

Drowning a Woman in a Sack.
The barbarous custom of drowning women in sacks is still continued amongst the Turks. The following is an extract from a letter from Greece to the Court Journal:
"I must now tell you a very painful story. Last Sunday fortnight, as I was returning from Therapie, in a boat, (or caïque), accompanied by my son and a foreign officer, we were surprised by the boatmen (Turks) suddenly stopping the caïque, and desiring us to be silent. It was then about half-past nine o'clock at night, and not very bright; but from the water and by the rushing of the current, we could easily discover any boat that might approach us. My foreign friend inquired of the boatmen why they stopped the boat? The answer was—'Do you not see that?—They are about drowning a woman.' It appeared that the poor creature had been sewn up in a sack, and as soon as our boat was at a distance, she met with a watery grave. The caïque in which she was placed was rowed by three men, and there were two others sitting in it. Our men well knew what they were about to accomplish. The affair has caused much conversation in the neighborhood. It is said that a young man, a slave, in the service of a pasha, whom I happened to know, formed an attachment for the poor young woman, a white slave of his harem; that their attachment was made known, and that he immediately dismissed the young fellow from his service. The lover was anxious to regain the favor of his master, and applied to a nobleman of Constantinople to request forgiveness. The nobleman, at the desire of the young man, most humanely wrote to his master. The letter was presented, and the result was, that the pasha, instead of reinstating him in his service, regarded him sternly, ordered him away, followed him, and directed his head to be severed from his body. In the evening the other tragic affair took place in the Bosphorus. How strongly are ye reminded of Byron—
"And the cold flowers her colder hand contained,
In the last grasp as she slowly were strained
As she ceas'd to sigh—'I feign'd, a weep!'"

James G. Percival.
One of America's most legitimate poets, and a man of vast acquirements. He looks and acts the poet, but his qualifications are superior to that of the mere poet. He is capable of almost any amount of mental labor. His revision of Webster's Dictionary, was another labor of untiring zeal—one which caused Mr. Webster to declare, that no man existed that would have undertaken the toil. He was appointed State Geologist for Massachusetts, so correct and extensive was his information in the science—as a Botanist, he is unrivalled. The humblest flower or weed is perfectly familiar to him. He looks upon the earth with a charmed vision. The secrets of the universe seem opened for his inspection, and yet with all his talents and genius, he lives in the most secluded manner imaginable. Some of his poetical effusions are the most touching and beautiful, that ever emanated from this side of the Atlantic. His "Carrier Pigeon" is known, wherever the English language is spoken, and is one of the sweetest little melodies in existence. When first published it was copied into one of the English Periodicals, and attributed to a literary nobleman well known in England. It was then set to music, and became the popular song of the day. His "Genius Slumbering" is a beautiful thing, indeed it seems as though he had embodied himself in its creation, and then his "Waking" is a glorious conception. It is not often that he touches the lyre, but when his fingers do sweep across its strings, it yields forth some of the sweetest and most ravishing harmony. He is said to be eccentric, but that is a fault of genius; sensitive and morbid, and it too is the lot of those who feel more intensely than the rest of their fellow mortals; but take him altogether, he is a man America should be proud to hail as one of her noblest sons.

The Flying Machine.
A Mr. McDermott in Louisiana writes to the N. O. Tropic the following description of a Flying Machine of his invention. He acknowledges that he finds it difficult to "embody this conception of the mind."
"I have a kite one hundred and ten feet in length, twenty feet broad, and tapering to each end like the wings of a fish-hawk. Under the kite are four wings which operate horizontally, like the oars of a boat. The blades of the oars are each 20 sq feet in surface. They are moved by the muscles of the leg. The blades of the oars are made of a series of valves resembling Venetian blinds, so that they open when they move forward, and close when the stroke is made. The wood part is of cane, the braces of wire—the kite of cotton cloth, the tail of the same material. The kite an angle of ten degrees to the horizon.
A man in New Orleans has invented another which he thus describes:—
"A hollow machine, about twenty feet long, is made precisely in the shape of the body of a bird, and inside this will stand or sit the aerial navigator when he makes his experiment—by light and simple machinery working a pair of wings modelled precisely after those of a bird."

A small boy, while sweeping a chimney in Washington Row on Thursday afternoon, got by mistake into the flue of the adjoining house. A fire was burning below, and the boy was suffocated and fell, and was caught in a narrow part of the flue. Efforts were immediately made to get him out by cutting a hole in the chimney, but it was an hour before he was extricated, and then he was almost lifeless, and it was doubtful whether he would live.
Trenton State Gazette.

From the Cincinnati Chronicle.
Notes on the Census.
The Newspaper Press.—In France, under the old constitution, they had what was called the *Tiers Etat* or Parliament, which in fact and power was a large part of the realm. In this country, and indeed in Europe also, the Press has become the *Tiers Etat*, which though not vested by the constitution with the forms of power, holds very much of the substance. The following is the number of the different classes of newspapers and periodicals in the United States, arranged according to rank:

Dailies.	Weeklies.	Semi-W.	Period.	
New York	24	198	13	67
Pennsylvania	12	165	10	42
Ohio	9	107	7	20
Massachusetts	10	67	14	14
Indiana	—	69	4	3
Virginia	4	85	12	5
Illinois	3	34	2	9
Tennessee	2	38	6	10
Maryland	7	29	7	7
Connecticut	2	27	4	11
Kentucky	5	26	7	8
Maine	3	30	3	5
New Jersey	4	31	1	4
Georgia	5	24	5	6
Louisiana	11	21	2	3
Missouri	6	24	5	3
Vermont	2	25	2	3
New Hampshire	—	27	—	6
Mississippi	3	28	1	—
Michigan	6	26	1	—
North Carolina	—	26	1	2
South Carolina	3	13	2	4
Alabama	3	24	1	—
Rhode Island	2	10	4	3
Arkansas	—	6	—	—
Delaware	—	2	3	2
D. of Columbia	3	5	6	3
Florida	—	10	—	—
Wisconsin	—	6	—	—
Iowa	—	4	—	—
188	1141	125	227	

The number of Daily papers in the United States is larger than one would imagine; and the number of what are called periodicals is much larger than can be profitably supposed.

It seems there are but five States in the Union which have not daily papers, and there are but four which have not periodicals.

In the following table will be found the proportion between the newspapers of the United States, and the white people. Had the blacks been included, it would have made a change in the proportions of the slave States.

The table, however, develops some instructive facts.

State	White	Black	Ratio
Louisiana	1	in	4,773
Mississippi	1	in	5,821
Rhode Island	1	in	6,000
Michigan	1	in	6,400
Massachusetts	1	in	7,019
Connecticut	1	in	7,049
Maryland	1	in	7,775
New York	1	in	8,274
Pennsylvania	1	in	8,528
New Hampshire	1	in	8,624
Arkansas	1	in	8,700
Vermont	1	in	8,853
Indiana	1	in	9,023
Illinois	1	in	9,154
New Jersey	1	in	9,325
Missouri	1	in	9,285
Delaware	1	in	9,370
Georgia	1	in	10,216
Ohio	1	in	10,700
Tennessee	1	in	11,537
Alabama	1	in	12,060
Maine	1	in	12,230
South Carolina	1	in	12,700
Kentucky	1	in	12,980
Virginia	1	in	14,125
North Carolina	1	in	17,500
Slave States	1	in	10,787
Free States	1	in	8,285

The above proportions are worth looking at. The following conclusions may be drawn:

- Three of the oldest and most influential States of the American Union, viz: Virginia, N. Carolina, and South Carolina, have the smallest proportional number of Newspapers (as they have also the fewest persons who know how to read) to the white population, but if the blacks be included, they fall far behind.
- Where newspapers most prevail, as in Massachusetts, New York, &c., there are also most schools—most enterprise, most wealth, and most progress. The conclusion is not, the newspapers occasion these results, but the Press and intelligence go together—mutual helps to each other.
- The proportional number of papers appears large in Louisiana and Mississippi; but, this is caused by two excellent facts. Each of them has large commercial towns, and each has more blacks than whites; the proportion being taken only in respect to the latter.

The subject is important in more respects than one. If the press be thus numerous and powerful, how is a nation to be purified? That which is seen, read, and heard every day, like the air we breathe, will communicate strength or weakness, health or disease. Ought not the conductors of the Press to make some sanitary rules for their own voluntary government?

New-fashioned Potatoes.—We find it stated in several of our exchange papers that a new species of potato plant has just been imported from South America. The fruit, it is said, grows on vines like pumpkins, and will serve to ornament arbors, a single seed potato being sufficient to cover a verandah. One advantage which this above ground vegetable has, is, that the finest potatoes can be picked off without injury to the plants, leaving the small potatoes to grow to maturity in due time.—*Louisville Journal.*



THE AMERICAN.
Saturday, Nov. 12, 1842.

A press of matter this week, has crowded out several editorial articles.

Our Court commenced on Monday last, and was very well attended, showing pretty conclusively, that if money is scarce litigants are plenty. On Monday afternoon the whigs held a meeting in the court house, in which speech or two was made, and some resolutions read in support of Henry Clay for the Presidency. As the Democrats of this county require no "stirring up," they but seldom hold any meetings, except on days of election, when they generally meet to some purpose. The weather during the week has been cold and boisterous. On Wednesday last, snow and rain fell in considerable quantities.

The Great Western arrived at New York on Sunday last. The foreign news is not of much importance, except that Mr. Devill is the bearer of dispatches ratifying the Ashburton Treaty. The Great Western, previous to sailing, had been sold at auction for the sum of £40,000 or \$200,000. The price of iron has fallen considerably in England. This may be regarded as one of the results of our tariff.

We have received the following communication in answer to a proposition in our paper a few weeks ago, with a request to give it publicity. We have, of ourselves no knowledge of Elder Joseph Clements, but have learned, that he is a Mormon—a worshipper of the "golden plates," lately from Philadelphia.

"SILVERDALE, Nov. 7, 1842.
"MR. SHREVE:—The offer that I saw in the Sunday American, Oct. 29, that you offered to any man that would prove from the New Testament that the Apostles baptized their converts by immersion or submersion, if he would prove this to be the plan, you would yield obedience to the same. I will accept the offer, and will prove that the Apostles did not take their converts in any other way than by immersion, and will prove from the New Testament that children were not taken in the Church of Christ by baptism or sprinkling. I will meet you in a public discussion on this subject, if you will appoint a time and place that we can agree on."
ELDER JOSEPH CLEMENTS."

Mr. Dickens' new work, entitled "Sketches for General Circulation" has been brought over by the Great Western. It was published immediately after its arrival, by the proprietors of the "New World," and will, no doubt, in the course of a few months, be in the hands of more than fifty thousand readers in the United States. A correspondent of the N. Y. Enquirer thus speaks of the work:
"There is nothing better to send by the Great Western, than the *Notes for general circulation*, by Mr. Charles Dickens—which will reach the United States by this S. S. ship. The work could not be obtained in time for the *Call*, and is yet not much before the public here—but it is thought to be generally a much more sensible and valuable production than was anticipated from the *fate* of the writer, and the foolish title under which it was announced. There is, however, a labor, studied, and a bold paragraph against the newspaper press of the United States—but in which Mr. Dickens must be supposed to be honest, because the newspaper trumpet was blown immediately too high in his own praise. The remarks on the factory girls at Lowell, are very fine, and as this part of the work will go round the kingdom in the weekly papers, Mr. Dickens will have probably done excellent service to the manufacturing population here. To the aristocracy there is much in these notes which will be gall to them.

The anti-slavery law league are about to commence operations with redoubled vigor in the ensuing parliamentary year. Special commissions are sitting for the transportation and imprisonment of the hungry rioters—and the whole prospects of the Kingdom are dull in the extreme."

The New York Elections.
We learn from the New York Tribune of Wednesday last, that Bowler the Democratic candidate for Governor, has carried the city by a majority of about 2000, and that the balance of the ticket was carried, but by smaller majorities, except M. Chalmers, who is beaten. Some of the large electoral counties have from slow a large increase of the Democratic vote. The Tribune thinks the State has gone for the Democrats.

Travelling Items.
On Thursday week a somewhat novel parcel was received in Glasgow P. O. office, viz: a pair of boots, whose destination is Bombay, and for the transmission of which £5 sterling was paid as postage.

The Rev. Henry Vigné, Vicar of Sanbury, Middlesex, has made over, gratuitously, and in perpetuity to the inhabitants of that place, one acre of land to be kept solely as a play-ground for the children of the national schools.

The Bank of England has received light savings to the amount of £5,000,000 sterling since the proclamation, and the average amount of new savings struck at the Mint has been £300,000 per week.

The *Barsenhalt* of Hamburg, of the 5th instant, states that, although five months have elapsed since the great fire in that city, flames are seen from time to time on clearing away the ruins of some of the buildings.

Among the 178,000,000 individuals who inhabit Europe, there are said to be 17,900,000 heathens, or persons who submit at the expense of the community without contributing to its resources. In Denmark, the proportion is five per cent; in England, ten per cent; in Holland, fourteen per cent.

Judge Lewis' Opinion in the Case of the Rev. William S. Hall.

As our readers, and the public generally have evinced considerable interest in the opinion of Judge Lewis in the case of the Commonwealth against Armstrong, and the comments thereon, we are gratified in being able to lay before them the full view letters from the Hon. Robert C. Grier, President Judge of the District Court of Allegheny county, and the Rev. Francis Wayland, and also the answer of Judge Lewis to the letter of Dr. Wayland. Judge Grier was well known in this section of country, while practising at the Bar, as an eminent lawyer, and now ranks as one of the most distinguished jurists in Pennsylvania. The Rev. Dr. Wayland is the President of Brown University, and has acquired considerable reputation as the author of a work on "moral science," which work Judge Lewis had referred to in support of some points in his decision. A circumstance which gives additional weight to the opinion of Dr. Wayland, is that he is an eminent Divine of the Baptist denomination, the same to which the Rev. Wm. S. Hall belongs.

We have already published the opinion of Chancellor Kent upon the subject, and think, with Judge Lewis, that the concurrence in opinion of such high authority fully establishes the opinion referred to, as the law of the land.

Dear Sir,
Your opinion in the case of the Commonwealth vs. Armstrong gave me great pleasure and satisfaction. It is clear as a demonstration, and the conclusion incontrovertible by any who acknowledge themselves bound by the law of the land, or the word of God. The principle of filial obedience is the corner stone on which all our social relations are founded. To the parent is committed the sacred duty of bringing up his children in the nurture and admonition of the Lord; and when the authority of the parent is abused, or his duty neglected, the legal tribunals of the country may be invoked for a remedy; but it gives no right to any and every person, whether clergy or layman, to sit in judgment upon the conduct of the parent, and usurp his right. "To his own master must he stand or fall." He who undertakes to interfere between the parent and child in the exercise of his sacred duty, is assuming a fearful responsibility, and asserting a right subversive of our dearest social relations, and cannot justify himself from the reprobation of him who has commanded children to obey their parents in all things. If the prosecutor was right in advising the child to disobey the wishes and instruction of his parent, and re-baptizing her, then the parent was wrong in opposing it; and if so a Jesuit may take my child to a nunnery, or a Mormon to Nauvoo, and I must submit to it with patience. But if I have a right—and it is my most solemn duty to instruct my child in what I believe to be truth and orthodox, the Anabaptist has no more right to interfere with me, than the possessor of the golden plates, or any other apostle of Satan.

It may be possible that persons may be found, whose real feelings proclivities to these sectarian opinions, may blind them to the principles of moral duty, and who may not be satisfied with the conclusions in your opinion, though unable to refute them; but I believe their number is small. It receives my most cordial approbation. I am very respectfully,
Yours, &c.
R. C. GRIER.

PROVIDENCE, Oct. 14, 1842.
My Dear Judge Lewis:
I received and read with great pleasure and attention your decision in the case of the Commonwealth vs. Armstrong. It was my intention to write to you immediately, but I have been prevented by ill health. I seize the earliest opportunity of performing this agreeable duty, and of thanking you for your letter, which a day or two since came to hand. I thank you for your decision upon one of the most delicate and important questions, which has ever come before a court. I believe it to be correct in principle, impartial in spirit, and lucid in statement, and I rejoice to see truths of so much importance thus set forth by so high authority. I presume that we should not differ upon any point of it. That we may compare our views with the greatest certainty, I write for your consideration such thoughts, as have occurred to me on the subject. I do this with the greater pleasure, inasmuch as I know you will correct me if I err.

The Creator has established it as the law of our being, that the parent must be an adult. This law was manifestly established in order that the child may receive the benefit to be derived from the experience and wisdom of the parent, directed by strong natural affection. But this wisdom and experience would be useless to the child, unless there were conferred upon the parent the authority to enforce his decision. This authority continues during the period of the child's minority, and no longer. When the reason for the authority terminates, the authority terminates with it.

The next question which arises, does religious instruction come within this rule? I think that on this point there can be no diversity of opinion. If the parent is bound to care for the soul of his child, he is bound to superintend its religious education, and he must possess all the authority necessary to the carrying on of that superintendance. This I understand the law to give him.

But it sometimes happens in the education of children, that the child comes to entertain different religious sentiments from the parent. The parent conscientiously requires the child to do, or to abstain from doing, and the child's conscience forbids it to obey. Now, inasmuch as both parties, in the absence of evidence to the contrary, are to be supposed equally conscientious, the question cannot be decided upon this ground. It must, therefore, be decided by the general principle above stated, and as the parent is older & wiser, the law would confer the authority upon him, and give him reasonable means of enforcing obedience. In this

case, since the law at the period of the child's minority relinquishes its power, it acts merely to postpone an action, which in a few years at most may be done without offence.

While, however, I suppose this to be the legal right of the parent, I by no means would assert that it is always wise or just to enforce it. When a child has arrived at such maturity that it is able to judge of its duty by reading the scriptures for itself, and has thus formed its opinion on questions of religious duty, it is very difficult to decide in how far the parent is morally bound to interfere, provided it be a *bona fide* case of religious belief. He should doubtless advise and teach and persuade. He may use his authority to oblige his child to reflect maturely on the subject, and decide without the interference of interested persons. But having done this, I think that he should allow the child to obey the honest dictates of its own conscience.

But suppose the parent were disposed to press the subject farther, and command a child to do what it could not, without, as it believed, disobeying God, or the contrary. What in such a case is the child to do? This is a most trying case, and would be decided by a variety of circumstances. The parent has the legal right to control the child; but if the child, from an honest sense of duty, disobeys and meekly suffers the consequences, I do not know what we could blame it.

But another question arises. How far does the law undertake to protect the parent in the exercise of his authority? It certainly gives him the right to teach his child at home, to direct the reading which it shall pursue, and the persons who shall visit it. No one has a right to interfere with these parental privileges. But suppose a parent allows his child to mingle in society to go where it pleases, how far does his authority then extend? Is every person bound to ask a parent on what subject he may talk with his child? And again: suppose the child honestly desires religious instruction, and comes to me to ask for it. I may not go to the parent's house to prefer it—I may not in any manner intrude it upon his child; but if the child comes to me and asks for it, am I obliged to or at liberty to refuse to impart it? I think not. Or suppose a child of a full age for religious responsibility come to me for my professional assistance, to enable it to perform a service which it supposed commanded by God, am I at liberty to refuse? I should urge upon the child to delay—to set the reasons of the act before the parent. The law gives the parent the power of prevention if he choose to use it, but if he do not use it, and the child comes to me to perform this religious service, I do not know that I am at liberty to refuse. Nor has the parent, that I see, any ground of complaint against me, provided I have acted on the principles above specified. Were it otherwise, every religious teacher and every other man would be almost forbidden to speak; and if I were preaching and a child came in whose parents were of a different opinion from my own, I must stop, and in fact I must perform an ordinance of religion not according to the will of the subject, but of its parents. In fact, if every parent has the power of dictating to every person what he shall say to his child, all conversation must cease, for in a mixed company you could say nothing that would not offend somebody.

This is the way in which it strikes me. I wish very much to know how far you agree with me. I am ashamed to be giving opinions of this kind to a learned and experienced jurist; but I know that you will forgive my presumption. I have always acted on these principles myself. Wherever I know the parents of my pupils to differ from me, I studiously avoid in conversation all allusion to the points of difference. If they come and ask me what they shall do to be saved, I tell them as well as I am able. Whenever I am liable to discuss points where there may be difference of opinion, their attendance is perfectly voluntary. I do not know how to refer to the very kind manner in which you shall do to be saved, I tell them as well as I am able. Whenever I am liable to discuss points where there may be difference of opinion, their attendance is perfectly voluntary. I do not know how to refer to the very kind manner in which you have spoken of me. I can only say that I do not deserve it, but that I know of no man whom I should more desire to think that I deserved it, than you. I will send you a pamphlet or two. Let me hear from you soon.

Yours most truly,
F. WAYLAND.

SUNDAY, Nov. 9, 1842.
My Dear Sir—
I thank you for your valuable letter of the 14th ult. Owing to a press of public duties, I have been unable to acknowledge its receipt until this time, and even now, from the same cause, I am compelled to be very brief.

Aware that the case of the Commonwealth vs. Wm. Armstrong was one involving a question of great legal importance, I was anxious that the decision should be exposed to the severest scrutiny of those most eminently qualified to judge. If an error had been committed, I was desirous of seeing it corrected. But when such a jurist as KENT has given with his reasoning and conclusion, and such a Divine and Moralist as WAYLAND pronounces it "sound in principle and impartial in spirit," there is strong reason to believe that the question involved has been properly decided.

In your letter you take notice of the distinction between the *existence* of parental authority over the case, and the *expediency* of its exercise. An inattention to this distinction has induced some to misunderstand your views, as disclosed in your work on Moral Science. In the case up for decision, the Court was necessarily confined to the *existence* and *extent* of that authority, and was not at liberty to enquire into the expediency or inexpediency of exercising it in the particular case, where nothing appeared to show that the authority was either transcended, or exercised from improper motives. To all your remarks on the expediency of exercising this important parental right, and in reference to the course which a Minister of the Gospel should pursue, I must cordially subscribe. I agree with you also in your views of the trying case of a child disobeying the commands of a parent in accordance with its conscientious convictions of duty, and meekly suffering the consequences. I would not blame the child or any one else for do-

ing what was believed at the time, to be right. But I would blame all unauthorized interference of strangers. And I would also regret that neither the instructions of the parent, nor the investigations of the child, had brought its mind to the conclusion that the power of the parent was as much "ordained of God" as any other of the "powers that be"—that a lawful authority, exercised within its appropriate limits, could not be lawfully resisted—that instead of resisting, it was its duty to be "subject, not for wrath, but for conscience sake," that "whoever resisteth the power resisteth the ordinance of God."

Yours most sincerely,
ELLIS LEWIS.
REV. FRANCIS WAYLAND,
President Brown University.

MISCELLANY.
Editorial, Condensed and Selected.

The omnibuses in Philadelphia, are now carrying persons to all parts of the city for three cents.

A Tobacco Warehouse, containing near five hundred hogsheads of Tobacco, was entirely consumed by fire at Richmond, Va., lately.

The Hartford Times says, a Mrs. Boots, of Pennsylvania, has left her husband, and strayed to parts unknown. We presume the pair are rights and lefts. We cannot say, however, that Mrs. Boots is right—but there is no mistake that Boots is left.

The erection of two Houses of Worship, for Germans of the Lutheran persuasion, have been commenced in the south part of Boston. These Societies now worship at Baylston Hall and the Franklin Sch. House.

A true bill has been found against the persons in Tennessee, who recently hung a slave for fun.

An exchange says the girls complain that the times are so hard the young men can't pay their addresses. Why don't the girls sue, and have them bound over to court.

The *End Not Yet*.—In reference to the Miller prophecy, the Boston Traveller says:—We learn from pretty good authority that the time hitherto fixed by a large number of our fellow citizens for the end of the world, has been again postponed. Instead of the 23rd of April, it will take place on the 4th of July next. The question was decided last week in council by the board of directors, who have the management of this stupendous undertaking.

No foreigner can leave Russia, or rather obtain a passport to do so, and so he has had his name advertised three times in the German and Russian newspapers. This is done with a view of protecting trade-men. Were such a law in force in this country, we presume some of our trade-men would be in favor of it.

Money.
The Cincinnati Chronicle says that the city circulation of the Banks of that city is almost extinct.

We should think that it was nearly the same case in Philadelphia. Nearly all the circulation is in Baltimore, New Jersey, and Eastern notes. Very few notes on the Philadelphia Banks are received.—This is owing to the few discounts by the several institutions. Business has been dull this fall, and the demand for money on good paper has been small.—It may have been that the demand would not have increased the circulation, excepting by drafts upon deposits. We are coming down below the level of a hard currency. There is, we suspect, more specie in the Banks than they have notes out.—The effect of this state of things can be well comprehended by those who have to sell property, to meet the exigencies of the times. Those whose parents lead them to hold money, or to part with it for real estate, feel it in an opposite direction.—*E. S. Gaz.*

The following was given as one of the regular toasts at the late Boston Horticultural Festival:—
Woman—A "Floral Lexicon," complete, as follows:
What's her beauty worth or power,
Or grace or tact, is a flower,
Woman's a flower; in her we trace
Some blossom of the mind or face!
Does woman lead the earth's dance,
We'll all the Flower of Elegance;
Does fashion's wealth adorn her brow,
The Flower of Taste is woman now,
In woman's mien, in woman's mind,
The twin-brothers Flowers of Grace we find;
And in her blushing cheek we see
The Royal Rose of Dignity,
The Lily, symbol of her youth,
Blooms next her heart, the Flower of Truth;
And more the violet buds express—
The Flowers of her Tenderness!

Rogues in our Rogues out.
The following piece of satire by an unknown author, we consider first rate, for the *Phoenix* Bank:—
"Friend in the program coat, with staff and spear,
What is your business—what your duty here?
"To watch the bank!" "The bank! why tell me, pray,
Think you the bank is like to run away?"
"No, no; but rogues and thieves, those cunning chaps,
Might break the locks and doors, and steal, perhaps;
And I am paid for standing here all night,
To catch or frighten them, and keep all right."
"Well, since you're paid for watchman, stand thy post."
And see no silver of the cash is lost:
At the same time permit me, friend, to doubt
Such mighty danger from the rogues without—
I'd think the money better far applied,
If you were paid for catching rogues inside!"

From the Southern Literary Messenger for Nov.
SINGS FOR A YOUNG GIRL.
Underneath the sod, low lying,
Dusk and drowsy,
Sleepeth one who left in dying,
Survive here.
Yes, they've ever bending o'er her,
Eyes that weep;
Forms that to the cold grave bore her,
Vigils keep.
When the summer moon is shining,
Soft and fair,
Friends she loved, in tears, are twining
Chaplets there.
Rest in peace, thou gentle spirit,
Thro'ed above;
Souls like thine with God inherit
Life and love!