk into political dotage. But the tribes of Israel, broken though they be, are still in fresh and living vigor, with the blood of the patriarchs still throbbing in their veins; a living, moving, enduring monument of the Bible's truth.

Another striking feature in the character of the Jews is, their tact for pecuniary business, and the nature of their property. Now here again is matter in which much injustice has been done this people. Because the Jew with all his disadvantages always manages to make out an honest living and in many instances, is able to accumulate vast treasures, it is too often attributed to low cunning and dishonest practices. The Jew, indeed, is shrewd and managing in his trading operations, though we do not know that this may be ascribed to his national idiosyncrasy, aside from the circumstances which control him. They are remarkably clear-headed, and apt in business, and any one of this description, who has to live by his wits, will exhibit the same money-making talents. We don't know but the valley of the Connecticut can produce cases of money-making and business managing talents that will rival those from the valley of the Jordan. But in neither case would we attribute this propensity to cleverness or dishonesty. It is not a low or mean cunning which produces the results which we see, but natural talent sharpened and directed by peculiar circumstances, and hence we find such a striking resemblance in this particular, between Mordecai and Jonathan.

There is also another point of resemblance between the sons of Jacob and the sons of the Puritans, which we notice *en passant*, but a resemblance which originates in causes vastly different; that is their wandering propensities. The one wanders under a curse, unwilling exiles from their home, the

other under the spur of a spirit of gain and adventure, is found in every quarter of the globe.

But to return, the Jew does possess a wonderful talent for acquiring property. It is said that a few Jews sitting behind their desks, have more influence over the affairs of Europe than all the warriors and statesmen whose fame has filled the world. Statesmen, "the applause of listening Senates may command," and stir up the people to attempt great deeds. Warriors may strew the battle field with the bodies of the slain, and unfurl their banners in triumph on the walls of conquered cities, but the pecuniary means of carrying on these things must be supplied, and ROTHSCHILD can do more in this respect than perhaps half the House of Lords. Go where you will and you find these people busily engaged in trade, driving shrewd bargains in old clothes, or controlling the stocks of the country, and gathering wealth about them.

As we intimated above, they are peculiar in the character of the property they own. We once heard a gentleman who had been a missionary to Jerusalem, and who had studied the Jewish people closely say, that with few exceptions they never found Jews possessed of much real estate, nor engaged in any business that confined them to a particular locality. But that their property consisted in money or jewelry and other articles of merchandise or stocks, and things which could be easily packed up and transported or readily converted into money. The reason for this he stated to be, that they considered no part of the world their home, outside of the Holy land. That they still lived in hope of the fulfillment of their interpretation of the prophecies, and that their Messiah would come with power to deliver them from their wanderings and oppression, and "restore again the kingdom to Israel." Hence they always hold themselves ready to obey his summons, to wind up at once their worldly affairs, wheresoever they may be, and hasten away to enjoy again their long lost privileges, when the hills of Judaea shall give back the echoes of the songs of Zion, and their ancient pedagogy shall be restored to its former glory. Vanity of vanities is such a hope. May God speed the day when "the veil which is upon their heart" shall be removed, and they shall be able to see in Jesus a spiritual deliverer, who came to save his people from their sins, and by the Gospel of his grace, "to renew again on earth, lost Eden's faded bloom."

TO BE CONTINUED.

It was our intention to have published the article below last week, but it was crowded out. As we presume "PRESBYTER" will not object to an introduction to one of his own "faith and order," we take the liberty of presenting this writer to his notice, and wish him a pleasant acquaintance; at the same time commending the article to the consideration of all the advocates of High Churchism.

From the Episcopal Recorder.

APOSTOLIC SUCCESSION.

Messrs. Editors: After reading your late extracts from Barrow on the succession of the apostolic office, it occurred to me that it might be useful to show that our church teaches nothing inconsistent with that opinion. We must distinguish between what is technically termed "Apostolic succession," and the assertion that Bishops are the successors of the former name we all recognize, but for the latter statement there is no foundation, either in Scripture or our standards. The chief officers of the Church bear the same relation to the Apostles that the governors and judges of our States bear to the original framers of the Constitution in one aspect, while in another, both may have been administrators of the laws.

In this latter respect all ministers of Christ may be considered successors of the Apostles with this important difference, that the Apostles had original and inspired jurisdiction, while that of the subsequent ministry is derived and fallible. Nor does the Prayer Book teach more than this.

The rubric prefixed to the ordinal is merely declarative of the fact which no Episcopalian disputes, that Holy scriptures and ancient authors—not Holy scriptures alone, as Bishop H. U. Onderdonk attempted to prove—render it evident that there have been from the Apostle's times three orders of the ministry. See the collect in the Office of Institution, "Most gracious God, who of thy wise providence hast appointed divers orders in thy Church." "They are not appointed by the authority of a divine command, so as to make departure from them for sufficient cause a positive sin, but by God's wise providence," just as in the governments of States "the powers that be are ordained of God."

The next collect contains, I believe, the only instance in which the phrase "Apostolic succession" occurs in the Prayer Book, and it is often triumphantly pointed to as closing the question of a succession of the Apostolic office to Bishops, so far as our Church is concerned. Let us see. It reads "O holy Jesus, who has promised to be with the ministers of Apostolic succession to the end of the world, be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifice of prayer and praise to thee in this house, &c."

Now here is no Apostolic succession of Bishops even alluded to, save in common with other ministers. It is not the Bishops of Apostolic succession, but "thy ministers

(all ministers) of Apostolic succession." Nor can there be any doubt of its inclusion of Presbyters and deacons, for it occurs in the Office of Institution, an office for settling Presbyters over Churches. The "Letter of Institution" provided in the same office, is addressed "to our well beloved in Christ, A. B. Presbyter, greeting." If any one still holds that Bishops are the successors of the Apostles more than any other ministers, he should acknowledge that it is a mere opinion of his own not authorized by the church. The text referred to in the collect, "Lo! I am with you always, even unto the end of the world," as applied by Bishop Hobart and many others to a succession of the Apostolate, is certainly the smallest capital upon which such an investment of opinion was ever made. Its true meaning as contained in the 98th hymn for the "Ordination and Institution of ministers," not merely of Bishops, and this is precisely accordant with the collect already adduced from the same service. A SUCCESSOR TO THE APOSTLES.

[The authoritative quarter from which the above springs, enables us to call the attention of our readers to the more unhesitatingly exhibiting the sound view of our standards on this interesting question.—Ed. Ep. Rec.]

SABBATH BREAKER. A MESSAGE FROM GOD UNTO THEE.

"An infidel young man once mockingly remarked, when reproved for neglecting public worship, 'I always spend my Sabbaths in settling accounts.' A friend immediately replied, 'You will find, sir, the day of Judgment will be spent in exactly a similar manner.' Yes, the Day of Judgment is spent in settling accounts; and oh! what an account is yours. God has said, 'Remember the Sabbath Day to keep it holy.' He has specially set it apart for holy rest—for prayer and praise—for meditation on the past, anticipation of the future; but by you it is neither remembered nor sanctified. It is made a mere day of business or amusement, in which 'you do your own ways, find your own pleasures, and speak your own words.'"

"In thus acting, you are not only dishonoring God, but you are guilty of the basest ingratitude. Take the homely illustration of a poor but pious man. In reasoning with a Sabbath-breaker, he said, 'Suppose I had been hard at work all the week, and earned seven shillings; and suppose I met a man, and gave him six shillings out of the seven, what would you say to that?' 'Why, I would say that you were very kind, and that the man ought to be thankful.' 'Well, but suppose he was thereafter to knock me down, and rob me of the other shilling, what then?' 'Why, then, he would deserve to be hanged.' 'Well, now, this is your case. You art the man. God has freely given you six days to work and earn your bread, and the seventh he has specially reserved for his own service and glory, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh. What, then, do you deserve?' 'If you can't answer, God does it for you; for he said to him who was found doing his work on the Sabbath day, 'The man shall surely be put to death.' It is true Sabbath-breaking is not now inflicted as of old, yet a more awful, because an eternal judgment, shall follow in the world to come—even the second and eternal death. This death, unhappy sinner, awaits you, unless sovereign mercy, through the blood of Christ, prevent. In no other way can you escape the wrath to come. Then offer up in faith the publican's prayer, 'God be merciful to me a sinner,' for 'with us is forgiveness with God that he may be feared.' And rest not until you can call the Sabbath 'a delight, the holy of the Lord and honorable.'—Southern Presbyterian.

HONOR THY FATHER.—There are some children who are almost ashamed to own their parents because they are poor, or in a low situation of life. We will, therefore, give an example to the contrary, as displayed by John Tiltson, the famous Archbishop of Canterbury. His father, who was a very plain Yorkshireman, one day came to the mansion in which his son resided, and enquired whether John Tiltson was at home? The servants, indignant at what they thought his insolence, were about to drive him from the door, but the Archbishop hearing the voice of his father, came running out, exclaiming in the presence of his astonished servants, "It is my beloved father!" and falling down on his knees, asked for his blessing. Obedience and love to our parents is a very distinct and important command of God, upon which he has promised his blessings, and his promise never failed.

GOOD DOCTRINE.—Have you enemies? Go straight on, and mind them not. If they block up your path, walk around them, regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are, as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark: 'They are sparks which, if you do not blow, will go out of themselves.'—Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk perform but your duty, and hundreds who were once alienated from you, will flock to you and acknowledge your error.

A drunkard once reeled up to Whitfield, the great Methodist Reformer, with the remark, "Mr. Whitfield, I am one of your converts." "I think it very likely, brother," said Whitfield, "for I am sure you are none of God's."

The best government in the world is that where the laborers receive high wages, and the public officers low salaries.

Choice Poetry.

HOPE AND DESPAIR.—
The two went out for a walk one day,
But they couldn't keep long together;
For despair full soon had commenced her tune,
Of grumbling about the weather.
But Hope roamed still over health and hill,
And low to herself kept humming—
'Tho' the way be drear, I have naught to fear—
There's a better time a-coming.'

Despair sat down in a faded gown,
And she looked both lean and lazy;
And 'tis said that they who chanced that way,
Declared that she had gone crazy.
But Hope went dressed in her very best,
And her soft, sweet voice kept humming—
'Tho' fortune frown, I am not cast-down—
There's a better time a-coming.'

The sun shone out, but Despair, in doubt,
Expected a storm to-morrow;
And so she went in her discontent,
Bowed down in needless sorrow.
But Hope was gay through the live-long day,
And with her merry tones kept humming—
'Tho' the sun may set, I will ne'er forget,
There's a better time a-coming.'

The storm-cloud came, and Despair, the same,
Was greatly distressed about it;
The sun, she said, had forever fled,
And she couldn't live without it.
Hope felt the storm, but her heart was warm,
And her voice with the winds kept humming—
'I fear no harm, and no alarm—
There's a better time a-coming.'

And so, my friend, until life shall end,
What silly despair dooms frightful,
In a light more true, with a higher view,
Will seem unto hope delightful.
Then let us beware of this same Despair,
And listen as Hope keeps humming—
And though ill befell, let us think for all
'There's a better time a-coming.'

ADVICE TO A YOUNG GENTLEMAN LOOKING FOR A WIFE.

If you, my friend, would have a wife,
To cheer the gloomy hours of life,
And give you constant pleasure—
The following useful maxims mind,
And you in time may hope to find
This dear, delightful treasure.

First, look for one that's young and fair,
With countenance serene of care
And foolish affectations;
For one whose countenance is gloomy,
Will make you angry with your doom,
And give you sad vexation.

Be not, like common lovers, blind,
But all her words and actions mind,
And judge them sincerely;
For if you form your choice at once,
And she should prove a sloven or a dunc,
You will repent sincerely.

Let well seem her mind inferior,
Let gentle love her bosom warm,
Yes, let her love you truly;
Let her be void of foolish pride,
Let modesty her actions guide,
Or else she'll prove untruly.

Her temper should be all serene,
Free from extremes of mirth or spleen,
With no wild flights enumber'd,
For one that now is mad with joy
Then sad or sullen, will destroy
Your peace with pangs unnumber'd.

Watch how her leisure hours she spends,
And if with wise and virtuous friends,
In cheerful conversation;
If at due time instructive page,
In search of truth, her thoughts engage,
She merits approbation.

Miscellaneous Reading.

THE TWO BRIDALS.

POETRY YET IN THE WORLD.—
The winding-up of a romance in real life has recently taken place in the quasi-official world of Paris. This runs the story:—
At a Court Ball, some twenty years since, a young officer of the French cavalry met and was charmed by a beautiful English girl. He obtained an introduction, and danced with her as often as he could, without challenging the remark of His Grace, the young lady's papa. Our hero was handsome, amiable, witty, and in every way a person to win the good will of the fair sex. He was of a good family, and the aristocratic de affixed to his name, although he could boast no patrimonial estate.

The young lady was of England's privileged class—both noble and wealthy. This however, our lover did not know when first he bowed before the charms of her beauty. Love begets love, and women are grateful; and the fair girl returned the young soldier's devotion. They met often—how or where we cannot say; Paris is large, and English customs are convenient for young people. This was all charmingly agreeable but unsatisfactory; for theirs was a flirtation with a serious intention affixed to it—marriage!

At length our heroine discloses her wishes to her parents. They are horrified; their daughter marry a Frenchman, merely a Lieutenant, a man without estate! It is not to be thought of. She listens to their decision in tears. A first weakness passed, however, she feels nature's dictate and strength which love gives. She next boldly and firmly declares to her parents, that she loves the young officer with her whole heart, and him alone will she marry. That if they will not permit her to judge of her own happiness, she can wait until she is of age, when the clergyman may marry them without parental leave.

My Lord and My Lady are made conscious that their fair and gentle daughter has a will of her own, and also a patient determination to gratify that will. They come to a parley, and enter into negotiations with the young people.

The lovers are to be separated for two

years—it shall not be considered an engagement—and the young lady shall receive the addresses of other suitors.

On the other hand, the lovers are to be permitted to correspond, and if they remain lovers at the end of two years, they shall marry with full consent and approbation.

The young lady consoles her anxious lover with assurances that her love is unchanging, and that the two years absence will only serve to prove their affection for each other and endear them to one another still more.

They part. The English party return home. During a month they exchange letters daily—and such letters! Of what a length, and how full of terms of endearment! How poor language seemed to them.

But, one day, our fair heroine listened, listened in vain for the accustomed postman's knock, so well known to every Londoner. He came not. The next passed, and the next—and no tidings; and thus many days passed, and brought disappointment only. Weeks lengthened into months, and no letter cheered the sick heart of the poor girl. The third month came round, and hope became faint; then "My Lady" condescended with her daughter, upbraided the young soldier, and urged the acceptance of Lord—, a suitor for her hand. "It was thus that a true English heart should resent an insult." Three months more pass—

Meanwhile, the unhappy damsel writes letters, and sends them in every possible way, in the hope of obtaining an explanation of this long silence. None come; doubt becomes conviction—she is deserted. She stifles the love in her heart, and prides come to aid her self-respect. Having no longer a desire of her own, she yields to that of her mother. "My Lady, I will marry Lord—; but since I have so decided, let us be married quickly."

It was done. Fifteen years pass by. Our heroine is a widow! Five years more and "My Lady" lies ill unto death.

She calls her daughter to her bedside, and confesses that she had detained the letters of the young officer—that he had been faithful in such a desk. "My Lady" dies. Our heroine seeks those letters of the lover of her youthful days, and finds heaps of his, and also those she had written in the vain hope of obtaining an explanation of his silence.

Twenty years of disappointment were forgotten in reading the ardent expressions of affection and devotion which they breathed. She was young again and heart had known no care; it was the spring-time of her life. She took those letters with her and went to Paris.

She sought information of the Minister of War, of him who was Lieutenant in the cavalry in 1834. The authorities replied that the Lieutenant of that time was now commanding-General, and that he was stationed in one of the southern departments. The widow wrote to the General that she was at Paris, and desired to see him. He obtained leave of absence, and hastened to meet the lady.

All is explained and our lovers are married. To be sure, the General is no longer young; but his manners have the same charm and his elegance and style lessen his apparent age. The lady carries her inadmissible forty years as if they numbered but thirty. The latter twenty years of their lives are likely to be happier than either of the first.

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INFIRMARY, OR HOSPITAL FOR SICK NEGROES.

For some time past we have been publishing the advertisement of the Drs. Campbell, in relation to their enterprise in Augusta; but until this issue we have not been prepared to give them such a notice as they deserve. We deferred calling attention to their advertisement, because we desired, before doing so, to call and examine the premises which we might be able to speak the truth. We believe from the facts stated in the advertisement, and the known skill and generous impulses of the proprietors, that the enterprise was one of great importance to slave owners, and calculated in a very high degree, to relieve suffering humanity of many of the ills that flesh is heir to. Under this impression, we took occasion a few days ago to visit and examine the building and its capacity for the accommodation of the sick, wounded and maimed, and it gives us pleasure to state, that we found every thing connected with the hospital and management worthy of the high purpose of its founders. The building is large and commodious; the departments all remarkably comfortable, and conveniently arranged; well ventilated, and amply furnished with beds, mattresses and all the appliances desirable for the sick chamber, every thing to cold, warm and shower baths. Every thing, in fact, that could administer comfort and ease to the sick, may there be found, while good and attentive nurses, with skillful and constant medical treatment—if it be necessary—renders the enterprise highly creditable to its projectors, and should recommend it to the favorable consideration of the public. The slave owner cannot fail to observe the great advantages to be derived from such an institution; if his negro is sick, or has a limb broken, or a joint seriously injured, or is seriously hurt in any way, he may find in this hospital all the accommodations, and medical and surgical assistance that may be necessary to his restoration and recovery, and all for \$10 per month for board and nursing, and the ordinary rates of practice for medical treatment or surgical operations. The advantages of such a nursery are threefold: first, the owner is relieved of all the trouble of nursing, the detention from their work of suitable nurses, the sending for physicians, and the dangers of the disease spreading through his whole stock of negroes; second, at this hospital his sick negro has better accommodations, better nursing, and more careful medical aid than he can possibly have on the plantation or in the negro hut; and third, in an economical point of view it is by far the cheaper mode of treating sick negroes; the time of a nurse at home, and that of sending at frequent

intervals for physicians is saved; the patient, if at all, is restored to health much earlier in the hospital than he can be where indifferent nursing and careless medical attention is given him; and finally the Doctors bill will not be so large, for while it is the duty and the practice of the surgeon or attending physician to see all their patients every day, yet no charge is made unless a prescription is necessary; so that visits are not charged without a tax upon the medical mind—Whereas, if the negro were at home under his master's care, the physician would of course pay him a visit each day, and of course charge for each visit.

We have thought proper to say thus much in relation to this institution, because we regard it a noble and praiseworthy enterprise, and one that should be fostered for the sake of humanity.—Valley Pioneer.

ESCAPE OF SLAVES.—The Washington Union learns from Martinsburg, Virginia, that some abolition emigrants succeeded, on Friday evening last, in enticing from the residence of Hon. C. J. Faulkner six of his slaves. After the slaves had been run off, the telegraph wires east and west of Martinsburg were cut to prevent the transmission of intelligence. The Portsmouth (Va.) Transcript announces the arrest of six slaves, on board a schooner on the river below that town, on Saturday evening. They were bound North. The Transcript says:—
"A colored drayman of Norfolk had applied for their passage, as we are informed and made arrangements, as he supposed, for their safe transmission beyond the reach of their masters. But the captain reported the fact to the proper authorities, and steps were taken to secure their arrest."

NEUTRALITY LAWS.—We find the following piece of news in our Northern exchanges:—
"A company of Canadian volunteer riflemen, armed and equipped, bound for the Crimea, recently passed over the Central Railroad. The company numbers about sixty young men, and were in high spirits. At Boston they go on board a packet ship bound for Constantinople."

This is reported as coolly as if it were only a visit of one military company to another, and there is no intimation that there could possibly be an objection to a British army marching through the United States to attack Russia. Yet that is the amount of it. Why is our territory made the marching ground—the convenience—one of the parties to the present European war? When Napoleon I traversed the Prussian dominions, because they afforded the most convenient road to the seat of war, it was considered a great outrage, and was only approved on the same principle as Nero's performance on the lyre—that the master of forty legions was irresistible.

We have before called the attention of the Government to what we considered the unwarrantable use of American shipping in the transport of the allied troops and munitions of war to the Crimea. We have seen no explanation of it, and now we have the transport of armed companies from Canada, for the Crimea. Is this maintaining our position as neutrals?—Charleston Mercury.

SOUTH CAROLINA FEMALE INSTITUTE.—The term of this Institute, at Barhamville, has closed, and we are glad to learn has been eminently successful. The member of pupils was 120, of whom 16 graduated with distinguished merit.

The Institute has been favored with excellent health, and its location guarantees that at all times. The utmost satisfaction has been given, and Barhamville is endeared to many a daughter whose mother's affections are entwined around it. It has long been, and deservedly so too, the most popular institution of female learning in the Southern country.

We are gratified to learn that the health of its Principal, Dr. Marks, which has been feeble for a short time, is now nearly restored, and that the duties of the Institute will be resumed under the most favorable auspices on the first Thursday in October.

The board of teachers will be most ample and complete in every department of female education, and the personal superintendence of Dr. Marks and his accomplished lady, is a sufficient guarantee to all who are familiar with the excellence of the Institute, that it will maintain its high stand among the educational institutions of the South.

EX-PRESIDENT FILLMORE IN ENGLAND.—We notice that some of the English papers have taken occasion, on Mr. Fillmore's arrival in England, to denounce him because he signed the fugitive slave bill, and otherwise manifested his determination to enforce the provision of the Constitution, while he was President of the United States. Their strong anti-slavery feeling blinds them to the courtesy due to a stranger.

FATAL ACCIDENT.—At Saccarapa, (Me.) on Tuesday last, while putting on some belting, a man named Flynn was caught by the legs and drawn around the shaft, smashing his head to fragments, and tearing his arms from his body. The shaft revolves 180 times in a minute; it was half a minute before it could be stopped.

A yankee poet thus describes the excess of his devotion to his true love:—
"I sing her praise in poetry;
For her at morn and at eve,
I crye whole hints of bitter tears,
And wipes them with my sleeve."

"Str," said a blustering little man to a religious opponent, "to what sect do you think I belong?" "Well, from your size and appearance, I should think you might belong to a class called the insect." The little cove struck a bee line for home.

It is calculated that the German emigration to the United States this year, according to the rate at which it is going on, will number about 170,000 souls; and that the British emigration to the same parts will number about 70,000 souls.

DEATH OF MAJOR STARKE.—It is with pain that we are called upon to record the death of Maj. W. W. Starke, at Hamburg, S. C., on Friday last, after a brief illness. Maj. Starke was, we believe, by birth a Carolinian, but for many years had resided in this city, where he was well known and highly respected. A highly polished gentleman, kind and affable in manner, and courteous to all, our community will learn his decease with peculiar regret.

The expressions of regret above, copied from the Savannah Georgian, will be responded to by the citizens of Augusta, where Major Starke reside several years prior to his removal to Savannah. It was here deservedly esteemed as a gentleman, hospitable and courteous and as a citizen, intelligent, well informed, and of cultivated tastes.

GEN. QUITMAN delivered a lecture a few days ago, at Jackson, Miss., before a large audience, in favor of the private conquest of Cuba. He argued that this was the only plan, as the attempt to purchase had failed, and its public conquest would be rendered barren by the emancipation of the blacks before the Island could come in possession of the United States.

GOLD MINES IN TEXAS.—A San Antonio paper conveys the impression that there are gold mines in Texas, known only to the Indians, and says that the latter are frequently seen with gold in their possession, sometimes in small lumps as taken from the mines, and sometimes hammered into the shape of ornaments, but without alloy. They refuse to tell where they obtain it, and appear to be prevented from doing so by superstition.

NICE PARTY.—In a Kentucky prison, at the present time, are to be found the notorious Dr. Hayne, who was convicted of marrying a number of wives, and Jefferson Evans, formerly a member of the Kentucky Legislature, and a prominent politician of that State. Dr. Hayne leads off in the psalms and hymns which are sung by the prisoners on religious occasions.

A NEEDED REFORM.—At a meeting in Lafayette, Indiana, the other day, the pastors of the churches resolved that henceforth they would read "no notices" from their pulpits, unless they directly pertained to the advancement of religion or morality, it being their opinion that pulpits are sought as mediums of advertising by persons too stingy to pay for an insertion in the papers. In a certain city, recently, notices were sent to the pastors to be read, stating where and how any person had been sought, and the services of a nurse.

ANOTHER BAND OF ADVENTURERS.—The Louisville Courier speaks of the organization of another band of adventurers. Their particular field of operation is not known, but according to the Courier, their design is said to be to take possession of some one of the Mexican States, to confiscate the lands and personal estate, and so to reimburse themselves for their "services in the cause of freedom." The expedition is under the command of a distinguished Southern gentleman who has heretofore held several positions of trust. The expeditionists are said to have the sympathy, and expect the support of a strong party in Mexico. The expedition has, so far, been organized with the most absolute secrecy, as none of their movements have heretofore transpired.

HE "COULDN'T STAND THAT."—A young gentleman of our acquaintance, who had been "paying his devours," (as Mrs. Partington would say,) to a young lady for some time, suddenly left her. We asked him the reason, and he told us, in the following words: "I had been with her, you know, a good while, and noticed that she was rather cool in her remarks, and hinted that she would rather go home alone than have me with her; but I didn't mind that, you know. Well, one night when we got to the door, she said, 'Mr., I do not wish you to accompany any longer, and I'll thank you to keep in your place, and away from me.' That was a little too hard, and I wouldn't stand it. I sacked her that very night."—Lynn (Mass.) News.

Julius—Sam, did you know I and massa Wilson joined de no nuffins 'bout de same time?
Sam—No, Julius, I neber was knowin in to de facts.
Julius—Yes sir: know all about his going to Congress, and how he played de cards to git 'er.
Sam—What game did he play?
Julius—"Shoemaker law"—he waxed both ends, kep de ace back, took de tricks and lew'd de party.—Boston Post.

GOOD OLD AGE FOR A NEWSPAPER.—The Newport (Rhode Island) Mercury closed its ninety-seventh year of publication on the 12th inst. It is, we believe, the oldest newspaper in the United States, and in the world.

CROPS IN FLORIDA.—The Jacksonville and Alligator papers speak of the prospects of the crops in East Florida as remarkably fine.

JOHN P. HALE, the notorious Abolitionist, has been elected U. S. Senator by the Know Nothing Legislature of New Hampshire.

WHY are pimple on a drunkard's face like the engravings in a London newspaper? Because they are illustrations of Punch.

A Chinese husband may obtain a divorce from his wife on the ground of her being too much given to talking. What rare work for our Legislature were such a law passed in this State!

ALABAMA PENITENTIARY.—The Wetumpka Dispatch says there are 212 convicts in the Alabama Penitentiary. Twenty-one more are expected soon from Mobile. There will then be twenty-five more convicts in the Penitentiary than there are cells. There are more criminals in Alabama than the Legislature made provision for entertaining.