AMERICAN VOLUNTEER.

BY G. SANDERSON & E. CORNMAN.] "NOT BOUND TO SWEAR IN THE WORDS OF ANY MASTER."—Horace. [AT TWO DOLLARS PER ANNUM.

VOLUME 26, NO 51. CARLISLE, Pa. THURSDAY, JULY 4, 1839. NEW SERIES--VOL. 4, NO 8.

Terms of Publication.

The American Volunteer

Is published every Thursday morning, in the white frame building, (rear of the court house,) at *Two Dollars* per annum, payable half yearly in advance, or two dollars and fifty cents if not paid within the year.

No subscription taken for a less term than six months, and no discontinuance permitted until all arrearages are paid. A failure to notify a discontinuance at the expiration of a term, will be considered a new engagement.

Advertisements will be thankfully received, and published at the rate of $1 00 per square for three insertions, and 25 cts. for each subsequent insertion. Those not specifically ordered will be inserted till forbid.

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POETRY.

For the Volunteer.

LINES

On the destruction of the old Willow Tree that stood on the green at the corner of the First Presbyterian Church, by the late hail storm.

There stands the old willow,
Its branches hung down;
At once the beauty
And pride of our town;
The sun in the morning
Beams bright on its boughs,
And perfum'd with dew drops,
It offers its vows.

* * * * *

A sad mournful change
Hath pass'd over the scene,
And standing, the willow,
No longer is seen!
The storm cloud in fury
And anger hath pass'd,
And e'en the old willow
Hath bow'd to the blast.

And waving in beauty
Adorning the green,
Its pendulous branches
No longer are seen;
No more will the elders
Be seen meeting there,
To offer to Heaven
For sinners a prayer.

The soft balmy zephyr
That floats o'er the plain,
Its lone hanging branches
Shall stir not again;
When passing the wild bird
Shall poise on its wing,
And plaintively o'er it
A requiem sing.

Tho' oft it had triumph'd
O'er tempest's deform;
Yet bowing so long
To the whirlwind and storm,
It yielded at last;
And a *hail driving* cloud
Encompass'd the willow,
And furnished a shroud.

CAROL HALL.

MISCELLANEOUS.

For the American Volunteer.

THE PAST.

The past! what is the past but the sepulchre to which oblivion consigns the chaos of entombed virtue; and the charnel house of shameless guilt? 'Tis the memory of scenes and events that now exist only in the cell of the heart, engraved upon its tablet. 'Tis the harbinger of futurity—the repository of those Saturnian dreams which in early youth cheered my buoyant spirit and taught me to anticipate in long perspective—an almost sempiternity of pleasure. The past! methinks I hear some wearied spirit say it is pleasing to resort to the past—to recall visions that have long since departed, faded, blotted from the page of the present. It is pleasing to revert to my infantile days, when my mind was pure and spotless, as my fair brow and the bright auburn tresses which clustered o'er it; or when with the adventurous daring of youth I recklessly scaled the steep ascent and attained the summit of ambitions fondest hopes. They pass before me as spectred shadows, pictured by the phantom pen of illusion; yet as I cogitate on the past I almost seem to realize the Paradisical existence in the poet's fabled elysium. The future is of occular impertransibility, and poor impotent man shrinks from attempting to penetrate mystery, choked in obscurity, but of the past we do know 'tis the record of time—the chronicler of the world. Guided by experience in our secular pursuits we profit by it—we discover error and substitute truth—we see the misadministration of government and are prepared to remedy the evil. The past—those reverend chronicles of the origin, progress and decline of grandeur and greatness—thou art the repository of the accumulated treasures of ages—the storehouse of science and art—"Kings have roll'd in thy wasteful flood"—in thy course thou hast trodden crowns and sceptres—thrones have crumbled before thee, and the proudest fabricks of government have been swept away as with the blast of destiny. D. B. C.

THE JEWS.

In 1828 the whole number of this people scattered throughout the world, was estimated at 2,700,000, and distributed as follows: Europe 1,674,000; Africa 480,000; Asia 542,000; Polynesia 2000; America 32,000. They belong to the different sects of Rabbinists, Caraites, Samaritans, Yahudis, Malabars, &c., and are found in almost every country except Spain, Portugal, Sicily, and Spanish and Portuguese America. The above estimate can only be regarded as an approximation to the truth, and is probably considerably lower than the actual number. The European Jews are divided between the several States in the following ratio:

In the Austrian Dominions, Hungary, Gallicia, &c.	470,000
Russia, and Russian Poland,	450,000
Turkey in Europe,	312,000
Prussia, and Prussian Poland,	153,000
France,	60,000
Bavaria,	55,000
Netherlands,	80,000
Great Britain, (including Hanover,)	25,000
Denmark and Sweden,	5,500
The Smaller German States,	32,500
Italian States,	30,000
Total,	1,674,000

In Asia there were about 250,000 in the Turkish Dominions, making an aggregate under that government of 562,000; Persia contains nearly 100,000; there were 15,000 in the United States; 12,000 in British America; and about 5,000 scattered through the Dutch, French, Danish and Swedish colonies.

From the London Quarterly Review.

STATE AND PROSPECTS OF THE JEWS.

Our lot is cast in very wonderful times. We have reached, as it were, Mount Pisgah in our march; and we may discern from its summit the dim though certain outlines of coming events.—The tide of action seems to be rolling back from the west to the east; a spirit akin to that of Moses, when he beheld the Land of Promise in faith and joy, is rising up among the nations;—whatever concerns the Holy Land is heard and read with lively interest; its scenery, its antiquities, its past history and future glories engage alike the traveller and the divine,—hundreds of strangers now tread the sacred soil for one that visited it in former days; Jerusalem is once more a centre of attraction; the curious and devout flock annually thither from all parts of America and Europe, accomplishing in their laudable pursuit the promise of God to the beloved City: 'Whereas thou hast been forsaken and hated so as no man went through thee, I will make thee an eternal excellency, the joy of many generations.'

It would indeed be surprising if the wide diffusion of knowledge among all classes of the civilized world did not create a wider diffusion of interest for the history and localities of Palestine. All that can delight the eye, and feed the imagination is lavished over its surface; the lovers of scenery can find there every form and variety of landscape; the snowy heights of Lebanon, with its cedars, the valley of Jordan, the mountains of Carmel, Taber, and Hermon, and the waters of Galilee, are as beautiful as in the days when David sang their praise, and far more interesting by the acclamation of reminiscences. The land, unbroken by the toils of the husbandman, yet 'enjoys her Sabbaths;' but Eschol, Basham, Sharon, and Gilead are still there, and wait but the appointed hour (so we may gather from every narrative) to sustain their millions; to flow, as of old, with milk and honey; to become once more 'a land of brooks and water, of fountains, and depths that spring out of valleys and hills;—a land of wheat, and barley, and vines, and trees, and pomegranates, olive, oil and honey;' and to resume their ancient and rightful titles, 'the garden of the Lord,' 'and the glory of all lands.'—What numberless recollections are crowded upon every footstep of the sacred soil.—Since the battle of the five kings against four, recorded in the 14th chapter of Genesis, nearly two thousand years before the time of our Saviour, until the wars of Napoleon, eighteen hundred years after it, this narrow but wonderful region has never ceased to be the stage of remarkable events. If, for the sake of brevity, we omit the enumeration of spots signalized by the exploits of the children of Israel, to which, however, a traveller may be guided by Holy Writ with all the minuteness and accuracy of a road book, we shall yet be engaged by the scenes of many brilliant and romantic achievements of the ancient and modern world. Take the plain of Esdrælon alone, and the ancient valley of Jezreel, a scanty spot of twenty-five miles long, and varying from six to fourteen in its breadth; yet more recollections are called up here than suffice for the annals of many nations. Here, by the banks of that ancient river, the river Kishon, 'the stars in their courses fought against Sisera,' the object of the immortal song of Deborah and Barak; and here, too, is Megiddo, signalized by the death of the good Josiah. Each year, in a long succession of time, brought fresh events; the armies of Antiochus and of Rome, Egyptians, Persians, Turks and Arabs, the fury of the Saracens, and the mistaken piety of the Crusaders, have found, in their turn, the land 'as the garden of Eden before them, and have left it a desolate wilderness.' Nor did it escape the ferocious gripe of a revolutionary war; the arch destroyer of mankind sent his armies thither under the command of Gen'l. Kleber, and in 1799 gave the last memorial of blood to those devoted plains.

But how small and transitory all such reminiscences to those that must rivet the attention and feelings of the pious believer!—If Johnson could regard that man as little to be envied, who could stand unmoved on Iona, or Marathon, or any spot dignified by wisdom, bravery or virtue, what must we say of one who cared not to tread Mount Zion or Calvary, or could behold with unmoistened eye,

"Those holy fields,
Over whose acres walked those blessed feet,
Which eighteen hundred years ago, were nail'd
For our advantage, on the bitter cross?"

We have heard, indeed, that few persons can contemplate the Holy City for the first time without emotion; not long ago it was brought to our knowledge that two young men (and they not especially serious) on arriving within sight of its walls and mountains, struck by the *religio loci*, 'How dreadful is this place! this is none other than the house of God, and this is the gate of Heaven,' slipped involuntarily from the camels, and fell into an attitude of adoration.

This interest is not confined to the Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and belief that the time is not far distant when the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Petros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.

Doubtless, there is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people—but in their fearless confession of the hope, and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods a developement of religious feeling has been followed by a persecution of the ancient people of God; from the time of Constantine to Leo XII. the disciples of Christ have been stimulated to the oppression of the children of Israel; and heaven alone can know what myriads of that suffering race fell beneath the piety of the Crusaders, as they marched to recover the sepulchre of their Saviour from the hands of the Infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the Gospel; and the increasing accessions to the parent institutions in London, attest the public estimation of its principles and services.

Encouraged by these proofs of a bettered condition and of the sympathy of the Gentiles, who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret.—One of them, who lately, in the true spirit of Moses, went a journey into Poland, unto his brethren, and looked on their burthens informs us that 'several thousand Jews of that country and of Russia, have recently bound themselves by an oath that as soon as the way is open for them to go to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Missiah.

* * * * * * * * Although it was, he continued, 'comparatively a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in regard to the nearness of their deliverance. Some assigned one reason, and some another for the opinion they entertained; but all agreed in thinking that the time is at hand.' Large bodies, moreover, have acted on this impulse; we state on the authority of another gentleman, himself a Jewish Christian, that the number of the Jews in Palestine, has been multiplied twenty-fold; that though within the last forty years, scarcely two thousand of that people were to be found there they amount now to upwards of forty thousand; and we can confirm his statement from other sources, that they are increasing in multitude by large annual additions. A very recent English traveller encountered many Jews on their road to Jerusalem, who invariably replied to his enquiries, that they were going thither to die in the land of their fathers. For many years past this desire had prevailed among the Hebrews; old Sandys had recorded it in his account of Palestine—but it has been reserved for the present day to see the wish so completely gratified. A variety of motives stimulate the desire: the devout seek to be interred in the soil that they love; the superstitious, to avoid the disagreeable alternative of being rolled under the earth's surface, until they arrive in that land on the great morning of the resurrection. But whatever be the motives of a people now blinded by ignorance, who does not see, in fact, a dark similitude of the faith which animated the death beds of the patriarchs; of Jacob and of Joseph, who 'when he died, made mention of the departure of the children of Israel, and gave commandment concerning his bones!' In all parts of the earth this extraordinary people, whose name and sufferings are in every nation under Heaven, think and feel as one man on the great issue of their restoration—the utmost east and the utmost west, the north and the south, both small and large congregations, those who have frequent intercourse with their brethren, and those who have none, entertain alike the same hopes and fears. Dr. Wolf heard these sentiments from their lips in the remotest countries of Asia; and Buchanan asserts that wherever he went among the Jews of India, he found memorials of their expulsion from Judea, and of their belief of a return thither. At Jerusalem they purchase, as it were, one day in the year of their Musselman rulers; and being assembled in the valley of Jehosaphat, bewail the overthrow of the city and the temple, and pray for a revival of its glory.

Though they have seen the Temple twice, and the city six times destroyed, their confidence is not abated, nor is their faith gone; for 1800 years the belief has sustained them, without a king a prophet or a priest, through insult, poverty, torture and death; and now in the nineteenth century, in the midst of the 'march of intellect,' and what is better, in the far greater diffusion of the written word of God both among the Jews & Christians, we hear from all a harmonious assent to the prayer that concludes every Hebrew festival, 'the year that approaches, Oh bring to Jerusalem.' This belief has not been begotten and sustained by rabbinical bigotry; for although a fraction of the reformed Jews have excluded from their liturgy every petition for restoration, and even for the Messiah, yet it prevails more strongly, if possible, among the converts of Christianity.—We have now a letter before us from a Hebrew proselyte, dated but a few weeks ago at Jerusalem, which the writer was visiting for the first time; his heart overflows with patriotism, and the remembrance of his ancestry: he beheld the land of his fathers, to be hereafter his; 'theirs not by unholy war, not by stratagem or treachery, but as the gift of Him who is to be the glory of his people of Israel.'

It is only within the last few years that the Jews, as a body, have been known beyond the circle of curious and abtruse readers. Their pursuits and capacities, it was supposed, were limited to stockjobbing, money lending, and orange stalls; but few believed them to be a people of vigorous intellect, of unrivalled diligence in study, with a long list of ancient and modern writers, whose works—though oftentimes mixed with other matter, much of which is useless, and much pernicious, and calculated far more to sharpen than to enrich the understanding—bespeak most singular perseverance and ability. The emancipation of genius, which began under Moses Mendelsohn about the year 1757, brought them unlooked-for fame on the stage of profane literature—the German, which had hitherto been regarded as an unholy language, because the favorite study of the liberalized Hebrews; thence they passed to the pursuit of the various sciences, and of every language, whether living or dead; their commentators and critics, philosophers and historians, condescended to a race with the secular Gentiles, and gave, in their success, an earnest of the fruit that their native powers could reap from a wider field of mental exertion.

That the Jews should be degraded and despised is a part of their chastisement, and fulfilment of prophecy; but, low and abhorred as they still are, we now hail for them the dawn of a better day, a day of regeneration and deliverance, which raising them alike from Neology and Rabbinism, shall set them at large in the glorious liberty of the gospel. This desirable consummation, though still remote, has approached us more rapidly within the last few years. The Societies at Basle, Frankfort-on-the-Maine, Berlin, Posen, and Breslau, for promoting Christianity among the Jews, have been eminently prosperous; but the London Society, the first in date, is likewise the first in its magnitude and success.

It is a very important feature in the generality of the conversions, that they have taken place among persons of cultivated understandings, and literary attainments. We are not to be told that those excellent societies have operated with success on ignorance and poverty, purchasing the one and persuading the other, where either necessity or incapacity lay passive before them.—These Jewish converts, like their prototype, St. Paul, brought up at the feet of their Gamaliels in all the learning and wisdom of the Hebrews, now "preach the faith which once they destroyed."—We have already mentioned that several have become ministers of the Church of England; on the continent we find many among the Lutheran and Reformed clergy; they have also their physicians, lawyers, head and assistant masters of the German Gymnasia; there are three professors and two lecturers, formerly Jews, in the University of Breslau; five professors in Halle; in Petersburg a professor of medicine; in Warsaw, Dr. Leo, a convert, is one of the most celebrated physicians; in Erlaugen we find Dr. Stahl; and in Berlin Dr. Neander, the celebrated church historian, fully proves that poverty of intellect is not an indispensable preliminary to Jewish conversion.

But even where the parties have not been fully brought to the belief and profession of the Gospel, a mighty good has resulted from the missionary exertions. Ancient antipathies are abated, and prejudices are subdued: the name of Christian is less odious to the ears of the Jews; and many of the nation, adhering still to the faith of their forefathers, ceased to uphold the Talmudical doctrine, that the Gentiles are beasts created for the purpose of administering to the necessities of Israel. They have conceived a respect for our persons, and still greater for our intellects; an ardent desire is now manifested by the Jews to hold conversation with the missionaries; along the north coast of Africa, in Palestine and in Poland, they have visited them in crowds; and many, doubtless, have borne away with them the seed which a study of the Scriptures will ripen into conviction.

As a consequence of this more friendly intercourse between Jew and Gentile, we must mention the kinder feelings entertained by the Hebrews towards a converted brother. We have heard, indeed, from the lips of a proselyte, that he had, even within the last four or five years, observed an improvement in this respect among his own relations, and the same fact is more amply tested by the opinion and experience of Mr. Herschell.

We wish we could say that this sentiment is universal; but, alas, we know many and lamentable exceptions. There are Jews in all parts of Europe who dare not avow their Christianity, so great is the fear of public reproach or domestic tyranny. In Constantinople, Tunis, and Turkey generally, where the Jews have a police, and authority over their own body, conversion is as dangerous as in Ireland itself. Whenever a Hebrew is suspected of wavering in his Rabbinical allegiance, he is imprisoned and bastinadoed; and no later than January of this year a young man in Tunis who had discovered an inclination to the hated faith, was assaulted so violently by his relations that 'he fainted on the spot,' says the missionary, 'and lingered a few days when he died.' Nevertheless, conversions, even there, as in Ireland, are constantly on the increase; it being still the good pleasure of God that the blood of the martyrs should be the seed of the church.

A desire, corresponding to this change of sentiment, is manifested to obtain possession of the word of God, and they eagerly demand copies of the Society's editions of the Old Testament in Hebrew. In the last two years 5400 copies have been sold by Mr. Stockfeldt, in the Rhenish provinces; several thousands on the coasts of Africa by Mr. Ewald; and in Konigsburg, Mr. Berghfeldt sells copies to the amount of one hundred pounds annually. In Poland and Jerusalem, the missionaries can dispose of all that are sent; and the last report of the Society informs us that a less additional number than twenty thousand copies would be utterly inadequate to the demands of the Israelites in all parts of the world. It is also very observable that the translation in the vernacular dialect has excited the liveliest interest among the long neglected families of the Hebrew nation.—All this indicates a prodigious change; hitherto they have cared little for the legends of Talmud and Rabbinical preachments; they now betake themselves to the study of Scripture, and will accept the Pentateuch printed and presented by the hands of Christians! This abundant diffusion of the Hebrew Bible has, more than any other cause, contributed to abate prejudice and conciliate affection.

But a more important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the orders of our service, and the prayers of the Liturgy shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice.

The growing interest manifested for these regions, the larger investment of British capital, and the confluence of British travellers and strangers from all parts of the world have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a Vice Consul. This gentleman set sail for Alexandria at the end of last September—his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land; he is thus accredited, as it were, to the former kingdom of David and the Twelve Tribes.

The appointment has been conceived and executed in the spirit of true wisdom. We have done a deed which the Jews regard as an honor to their nation; and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the east they nearly monopolize the concerns of traffic and finance; and maintain a secret but uninterrupted intercourse with their brethren in the west. Thousands visit Jerusalem in every year, from all parts of the globe, and carry back to their respective bodies that intelligence which guides their conduct, and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick the Great confessed the earlier & superior intelligence obtained through the Jews on all affairs of moment. Napoleon knew well the value of an Hebrew alliance; and endeavored to reproduce in the capital of France, the spectacle of the ancient Sanhedrim, which, basking in the sunshine of Imperial favor, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East.—His scheme, it is true, proved abortive; for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the Empire—exchange Zion for Montmartre, and Jerusalem for Paris. The few liberal believers whom he attracted to his views ruined his prospects with the people by their impious flattery; and averted the whole body of the nation by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the imperial eagle above the representation of the Ark of Covenant. A misconception, in fact, of the character of the people has vitiated all the attempts of various Sovereigns to better their condition; they have sought to amalgamate them with the body of their subjects, not knowing, or not regarding the temper of the Hebrews, and the plain language of Scripture that "the people shall dwell alone, and shall not be reckoned among the nations."

It is a matter of very serious reflection that the Christians themselves have cast innumerable stumbling blocks in the way of Hebrew conversion. To pass over the weak and ignorant methods that men have adopted to persuade the Jews, let us ask whether the Christians have ever afforded this people an opportunity of testing the divine counsel, 'by their fruits ye shall know them?' What is the record of the Christian periods of the second dispensation?—A history of indolence, plunder, and blood, that fill even now the heart of every thinking man with indignation and shame! Was this the religion of the Messiah? Could this be in their eyes the fulfilment of those prophecies that promised security and joy in his happy days when his officers should be peace and his exactors righteousness? What, too, have they witnessed in the worship and doctrines of Christian states? The idolatry of the Greek and Latin churches, under which the Hebrews have almost universally lived, the mummeries of their ritual, and the hypocricy of their precepts, have shocked and averted the Jewish mind. We often times express our surprise at the stubborn resistance they oppose to the reception of Christianity; but Christianity in their view is synonimous with image worship, and its doctrines with persecution; they believe that in embracing the dominant faith they must violate the two first commandments of the Decalogue, and abondon that witness, which they have nobly maintained for eighteen hundred years, to the unity of the God of Israel.

It well imports us to have a care that we no longer persecute or mis-lead this once, loved nation; they are a people chastened, but not utterly cast off; "in all their affliction He was afflicted." For the oppression of this people there is no warranty in the Scripture; nay, the reverse; their oppressors are menaced with stern judgments; I am jealous for Jerusalem and for Zion with a great jealousy, and I am very sore displeased with the heathen that are at ease; for I was but a little displeased, *and helped forward the affliction.* This is the language of the prophet Zachariah; and we may trace in the pages of history the vestiges of his never slumbering Providence. No sooner had England given shelter to the Jews under Cromwell and Charles, than she started forward in a commercial career of unrivalled and uninterrupted prosperity; Holland, embracing the principles of the Reformation, threw off the yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her furious and bloody expulsion of the race, sealed her own condemnation. 'How deep a wound,' says Mr. Milman, 'was inflicted on their national prosperity by this act of the 'most Christian sovereign,' cannot easily be calculated, but it may be reckoned amongst the most effective causes of the decline of Spanish greatness."

SENTENCE OF SEPTIMUS HUNTER, THE QUACK DOCTOR.—This man, was on Saturday found guilty of manslaughter in the 4th degree, in having through his criminal ignorance of his assumed profession, caused the death of Mrs. Justine Cozzens, was brought before the court of General Sessions, New York, on Tuesday, to receive his sentence. The prisoner declared that he was wholly innocent of the heinous and murderous charges. The Recorder, in addressing the prisoner, remarked that a clearer case of gross and criminal ignorance had probably never been established before a jury. Had the jury rendered an unqualified verdict of "*guilty* of manslaughter in the 4th degree," the court would have felt it their duty to inflict the fullest penalty of the law, which would be two years in the State's Prison and a fine of $1,000. The jury having accompanied their verdict by a recommendation to mercy, must, however, operate in mitigation of punishment, and the fine would, in consideration thereof, be wholly remitted, and the judgment of the Court stand recorded, "*Imprisonment in the penitentiary for one year.*"—*Baltimore Sun.*

LAZINESS.—One fired day a farmer went forth to his mowing lot, where he had hired half a dozen men to cut down the grass. He came upon them suddenly, and found them all lying under an apple tree.

'Well,' said the indignant farmer, 'I'll give an extra half dollar to the laziest fellow amongst ye!"

All jumped upon their feet to claim the donation, but one man who laid still.

'Ah!' said the farmer, 'that fellow has won the money. Here, my lad, take your money."

To which Indolence replied, 'Won't you please put it in my pocket?

Ask thy purse what thou should'st buy.