Carlisle Herald and Expositor.

A FAMILY NEWSPAPER—DEVOTED TO GENERAL INTELLIGENCE, ADVERTISING, POLITICS, LITERATURE, MORALITY, AGRICULTURE, ARTS AND SCIENCES, AMUSEMENT, &c. &c.

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Advertising will be done on the usual terms.

Letters to insure attention must be post paid.

In Bankruptcy.

NOTICE.

PETITIONS for the Benefit of the Bankrupt Law, have been filed the 4th Feb. 1843, by

JOHN STOUGH, late Merchant of the firm of Stough and Brewster, now Innkeeper, Cumberland co.

ISAAC MITTEN, Shoemaker, do.

and FRIDAY the 3d day of MARCH next, at 11 o'clock, A. M. is appointed for the hearing thereof, before the said Court, sitting in Bankruptcy, at the District Court Room in the City of Philadelphia, when and where the Creditors of the said Petitioners, who have proved their Debts, and all other persons in interest, may appear and show cause, if any they have, why such Petitions should not be granted.

FRAS. HOPKINSON,
Clerk of the District Court.

Phil. Feb. 8, 1843. 3t-15

NOTICE.

PETITIONS for Discharge and Certificate of the Bankrupt Law, have been filed the 16th Jan. 1843, by:

JOSEPH OTTO, Carpenter and Cabinet maker, Cumberland co.

SAMUEL DAVIDSON, Tanner & Currier, and as a Butcher in Company with John Davidson, Cumberland co.

EDWARD HELFENSTEIN, formerly of Dayton, Ohio, merchant, now Clerk, do

WILLIAM H. WOODBURN, late Merchant and Farmer, Cumberland co.

SAMUEL SMITH, (individually and as a Member of the firm of Smith and Quigley,) Merchant, Miller, and Distiller and Forwarding Merchant, Cumberland co.

GEORGE FLEMING, formerly printer and publisher, late contractor on Public Works, do

and FRIDAY the 31st day of MARCH, at 11 o'clock, A. M. is appointed for the hearing thereof, before the said Court, sitting in Bankruptcy, at the District Court room in the City of Philadelphia, when and where the creditors of the said Petitioners, who have proved their debts, and all persons interested, may appear and show cause, if any they have, why such Discharge and Certificate should not granted.

FRAS. HOPKINSON,
Clerk of the District Court.

Phila. Jan. 18, 1843. 10t-12

NOTICE.

PETITIONS for Discharge and Certificate under the Bankrupt Law, have been filed by

CONRAD HAD, Farmer, Cumberland co.

JOHN McCORMICK, Trader, do.

JOHN M. WOODBURN, late Merchant & Iron Master of the firm of John M. Woodburn & Co., Joseph Laughlin and Co. and James Wilson, Agent, do.

JOSEPH W. PATTON, late Iron Master, do.

JOSEPH A. EGE, } Individually and as
MICHAEL P. EGE, } Partners of the firm of M. P. & J. A. Ege, late Iron Masters, do.

JAMES COLE, Tailor, do.

FREDERICK A. KENNEDY, late Coach Maker, do.

and FRIDAY the 31st day of MARCH next, at 11 o'clock, A. M. is appointed for the hearing thereof, before the said Court, sitting in Bankruptcy, at the District Courtroom in the City of Philadelphia, when and where the Creditors of the said Petitioners, who have proved their Debts, and all other persons in interest, may appear and show cause, if any they have, why such Discharge and Certificate should not be granted.

FRAS. HOPKINSON,
Clerk of the District Court.

Phila. Jan. 4, 1843. 10-10

NOTICE.

A PETITION for Discharge and Certificate under the Bankrupt Law, has been filed by

WILLIAM DEAN, Saddler, Cumberland co.

WILLIAM B. MILLEGAN, Coach Maker, do.

and FRIDAY the 24th day of FEBRUARY next, at 11 o'clock, A. M. is appointed for the hearing thereof, before the said Court, sitting in Bankruptcy, at the District Court Room, in the City of Philadelphia, when and where the Creditors of the said Petitioners, who have proved their Debts, and all other persons in interest, may appear and show cause, if any they have, why such Discharge and Certificate should not be granted.

FRAS. HOPKINSON,
Clerk of the District Court.

Phila. Dec. 14, 1842. 10-7

NOTICE.

PETITIONS for Discharge and Certificate under the Bankrupt Law, have been filed by

JACOB A. RAUM, Innkeeper, Cumberland co.

WILLIAM NOAKER, Saddler & Distiller, do.

JOHN DAVIDSON, Millwright and late Butcher in Company with Samuel Davidson, do.

and FRIDAY the 10th day of MARCH next, at 11 o'clock, A. M. is appointed for the hearing thereof, before the said Court, sitting in Bankruptcy, at the District Court room, in the City of Philadelphia, when and where the Creditors of the said Petitioners, who have proved their Debts, and all other persons in interest, may appear and show cause, if any they have, why such Discharge and Certificate should not be granted.

FRAS. HOPKINSON,
Clerk of the District Court.

Phila. Dec. 28, 1842. 10-9

SUPERIOR CUBA SEGARS.

MYERS & HAVERSTICK have just received a lot of very superior Regalia, Trabuca, and Principe Segars, and the very finest Cavendish and other Tobacco; which they will sell in large or small quantities on the most accomodating terms.

December 14, 1842. tf-7

DWELLING HOUSES FOR RENT.

WILL be rented from the 1st of April next, that two story Stone HOUSE and lot of Ground, in East Main street, in this borough, now occupied by Rev. Mr. Moore.

Also the two adjoining Houses, both of which are at present being handsomely repaired.

Persons desirous of renting may know the terms by calling on the undersigned.

EDWARD ARMOR, or
SARAH ARMOR.

Carlisle, Dec. 14, 1842. tf-

Ladies Cap Strings.

JUST opening a supply of Steel Cap Springs, for Ladies Caps, Snaps for Cloak Fastenings, Shawl Pins, Hair Pins, Metal Eylets by the gross or dozen Eylet Punches, Purse Trimmings, &c.

GEO. W. HITNER.

vember 9, 1842. tf-54

CONFECTIONARY.

RAISINS, Figs, Dates, Prunes, fresh currant Grapes, Lemons, Almonds, Cocoa nuts, Filberts, fresh Pickles in jars, Tomato Catchup, Pepper Sauce, a prime article of table oil, Sugar, Butter and water crackers, Candies of all kinds for sale by the subscriber.

WM. M. MATEER.

November 2, 1842.

GUM SHOES.

THE subscriber has just received a good assortment of *Fur trimmed*, Sandal and plain RUBBERS for Ladies Wear, also a good assortment of Gentlemens' Rubbers.

GEO. W. HITNER.

November 9, 1842. tf-54

POETRY.

THE HEART.

BY ELIZA COOK.

THE HEART, the heart! oh let it be
A true and heavenly thing;
As kindly warm, as nobly free,
As eagle's nestling wing.

Oh! keep it like a miser's gold,
Shut out from all beside:
But let its precious stores unfold
In Mercy far and wide.

The heart—the heart that 's truly blest,
Is never all its own;
No ray of glory lights the breast
That beats for self alone.

The heart—the heart! oh, let it spare
A sigh for others' pain;
The breath that soothes a brother's care
Is never spent in vain

And though it throb a gentle touch,
On sorrow 's faintest call,
'Twere better it should ache too much
Than never ache at all.

The heart—the heart! that 's truly blest,
Is never all its own;
No ray of glory lights the breast
That beats for self alone.

ADDRESS OF THE STATE TEMPERANCE CONVENTION,

TO THE PEOPLE OF PENNSYLVANIA.

FELLOW-CITIZENS—In conformity with the usages of former conventions of our fellow citizens, assembled for the purpose of consulting with each other, and devising means for carrying forward, to its full consummation, the Temperance reform, which has been so auspiciously commenced, we take the liberty of addressing you on its behalf.

We feel assured, that you will unite with us, in devout thanks to Almighty God, for the signal success that has crowned the efforts of those actively engaged in promoting this reform during the year that is past, and for the hope which that success has inspired, that, under his guidance, and with his blessing, the time is not far distant, when the vice and the evils of intemperance, that have so long disgraced and afflicted our country, will be entirely banished, and only known in the history of the past.

As we look over our commonwealth, and contrast its present aspect in reference to this subject, with that which it presented but a short time since, we are compelled in wondering gratitude to exclaim, "What has God wrought!" Then the Demon Alcohol stalked through our land, supported and fed by thousands of distilleries, and aided in his work of ruin by tens of thousands of our citizens, who dreamed not of the evils they were inflicting on a suffering community. Every where could be seen the monuments of his victories—the trophies of his power. Forty thousand confirmed drunkards polluted the soil of our commonwealth, and were hastening with rapid strides down to a drunkard's grave. So far from being confined to the more humble and obscure walks of life, they were found occupying seats in our legislative halls, presiding over our courts of justice, entrusted with the execution of our laws, and even ministering at the altars of religion. Our penitentiaries, our poor houses, and our lunatic asylums were filled with the wretched victims of this vice. Multitudes of children were deprived of the endearments of home, and unsupported by those whom the God of nature had made their guardians, were left to grow up in ignorance and vice; and ten thousand broken-hearted wives and mothers were left to weep their way in anguish of spirit down to the tomb. What tongue can describe, or what mind can conceive of the crime, the degradation and the wretchedness induced by this vice? And where is the heart whose affections have been left unscathed by its merciless and blighting power? A strange infatuation had seized hold on the public mind. While the victims of this vice were strewed around like the leaves of autumn, they were left unheeded in their misery, and the accursed cause of all this wretchedness, was made and vended by men of the highest respectability in society, and those who were regarded as leaders in the church of God.—By all classes of our citizens it was kept and presented on every occasion as the token of hospitality and the pledge of friendship.

But what a change do we witness! The spell is broken—the infatuation is gone, and Alcohol is revealed in its true light, an EVIL, in any form as a beverage, and ONLY EVIL, and EVIL CONTINUALLY. The usages of society in regard to it, are undergoing an entire change. It is banished from our houses, and no longer held out, by a mistaken friendship, as the pledge of hospitality, but in reality as a lure to ruin. Thousands and tens of thousands, whose hands were polluted with the making and vending of this accursed thing, have washed themselves clean of it, and neither touch, taste nor handle it. And more than all, multitudes of the poor degraded victims of intemperance have been redeemed from the power and the degradation of this vice. They have been restored to their families and society, sober, industrious, useful men. Many of them gifted with the finest talents, already shine among the brightest ornaments of society in the sphere they occupy, and are engaged with untiring devotion, and pre-eminent success in advancing the cause to which they feel themselves so much indebted.—Multitudes have bowed at the altar of God, and have received, as we trust, the anointing of the Holy Spirit. Their eyes have been dimmed with the tears of penitence. Upon their lips has trembled the song of salvation, and their hearts have glowed with the love of God and the hope of his glory. The heart of the wife, once wretched, has leaped with joy; and children, once neglected and pining away in poverty, have been made glad. The desolate house has been converted into a pleasant home, where all the sweet charities of domestic life are experienced, and, in many instances, has become a Bethel, vocal with the praises of God. For such results we call on you, fellow-citizens, to unite with us in gratitude to Almighty God. But we feel that notwithstanding all that has been accomplished, much yet remains to be done, and in the spirit of love, yet earnest entreaty, we invoke your aid.

I. WE ADDRESS THOSE WHO CONTINUE TO MAKE OR TO VEND INTOXICATING DRINKS.—We do not come to you with the strong arm of law to compel you to desist; nor do we invoke legislative aid to assist in putting down this traffic. We come to you in the spirit of love. Many of us are reformed drunkards. We have ourselves purchased at your distilleries and at your stores, and have drank at your bars. We have squandered our property, injured our health, and beggared our families by our indulgence. It is indeed our own fault. When we look from the shore on which our feet now stand in safety, over the fearful vortex, where but a short time since, our characters, our property, our happiness, and all our hopes for this world and the world to come, were on the eve of being involved in utter and endless ruin, our hearts are subdued into gratitude, and we feel no disposition to indulge in invective. But we see others exposed to the dangers which once threatened us, and we cannot shut our eyes to the fact, that while you continue to make and to vend intoxicating drinks, you are holding forth the bait that is luring them to utter ruin. Perhaps satisfied with your gains, you have never reflected upon the consequence of your traffic. We entreat you to do so. That which you vend as beverage is never useful but always, and under all circumstances, unmixed evil. Look around upon the waste of property, reputation and happiness it has caused, and as you survey it all, let the question sink deep into your minds—will you continue to be accessary to all this wretchedness and crime? Your better feelings we know, revolt at it, and you often wish that your hands were clean of this business. But it supports your families, and you see not what else you just now can do. Let no such considerations prevent you from forsaking it; neither you nor your families will lose by it. If you renounce it from principle, there is a watchful Providence that will take care of you and yours, and multiply around you enjoyments to which you are now strangers. On the contrary, if you continue in it, in opposition to the better feelings of your nature, and contrary to your convictions of duty, can you hope that the smile of God will rest on you or your families? It never will. The fruit of your traffic will be bitterness to your own souls, as well as ruin to others. Forsake it then; and you will find yourselves repaid with an improving conscience, and the blessing of a benignant Providence.

II. WE ADDRESS THE UNFORTUNATE VICTIMS OF INTEMPERANCE.—If the eye of one such should chance to fall on these pages, we say to you:—Brother, there is hope. We know the keenness of the appetite for the intoxicating bowl, the iron strength of the habit that chains the intemperate drinker to his cup, the agony of soul that is often felt, as he looks around upon the desolation his indulgence has wrought, and the feelings of despair with which he again plunges into this ruinous vice. We know it all. We have felt it all. But, brother, there is hope. There are thousands in our ranks whose condition was once as hopeless as yours, who are now redeemed from this vice and made unspeakably happy. You may experience all this happiness. COME AND SIGN THE PLEDGE, and hold on, and you shall feel the blessedness of an entire emancipation from your present degraded slavery. We say to you as Moses the servant of God said to Hoab, the son of Raguel—"Come thou with us, and we will do thee good."

III. WE ADDRESS THOSE OF OUR FELLOW CITIZENS WHO CONTINUE TO STAND ALOOF FROM THIS GREAT ENTERPRISE OF BENEVOLENCE.—We could urge upon those who occasionally use intoxicating drinks, their personal safety as a motive to unite with us. Thousands who have been as confident of their self-control as you can be, who stood among the strongest and brightest in the land, have by occasional indulgence fallen at length the degraded victims of drunkenness. Besides, we hesitate not to say, as the result of our own experience, that the amount of physical and social enjoyment is greatly increased by the pure cold water system. But we urge not these moties now. Whether you indulge in the use of intoxicating drinks or not, we urge the claims of this enterprise on your cordial co-operation, as philanthropists and patriots. It is no longer a doubtful experiment. Every where you can see the evidences of its usefulness. Within the circle of your acquaintance, certainly, if not within the circle of your most endeared friendships, there are to be found trophies of its victories over the degrading and ruinous voice of temperance. If every temperate drinker would at once deny himself an indulgence which at best does him no good, and if all who practice upon the principles of total abstinence, would come forward and sign our Pledge, unite with us, and throw their entire influence in our cause, who can doubt but that it would give it support and strength, which, under GOD, would essentially aid in its continuance and ultimate triumph! Will you, then, withhold that influence? Many of us have been saved from the dominion of this fell destroyer, and wear the deep scars ruthless power has inflicted on us.—We are determined, by the help of GOD, to maintain the glorious freedom we have achieved. But we ask you, as friends of humanity, to stand around us, as a protection against his future assaults. Our wives—our children—who have tasted of the happiness that has resulted from our deliverance, ask your protection. Will you withhold it when it costs you so little?—Come to our meetings. Listen to our statements. Look at our present condition, and the condition of our families and the community at large, and compare it with what once was. It will gladden your hearts, and you will not be willing to forego the happiness of aiding in securing the entire triumph and full consummation of this enterprize of love and mercy.

IV. The Convention cannot forego the pleasure of expressing their gratitude to the LADIES OF THE COMMONWEALTH, for the deep interest they have taken in the cause of Temperance, and the efficient aid they have given to this noble enterprize. In every part of the State their influence has been felt; and in nothing more than in greeting with their sympathy the reformed inebriate—in cheering him onward in the pathway of sobriety, and in ministering to the wants of their families as they have become known to them. Their presence, their sympathies, and their charities, have strengthened the reform in the fearful struggle with the power of a depraved appetite, administered confidence in the hour of despondency, and dissipated the glooms of adversity. We welcome you as workers together with us in this labor of love. Let the past encourage and stimulate you to renewed and persevering effort. The last year has been one fraught with blessings to many of your sex. The broken-hearted, neglected wife, whose affections had been blasted by the drunkenness of her husband, and in whose bosom hope had almost expired, has had that husband restored to her affections, a sober, industrious respectable man. Her home, long the abode of sorrow and wretchedness, is blest with peace and joy, and her poor neglected children again participate in a father's love and a father's care. Many a sister's heart has been cheered by the rescue of a brother from the dominion of this degrading vice, and many a daughter has bathed with her warm tears, the cheeks of a beloved father, as he has returned from signing the Temperance Pledge. Go on, then, in this work of love. Gather in, by your kind persuasion, to your help, those who yet stand aloof, and with that fullness of affection, with those overflowings of kindness, which distinguish your sex, exert the influence which the GOD of Nature has given you in redeeming men from the power of this degrading habit, and banishing intemperance from the world.

Finally. WE ADDRESS ALL OUR FELLOW LABOURERS IN THIS BLESSED CAUSE.—Brothers—let us be thankful for what God has done, and be encouraged to go forward in our work. Let us ever hold in remembrance the elements of our power in advancing this cause—LIGHT and LOVE. Rejecting all others, and armed with these weapons, let us go forward in this warfare against one of the most powerful forms of evil. God smiles on us—conscience approves, and the heart leaps with joy at every new triumph. O! how shall the voice of gladness swell in triumphant joy, as the smoke of the last distillery vanishes away from under heaven's bright sun, as the last tavern sign falls beneath the power of that temperance axe which is now laid at its root, as the last drop of distilled damnation evaporates and ceases from earth, as the last victim of intemperance rises from signing the pledge in the majesty of a freeman! Then we will hold a jubilee for earth's ransomed sons and daughters, and the welkin shall ring with the shouts of triumph. 'Till then be our watchword, *Onward*, ONWARD, ONWARD. So help us God.

Mehemet Ali, of Egypt, has purchased the Great Western steamship, and intends converting her into a steam frigate.

GENIUS.

The N. Y. Tribune gives the following synopsis of a lecture lately delivered before the Mercantile Library Association of that city, by the Rev. W. H. FURNISS, of Philadelphia. His subject as announced being the "Characteristics of Genius;" but from the definition which he gave to Genius, his discourse became rather an attempt to indicate the true nature of the Mind, as made up of living powers which are to be developed and cultivated; and to point out from this principle some serious errors into which we are apt to fall.

In attempting precisely to define Genius—which he acknowledged was a very difficult task—he said the first remark he had to make was, that it is an *original* power, a true growth of nature—a free gift of God—not the product but the producer of Art; not learned from books, for it makes books—not the creature of Education, but a native, inherent, indwelling force of the mind. It is born and grows; and the best education that can be devised is to it what a water-raising apparatus is to a well: it cannot create a spring, nor can it ever draw any thing up which is not first in the well.

But Genius, again, when used in this general sense is universal, a possession belonging to all men in some degree. Its greatest achievement is not in a great poem or painting or any other work of art—but in a great life: and the strong heart and stout hands are its 'most miraculous organs.' He who, by the majestic dignity of his daily walk gives the beauty of truth to common life, is a great Genius—because he illustrates and sets forth in its noblest form virtue and true worth. Thus the great majority of those who live in the world display more or less of genius—even in the art of living: for to make one's way through all the obstructions of the world requires some inborn force—some inherent power, for life is never wholly artificial and mechanical. All life springs from a living force, and this makes the meanest kindred with the greatest.

Mr. Furniss thought that there exists a very general disposition to overlook the existence of this innate power of Genius in the Schemes of Education and of Social life: and to LOCKE is often traced this tendency. Whether he be responsible for it or not his comparison of the mind to a sheet of blank paper must be seen in this respect to be most unfortunate. The fact that such a tendency does exist appears, first, in the over anxiety of the mother, who forgets that the child has powers of action of its own, that it has hands, and feet, and eyes, and seeks to supersede the use of them by her own care and watchfulness. This, in her case, springs from the blindness of natural affection; but its effects are most injurious.—She rears, thus, not a man, but an overgrown babe, who totters along amid the stern realities of life, never becoming equal to its responsibilities, or to the discharge of the duties that devolve upon him. And this same influence may be detected all through the business of Education. Men seek now-a-days to multiply books and perfect the other machinery of Education, while for the teacher they take but little thought. They forget that the mind is a germ—to be planted; and treat it like a post, to which, by threads of memory, they strive to attach *branches* of knowledge, so as to give the whole the semblance of a vigorous, fruit-bearing tree.

Sometimes nature vindicates herself even against all this; and we see the great Philosopher or Artist spring up from some neglected nook or corner of society, where least we look for him, and put to shame the mechanical teaching of the schools.—Two hundred years ago a weak and sickly lad, less industrious than his mates at school, was the sport and butt of one of them; and he bethought himself of some feasible plan of revenge. Flog him, he could not for he was not strong enough; 'but this,' said he, 'will I do; I will bestir myself and get above him;' and so he did; and not above him only but the whole school—and the whole world; and now the whole Solar System bears the record of the honor and greatness of NEWTON. Here the instrument of Education was neither the ferule nor the time-honored birch; but the fists and feet of a schoolboy. The apparatus of the school to him was nothing; but his spirit was roused and his genius quickened to life and vigorous activity.

Another instance in which we trace the irrecognition of this living power is in the prevailing methods of scientific inquiry.—Men too rigidly and narrowly apply the Baconian method. In their haste and eagerness to observe *facts* they forget the observing faculty; and if this be not keen and discerning all the facts in the world are of no significance; but if only this be eagle-eyed and able to see 'quite through the show of things,' a single fact, simple as the fall of an apple, will often lay bare to it a whole world of knowledge. The discovery of Columbus—at first hooted at by the learned at Salamanca—and all the greatest inventions of the world testify to this truth. They sprang not from logical deductions but flashed upon the mind in some unexpected moment. So it was with Copernicus and Franklin, and so it is always. The view which any man takes of any subject, no matter how visionary it may appear, is always worthy of observation; and this is one of the facts which men fond of the Baconian method should always observe.

These institutions of genius are too often confounded with the visions of fancy and utterly disregarded in the culture of the mind. So it is with Artists when they betake themselves to classic lands to seek the power which can exist only in themselves. Not so with Hogarth, who found in the coarsest scenes of every day life material for pictures which shall endure through all time. The life of the Scottish peasant was thought tame enough till Burns lived in it and found it a MAN's life and made it Poetry. By this, too, did Woodsworth make good his claim to the possession of high genius, by lending dignity and truth to the common scenes and events of life, in an age when monstrosities alone were sought—when men went abroad for Moslem or Corsair heroes and sought in foreign lands the power for which they should have looked into their own hearts.

Again we see this influence in the too great value we attach to constitutions and systems in the States. We look for political security and greatness in these and not in the character of the Nation's life, which in reality shapes and gives worth to all written constitutions. Whatever then exalts it, the labors of the Poet, the Artist, the Teacher and the Parent, ministers to the good of the State.

Mr. FURNISS then proceeded, in pointing out other characteristics of genius, to say that it admits of indefinite extension and growth; that it exists in a countless variety of forms and degrees; that it differs in different men, not from accidental causes, but by the original constitution that nature has given them. Some men seem to think that by a right construction and arrangement of the circumstances by which he is surrounded, any man may become a model of humanity; but this is clearly false and the effort vain. The efficiency of every man is determined by his own formation, and is not dependant on the conditions under which he lives. This is justified by observation, and by the analogy of all nature. The early lives of Mozart, Rittenhouse, and other great and gifted men, all clearly prove it.

If it be asked by what signs we may distinguish the presence of high genius, some difficulty will be found in giving a satisfactory answer. Upon this point the world has evidently been at fault; and men of the greatest power have lived in obscurity and not until death have they received the honor due to them. Events, when they occur, are not seen in their true importance; and of this Sir James Mackintosh mentions a memorable instance. In 1454, the English evacuated Paris, an event which was deemed of the first importance—far greater than any other of the age. At the same time, in Strasbourg, was going on a law-suit about some copying machines—but those machines were *printing presses*; and that slight event yet moves the world while the other is almost forgotten. Time, then, would seem to be the truest test of genius.

Nor is popular applause now any test of true worth. Once men earned the renown they enjoyed by the products of their genius; now the Art of Printing has made the whole of the Earth a huge whispering gallery, where the feeblest man may make himself distinctly heard on the other side of the globe. The vast machinery of *puffing*, too, than which few are more ingenious, now often thrusts forward a bag of air, and sends it to the empyrean where it seems to take the place of an everlasting star. So close at hand now is the means of thus making one's self heard, that ere long the real wonder—the *rara avis*—the real progidy, will be the man who has *read* books, but never written them. Publicity can now be taken as no evidence of greatness. We must look further and higher than this. If we would be safe, we must trust only to the awards of time, and look to those upon whose greatness ages have set their imperishable stamp—upon Shakespear and Milton, Bunyan and Defoe. As yet in the English language there has been no adequate criticism of Shakespear, nor any thing that approaches to it, except the scattered hints of Hazlitt, Lamb and Mrs. Jamieson. [Mr. Furniss surely must have forgotten Coleridge, for his lectures on Shakespear, published in his Literary Remains, (of which no American edition has ever been issued,) are worth all those he names have ever written upon him.]

Mr. FURNISS went on to speak of the unconsciousness in which Genius labors, and of the danger it encounters when the admiration of others reveals to itself its own powers. Instead of walking simply and strongly on, it begins to mince and assume airs, until at length it totters to its fall. The young who display intellectual power are liable to great danger from this cause.

Genius is also distinguished by activity. It was not given to man to feed his vanity, but to bless the world. It labors not for Fame and Wealth, but for Truth, Beauty and the best Utility. Men of so noble a stamp have exisisted as almost to induce the belief that 'the force of Nature can no further go'—but the Lecturer still thought that the Earth, so fruitful in every thing else, will continue to give us men.

THE MILLENIUM.

A sermon on the Millenium was recently preached by Dr. TOMLINSON, of Augusta College. Dr. T. inculcates the opinion that the commencement of the Millenium will take place one hundred and fifty-five years hence. He defines the Millenium as a period in which the Christian religion shall be universally triumphant; not only pervading, but actually extending its reforming and purifying influence throughout every portion of the habitable globe. President JUNKIN, however, according to the Cincinnati Chronicle, says that the Millenium will commence in 1866, twenty-four years from this time, and the editor of the paper just named says that if the world were to go on improving for one hundred and fifty-five years as it has done for that length of time past, something very like the Millenium would be produced. He argues thus:

1. The United States has, for one hundred and fifty years, doubled its population every twenty-five years. In one hundred and fifty years more then, we must have on the continent of North America, MORE INHABITANTS THAN THE EARTH NOW HAS, provided the soil can maintain them, But the Arts, of agriculture as well as all others, have so increased that it is perfectly reasonable to suppose they can be maintained. If Schools, Colleges, Churches, the Press, and the dissemination of the Bible, go on as they have done, they will be the most enlightened and Christian people, by far, that have ever lived.

2. Within 150 years 100,000,000 of Hindoos have been conquered by British Arms, and the Press and the College been planted in the midst, It is therefore, almost, may quite inevitable, that in 150 years every foot of Asia will be under the dominion of the Anglo-Saxon race. In the mean time, the Press, the College, and the Bible will there produce their natural and benign effects upon the Asiastic mind. Long before that period, then, we may expect, upon common historical grounds, by a process of more arithmetial calculation, to see Idolatry lose its hold on the human mind, and the nations of Asia, as those of Rome did, forsake their heathen gods, and march under the banner of Christianity.

3. Mahomedanism is already expiring, and soon Constantinople will be a Christian city. Jerusalem will be re-inhabited by its ancient people, and the Zion of the Jew and Chrtstian re-illuminated with holy light.

4. The last fact, to which we shall advert, is the vast discoveries made within recent years, in the islands of the Sea, and the effect of those discoveries on the civilization and advancement of mankind.—The Island of New Holland, is of itself equivalent in magnitude to a continet. New Zealand is another vast acquisition. The course of the Niger has been turned, and the interior of Africa lies exposed to the approaches of civilized man. In connection with this we see colonies in New Holland and New Zealand, began as places of exile for convicts, now become extenstve marts of commerce, with a rapidly increasing population. The Sandwich Islands are filled with professing Christians.

These are a part of the extraordinary transactions, of the last 150 years. They are entirely independent, too, of the great progress in Science, of the vast improvements in Steam power, and of the still greater power of the Press. If then without any miraculous interposition, so much has been accomplished in 150 years, that should this progress be continued 150 years longer, something very like the Millenium must be produced."

By the way, if I mistake not, Mr. Locke, whose astronomical lectures have excited considerable attention, has also expressed his opinion that the commencement of the Millenium is at hand. Dr. Tomlinson, thinks that the Millenial inhabitants of the earth will live to as great an age, as the Patriarches of old. But there is every reason to believe that the constitutions and functions of the human body, and the nature, causes, preventatives, and cures of diseases will be incomparably better understood than they are at present. And the consequence will be, that diseases will occur far less frequently than they now do; and will be much more easily managed and controlled when they occur. There is another circumstance which, we may readily suppose, will contribute not a little to longevity of millenial inhabitants; and that is, that they will be entirely free from all the corroding solicitude about the means of subsistence and comfort; and almost all will constantly enjoy a most refreshing sense of the presence and approbation of their Maker; producing that calmness and serenity of soul, which conduces really to