

The Tariff to be removed by reasoning with our oppressors.

"The benefits of Union are certain, you have prospered in it more than any other people; you have been, in truth the freest and happiest people under the sun; you will long remain so you have been, if you will discountenance faction, and earnestly reason with your oppressors. Believe us there is now already a returning spirit at work for your redemption from oppression. Good sense and patriotism is every where against the Tariff. The people will, at last, in every State, give you their assistance to obtain its repeal."

1 See Judge Smith's Speech in the Senate of the U. S. in 1829 on presenting the protest of S. C.
2 See Report by Judge Smith, at an Anti-Tariff Meeting in York in 1828.
3 See the Columbian Telescope for report of Judge Smith's Speech, in the South Carolina Senate in December 1831.
4 See the address of the Union Party, just published.
5 See the Yorkville Pioneer, for extract from a speech of Judge Smith's at Chester.
6 See Judge Smith's Address, in 1830.

From the Salem Gazette.

Practice laughs at Theory.—The New-York Journal of Commerce says: three thousand bags Brazil Coffee were sold yesterday at 12 cents deliverable on the reduced duty of 1 cent per lb.; but last year when it was free cents, the average price of Coffee was only 21 1/2 cents—so a reduction of the "tax" has increased the price.—The duty instead of being kept in the country, really goes into the hands of the foreign grower, who graduates his price in reference to the duties, &c. here.—This is sound "free trade" logic; though common sense rejects it—as it does the whole doctrine.

Niles' Register.

The above absurdity, insulting as it is, to the common sense of the people of this country, is advanced by Hezekiah Niles, the great champion of the system of high duties, to prove that the lower the duty the higher the price, and therefore that the higher the duty the better for the consumer. Can it be that Mr. Niles is so ignorant, as to suppose, that the price of Coffee has risen here and all over Europe in consequence of the reduction of duty in this country, or is it that he has so contemptible an opinion of the human intellect, as to think that such stuff will gull and deceive the people? It is most charitable to suppose it proceeds from ignorance on his part, and I will in a few words state the cause of the rise in Coffee. It is a well known fact, that the price of Coffee, for several years past, has been so low as hardly to remunerate the planter for producing it, or in other words it has been somewhat below its natural value, and the consequence has been that while the consumption was increasing, the cultivation has rather fallen off, so that at this time the production is not equal to the consumption, which being generally known, has of late inspired confidence in the article, and the price has necessarily risen and will probably continue to advance until consumption is checked or production increased. Similar natural and simple causes may be assigned for the rise of all articles, that are higher here since the reduction of duties, and common sense rejects the ridiculous idea that the Tariff of this country has any effect upon prices abroad. Such attempts to deceive the public, by the advocates of protection, only show the poverty of their case, and the utter impossibility of sustaining it upon any reasonable or correct principles.

The Legislature of South Carolina has passed a law, that under the plea of non est factum, the parties sued on a bond may plead the unconstitutionality of the act under which it was executed. This is intended, as is supposed, to meet the case of the second custom-house bond for duties now in suit at Charleston, and which will soon come on, the Judge having decided, in the former case, that the constitutionality of the Tariff Act could not be pleaded.

From the Banner of the Constitution.

FREE TRADE PAPERS.

Since the list of 93 Free Trade papers, published in our paper of 14th December, we have received from various quarters, the following additional names; and we take this occasion to thank the editors of those papers who have politely helped us to make up the deficiency:

The Jeffersonian,	Paris,	Maine.
Maine Inquirer,	Bath,	
Lincoln Intelligencer,	Wicasset,	
Independent Journal,	Thomaston,	
Republican Journal,	Belfast,	
Northern Light,	Eastport,	
The Age,	Augusta,	
Sentinel,	Fredencktown Mary'd	
Village Herald,	Princes Anne, Son: C	
Missis Advocate,	Charlotteville, Vir.	
Mississippi Democrat,	Woodville, Mississippi.	

Upon the subject of Free Trade papers, the Muskington Messenger says:

The Banner of the Constitution publishes a list of 93 papers in the Union, favorable to Free Trade, of which eight are in Ohio, viz: Newark Advocate, Ohio Sun, Cincinnati Advertiser, Western Republican, Warren News Letter, Jefferson Democrat, and Muskington Messenger. We would be glad to see the Ohio Monitor, Columbus Sentinel, and National Republican, added to the list. As from their ability and liberality, we believe they would, in discussing the question, adopt the side of Free Trade, and the interests of the many, against monopoly and the interests of the few.

To the above may be added, The Mail, an advertising paper, which is published at Philadelphia, about once a month, and transmitted to twenty-five thousand persons, (including every post-master in the United States,) free of expense. We think also the Pennsylvania, a weekly paper published in Philadelphia, may be considered as half a Free Trade paper, for it publishes, freely articles on both sides, and more in favor of Free Trade than against it.

EULOGY—NOT BIOGRAPHY.

We have not yet been blessed with a sight of Mr S. I. Knapp's "Life of Daniel Webster." But if it be true, as represented, that the author has overlooked the leading measures of a political nature in which Mr. Webster has participated deeply—his pamphlet on the embargo—his hostility to Mr. Jefferson—his opposition to the war of 1812, and to Mr. Madison's whole Administration—his writings on the currency question—his inconsistencies and contradictions respecting the Tariff and the constitutionality of protecting duties—his interdicted letter of credit from Mr. Adams, &c. &c.—all these topics being kept in the dark, the book would more properly be called an Eulogy than a Biography.

BY REQUEST.]

From the Natchez.

The following Address, was delivered before the Masonic Fraternity at Natchez on the 27th ult. by the Rev. Mr. Curtis.

Companions, Brethren, and Citizens:

Almost all societies, civil, political, and religious, have their anniversaries or festivals. The festivals of any society are very justly considered of the highest importance to that society, as forming an essential part of the machinery by which its existence is perpetuated and its designs promoted. These festivals call together the members of the same community, promote a re-union of hearts and hands, freshen the recollection of some important event, or of some illustrious character, call up the consideration of the principles on which the association rests, strengthen the ties and further the general objects of the union.

Numerous associations exist in our country; many of which are engaged in the noblest and most enlarged plans for the moral, civil and religious improvement of man. Among these institutions is believed by many wise and good men deservedly to occupy a high standing. Like other associations, this has its festivals, one of which we this day celebrate; that of St. John the Evangelist—a man whose name, life, spirit, and doctrines are dear to all true Masons.

Like all other good institutions, this has ever had its adversaries. At the present day powerful combinations exist whose avowed design is to crush the institution of Masonry.—Nor need we marvel at this; every noble and excellent institution, every institution having for its object the promotion of man's happiness, has its enemies.—Efforts, vigorous, persevering and malignant, are made to counteract every moral, religious and benevolent enterprise. Why should Masonry remain unassailed? Why not receive her share of abuse and suffering?

That those who array themselves in opposition to Masonry, are actuated by various motives, will not be questioned.—Some, doubtless, act from principle, from a conscientious persuasion that Masonry is vitally wrong, and of injurious tendency;—others, there is much reason to fear, are induced by the most base and wicked considerations;—while, not a few, from want of firmness and decision of character, have joined this opposition because their guides, the framers of their opinions, the directors of their conduct, are in the opposition.

It is not my present purpose to notice, particularly, this array against our honorable, excellent, and useful society—the cavils of wicked, designing adversaries, are unworthy of notice; and, if I am not greatly mistaken, every sober manly objection against Masonry has been answered a thousand times; no good end would therefore, be answered by reconsidering, at this time, the objections urged against us.—Truth will finally triumph.

Nor would I occupy the time usually employed on this day in extolling this institution for its benevolent designs, a most distinguishing and prominent trait in its character. No, I would rather call on the stranger whose necessities have been relieved, the ransomed captive, returned to his country and home and friends—the widow whose tears have been wiped away, and whose wrongs have been redressed, and her orphan children who have been fed and clothed and educated and let these tell the story of Masonic benevolence. By works of kindness Masonry has made her record—by these she has engraven her character on monuments more durable than parian marble, lasting as the immortal mind.

Will it not be considered appropriate, on this occasion, and of profitable tendency, to take a view of the principles of the man whose memory we profess this day to honor? Will you indulge me in this course, and allow me to call your attention to a brief consideration of the doctrines believed and taught by St. John?

The following were the leading doctrines believed and taught by the amiable, holy, and honorable St. John:

1. There is one God, the Creator and Preserver—the material and moral governor of the Universe, and the final judge of men and angels.—This God is holy, just, and good.—We should know, reverence, and obey him—praying unto Him continually, submitting ourselves to His laws, and consecrating our hearts and lives to His service.

2. Man is a fallen being—not what he once was: his very nature is evil, so that from his birth he is inclined to wickedness—so very blantly does St. John reply to a denial of this doctrine, for there were some in his day, as well as in ours, who denied the humbling doctrine of original sin.—"If we say we have no sin"—are not by nature morally corrupt, spiritually dead, "we deceive ourselves, and the truth is not in us." Again,—"if we say we have not sinned"—have not in thought, word, and deed, actually transgressed the law of God, "we make him a liar, and his word is not in us." The unregenerate walk in darkness, and unless the intellectual veil be removed from the eyes of their understanding, and a great and radical change sometimes called New Birth, be effected in them, they continue without light, without hope, and without God in the world—and dying in this state, they have no meetness for heaven, and must forever be excluded from the joys of the blessed.

3. Man has need of a mediator and an advocate with God—of an atoning sacrifice through whose merits he may find acceptance with God, and live forever. Such a Mediator is the Lord Jesus Christ; and such a sacrifice has been offered for man; hear the words of our Apostle: "In the beginning was the Word, and the Word was with God, and the Word was God," and the "Word was made flesh." "We have an advocate with the Father Jesus Christ the Righteous, who is the propitiation for our sins, and for the sins of the whole world." In this was manifested the love of God towards us, that he sent his Son into the world to become the propitiation for our sins, that we might live through him.

4. Faith in this Mediator is necessary to our personal salvation; that implies nothing less than trusting in his merits for salvation—receiving him as our Saviour—submitting to the operations of his grace, and doing what he commands. "He that believeth shall not perish, but have everlasting life." And such is the nature, extent, and design of the Atonement, that "whosoever believeth," of whatever circumstances, of whatever previous character, "shall be saved." The cause of final ruin to any, will not be, that they were born sinful, nor that they had transgressed the laws of God; but that they rejected the only Saviour. "He that believeth not shall not see life."

5. Every man needs the influence of the Holy Spirit, to illuminate his mind—to show him his natural state, and teach him the will of God concerning him, to review his nature, to guide him to the Mercy Seat, where, through the atoning blood, pardon is obtained, and a title to, and meetness for Eternal Life secured.—In a word, every man

needs the gracious offices of the Holy Spirit, to qualify him for the Grand Lodge of Heaven, where the Supreme Architect presides, and where the good shall live forever.

6. Man's obligation to holiness of life. That faith by which we are saved is a living operative principle, producing its legitimate fruits—purifying the heart, working by love, overcoming the world, uniting the soul to Christ as the branch is united to the vine, and producing the most perfect love to man.—"This is the victory that overcometh the world, even our faith."—We love him because he first loved us."

7. Resurrection of the body.—"They that are in their graves shall hear the voice of the Son of God, and shall come forth; that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but this we know, when he doth appear, we shall be like him: for we shall see him as he is."

8. There will be a General Judgment in which God shall Judge the world in righteousness, rendering unto every man according to his works.—"I saw says John, "a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.—And I the dead, small and great stand before God; and the books were opened, and the dead were judged out of those things which were written in the books, according to their works."

9. Future bliss and woe, are both eternal.—In that temple, not made with hands, eternal in the heavens, the light of which is the glory of the Lord, the Saints shall live and reign forever. O how transporting to a Saint on high, when looking on through the successions of eternal ages, must be the assurance of being happy through them all!

On the other hand, let it not be forgotten that they who are punished with destruction, from the presence of God and the glory of his person, must endure an eternity of suffering. St. John says of the finally impenitent and incorrigible, that "they shall be cast into a Lake of fire that burneth with brimstone," and that "they shall be tormented," not only "day and night" but that the smoke of their torment ascendeth up forever and ever.

Having attempted a brief sketch of the doctrines believed and taught by St. John, you will permit me here to remark that I conclude that all consistent Masons admit that these doctrines are true and of Divine authority. To this conclusion I am led by the reasons, first; that all Masons annually celebrate this day in honor of St. John; which I apprehend they could not consistently do if they did not approve his doctrines, at least in theory; and secondly, these doctrines of St. John are inculcated in all the lessons of genuine masonry unless I have entirely misapprehended the principles, and have been incorrectly instructed in the mysteries of this institution.

Does not masonry, in her very first lessons, inculcate a belief in the being and attributes of the one living and true God, and remind us of our obligations to adore and worship Him—to consecrate our hearts, our lives, our all to his service, rendering unto Him continually the increase of gratitude, flowing from a pure heart? Does she not teach us that we are dependent on God for life and breath and all things; and that being ignorant, guilty and helpless, we should look to Him for spiritual illumination, pardon for sin and strength to enable us to honor Him, and practice holiness? Does she not teach us never to mention the name of God, but with reverential awe—to implore his aid in all our lawful undertakings—to esteem him our chief good, and to seek our happiness in his favor, ever remembering that the All seeing Eye pervades the inmost recesses of the heart, and that He will bring us to account for all we do on earth, and reward us according to our conduct here?

Does not Masonry teach us to look forward to a resurrection from the dead, to life and immortality through the merits of the Lion of the Tribe of Judah?

Does not Masonry, in some of her ceremonies, impress upon her children the important truth that man has need of a mediator and interpreter—one who can rescue him from danger and death, by becoming his surety and advocate?—Mark well what I say—reflect, and you will acknowledge that the doctrine of man's redemption, as held and taught by John, is at least most impressively alluded to in some of the ceremonies of this institution.

Does not Masonry illustrate the necessity and offices of the Holy Spirit? Though we are ransomed sinners, and are called to exchange our spiritual bondage for the liberty of the Gospel yet how can we go up from Babylon to Jerusalem without a guide? How can we "cease to do evil, and learn to do well"—how repent and believe on the Son of God—without the aid of his Spirit?

Does not Masonry enforce the necessity of personal holiness requiring us under the most solemn obligations, to avoid all irregularity and excess—to circumscribe our passions and keep them within due bounds—to be sober chaste and temperate, prudent—in a word, to be pure in heart and holy in life!

Finally, the principles of St. John are acknowledged and taught by Masonry, either plainly or by allusions: and so far as I understand the principles of Masonry, there is nothing in them contrary to the principles inculcated by St. John—nothing contrary to the doctrines and precepts of the Bible;—and here I must honestly confess that I am utterly at a loss to conceive how any man can be a friend to Masonry—a believer in the correctness of her principles—and at the same time reject revealed religion, or dissent from any fundamental truth of the Sacred Scriptures. "The Bible, we say, is the great light of Masonry, teaching all truth, and guiding to the temple of happiness." How then, can we, with any consistency, remain in unbelief? how can we reject the doctrines and violate the precepts of the Holy Bible?

Companions and brethren: We meet this day to greet each other, and to cherish that friendship and that brotherly love for which our institution is so distinguished. We meet in honor of him to whom our Lodges are dedicated—the holy St. John, the beloved disciple of the Lord—than whom one more sound in doctrine, and more amiable in spirit and in life,—one more worthy our regard is not to be found among those who have advocated the principles by which we profess to be governed. O with what energy and sweetness did John enforce the Masonic virtues, justice, temperance and brotherly love. Love was his theme, the burden of all his writings—he talks of the most sacred friendships—the most exalted benevolence, the purest love. He talks and writes of the love of God, "not that we loved him, but that he loved us, and sent his son to be the propitiation for our sins." "We love him because he first loved us," and "we love our brethren because we love God."

For John taught that all good in man is the fruit of grace—that nothing but the Almighty Spirit can change and purify the heart, filling it with peace and love, and joy—and that this work is performed for all who truly repent and unfeignedly believe on the Lord Jesus Christ.

And now, Companions and Brethren, let me affectionately inquire, shall we constantly learn and teach the doctrines of St. John, and yet practically and experimentally reject these doctrines? Shall we admire the amiable spirit and the holy life of the beloved disciple and make no effort to cultivate his spirit, to imitate his life? Shall we dedicate our Lodges to the Holy St. John and with solemn reverence keep his anniversary, and yet many of us present to angels and to men the strange inconsistency, that we believe he taught doctrines unfounded in truth, and consequently unworthy our regard? When will we be actuated by a consistent regard to the principles we profess, and wipe away the reproach that now lies against us because of the inexcusable variance between our principles and practice? What is there in the system of known redemption, in the plan of salvation, made known in the Bible, to which any of us object? What is there in the doctrines to which we have called your attention that you consider unworthy of God, or of the regard of immortal man? What in the precepts of the Gospel that we disapprove, that is not sanctioned by Masonry, or that prove of injurious tendency? And now permit me to ask, shall we, by unbelief and its fruits, exclude ourselves from the comforts, the joys of religion taught by John? Or shall we embrace his doctrines, partake of the same spirit, faith, love, joy, hope, and finally dwell in the same Heaven whither he has long since gone?

Excuse my plainness of speech; the genius of our institution bids me speak the truth; that love which Masonry inculcates, urges me to use great boldness towards you; Heaven is witness of the love I bear to Masonic principles—the love I bear to you; and unworthy would I be of a name among you, and of the place I this day occupy, did I not leave my testimony to the purity and excellence of the principles of this institution, and thus uncover the shame of those among us who live in violation of these principles! Can any worthy brethren feel it in their hearts to say, they desire not a reformation in our society—a reformation not in principle, but in practice?

Numbers, we hear, are retreating before the tide of opposition; and some Lodges have surrendered up their charters; shall not we yield to the force of truth, to the dictates of wisdom, and resolve to surrender not our charters, but our inconsistencies? Are there not those among us who possess sufficient moral courage to step forward in vindication of the claims of Masonry, and who will not cease to urge these claims until the evils that now exist among us shall be put away, and the members of this institution no more violate its sacred principles.

WOODVILLE:

THURSDAY MORNING FEB. 4, 1832.

The office of the "Planter" has been removed to the tenement recently occupied by G. D. Boyd, Esq., one door east of Mr. Drake's dwelling,—where all Counting house business of the office will be transacted. Country subscribers who have their papers delivered in town, are requested to call at said office.

To our Correspondents, who occasionally favor us with their communications, we would commend the words of the man in the play "When you write, pray, pay the post."

Joseph Green was elected Magistrate, in Capt. Netterville's seat, on Wednesday last.

Candidates for Brigadier General.

Maj. Wm. L. Brandon, of Wilkinson, Col. Aaron P. Cunningham, of Pike.

A discourse was delivered last Wednesday in the Court House, on the subject of temperance.

The Abuse of spirituous liquors, is destructive and disgraceful to those who indulge in such excesses; but we dispute the efficacy of "Temperance Societies," to diminish the evil.

Dissipation wherever it prevails is the result of a more remote cause, engendered in a corrupt and immoral state of society, and it is by beginning at the fountain head, that all the consequent evils which flow from such a polluted source, can alone be cut off.

Let the Pastors of the Church who are the holy guardians of the public morals, become more circumspect in their devotion to the duties of their high calling, and while they preach up austerity of regimen and severe virtue to the laity, be governed by the laws of temperance themselves; temperance of language in the pulpit, temperance of demands on the pockets of the sinner, and a most temperate and circumspect watchfulness in all the walks of life, so that they may show themselves to the people to be what their divine lord and master intended them to be, "burning and shining lights, in the midst of a benighted generation."

We are no advocates of intemperance, and therefore can never approve of an intemperate discourse on a temperate theme. It was asserted by the Rev. Gentleman, that the U. S. of America was the most drunken and dissipated nation on Earth. Does this accord with the fact? We would not justly one wrong by another; but does he know, or has he ever heard of Denmark, or of Russia? has he ever had portrayed to him the midnight debauch and maudlin festivals that invariably crown the halls of the Danish & Russian nobility, nor to mention the still more besotted bestiality of their rude and boorish serfs? Did he ever take a walk down Ginn Lane, in London? was he ever in Dublin or Cork; or did he ever hear how strong were the drops of Mountain Dew, that are distilled on the heath clad hills of Erinosh?

These remarks are made not against the cause of abstinence and steadiness—God speed it. But we would advise the worthy "castorine morum" to use exhortation, and Christian-like temperance & truth, in impressing their principles.

From Mr. Clay's late speech on the reduction of duties, it seems that the only "compromise" we are to expect, is an "abolishment or reduction of duties on unprotected articles, retaining and enforcing the faithful collection of those on the protected articles." A most noble and generous concession surely! A new version of the story of the White & Indian hunters.—To the Chictaws of the South, friend Clay "does not say Turkey once."

Henry Clay, "the shuffle, cut & deal man," the Premier of the "four kings" and "Plucker of Pegeons," complains most bitterly of the evasions and infractions of the revenue laws. If smuggling does blacken our shores, to what is it attributable but to his system of exorbitant and unequal taxation? We have some doubts whether it would not be justifiable even in the code moral, that "the spoils should be caught in his own net."

A singular and interesting fact has been developed in his speech, to the complete refutation of the round assertions of the tariff men, that high duties do not impair the revenue. According to the Secretary of the Treasury's report of duties accruing on cotton bagging for the years 1828, 1829 & 1830,—during the first year the amount was \$138,506, the second \$106,068, and the third it said down to \$14,141!!

This bagging was not smuggled, but under the name of Burlaps a new species of that fabric, paid an ad valorem duty of 15 per cent. Thus demonstrating that the domestic manufacture (unless the foreign be totally prohibited) can never compete with it.

When it is practicable for the southern planter to purchase his supplies abroad cheaper than at home, and he is compelled by a servile & oppressive law to buy from his unjust neighbors; where is his boasted liberty, and the once famed justice & equality of our institutions?

Judge Smith, of South Carolina, has proved himself a staunch and unbending advocate of State Rights, from the commencement of his political career, up to the year 1831. At the expiration of his Senatorial term in Decr. 1830, he became what is vulgarly termed in the newspapers, "a fence man." Every candidate for public office in Carolina, that year, was compelled by the force of popular opinion to declare his sentiments on the important points that then, and now divide the councils of the general and state governments. Judge Smith, we believe formed the only exception to a compliance with that requisition, holding himself back until he could perceive which party (the state rights or federal) would gain the ascendancy. At the close of the year, and immediately before the session of the Legislature, he published an exposé of his sentiments, deserting the good old cause in which for a series of years he had honestly labored, and enrolled himself in the ranks of what is now termed in Carolina, the "Union Party" (a misnomer for the old federal.) This was done to secure his re-election; for he had counted noses, and thought that party strongest.

The contest resulted in the election of Gov. Miller, and Judge Smith, stung to the quick by this signal defeat, is rushing like a baited bull; blindly upon his own ruin,—

"Vis consilii expers ruit sua mole,"

He has now, not only deserted his former friends and the party with which he was once identified, but abandoned all his previous honest principles, and gone over to the enemy. For a confirmation of these remarks, let our readers peruse the "sketch" published on our first page, and likewise 2d. No. of the "Planter," which contains another record of his political ruse and personal duplicity.

Judge RANDOLPH, of the Federal Court for the District of Mississippi, departed this life on the night of the 30th ult., after a protracted illness. In the death of this amiable man and valuable public officer, the state has sustained an irreparable loss.

At a meeting of the members of the Bar of Wilkinson County, held at Woodville 1st February, instant, Wm. W. Whitehead, Esq., was called to the Chair, and Joseph J. Eveleth, appointed Secretary; when JOHN HENDERSON, Esq., submitted the following remarks, introductory to the subsequent resolutions, which were unanimously adopted:

Mr. Chairman: The melancholy occasion of our present assembly is to note the death of the Hon. PETER RANDOLPH, late incumbent of the Bench of the District Court of the U. S. for the District of Mississippi. His mortal remains were yesterday consigned to their mother earth, and his spirit,—a noble spirit! on the preceding evening "returned to God who gave it."

It is assuredly the expression of but a common sentiment to pronounce, that in the death of Judge Randolph, society has lost a much cherished member,—friendship her warmest votary,—and our state one of the most devoted and patriotic of her adopted sons.

In cast and tone of character, the deceased was endowed with some pre-eminent distinctions. He possessed a jealous integrity, that never leaned or listened to the insidious language of compromise. In regard to all which concerned his honor or the honor of his friends, he was exceedingly sensitive, and perhaps well nigh to a fault. In its vindication, none who knew him could ever doubt his mind was nerved with all the stern inflexibility of purpose that characterized the best days of Roman virtue. But the heroic virtues were not those for which Judge Randolph presented his strongest claims to the regard & consideration of his friends. His urbanity of manners,—the frank and generous kindness of his nature, as manifest in all the social and civil courtesies of life, were of the highest degree of excellence. All who have ever participated of his hospitality, will bear witness, that in these qualities he presented an example well worthy of imitation. No matter what the condition of life,—the age, profession or calling of those who became his guests, all were greeted with the same assured