THE SEASON OFFERINGS.

(Versified from the German of Jean Paul.)

BY MRS. E. J. EAMES.

I.

In his white sacrificing robe of snow,
'Mid the altar-band, doth old Winter stand,
In Nature's wide temple bending low;
He 's from the Frost-Land, and brings in his hand
Statues and columns of ice gleaming rich,
To fill in that temple each broad aisle and niche,
With frost work jewels, full many a string,
To lay on the shrine for his offering.

II.

In the glory and splendor of perfect prime,
Bright Autumn bends low, the fair fruits to bestow
Which he hath gathered in many a clime;
And the altar-stones show rich and rare in the glow
Of the golden-grained harvest that he hath gleaned,
With the wild forest treasure, all silvery strewed;
And the purple-hued vintage, too, he doth bring,
To lay on the shrine for his offering.

III.

In the verdure and beauty of Youth's fresh bloom,
Gay Summer flings down his rosy-gemmed crown,
And lays on the altar his rainbow plume;
In the chancel he 's thrown his surplice and gown,
While he winds round each pillar wreathed garlands of flowers,
Which his fair hands have culled in Earth's glorious bowers;
And many more beautiful gifts doth he bring,
To lay on the shrine for his offering.

IV.

Decked out in blossoms of snowy white,
In that temple grand doth the young Spring stand,
An innocent, lovely child of light;
And his light little hand hath twined a band
Of tender green leaves and young buds sweet,
Which child-like he lays at Nature's feet.
—To the children of men the young priest, Spring,
Brings ever the welcomest offering.

Eames Place, Feb. 1841. New-Yorker.

From the New-Yorker.

THE ORIENTAL PHILOSOPHY.

FROM THE FRENCH OF VICTOR COUSIN.

No. I.

THE East is the cradle of Civilization and Philosophy. History goes back to the East, and there stops. We came from the Romans, the Romans from the Greeks, and the Greeks received their language, arts, religion, and all the primitive elements of their ulterior development, from the East. As, in reasoning, it is always necessary to reach principles, so in History, investigation must terminate with primitive races, and with a state of things which did not spring from something previous to it, and which can be explained only by human nature, the laws of human development, and the designs of Providence. Therefore, in Civilization and Philosophy, the East is our point of departure.

But that name, the East, is very complex, and therefore vague. There are many countries in the East, and the question is, have *all* those countries had philosophical systems? I do not hesitate to answer this question negatively. There was a profound thought in the ancient worship of Egypt, under the mysterious symbols which still cover the interior of its temples, and under the hieroglyphics; but the very term, hieroglyphics, tells us plainly, that in Egypt, Thought was retained in its Religious envelope, and did not reach the form of Philosophy. The same is true of Persia. The *Zend-Avesta* is full of important truths: it contains a sublime theology, but does not furnish a philosophy. On the contrary, in China and India, Philosophy appears in its true form and character. But in China, excepting the School of Confucius, which is relatively recent, and almost wholly moral and political, the several Schools of Philosophy are buried in manuscripts interdicted to the profane: I hope they will yet be unburied. We are indebted to several Scholars, and to M. Abel Remusat in particular, for ingenious views on some points of the Chinese philosophy, and even on the whole of one important system, that of Lao-Tseu. These communications are precious to the friends of Philosophy, but we can make no great use of them for want of positive documents to confirm and support them.

A few years ago, we were no more advanced in the philosophy of India. Scholars reasoned and disputed about it, without understanding themselves, and without profiting the public. It was felt that Scholars, instead of disputing, should do for India what was done for Greece in the sixteenth century, and give translations from the Indian philosophers. These secret wishes of the friends of Philosophy have at length been fulfilled by M. Colebrook, the illustrious President of the Asiatic Society of London. By clear and methodical extracts, he has, in a manner, put us face to face with the Indian systems, and permitted us to appreciate and judge them for ourselves. I say then, that, for me, who cannot reach the originals, the Oriental Philosophy is reduced to the Philosophy of India, as exhibited in the communications of M. Colebrook, inserted in the Transactions of the London Asiatic Society from 1824 to 1827. Such is the authority on which I shall constantly rely in this investigation.

Whoever attempts to study India, its Philosophy or Religion, its Laws and Literature, is embarrassed with the absence of all chronology. In India, the different philosophical systems have no certain, or even relative date. They are all quoted and recognized by each other, and it might be said that they were all born together on the same day. The probable reason of this singular phenomenon is, that the different Schools of India have incessantly retouched the monuments on which they are founded; and all having done this, to maintain themselves and win popularity, the different systems appear simultaneous, and there is great difficulty in determining which has preceded or which followed. In this, as in every thing else, it seems that India has wished to escape Time and the laws of succession, and give its works the appearance of eternal unity. In seeking the order of development of its different systems of Philosophy, we are reduced to the analogies drawn from comparison with other great epochs in the history of Philosophy, and to inductions suggested by our knowledge of the invariable laws of the human mind. These two kinds of proof will certainly be admitted by this historical critic, for, as to analogy, it is certain that, if humanity resembles itself, it has proceeded in the same manner in the East as in Greece and in the modern world. Nevertheless, beside that the number of experiments is limited, if a profound unity should appear in the different movements of humanity, it is at the same time necessary to allow much for the diversity of circumstances.—Therefore, this kind of proof should be employed with a severe circumspection. On the other hand, the human mind, as I have said so often, is the root of the History of Philosophy; and as the human mind has its laws, it can develop and manifest itself only according to those laws, which thus become the laws of History. But as the most scrupulous philosopher may deceive himself in the interpretation of these laws, every historical induction should be tried and proved by well-established facts; and when these means of verification are wanting, only an approximate value must be accorded to the most probable inductions, and to the chronological classifications to which these inductions lead us. I therefore desire that no other value may be accorded to the order in which I shall present the different philosophical systems of India. Direct your attention to each of these systems, and to that rich whole which they together composed. The Indian Philosophy is so vast, that all systems meet in it, and form a complete philosophical world, and it can be said literally that its history forms an abridgement of the entire History of Philosophy. Here then is seen the natural force and fruitfulness of the human mind, which has made its debut by things so great.

Religion, as I have so often said, is the foundation of all civilization. This is true, above all, of civilization in its birth, and of that of India in particular. In India the sacred books, the Vedas, are the basis of all ulterior development; that is to say, of legislation, the arts, and of philosophy. According to the Hindoos, the Vedas were not written by man; they came from Brama himself; they contain a divine revelation, and therefore command an absolute faith, and possess unlimited authority. But if the minds of the Hindoos had slumbered in the Vedas, India could have had no philosophy. The human mind of the Hindoos did not remain there; and how did it issue forth? It came forth little by little. As the Vedas are somewhat enigmatical, the most entire faith was compelled to use reflection in finding out their meaning. Hence, with the aid of time, a school of interpretation arose, professing unlimited submission to the Vedas, but at the same time pretending to explain them to simple believers more clearly and intelligibly. This school of interpretation is the Mimansa. The Vedas are the sacred books *par excellence*; the Mimansa is a collection of devotional books. The Mimansa school aims to determine the sense of the Vedas and draw from them an exact knowledge of religious and moral duties. Moral duties are only one form of religious duties; so much so, that a single word, (*Dharma*,) taken in the masculine, describes virtue, or moral merit, and in the feminine, describes devotion, or merit acquired by acts of piety. The principal monument of the Mimansa School is a very obscure work called *Soutras*, or Aphorisms. These aphorisms are divided into sixty chapters, each chapter into sections, and each section contains different cases of conscience; so that the Mimansa is neither more nor less than a system of Casuistry. Like all casuistry, it proceeds with the show of a didactic method and a minute analysis. For example, a complete case of conscience is divided into five members:—1. The point to be cleared up; 2. The doubt raised on that point; 3. The solution of this doubt, which naturally presents itself first to the mind; 4. The true orthodox solution; 5. An appendix, to show how the solution harmonizes with the solution of other cases, and thus to compose a regular code. This school rests—first, on the authority of the Vedas, whose word is law; secondly, on tradition, and even on the words of holy persons who are supposed to enjoy peculiar illumination. It even admits a sort of probable-ism. All usage, in effect, presumes some lost tradition, and this probability suffices and becomes authority, provided it does not formally contradict a passage in the Vedas. The author of the Mimansa is Djaimini; its aphorisms are very ancient, but they have been revised at different times and enriched with commentaries. The school of Djaimini has ever been the antagonist of Hindoo heterodoxy; and Koumarila, a very learned and distinguished commentator of this school, has been the author, or at least one of the instruments, of the most active and violent persecution of Boodhism.

Thus we see one step taken out of the Vedas, though it goes not beyond the circle of theology. But the human mind could not pause there. After the Mimansa of Djaimini, comes another Mimansa, another school of interpretation, which still retains something of theology, but which, without ever renouncing the authority of Revelation, is far bolder than its predecessor, and goes into the metaphysics of the precepts contained in the Vedas. Therefore it is called both Mimansa Theology and Vedanta Philosophy. It rests on the Vedas, but forms a system of metaphysics, and a real school of philosophy. The author of this school, or at least he whose name is attached to the fullest exposition of its principles, is Vyasa.

After this school, come two others, very different. I mean the Niaya Philosophy and the Vaishesika Philosophy. Niaya is reasoning; Vaishesika is distinction, knowledge of distinct parts, that is to say, of the elements of the world. The Niaya Philosophy is a system of dialectics; the Vaishesika Philosophy is a system of natural science. In saying these two systems come after the Vedanta Philosophy, I rely on the following rule of criticism:—Other things being equal among different systems, those which embrace the most objects, are most metaphysical, and have a more synthetic form, should be dated prior to those which treat only of a single point or of one kind of questions, whose subjects are less elevated, and which are more analytic. The Niaya Philosophy, whose author's name is Gotama, is simply a system of dialectics; now it is the nature of dialectics to be impartial; it is indeed very difficult to say whether a system of logic is orthodox or heterodox. For this reason, the school of Gotama has been pardoned, and even accepted by Indian orthodoxy. It has been otherwise with the Vaishesika Philosophy; and is this the effect of its nature, or of peculiar circumstances? This system—whose author's name is Kanada—is in such bad repute that it has always passed for heterodoxy; and I am at no loss for the reason of this. It is a system of Natural Philosophy which pretends to explain the world by means of single atoms; that is to say, in modern language, by means of simple and indecomposable molecules, which, by virtue of their peculiar nature and of certain inherent laws, were set in motion, congregated, and formed into this universe. This philosophy, like that of Epicurus, is an atomistic and corpuscular system of physics.

In the train, or if you please, by the side of these two systems, appears another, which is at once a system of physics, psychology, dialectics and metaphysics; in a word, a universal and complete System of Philosophy. This is the Sankhya Philosophy, which could not have appeared very early, for it is entirely independent, and has not the least appearance of theology. Sankhya signifies *ratio*, reason, reasoning; it is a rational theology; it is the account which the soul gives itself of its nature by the process of a regular analysis, or, in the words of Colebrook, "the discovery of the soul by means of right discrimination." The author of this philosophy is Kapila. It pushes independence to heterodoxy, and is not only heterodox, but, as things in India are called by their true names, it is avowedly a system of Atheism. Its appellation is Nir-Iswhara Sankhya; that is, Sankhya *sine Deo*. This is the first fruit of philosophical independence in India. But the Sankhya Philosophy is not all contained in the Kapila School; it comprises several other systems, of which the most important is the Sankhya Patandjali; that is, the school of which Patandjali is the author. This philosophy also is entirely independent. It admits something of the Sankhya physics and dialectics, but separates itself entirely from the Sankhya metaphysics. As the former is Nir-Iswhara, without God—this is Leswhara, with God; the former is not only independent, but impious; the latter is independent, but religious. One is atheism; the other is theistical, even to extravagance.

Various other sects are connected with the Sankhya Philosophy—among them the Djainas and Boodhists—who cannot be separated from the history of Philosophy, since, by the side of a mythology which seems placed there by design, they have a regular system of metaphysics. Boodhism preserves the division into castes, and is therefore incontestably Indian. It is so heterodox, and rejects the Vedas in a manner so hostile, that not only argument, but the sword also has been used against it; and the Mimansa School, eminently Brahminical, or orthodox, has employed fire and sword to destroy it. The persecution has been so atrocious, that Boodhism has quitted India, crossed the Ganges, entered the Indo-Chinese peninsula and China itself, where, as the religion and philosophy of Fo, it has become a system of philosophy, and for the people an extravagant superstition.

Such are the systems to which the labors of Colebrook are directed. After taking a general view of them, to give us an idea of the great whole of Indian Philosophy, he enables us to search these systems for the elements of all Philosophy—namely, Sensualism, Idealism, Scepticism, and Mysticism.

Scientific Items.

IRON STEAMSHIP.—The great iron steamship now being built at Bristol will probably combine a greater number and variety of untried principles than were ever before united in any one enterprize of the same magnitude and importance. The *vessel herself*—her enormous magnitude—(about 3600 tons it is said)—her material—(plate iron)—her engines, nearly twelve hundred horse nominal power—cylinders one hundred and twenty inches in diameter!—*no piston rods!—no beams!*—the connecting rod having hold immediately on the piston and a moveable hollow casing playing through a stuffing box in the top of the piston to give play to the said connecting rod!—an unlimited application of the expansive principle!—and to crown all, no paddle wheels, no paddle boxes projecting from her vast sides—no apparent propelling power, but an unseen agent revolving under her keel and enabling her to move with any required velocity by the aid of this mighty agent!

BEST CEMENT FOR JOINING GLASS.—If the glass is not likely to be exposed to moisture, the pieces may be joined by a solution of equal parts of gum arabic and loaf sugar in water; or if these are not at hand the white of an egg may answer nearly as well. But a strong water proof cement, that is equally transparent, may be made by digesting finely powdered gum copal, in thrice its weight of sulphuric ether till it is dissolved. This solution may be applied to the edges of the broken glass, with a camel hair pencil, and the pieces must be put together and pressed close till they adhere.

ORIGIN OF GLASS.—In the neighborhood of St. Jean d'Acre I passed the river Belus, and here it may be remarked, how often do we find from the most trivial circumstances, discoveries have arisen of the very highest importance. Some Sidonian merchants carrying nitre, happened to stop at the mouth of the stream, and not finding stones to set their kettles on to cook provisions, piled up sand and nitre for this purpose, when, by the action of fire on these ingredients, a new substance was discovered, namely, glass, which has added so much, not only to the comforts of life, but the progress of science. The sand of this wall continued for ages to supply the manufactories of Sidon with materials for that beautiful production; and in the seventeenth century vessels were employed at St. Jean d'Acre, to remove it to the glass-houses of Venise and Genoa. It may be added, that, under the Emperors, windows were constructed of a certain transparent stone, called *tapic specularis*, found in Carmel, which is close to Belus, and might be split into thin leaves like slate, but not above five feet in length.

BEET ROOT PAPER.—A Mr. Ryan has obtained a patent in England for the manufacture of paper from the refuse of the beet root, after the sugar has been extracted. The coarsest kinds of wrapping paper only have been attempted thus far; but little doubt is entertained of complete success in the manufacture of the finest letter paper. Hunt's Merchants' Magazine, from which we draw these facts, remarks if it be true that Europe manufactures every year the immense quantity of 150,000,000 pounds of beet sugar, there will be no lack of the material to experiment upon.

BOARDING IN NEW-YORK.

GENTLEMEN visiting New-York will find a quiet and pleasant home at the GRAHAM HOUSE, No. 83 Barclay street, where ample accommodations are at all times reserved for transient Boarders, and afforded at moderate prices, by the day or week. No fumes of Tobacco or Alcohol will be found to taint the atmosphere. N. B. A few permanent Boarders will be taken. ROSWELL GOSS.
New-York, April 17th, 1841. tf

SWAN'S ATMOSPHERIC SODA FOUNTAIN.

Patented November 3, 1838.

THIS article is a new apparatus for the preparation of Soda Water. It has been used for more than six years past, by the inventor and Proprietor, with entire success, and has also been employed during the seasons of 1836-7, and 8, by a number of other individuals in various parts of the United States, to whom it has not only given entire satisfaction, but they have expressed themselves as highly gratified with its operation. It has also been submitted to the examination of several scientific gentlemen, who have given favorable opinions in regard to it.

For a particular description of the apparatus and manner of using, see American Journal of Pharmacy, Vol. 3d, new series, page 184.

The advantages of the *Atmospheric Fountain* over the old method, are, the economy of its apparatus, the original cost to the purchaser being about one-quarter that of the old Fountain.

Its simplicity of construction, being such that any one of ordinary capacity can readily understand its operation and management.

The trifling expense of materials for supplying it, together with the small amount of labor required, and its compact form.

The Proprietors are aware of the perplexities and incoavenience attending the manufacture of Soda Water with the complicated forcing pump and apparatus generally in use, especially in small cities and towns, where the sale of this beverage is limited, and consequently the business cannot be made profitable, owing to the original cost of an apparatus, together with the trouble and expense of keeping it in operation.

They therefore recommend the *Atmospheric Soda Fountain* with confidence, satisfied that a trial will fully sustain the favorable opinions expressed by gentlemen who are either theoretically or practically acquainted with its merits.

Certificates.

The undersigned are acquainted with Mr. Swan's new method preparing Soda Water, and have frequently drank from his Fountain We have full confidence in the ability and integrity of Mr. Swan in matters of this kind, and have observed that the Soda Water prepared by him as a beverage during the warm season has been of an excellent quality, and in our opinion superior to that made by the old process

JOHN D. HENRY, M. D. F. F. BACKUS, M. D.
ERASTUS S. MARSH, M. D. JAMES W. RUSSELL, M. D.
HENRY A. DE FOREST, M. D.

Rochester, February, 1838.

I have before made use of the old apparatus, by which the Fountains were charged with Gas, from the Patent Gas Generator. During the past summer, however, I used one of your Fountains with very great satisfaction. The advantages which I conceive your apparatus has over the old Fountains, are—

The safety and ease with which a constant supply can at all times be kept up.

The low price, as compared with the old one, being only about one-sixth the price of a Generator and Fountain.

The expense of preparing the water for use, being not more than one-fourth as much as the old plan, while the labor is very much lessened.

I would state as an instance of the difference of labor required, that in one day, with the labor of only replenishing the reservoir, I drew 800 glasses of water. The same product on the old plan would have required at least the charging of four fountains, which is attended with much labor, loss of time, and danger.

In towns and villages, where the demand is limited, the Atmospheric Fountain must, for these reasons, be entitled to decided preference.

Yours, &c. THOMAS S. BUTLER, Chemist and Druggist.
Columbus, 14th December, 1838.

We have used one of Mr. Swan's *Atmospheric Soda Fountains*, and are perfectly satisfied with its construction and operation. We would cheerfully recommend it to the notice of the public as the cheapest and most convenient apparatus with which we are acquainted. HOYT & MAY, Physicians and Druggists.
Palmyra, (N. Y.) October 4, 1837.

For the last two seasons, I have used your *Atmospheric Soda Fountain* to my entire satisfaction, and I think to the satisfaction of my customers. I shall continue to use it in preference to the Gas Fountain, as I consider it equally as well adapted to the purpose for which it is intended, and far more economical. Yours respectfully,
Batavia, (N. Y.) Nov. 20, 1836. WILLIAM SEAVER, Druggist.

In answer to your inquiries as to our opinion of the *Atmospheric Soda Fountain* purchased of you, having used it for the past season, we can truly say that we consider it the most simple, easy managed, and best apparatus of the kind now in use. Respectfully yours,
Syracuse, (N. Y.) Nov. 17, 1838. HOUGH & FULLER.

The Fountains are manufactured and put up for transportation, complete, and ready for use, with necessary directions, &c., by the Proprietors. Price, $60.

L. B. SWAN & WELLS, Rochester, N. Y.

Many other testimonials and all information that may be desired respecting the apparatus will be furnished by the Proprietor's general agent for New-York. GEORGE D. COGGESHALL,
Druggist, 421 Pearl, corner of Rose-st.

The Fountains are also for sale by F. LIESE, No. 7 Liberty-st. (up stairs) LAWRENCE, KEESE, & Co. 121 Maiden Lane, ROBINSON, WARD & Co. 143 Maiden Lane. 1m m & th a10

NEW-GERMANY.

FARMS FOR SALE,

In the County of St. Lawrence, State of New York,

Where Health, Prosperity and Happiness are attainable on fair terms

24,000 ACRES OF FOREST LAND, in the township of Matildaville, or No. 10 in Great Tract No. 2, situated about 13 miles southeast from the Court-House in Canton, 10 south of the village of Potsdam, 31 from navigation at Ogdensburgh, 110 north of the Erie Canal, 160 northwest of Albany, and 300 from New-York. *Also*, such improved Farms with good buildings, in said County, as are occasionally offered in exchange for said Forest Lands, by men who know their good quality, value and capabilities.

This Land has a warm, rich and productive soil; and is believed to be equal to that of any other township in St. Lawrence County, particularly for raising Wheat, Corn, Grass, Potatoes, Cattle, Sheep, and making Butter, Cheese and Sugar.

The timber is of a large and lofty growth, not thick, and little underbrush. Much of it is Sugar Maple, Beech, White Ash, Basswood and Elm; with occasional groves of White Pine, Hemlock and Cedar.

A large part of these Lands can be easily and cheaply cleared, fenced and prepared for a Wheat crop; and thereafter easily and profitably worked. If the clearing costs more, the fencing and 'breaking up' cost less than on the prairie lands of the West; where many lands of equal quality and capability are at a higher price. On many acres the timber for Saw Mills will more than pay for clearing. Many of the settlers who understand making Black Salts for Pearl Ashes with economy and skill, find that the timber, wood and ashes, will go far towards clearing their land. In many places here, two or three acres can be cleared as easily and cheaply, as one acre, where the timber is very heavy and thick, and the clearing bad. The roots of the trees find their way down into the ground, so that you can turn a furrow close to the stumps.

The Racket River flows through this township affording numerous water privileges for Mills and Manufactories. At the High Falls of Matildaville, (where the River falls 140 feet in running half a mile,) there is a powerful Saw-Mill, small Grist-Mill, Shingle Machine, Forge for making Bar Iron, Blacksmith shop, Trip-hammer shop, Post Office, School-house, bridge across the River, and about twenty dwelling-houses.

At the Three Falls near the centre of the township where a new village and improvements on several lots are commencing, there is a good new Saw-Mill and Bridge. Good roads lead into the new settlements.

An important road from Potsdam through this township, thence south 65 miles through the forest and State Lands, to the great settlement north of the Erie Canal, has been projected, and is likely to be opened in two or three years. The Mohawk and St. Lawrence Railroad and Navigation Company have commenced the survey of a communication from the Erie Canal to the St. Lawrence River, which is to pass through this tract.

It is regarded as a good Mineral region, particularly for Iron, several beds of which have been discovered in the vicinity.

"Come bright Improvement! on the car of Time,
And rule the spacious world from clime to clime
Thy handmaid Arts shall every wild explore,
Trace every wave, and culture every shore."

The township is bounded on the North by Parishville, which contains about 2,500 inhabitants; on the West by Pierrepont, containing 1,600; and the township of Potsdam, six miles north, contains 5,000. The opening of these lands for sale offers to settlers an opportunity for obtaining Farms on easy terms: the location and quality of which are particularly advantageous.

St. Lawrence is one of the largest Counties in the State, and contains over fifty thousand inhabitants. This township is near its centre. There is a water communication to the city of New-York from the County; and four lines of Stage Coaches run through it.

See the map of this County in Stone & Clark's, or Burr's State Atlas, and the printed description at the bottom of it (to be found in most of the County Clerks and Land Offices in the State,) and notice on it town ship No. 10 is Great Tract No. 2.

The climate of this County is healthful and salubrious, and much like that of Germany. The good water, pure air, productions, formation and face of the country, are also much like those of Germany.—When these facts are known to agricultural emigrants from England, the North of Europe and the Northern States, and felt in all their importance, the cheap and productive lands here will have almost irresistible attractions for them. The country and climate have given good health and firm constitutions to millions; proved their capabilities, power and value by great achievements in all the arts of Civilization, and established a boundless and enduring fame!

Here the emigrant and settler can have the combined privileges of *Germany* and *America*. By applying the same industry, labor, skill and means here that are applied there, the same successful agricultural results may in time be attained.

"Let others seek for other Lands
Beneath a burning Sun."

The above Lands have been surveyed into sections of one mile square—and will be sold in whole, half, quarter, or eighth of sections to suit purchasers.

The price of these lands, for one year from date, will vary from $2 to $4, according to quality and location. The average price of farming land will probably be about $3. Pine, Cedar, and Mineral Lands will be higher. Mill Privileges will be sold uncommonly low. As soon as the purchaser has paid one dollar per acre, and secured the balance with interest, payable in three or four equal annual payments he can have an indisputable Warranty Deed for his land.

Messrs. Silas Wait, Wm. Manning, Russell C. Miles, Chester Olmsted, Cole's Ellison, Ezekiel French, Nath[illegible] Kemp, I. C. Draper, James S. Ellis, and others, at and near Mo[illegible] have examined, purchased, and are successfully [illegible] the woods an[illegible] privileges there. Enquire of them

Apply to Silas Bannister, Surveyor, Potsdam Village, who spends much of his time on the tract and will show the Lands; A. B. James, Ogdensburgh, or the undersigned at the same place.

Ogdensburgh, March 1, 1841. C. RIPLEY.

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THE Charter of this Company is without exception one of the safest and most liberal ever granted by the State of New York, and as there is no probability that any new companies will be incorporated for some time to come, it is doubly valuable on that account, and the Commissioners are desirous of improving it to the best advantage for the good of the public as well as that of individuals.

In soliciting the attention of Capitalists to their plans of subscription, they can recommend them with entire confidence as having been adopted after mature reflection, both in reference to convenience, practicability, profit and safety; and with a view to increase the confidence of the public, in the permanent safety of investments in their capital, they deem it proper to remark, that no pains or necessary expense will be spared in securing honest men to conduct its business in every department, men of integrity and experience, whose study and determination will be to promote and preserve the interests and property of the stockholders, and not apply the confidence reposed in them to unjustifiable and reckless speculations, which in years past have caused the downfall and ruin of so many banking institutions, and all confidence in the integrity even of innocent and well meaning men, who are looked upon with distrust, however worthy or useful in reality may be the objects or motives they have to accomplish.

The plans of subscription differ from those usually adopted by joint stock companies, inasmuch as the capital will draw no interest—or in other words, the interest which the company may acquire under the investments of their capital, will make no part of the dividends; but each stockholder will be paid twice in every year their respective proportions of interest money as well as profits derived from their insurance business; cash subscribers, deriving all the interest received upon their payments exclusively.

Bank, City or State Stock subscribers all the dividends on their subscriptions exclusively, while those securing their payments by bonds and mortgages are required to pay no interest, and are entitled to their equal proportion of annual profits derived from their insurance business in common with other subscribers in money and stocks.

That there may be no misunderstanding by the subscribers however, it is necessary to add, that although no interest is required under ordinary success in business upon their subscriptions, yet provision must be made otherwise, as usual in mutual companies, to meet all losses and legal demands fairly and promptly by equal assessments; and in case it should ever be found, under any unusual event, that the amount of earned and terminated premiums on hand should be insufficient to meet their losses, such deficiency must be made good by assessments in proportion as each stockholder's interest bears to the amount of such deficiency. It should be remarked further, that there is little probability of the occurrence of such an event, as the premiums of every insurance company, where it is conducted prudently, and where the officers give their business constant attention, will most generally meet not only all their losses, but afford a profit of from 6 to 12 per cent annually, in addition to the interest on their capitals, which in other companies go into common stock instead of being paid directly to the subscribers. The time allowed under the amendment to the charter of this company for completing the subscriptions to their capital, will expire by limitation on the 5th day of May next—in the mean while their subscription books will continue open until the full amount shall have been duly subscribed.

EXPLANATION OF THE TERMS OF SUBSCRIPTION

In Cash.

Cash subscriptions can be made as usual in other companies for 1, 5, 10, or 50 shares, or any other number required, the subscriber having guaranteed all interest received on amount of his subscription, in addition to his full proportion of profits derived from the insurance business—subject to the liability of assessments as usual on mutual companies, and hereinbefore explained.

In Bank, City, or State Stocks.

Subscriptions can be secured by transfer of any bank stock of this or any other State of the Union, that is in good credit and well managed, and which may be actually worth par or above par on their books, and which cannot be purchased for less than par in the New York market, dollar for dollar—the subscriber having guaranteed the dividends on both stocks, subject to the liability to assessments with other subscribers under which arrangement they will gain with usual success in business from 6 to 12 per cent, or a double interest upon one capital. State stocks, or stocks of the Corporation of the City of New York, will be received at their cash market or par value upon the same terms

Unincumbered Real Estate.

Subscriptions secured by bond and mortgage on improved and unincumbered real estate, either in the City or State of New York, can be made at *two-thirds* the value of the property, for 1, 5, 10 or 15 years. Such bonds and mortgages bearing no interest whatever, but subject to assessments as before provided in common with other subscribers and in case any such assessments should ever be required and paid, they will be endorsed upon the bond and mortgage, in payment thereof. No cash payments are required from real estate subscribers on subscription, but a note is to be given for 10 per cent on the amount of their subscription until the bond and mortgage is prepared for the full amount of their stock, when the subscription note will be cancelled, or the 10 per cent if preferred can be paid in money or secured by bank stock, and the bond and mortgage made for the balance of 90 per cent. The buildings must be insured and the property appraised by three disinterested men, under oath who are not interested directly or indirectly in the property. The titles must be undisputed, and a certificate furnished from the County Clerk.

Incumbered Real Estate.

Persons holding good improved property upon which a small incumbrance may exist, in this City or State, can (upon obtaining the consent of the holder of the first mortgage to assign his interest in the property to this company in exchange for an equal amount of their stock,) give a second mortgage up to two-thirds the true value of the property in security for subscriptions to this stock for 1, 5, 10 or 15 years, and thus obtain an increased loan on his property in the stock of the company, which will pay an interest of 6 to 12 per cent.

By this arrangement the holder of the first mortgage will not only continue to receive his regular interest from the owners of the property, but he will gain from 6 to 12 per cent annually from the profits derived from the company's business, and may gain 5 or 10 per cent on the par value of the stock upon a favorable change of the money market, should he be disposed to sell his stock.

It is believed that there are in this city and state many millions of dollars in the best of improved real estate upon which incumbrances exist to a small part of the real value of the property, and upon which loans cannot be obtained in cash in consequence of such prior incumbrances; and if the terms of subscription offered by this company to their stock could be made known as well as the certainty that their stock will be a valuable and profitable one, the commissioners are of opinion that hundreds would be induced to assign their first mortgages under this last arrangement, whereby they would not only make a very advantageous exchange of investments for themselves, but afford great relief to the original owner, as both could hardly fail of obtaining an increased income of from 6 to 12 per cent annually, and as the operation in itself, makes the property at once UNINCUMBERED, so that it can be lawfully received under the terms of the company's charter.

The advices from Europe by the late arrivals are unfavorable to the completion to the full extent of the negotiations previously made there, but it is believed, upon receipt of more recent accounts in London from this country, that a more favorable opinion will be entertained with regard to American securities than those consequent upon the reception of the news of the suspension of the Pennsylvania banks and the prospect of war; and within a few months the previous arrangements for a large cash subscription to the stock of this company either in London or Bristol, no doubt will be made certain of accomplishment, as the apprehensions of a war will then have subsided.

Should it be found impracticable to have the full amount of the capital of this company subscribed and paid in, in our own country on or before the 5th of May, the commissioners have come to the determination to proceed at once in its organization with such amount as may at that time be actually paid in, provided it is not less than $500,00 and to go on with their business—the remainder of the capital being duly secured to be paid in compliance with their charter, until further accounts are received from their agents in London.

With a capital paid in of only $500,000, the dividends can be made equal to those of any other companies in New York, the balance can be paid after being secured, at any time, as occasion may require.

The charter only requires the subscriptions to be made, and the 10 per cent to be secured before the 5th of May; the bonds and mortgages can be made out at any time after within 60 days.

Those of the companies most successful and best managed, paid last year from 15 to 40 per cent dividends, and their annual receipts in premiums averaged from $600,000 to $900,000.

Applications for stock of this company can be made to either of the commissioners at their several places of residence, or at their Office, 34 Wall-street, or at the President House, No. 142 Broadway, N. York.

COMMISSIONERS.

Hon. EDWARD ROGERS, M. C. Madison, Madison Co
Hon. A. C. H. SMITH, Fairfield, Herkimer Co.
Hon. E. G. MERRICK, Clayton, Jefferson Co.
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Communications relative to this business, made int[illegible] City of New-York, will receive prompt attention when addressed to [illegible]NJ. BALCH, 34 Wall-street. New-York, April 12, 1841.

Blank subscription Notes and other forms required will be forwarded to any part of the country when requested, on application as above, by any gentleman wishing to become a subscriber or to secure an agency. Agents will receive 10 per cent commission on the amount of annual premiums, or a liberal salary, as may be agreed upon. al3-tf

JAYNE'S HAIR TONIC.—We have heretofore numbered ourselves among those who believe that the Hair Tonic sold by Dr. Jayne was one of the many quack nostrums whose virtues are never seen beyond the fulsome puffs of their authors. We are willing, at length, to make public acknowledgement of the error of our belief. An intimate friend, some two or three months since, whose cranium was as bald as a piece of polished marble, maugre all our jesting and ridicule of the idea of attempting to cultivate so barren a spot, purchased a bottle or two of the Hair Tonic from Dr. Jayne, and, according to his directions, applied it. During the same week the same friend ushered himself into our presence, and uncovering his hitherto naked head, astonished us with a thin though luxuriant growth of hair, from one to four inches in length—upon the very premises we had believed as unyielding to cultivation as the trackless sand that skirts the Atlantic. This is no puff, but is religiously true, and to those who doubt, the gentleman can be pointed out. What is more in favor of this Tonic, the case here cited was not one of temporary baldness—no sudden loss of the hair; but was one of years' standing, though the gentleman is but 45 years of age. [Philadelphia Spirit of the Times, Oct. 21, 1839.

Prepared only by Dr. Jayne, No. 29 South Third-street, Philadelphia. Price $1.

Sold in New-York by A. B. & D. SANDS, Druggists No. 79 and 100 Fulton-st.; in Brooklyn by Mrs. BOOTHE, No. 85 Fulton-st. m21

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WEDGWOOD'S SCIENCE OF NUMBERS.

Containing Rules for the Application of the Mind in acquiring knowledge—A Complete System of Arithmetic, embracing new and important Rules and Explanations—a complete System of Book-keeping by Double Entry, prefaced by Questions and Answers illustrating its importance—Also, an Introduction to Algebra, sufficient to give the pupil a knowledge of Simple Equation. Designed greatly to facilitate the acquirement of Mathematical Knowledge.—By WM. B. WEDGWOOD, *A. M.*

THE new revised and corrected edition of this valuable school-book is now ready for sale by the Publishers at their bookstore, 229 Broadway, New-York city. The first edition of this work elicited many well-merited testimonials of public approbation, among which are the following:

C. H. ANTHONY, Principal of Troy Academy, says: "I have examined Wedgwood's Science of Numbers, and the opinion I have formed of the work is a favorable one. The system of Book-keeping is concise but excellent. I am much pleased with Mr. W's method of explaining many of the rules of Arithmetic. 'He has made many crooked paths straight.'

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