

# The Independent Press.

DEVOTED TO LITERATURE, THE ARTS, SCIENCE, AGRICULTURE, NEWS, POLITICS, &C., &C.

TERMS—ONE DOLLAR PER ANNUM.]

"Let it be Instilled into the Hearts of your Children that the Liberty of the Press is the Palladium of all your Rights."—Junius.

[PAYABLE IN ADVANCE.]

VOLUME 2--NO. 10.

ABBEVILLE C. H., SOUTH CAROLINA, SATURDAY MORNING, JULY 15, 1854.

WHOLE NUMBER 62.

## POETRY.

### Now.

The following lines from Household Words are full of wholesome advice as well as beautiful imagery. They convey to the youthful dreamer a lesson which it would be well for him to ponder:

Arise for the day is passing  
While you lie dreaming on;  
Your brothers are cased in armor,  
And forth to the fight are gone;  
Your place in the ranks awaits you—  
Each man has a part to play;  
The past and the future are nothing  
In the face of the stern to-day.

Arise from your dreams of the future—  
Of gaining a hard fought field,  
Of storming the airy fortress,  
Of bidding the giant yield;  
Your future has deeds of glory,  
Of honor; (God grant it may!)  
But your arm will never be stronger  
Or needed as now—to-day.

Arise! If the past detain you,  
Her sunshine and storms forget!  
No chains so unworthy to hold you  
As those of a vain regret;  
Sad or bright, she is lifeless ever—  
Cast her phantom arms away!  
Nor look back, save to learn the lesson  
Of a nobler strife to-day.

Arise for the hour is passing;  
The sound that you dimly hear  
Is your enemy marching to battle!  
Rise! rise! for the foe is near!  
Stay not to brighten your weapons,  
Or the hour will strike at last,  
And from dreams of a coming battle,  
You will waken and find it past.

### Invitation to Prayer.

Come let us pray; 'tis good to feel  
That God himself is near;  
That while we at his footstool kneel  
He deigns to hear,  
Though sorrows cloud life's dreary way,  
This is our solace—let us pray.

Come let us pray; 'tis burning brow,  
The hearts oppressed with care,  
And all the woes that throng us now,  
May be relieved by prayer;  
Jesus can smile our griefs away—  
O glorious thought!—let us pray.

Come, let us pray; the sin-sick soul  
Her weight of guilt must feel;  
But, hark! the glorious tidings roll,  
We here we humbly kneel;  
Jesus will wash that guilt away,  
And pardon grant—come, let us pray.

Come, let us pray; the mercy seat  
Invites the fervent prayer,  
And Jesus ready stands to greet  
The contrite spirit there;  
Then come, dear friends, this is the way  
To him who loves us—let us pray.

## COMMUNICATIONS.

### [FOR THE INDEPENDENT PRESS.]

#### Thoughts

SUGGESTED BY THE LAYING OF THE CORNER STONE OF THE MARION FEMALE COLLEGE AT CORNBURY, S. C., JUNE 27, 1854.

Today assembles us together to perform a most significant act—an act which, in its far-reaching consequences, contemplates the interests of time and eternity. Surely no one can be an indifferent spectator of the commencement of an enterprise which has for its end the accomplishment of the fairest portion of our race.

On this occasion we behold an harmonious blending together of some of the finest elements which distinguish our nature. The care of the parent, with the benevolence of our association; the love of country, with universal charity; the pride of place, with individual liberality; the mysteries of our Order, with domestic ties; and, crowning the whole, a laudable desire to make sectional interest contribute to universal weal. We are met together to lay the corner stone of a building which is to be the receptacle of some of the most valued household treasures, and the scene of labors which are to polish them "after the similitude of a palace." May we not be allowed on this occasion to borrow the glowing imagery of the East, and to light our fires at altars which, though long unused, have not lost the lambent flames of poetry and devotion?

The images of the true, the beautiful and the good, are unchangeable with the lapse of years, and unaffected by the mutations which mar all things of earthly origin. The prototypes of these are in heaven. Their origin is celestial, and when they have partially revealed themselves to eye of prophet, priest or king, they have always presented the same aspect, and been girded about with the same radiant and undying splendor. The corner stone possesses at this day the same intrinsic value that it did in the days of Isaiah, and suggests to our minds the same ideas of stability, strength, and immutability now, that it did to the inspired soul of the Heaven-called prophet. In a subordinate and duly qualified sense, therefore, we may appropriately to this that which was announced on a far more sacred and important occasion—"Behold I lay in Zion, for a foundation, a corner stone."

While the superiority of Revelation is recognized, sinners take all due pains to distinguish between the human and divine. We may with propriety rely upon at least the reflected and accommodated images of the prophet, as applicable to this occasion. As we may do with the more sacred presence of the indelible connection between Revelation and Religion, History and Memory, and the various places, persons and things which are connected with the latter.

everywhere; accepted of our Maker, we trust, and commended to the good and just in every clime. As agents, therefore, in this educational movement, we are led to contemplate in the ceremonies of this occasion the stability, strength and immutability of the principles we advocate, and the work in which we engage. Our principles are drawn from the Bible, and are but the echo of elevated humanity everywhere.—Our work is but the reflection of those principles, which bind us to reverence our Maker, and to seek the cultivation of His image in the minds of His creatures, from whence it has been partially effaced. An edifice in ruins is to be re-constructed; a temple covered with the rubbish of ignorance and vice is to be humbled; a shrine thrown down and polluted is to be consecrated; a pearl of inestimable value is to be conserved; and in the ocean depths of human passions and to be polished; a soul of immeasurable capacities for good or ill, is to be renovated and elevated; passions whose depths no deep sea line of human skill has been able perfectly to fathom, are to be purified, and converted from instruments of wretchedness and misery into angels of peace and happiness; characters, whose force and power are to tell on infinity itself, are to be formed within the sacred walls reared upon this corner stone. A work affecting all the interests of time, and extending into the remotest recesses of eternity, is to be accomplished here. What though this building should crumble into dust, and this stone itself should be dissolved into its original elements, still the spiritual, mental ends which it is intended to subserve, will endure parallel with eternity itself.

It is not, then, the brick and mortar and granite which compose the material parts of this house, that we have met together to glorify. It is the great unchanging and unchangeable mental and moral truths which they symbolize that engage our attention. Empires, and dynasties may rise and fall—generation after generation may flourish, prosper and fade away; the great and humble may mingle into common dust; systems and creeds, new and imposing, may entrance and stultify their adherents, and then be consigned to the dusty tombs of neglected libraries; even time itself may become hoary with age and effete from agitations, and yet the high moral suggestions made to our minds this day will flourish in perennial vigor and beauty. Errors may obscure, and selfishness may defile, and worldliness may pervert, and men may traduce, still it will be seen that in the distant future the old maxim, "Magnus est veritas et prevalbit," shall have a verification which the present times do not justify.

The proper educating of the mind, and the furnishing it with such instruments for the search of that which is beautiful and true, is beyond all parallel the most godlike work in which benevolent men can engage. And this, in our measure, we propose to attempt. All discouragements we give to the winds, and in humble reliance upon the blessings of Heaven and the intrinsic value of the end, we lay our hands manfully to the work. In the symbols of our Order, we see the most beautiful harmony with the associations crowding around the operations of this day. To build, metaphorically, symbolically, upon the Great Foundation, is emphatically the labor to which we are called. To build under the supervision of the Great Architect, a spiritual and moral edifice embracing within its ample proportions the needy and helpless, constitutes the glory as it becomes the responsibility of our Order. Here, addressed to our outward senses, we see the emblems of our duty, and is suggested the fearfulness of our responsibility. Partial and circumstantial failures are not to discourage; local prejudices are not to disarm; opposition, even, must stimulate, until this Institution shall demonstrate alike to friends and foes the wisdom and patriotism of its founders. The most sacred of all books declares that to do well and to be reproached, is the very highest position of frail humanity.—So to shed the blessing of a thorough education on the unthankful and persecuting shall constitute the very highest type of human benevolence. The Creator of the Universe meets with poor returns for the fullness of his love; so must those who would be like him be content with indifference for gratitude, and opposition for a hearty concurrence in our plans of universal education. The prayer of David may yet meet with a literal fulfillment within these academic walls, "Let their daughters be as corner stones polished after the similitude of a palace"—language suggestive to our minds of the true dignity and worth of woman, and also of the high destiny for which she was intended by the creative mind which gave her being.—The corner stone unites the various walls of a building, so as to complete and perfect the whole. The strongest bond of union the world has witnessed, is the family—it is the original institution of God himself. All other associations are either based upon selfishness, or emulated within their limits elements at war with the peace and happiness of society.

The body politic is nothing but an aggregate of individuals, and discordant elements, and hence, but a state of self-interest, furnished by the contract, can keep the various parts in order, and prevent the peace and happiness of society.

The body politic is nothing but an aggregate of individuals, and discordant elements, and hence, but a state of self-interest, furnished by the contract, can keep the various parts in order, and prevent the peace and happiness of society.

those of the game flesh and blood. What relations in life so endearing, so disinterested, as those of the family! Say not that selfishness has made its havoc here, and that the trail of the serpent is found over the joys of the domestic altar. God intended originally that the whole race of men should constitute one family—of which He is the head, and that the family as now constituted should be the best type of that which he Himself had established. Of this household, the mother is the corner stone uniting in her wisdom, purity and loveliness, all the members of the household—to her, is assigned the tenderest and most delicate task this side of Heaven, a mark truly demanding angelic traits, and involving eternal consequences. To the daughters is assigned all that relates to ornament, refinement, delicacy. Sisterly affection, as well as maternal love, constitute the safety as well as the glory of the household. O, that they were angels! This short and imperfect view must suffice—language would fail to describe what the heart has felt, as well as what the eye has seen, both for good and ill.

It is to polish and refine that which is coarse and vulgar—to elevate that which is groveling in the hearts of our daughters; and restore them to the arms of living anxious parents qualified to discharge all the peculiar duties of her station, that constitutes the motive for building this Institution.

May its success be commensurate with its importance; and from these sacred walls may there issue such a steady light of intelligence and piety, as shall shed a benign and blessed influence on all the families of this our beloved Carolina.

VIATOR.

### [WRITTEN FOR THE INDEPENDENT PRESS.]

#### Change.

CHANGE is indelibly written upon the title page of this world's history. Man, with all his gaudy pomp and boasted power, passes away like the morning dew or the fleeting summer cloud. He enters the world, the stage upon which he is destined to act, destitute of everything but existence. A helpless, harmless babe, he is entrusted to the mercies of his parents, and if the brittle thread of life be not severed, he passes through this stage of his existence as unconscious as the cradle in which he is rocked, without ever stretching forth a hand to help himself or those around him.

Next comes childhood, with its toys and its follies. This is the period of mirth and joy—the period of man's existence in which the trifles of this world are possessed of all their charms. Now, with a mind free from cares, he drinks freely of the cup of unmingled pleasure. Now, the rose blooms upon his cheek and a smile ever plays upon his countenance. Pain and suffering are buried in sport, and calamities are to him unknown. He passes his time in innocent mirth, from morn to eve; and with a mind undisturbed by anxiety, enjoys calm repose during the silent stillness of night. But this, too, is fleeting, and ere he knows, it is gone, forever gone! and he is ushered into youth, to be tossed by ambition's surging billow. Now, lofty aspirations begin to grow in his breast, and his soul pants for glory. Now his imagination is vivid, and life courses freely in his veins; the future beyond some point is viewed by him as one continued scene of happiness. But alas, delusive hope! Manhood, with its stern realities and heart-rending cares, puts an end to all his reveries, and he begins to feel that he must soon be "numbered with the things that were." Worn out with cares and wrecked with disease and infirmity, he is soon galled with snow-white locks, and the rose upon his cheeks is supplanted by unseemly furrows—the harbingers of death. Soon he departs to that "distant land from whence no weary traveller returns," and his name, like himself, is soon forgotten.

The history of nations is parallel to that of individuals. They spring up in a day, and in a day are destroyed to give place to others. The history of the world is but the history of the rise and downfall of nations—the establishing of Monarchies on the one hand, and the uprooting of Monarchy and the establishing of Republics on the other. In a civil and religious point of view, this has been, and may still be said, in a qualified sense, to be true with regard to nations. Civilization and barbarism have ever trodden upon each other's heels; learning with its benign influence, and superstitions ignorant with its degrading tendency, have alternately supplanted each other. Rome, with its heart-healing balm, and degrading slavery, have each in turn been the herald of the other's approach. Babylon, with her once magnificent edifices and hanging gardens, and her now desolate site, the abode of a few wretched, and its once savage inhabitants, and its now enlightened freemen, are strong proofs of this position. Palestine, that land once sacred to the heavenly messengers, that land in which the Savior of man nattered divine presence, and land consecrated and rendered divine by every christian, by the blood of the just, is now but the abode of a few ignorant and bigoted, and its once sacred sites are now but a mass of ruins.

lings of the wolf, and the indigenuous inhabitant trod the earth in all his savage dignity, the peaceful song of civilization is heard reverberating from the Atlantic to the Pacific. The once boundless forest has been felled by the mighty axe of the adventurous pioneer. Valleys have been elevated, mountains tunneled, and the green earth waves with the yellow harvest. The thorn has been uprooted by the rose-bush, and the domestic vine clammers over the rugged cliff once the solitary abode of wild beasts. Cities have taken the place of the wigwam, and the flower garden with its parterres decked with flowers of every hue, and trellises loaded with the cultivated vines of every land, perfume the ancient haunt of the red man.

NONULLUS.

## MISCELLANY.

### The Japanese.

Any information concerning the habits, customs and institutions of this newly opened Empire, is especially interesting, and the subject accordingly occupies a large space of the foreign correspondence of our leading journals. We glean the following items from the special correspondence of the New York Herald:

Astonishment at the rail road and telegraph overcame all other feelings. Placed in a circle, the rail road worked beautifully, and only after the American officers got in and went flying round, drawn by the small engine, would they essay it. Infinite was their surprise at finding themselves whirled through the air with such velocity. "The Dutch have shown us some of these things," was their observation.

The Japanese would not believe the telegraph at first. They gave it a very severe test. For instance, placing a Japanese at either extremity, they would converse on improbable subjects, and not connectedly, suspecting some imposition. For example—It was a beautiful day; and the man, stationed at the other end, said it was raining. The Japanese word for this was Anglicised, and the sound reproduced by the further operator to his attendant. Great was their wonder, on comparing notes, to find that the telegraph had conveyed their messages correctly.—Wires have been ordered, and the intention expressed to extend this line, or one to some place remote from Jeddo. They have the means of making wire and all the apparatus. They certainly have clocks; for, a number of these being among the presents, and one of them being out of order, was being adjusted by an engineer on board one of the steamers.—The Japanese were troubled, signified to him one of the Japanese; "I will send it to the clockmaker in Jeddo, who will repair it." They are not so unacquainted with outside affairs as is imagined; nor are they unacquainted with the duties resulting from our contiguity to them. For instance, they asked if the rail road had been finished to the Mississippi from California.

In relation to the social habits of these people, the most favorable accounts are given. Yesterday, at a dinner given by the Japanese, the chief men, and to one of the chiefs, requesting that his friends be brought. The result was that eighty or one hundred persons came. Room was made on the spacious deck, and things went on merrily. The extract from rice is now the only liquor known in Japan. It is called *saki* by them. Hence they gave the name of "American saki" to all the drinks. They are fond of ardent spirits. The hosts made business to taste of every wine and of every dish. In fact, by their long robes, kept together by a belt around the waist, they carry a roll of paper, used generally as a pocket handkerchief—a small piece at a time. They use this paper also at least to wrap up small pieces of each dish, making a note in regard to it at the same time. This is considered a very high compliment. You may imagine an American dinner they would fill themselves with some not very palatable viands. As in duty bound, on the occasion referred to, one of the guests helped himself to a wine glass of sweet oil, which he was obliged to disgorge at once of course. He made a note, as usual, of the drink. Some one was curious to know what he had written. It was—"This the worst wine they have got."

They were well pleased when they were helped, and followed the example of the Americans. All that he has said of the politeness, is true. It would be difficult to find a people exelling them in that respect.

When well-entrenched by the sea, they would permit their swords to be examined, taking them off and putting them on one side. On one of these occasions the quality of the steel was tested by cutting an American sword on it. The Japanese scimitar yielded, showing that what has been said of the superiority of their metal is not entirely true.

The engine room was the principal point of attraction on board of the steamer. They never ceased to wonder at the immense display of iron, all for use and in constant application. It is no matter of surprise that the Japanese were struck with the symmetry and magnificence of these vessels, when men who have been at sea for years, on first visiting one of these majestic vessels, experience a sensation of admiration and astonishment.

### Remarkable Stone—A Fact for the Curious.

We have frequently heard of the existence of a stone said to possess the power of attracting poison ejected into the system from the bites of animals, reptiles, and insects. We regarded the story of its existence, however, like that of the "Philosopher's Stone," a mere creation of the imagination.

We were informed recently, however, by an intelligent and reliable gentleman of the county, and a member of the last Legislature, that his mother-in-law has such a stone in her possession; that it has been in possession of different members of the family for two or three generations, and that although it came from Scotland, no account can be given by any one how it was first obtained.

The stone, he informed, is very hard, of a porous nature, dark greenish color, and not more than an inch or two long, that he has applied it in numerous instances to persons bitten by spiders and snakes, with entire success, and in one instance only, (owing to too great delay), out of a great many, did it fail to afford speedy relief, and effect a complete cure.

On applying the stone to the wound, it instantly adheres, and remains until saturated with the poison, and then drops off, on placing it in warm water, the poison is seen to come out in greenish spangles, when the stone may again be applied until a complete cure is effected.

This is a description of the nature and qualities of this singular and valuable stone, which perhaps but few persons will be inclined to believe, although literally true.—We are not aware that the existence of such a stone is known to the scientific world at all.—*Spirit of the South.*

In connection with the above, we would add that we are reliably informed that such a stone as is above described has, for twenty years past, been in possession of the family of the late Mr. John King, living on what is called Church Hill, in Richmond, Virginia; and that during the time its qualities counteracting the effects of poison, as alluded to, have been many times successfully tested.—*Ed. Union.*

### An Example for Young Men.

The Messrs. Harpers of New York, who recently lost about \$1,000,000 by fire, but who are still in independent circumstances—able to re-commence operations on an extensive scale—commenced life poor boys. The New York Times furnishes the following brief history of the career of the Harpers:

The establishment of the Harpers was founded by Daniel Harper, the oldest of the four who now constitute the firm. He came to the city in 1810, and at fifteen years of age served an apprenticeship of six years to Paul & Thomas, the leading printers of that day. His brother John soon followed him, and learned the trade of Mr. John Seymour, a printer in John street. In 1809, with a capital James had saved, the brothers opened a small book and job office in Dover street. The first book they printed was Seneca's *Morals*; the second was an edition of the Methodist Catechism. The first book they published on their own account was Locke's *Essay on the Human Understanding*. They toiled with unremitting industry, and maintained the highest character for enterprise and integrity. In 1820 the third brother, Joseph Wesley, joined them, and six years later Fletcher became a member of the firm. From that time till now they have carried on the publishing business with a degree of skill and directed energy which has few parallels. They removed to Cliff street about 1820 and have added one building after another to their establishment as the demands of their business required. The amount of books they have issued is almost incalculable. For the last few years they have published, on an average, twenty-five volumes a month, for ten or twelve days, and from three to four thousand persons have obtained a livelihood from their employment.

### M. E. Church, South.

The General Conference of the M. E. Church, South, made considerable changes in the Church government, a synopsis of which may be of interest to some of our readers. In the report on episcopacy, the committee say, "The reason for increasing the number of Bishops is, that one of them, during the greater portion of the time, travel and preach extensively within the bounds of the Pacific Conference. Another is, that the colored population may enjoy more of the services of a Bishop than they have heretofore done. And thirdly, that at present the health of the Bishops is often endangered by the rapidity with which they are compelled to pass from one Conference to another."

The committee also recommend that "when the Bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending. An annual Conference shall have the right to appeal from such a decision to the College of Bishops, whose decision in such cases shall be final. No episcopal decision shall be authoritative in the case pending, nor shall any such decision be published until it has been approved by the College of Bishops. Each Bishop shall report in writing to the episcopal college, at an annual meeting to be held by them, such decisions as he has made subsequently to the last preceding meeting; and all such decisions when approved by the College of Bishops, shall be either recorded in permanent form, or published in such a manner as the Bishops shall agree to adopt. When so approved, such decisions shall be published, and they shall be authoritative in all constructions of the law."

The Committee reported that the salary of the Bishops for the preceding four years, including all expenses (except those for travelling) shall be at the following rates:—  
Bishop Stone \$1000  
" Andrews 1400  
" Osburn 1450  
" " 1400  
" " 1450  
" " 1400  
" " 1000  
The salary of the Bishops for the preceding four years, including all expenses (except those for travelling) shall be at the following rates:—  
Bishop Stone \$1000  
" Andrews 1400  
" Osburn 1450  
" " 1400  
" " 1450  
" " 1400  
" " 1000  
The salary of the Bishops for the preceding four years, including all expenses (except those for travelling) shall be at the following rates:—  
Bishop Stone \$1000  
" Andrews 1400  
" Osburn 1450  
" " 1400  
" " 1450  
" " 1400  
" " 1000

A LONDON MILLIONAIRE.—On one occasion, while riding in an omnibus, I formed an acquaintance with a fellow passenger from whom I derived many explanations of the strange things I saw. One of these we give:

"I addressed to him a few words concerning a carriage which just then drove by. It was too fine to be elegant, and was drawn by two magnificent bay horses. On the box, adorned with beautiful fringes, sat a black coat and a driver; there was not a wrinkle in his white cravat, on a downy cushion, carelessly lounged a man without a coat, his arms bare, his sleeves turned up to the shoulder; an apron with the corners turned up, serving him as a girdle—so the coachman looked like a gentleman driving a mechanic in his dress."

Mr. Wey asked his neighbor who and what was the strange looking occupant of the dashing carriage.

"The richest butcher in London," was the reply. "He is returning in his own carriage from his slaughtering house to his residence. His four horses were in the same business; his father left him a fortune of over two millions, and he, out of modesty, follows his father's profession—a very honorable old custom. This gentleman butcher possesses four millions."

ANECDOTE OF PETER CAHWARUIT.—While he was preaching, years ago, Gen. Jackson entered the Church, when a pastor seated in the pulpit, gave his "Brother Catechist" a nudge, and whispered that the old hero had just come in—as much as to advise, "now be particular what you say." But Peter, to the astonishment of every one, louder than ever exclaimed, "Who cares for General Jackson? He'll go to hell as soon as any body if he don't repent!"

When the sermon, a home-made one, was ended, a friend asked the General what he thought of that rough old fellow, and received for answer, "Sir, give me twenty thousand such men, and I'll whip the whole world, including the devil."

A LARGE PRIZE OFFERED.—The United States Department of State has published a letter from that indefatigable Frenchman, Mr. Vattemare, addressed to John Y. Mason, which the latter gentleman transmitted to Secretary Marcy, accompanied with a letter from himself. Mr. Vattemare, by his will, leaves one hundred thousand dollars to any person who discovers the means of curing Asiatic cholera, one of the cause of the pestilence. To give publicity to the fact, the publication has been made. The power of awarding the prize has been conferred on the Institute of France, and the interest of it, until it has been awarded, is to constitute an annual prize, to be given to those who advance the knowledge of the cause of cholera and its remedy.

The Green Bay Advocate has caught the Reverend Eleazer Davenport of France, in a fair napping. It seems that in 1844, Eleazer was sued for a note of \$200, and in 1843, and in his declaration, endeavored to escape the necessity of paying on the note that at the time of contracting the debt he was a St. Reis Indian, and as such not competent to make contracts—a plea which the Court overruled. Now it happens that this note was incurred long after William Davenport had learned from the Prince de Bismarck the secret of his royal French origin, and when, according to his own story, he knew he was a Bourbon Prince, and not an Indian at all—and yet he coolly consents to Court, and swears himself to be an Indian!

RAIL ROAD NOT DESTROYED BY FOX HUNTING.—At the present period, the number of fox hunting establishments kept up in England and Wales amounts to ninety-six; there may be a few more, but they are unimportant ones. To show the increase: in 1830, sixty-eight packs of hounds were compounded for; 1850, eighty-four, according to the returns of assessed taxes. Some of these are maintained with princely magnificence at an expense not under £3,500 or £1,000 per annum. The average may be estimated at £1,400 a year.

OUR CITIZEN ACADEMY.—Col. S. O. Harrington, of Newberry, we learn from the *Advertiser*, has accepted the appointment of annual orator of the Capt. Polyection Society before that society and the Colliery society, at their commencement in November next. They have undoubtedly made a choice selection. Col. Harrington is an orator of rare powers, brilliant imagination and classical attainments. It will doubtless be a rich and rare intellectual feast.

EFFECT OF THE HEAT.—We noticed on Tuesday, says the *Newberry Advertiser*, that the rails on the Greenville & Columbia rail road had expanded very much from the excessive heat. The recent spaces between them were closed up, and the rail drawn up in the form of an arch, five inches at the highest point from the stringer, at the same time drawing out two spikes. The rails were so hot that it was like handling hot coals to touch them. We noticed two other rails slightly arched.

A fine Newfoundland dog followed a man into a drug store lately, and proceeding to carry off a large sponge when the clerk called the man's attention to it. "I know all the man," said the dog, "but I don't want to make any more of it. I'll take the dog, he will steal." And away went man, dog and sponge.

A servant-maid, who was occupied in picking up the pieces of a broken glass, was the opportunity of catching her mistress's eye, saying, "I made no difference between the pieces."

SWEET INNOCENCE.—A young lady of Harrisburg, Pa., was out riding a few days since. The horse commenced kicking at the driver in the most manner, requesting his permission to get on and hold the horse for one of his injured vehicles.

ANOTHER HUMANITY.—A young man of the name of Lewis, who was singing in a choir, sang every time, "I love you."

A lump of butter was found in a box of soap, and was sold for soap.

A publican reported that a gentleman of the name of Smith, who was a member of the legislature, had a very large number of votes.

A publican reported that a gentleman of the name of Smith, who was a member of the legislature, had a very large number of votes.

A publican reported that a gentleman of the name of Smith, who was a member of the legislature, had a very large number of votes.