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WIG SONGS.

That Same Old Tune.

AIR—*Vive la Campie.*

Come join in a shout for the man we love best,
Hurrah for the Farmer of Ashland!
The friend of the People—the man of the West—
Hurrah for the Farmer of Ashland!
We'll give them a touch of that same old tune,
We'll give them a sight of that same old moon;
They'll see him again by the light of the moon;
Hurrah for the Farmer of Ashland!

He's trusty as steel to his word and friend,
Hurrah for the Farmer of Ashland!
Tho' they tried to subdue him, he never would bend,
Hurrah for the Farmer of Ashland!
We'll give them a touch, &c.

They tell me that Polk is a nice little man,
Hurrah for the Farmer of Ashland!
Jones give him a dressing the last time he ran—
Hurrah for the Farmer of Ashland!
We'll give them a touch, &c.

Here's a health to our statesman, our champion and friend,
Hurrah for the Farmer of Ashland!
He fought from the first, and he'll fight to the end,
Hurrah for the Farmer of Ashland!
We'll give them a touch, &c.

Come join in the chorus as loud as you can,
Hurrah for the Farmer of Ashland!
And when'er they hear it they'll tremble for Van—
Hurrah for the Farmer of Ashland!
We'll give them a touch, &c.

Advance Whigs.

AIR—*Butman's dance.*

Come Whigs prepare to enter the chase,
We can beat any man of the Loco race,
We beat them in forty, we can beat them more,
And use up their party in forty-four.
Advance Whigs advance,
Your country's cause advance,
And never rest a day, till Henry Clay
Heigho, to the polls we'll go,
And vote for the Western Statesman O.
Heigho, to the polls we'll go,
And vote for the Western Statesman O.

In forty we sang them out of time,
And whipt them with that same old boom,
For Henry Clay the good and true,
We've nought but voting now to do.
Advance Whigs, &c.

There's James K. Polk to freedom callous,
May go along with two-faced Dallas,
With MARKLE we'll make Pennsylvania,
As good a state for Clay as any.
Advance Whigs, &c.

The will of the people will soon be told,
And Matty will remain at Lindenwald,
We'll show the Locos very soon,
They cannot kill that same old boom.
Advance Whigs, &c.

Another Bull of the Pope against the Bible Societies of the United States.

Circular Letter from His Holiness the Pope—To all Patriarchs, Primates, Archbishops and Bishops.

Venerable Brothers, health and greeting Apostolical—Amongst the many attempts which the enemies of Catholicism, under whatever denomination they may appear, are daily making in our age, to seduce the truly faithful, and deprive them of the holy instructions of the faith (*les saints enseignemens de la foi*) the efforts of those Bible societies are conspicuous, which, originally established in England, and propagated throughout the universe, labor every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidels; continue what St. Jerome formerly complained of—pretending to popularize the holy pages, and render them intelligible, without the aid of any interpreter, to persons of every condition, to the most eloquent woman, to the light-headed old man (*vieillard dilerant*), to the worldly cavalier (*verbeux sophiste*), to all, in short, and even by an absurdity as great as unheard of, to the most hardened infidels.

You are but too well aware, my revered brethren, to what the efforts of these societies tend. You know what is revealed in the Holy Scriptures, and what is the advice of St. Peter the Prince of the Apostles—
After having quoted the Epistles of St. Paul—they contended, says he, many things had to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Then you know what he adds: Ye, therefore, beloved, seeing you know these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 2d Peter, c. iii. v. 16, 17.
You see what was even in the earliest times of the Church, the appropriate artifices of heretics;

and how discarding divine tradition and Catholic enlightenment, they already strove to either materially interpolate the sacred text or to corrupt interpretation. You are also aware with what caution and wisdom the words of the Lord ought to be translated into another tongue, and yet nothing is more common than to see these versions multiplied, to admit, either through imprudence or malice, the grave errors of so many interpreters—errors which dissemble too frequently, by their multiplicity and variety, to the misery of souls. So far as these societies are concerned, it matters little whether those who read the holy books, translated into vulgar language, fall into this or that error.—They only care audaciously to stimulate all to a private interpretation of the divine oracles to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them to reject even the authority of the Church herself. This is the reason why the Bible societies care not to calumniate her (the Church) and the august throne of St. Peter, as if she had wished for ages to deprive the faithful of the knowledge of the holy books, when the most forcible evidence will prove the immemorial and particular care which the Sovereign Pontiffs even down to the most modern times, and in conjunction with their Catholic pastors, have taken to ground the people in the Word of God, whether written or delivered by tradition.

In the first place it is known that by the decrees of the Holy Council of Trent, bishops are enjoined to see that the Holy Scriptures and Divine Laws be more frequently taught in their dioceses. It is known that, even exceeding the prescriptions of the Council of Trent (1215), the Council of Trent recommends that there should be in the several Cathedral Churches and collegiate of the towns and cantons a stipend provided for a Doctor of Divinity, and none should be appointed to that office, but a man fully competent to teach and expound the Holy Scripture. It is known how frequently, in the provincial councils which followed this prebendary, founded upon the decree of the Council of Trent, was mentioned, and how often the instructions which the canon entrusted with this office should deliver to the clergy and people, were taken into consideration.

The same disposition (to instruct in the Word of God) was especially observable in the Council of Rome in the year 1725, to which our predecessor, Benedict XIII., of happy memory, summoned not only all the Prelates of the Roman Church, but even a great number of Archbishops, Bishops, and other ordinaries immediately subject to the Holy See. The same desire animated the Roman Pontiff of whom we have been speaking, in the various edicts which he issued and addressed to all the Bishops of Italy and the neighboring islands. In short, you yourselves my venerable brethren, who are in the habit of forwarding to the Holy See, at stated intervals, everything calculated to interest religion—you know, by the repeated answers which our Congregational Council has returned hitherto yourselves or your predecessors, how much the Holy Roman Church rejoices, in concert with the Bishops, when they have in their dioceses theologians who acquit themselves with honor of their duty in expounding the Holy Books, and that she neglects no opportunity of encouraging and supporting them.

But, to return to Bibles translated into the vulgar tongue; it is long since pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which heretics labored, at great expense, to disseminate.

Hence the warning and decrees of our predecessor Innocent III., of happy memory, on the subject of lay societies and meetings of women who had assembled themselves in the diocese of Metz for objects of piety and the study of the Holy Scriptures. Hence the prohibitions which subsequently appeared in France and Spain, during the sixteenth century, with respect to the vulgar Bible (*relativement aux Bibles vulgaires*). It became necessary subsequently to take even greater precautions, when the pretended Reformers, Luther and Calvin, daring, by a multiplicity and incredible variety of errors, to attack the immutable doctrine of the Faith, omitted nothing in order to seduce the faithful by their false interpretations and translations into the vernacular tongue, which the then novel invention of printing contributed more rapidly to propagate and multiply. When it was generally laid down in the regulations dictated by the Fathers, adopted by the Council of Trent, and approved by our predecessor Pius VII., of happy memory, and which (regulations) are prefixed to the list of prohibited books, that the reading of the Holy Bible translated into the vulgar tongue, should not be permitted except to those to whom it might be deemed necessary to confirm in the faith, and piety.—Subsequently, when heretics still persisted in their frauds, it became necessary for Benedict XIV. to superadd the injunction that no versions whatever should be suffered to be read but those which should be approved of by the Holy See, accompanied by notes derived from the writing of the Holy Fathers, or other learned and Catholic authors. Notwithstanding this, some new sectarians of the school of Jansenius, after the example of the Lutherans and Calvinists, feared not to blame these justifiable precautions of the Apostolical See, as if the reading of the Holy books had been at all times, and for all the faithful, useful, and so indispensable that no authority could assail it.

But we find this audacious assertion of the sect

of Jansenius withered by the most rigorous censures in the solemn sentence which was pronounced against their doctrine, with the assent of the whole Catholic universe, by two sovereign pontiffs of modern times, Clement XI., in his *unigenitus* constitution of the year 1713, and Pius VI., in his constitution *actualem fidei*, of the year 1794.

Consequently, even before the establishment of Bible societies was thought of the decrees of the Church, which we have quoted, were intended to guard the faithful against the frauds of heretics, who cloak themselves under the specious pretext that it is necessary to propagate and render common the study of the Holy books. Since then our predecessor, Pius VII., of glorious memory, observing the machinations of these societies to increase under his pontificate, did not cease to oppose their efforts, at one time through the medium of the apostolical nuncios, at another by letters and decrees, emanating from the several congregations of cardinals of the Holy Church, and at another by the two pontifical letters addressed to the Bishop of Green and the Archbishop of Mobilif. After him, another of our holy predecessors, Leo XII., reproved the operations of the Bible societies, by his circulars addressed to all the Catholic pastors in the universe, under date May 5, 1824. Shortly afterwards, our immediate predecessor, Pius VIII., of happy memory, confirmed their condemnation by his circular letter of May 24, 1829. We, in short, who succeed them, notwithstanding our great unworthiness, have not ceased to be solicitous on this subject, and have especially studied to bring to the recollection of the faithful the several rules which have been successively laid down with regard to the vulgar versions of the holy books.

We have a good cause, however, to rejoice, venerable brethren, inasmuch as supported by your piety, and confirmed by the letters of our several predecessors, which we have referred to, you have never neglected to caution the flock, which has been entrusted to you against the insidious machinations of the Bible societies. This solicitude of the Bishops, seconding with so much zeal the solicitude of our Holy See, has been blessed by the Lord. Already several imprudent Catholics who had gone over to these societies, enlightened at last as to their objects, have separated themselves from them forever, and the remainder of the faithful, with very few exceptions, have escaped from the contagion by which they were threatened.

The partisans of the Bible societies little doubted in their pride but that they could at last bring over the unfaithful to the profession of Christianity by means of the sacred books translated into the vernacular tongue—moreover they took care to disseminate them by innumerable copies, and to distribute them every where, even amongst those who wanted them not, at the hands of their missionaries, or, rather, their emissaries. But the men who strove to propagate the Christian faith, independently of the rules established by Jesus Christ himself, have only succeeded in increasing the difficulties of the Catholic priest, who, clothed with the mission of the Holy See, goes amongst the unfaithful, and spares no fatigue in order to conquer new children for the Church, either by preaching the divine word or by administering the sacraments—always prepared, at all events, to shed his blood for the salvation of souls and the testimony of the faith. Amongst the sectarians of whom we are speaking deceived in their hopes, and in despair at the immense sums which the publication of their Bibles costs them, without producing any fruit, some have been found, who, giving another direction to their manuvres, have betaken themselves to the corruption of minds, not only in Italy, but even in our own capital. Indeed, many precise advices and documents teach us that a vast number of members of sects in New York, in America, at one of their meetings, held on the 4th of June last year, have formed a new association, which will take the name of the Christian League (*Fœderis Christiani*), a league composed of individuals of every nation, and which is to be further increased in numbers by other auxiliary societies, all having the same object, viz: to propagate amongst Italians, and especially Romans, "the principles of Christian liberty," or, rather, an insane indifference to all religion. These, indeed, confess that the Roman institutions, as well as Italian, had in by-gone times so much influence that nothing great was done in the world but had its origin in our August city. Not that they ascribe the fact to the Pontifical See, which was then founded by the disposition of God himself, but verily to some remains of the Roman power, subsequently usurped, as they say, to our predecessors who succeeded to that power.

This is why, determined to afford to all people "liberty of conscience" (or rather, it should be said, liberty of error) from which according to their theory, must flow as from an inexhaustible source, public prosperity and political liberty, they think they should before all things win over the inhabitants of Rome and Italy, in order to avail themselves of their example and aid in regard to other countries.

They hope to obtain this result easily by favor of the Italians scattered over the world. They flatter themselves that on returning in large numbers to their country, and bearing with them, whether the exaltation of novelty, corruption of manners, or the excitement of want, they would hardly hesitate to affiliate themselves to the League, and at least second it through vanity. This society strains every nerve to introduce amongst them, by means of individuals collected from all parts, cor-

rupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See. These books and tracts have been composed in Italian from other languages, with the aid of Italians themselves, and amongst these books should be particularly cited "The History of the Reformation," by Merle d'Aubigne, and "Calendar of the Reformation in Italy," ("Postes de la Reforme en Italie") by Jean Cric. As for the character of these works, it is sufficient to know that, according to the records of the society of which we are speaking, the commission entrusted with the choice of books for publication cannot count upon more than one individual belonging to one and the same religious belief.

Scarcely were we made aware of these facts, but we were profoundly grieved on reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself, and we have been anxious to defend religion against the like manuvres. Although there be no reason to apprehend the destruction of St. Peter's See at any time, in which the Lord our God has placed the immutable foundation of his Church, yet we are bound to maintain its authority. The holy duties of our apostolical ministry reminds us of the awful account which the Sovereign Prince of Shepherds will exact of us for the growing tares which an enemy's hand may have sown in the Lord's field during our sleep, and for the sheep which are entrusted to us, if any perish through our fault.

Wherefore, having consulted some of the Cardinal Holy Roman Church, after having duly examined with them everything, and listened to their advice, we have decided, venerable brethren, on addressing you this letter, by which we again condemn the Bible societies, reprobated long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name, and condemn the aforesaid society called the *Christian League*, formed last year at New York, it together with every other society associated with it, or which may become so.

Let all know then the enormity of the sin against God and his Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolical authority against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue. With reference to the works of whatsoever writer, we call to mind the observance of the general rules and decrees of our predecessors, to be found prefixed to the *Index* of prohibited books; and we invite the faithful to be upon their guard, not only against the books named in the *Index*, but also against those proscribed in the general prescriptions.

As for yourselves, my venerable brethren, called as you are, to divide our solicitude, we recommend you earnestly in the Lord, to announce and proclaim, in convenient time and place, to the people confided in your care, these Apostolical orders, and to labor carefully to separate the faithful sheep from the contagion of the *Christian League*; from those who have become its auxiliaries no less than those who belong to other Bible Societies, and from all who have any communication with them. You are consequently, enjoined to remove from the hands of the faithful alike the Bibles in vulgar tongue, which may have been printed contrary to the decrees above mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and to see that they learn, through your admonition and authority, what posturages are salutary and what pernicious and mortal.

Be more careful every day to see, my venerable brethren, that the Divine Word be preached not only by yourselves, but also by the various other pastors and competent ecclesiastics in each diocese. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, and that they do not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of the Holy Fathers, and to the service of the Catholic Church.

Finally, as it is the part of a good Shepherd not only to protect and feed the sheep which follow him, but also to seek and bring home to the fold those which wander from it, it becomes an individual obligation on your part and on ours to use all our endeavors to the ends that whoever may have allowed himself to be seduced by sectarians and propagators of evil books, may admit under the influence of Divine Grace, the benignity of his fault, and strive to expiate it by the atoning works of a salutary repentance.

We are bound not to exclude from our sacerdotal solicitude the seducers of our erring brethren, nor even the chief masters of impiety, whose salvation we should seek by every possible means, although their iniquity be far greater.

Moreover, venerable brethren, we recommend the utmost watchfulness over the insidious measures and attempts of the *Christian League*, to those who, raised to the dignity of your order, are called to govern the Italian churches, or the countries which Italians frequent most commonly, especially the frontiers and ports whence travellers enter Italy. As these are the points on which the sectarians have fixed to commence the realization of their projects, it is highly necessary that the Bishops of those places should mutually assist each other, zealously

and faithfully, in order, with the aid of God, to discover and prevent their machinations.

Let us not doubt but your exertions, added to our own, will be seconded by the civil authorities, and especially by the most influential sovereigns of Italy, no less by reason of their favorable regard for the Catholic religion than that they plainly perceive how much it concerns them to frustrate these sectarian combinations. Indeed, it is most evident from past experience, that there are no means more certain of rendering people disobedient to their princes than rendering them indifferent to religion, under the mask of religious liberty. The members of the *Christian League* do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they, notwithstanding, avow that, once liberty of interpretation obtained, and with it what they term liberty of conscience amongst Italians, these last will naturally soon acquire political liberty.

But, above all, venerable brethren, let us elevate our hands to heaven, and commit to God with all humility and the fervor of which we are susceptible, our cause, the cause of the whole flock of Jesus Christ and of his Church. Let us, at the same time, recur to the intercession of St. Peter, the Prince of Apostles, as also to that of the other Saints, especially to the Blessed Virgin Mary, to whom it has been given to destroy all the heresies of the universe.

We conclude with giving you with our whole heart, and as a pledge of our most ardent charity, the Apostolic blessing; to you all, our venerable brethren, and to the faithful, alike ecclesiastic and lay, committed to your jurisdiction.

Given at Rome from the Basilic of St. Peter, on the 8th of May, in the year 1844, and the fourteenth of our Pontificate.

(Signed) GREGORY XVI., S. P.

Mr. Polk and National Fast Days.

We make the following extract from the Journal of Congress in 1832, for the especial benefit of those Democrats, who seem all at once to have been seized with a "holy horror" at the alleged impious and irreligious character of HENRY CLAY, and whose daily engaged in concocting and promulgating the darkest and most malignant libels upon his moral reputation. We do not intend to attempt any serious refutation of these hypocritical slanders, made in the bitterness of reckless political animosity, and originating in most instances with persons of abandoned profligacy and open licentious indelicacy. The abuse of Mr. CLAY is the result of a studied and systematic effort at willful detraction and defamation of character, which recognises neither honor or truth as its guide, and looks to partisan success as its only aim. For this purpose no calumny is so gross or vindictive, no charge so false and ungrounded, but that it meets with a welcome reception in the columns of the *Locofoco* presses; and any effort made to meet them would only bring ridicule upon the attempt.

HENRY CLAY is as infinitely the superior of Mr. POLK in all that contributes to the character of an honorable and high-minded man, as he is elevated in nobleness of soul above the most malignant of his revilers. And further, it can be said of the former, what cannot be affirmed by the friends of the latter, that Mr. CLAY has always, in all his acts as a public functionary, evinced a deep-seated regard for the Institutions of religion and the feelings of his friends. As a case in point, and by a singular coincidence exhibiting the joint action of both our candidates in opposition to that of Mr. POLK, we present the following extracts from the journals of our National Legislature—embracing the action of the two Houses upon the afflicting dispensation of Providence then resting upon the country, in the prevalence of that awful scourge, known as the Asiatic Cholera:

U. S. SENATE—JUNE 23, 1832.

DAY OF HUMILIATION.

The following resolution, offered by Mr. CLAY, was taken up for consideration:

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled, That a joint committee of both Houses wait on the President of the United States, and request that he recommend a day, to be designated by him, of public humiliation, prayer, and fasting, to be observed by the people of the United States, with religious solemnity, and with fervent supplications to Almighty God, that He will graciously please to continue His blessings upon our Country, and that He will avert from it the Asiatic scourge which has reached our borders—or, if, in the dispensations of His Providence, we are not to be exempted from the calamity, that through His bountiful mercy, its severity may be mitigated, and its duration shortened.

Mr. Tazewell of Virginia, having called for the years and days, Mr. CLAY rose and supported the resolution in a speech of simple beauty and unaffected eloquence, which ought even now to cause a tinge of burning shame to reach the face of the most unfeeling of his calumniators. We give the closing paragraphs as personal to himself:

"A single word, Mr. President, (said Mr. Clay) to myself. I am not a professor of religion. I regret that I am not. I wish that I was, and I trust I shall be. But I have, and always have had, a profound respect for Christianity, the religion of my fathers, and for its rites, its usages, and its observances. Among these, that which is commanded in the resolution before you, has always commanded the respect of the good and devout. And I hope it will obtain the concurrence of the Senate."

Mr. CLAY was followed by THEODORE FRELINGHUYSEN, who having referred to a prece-

dent in the adoption of a similar resolution during the last war, remarked:

"If in time of war, it was the duty of the people to ask the special protection of God, and to supplicate the interposition of His mercy, how much more incumbent was it in reference to a scourge which had in its progress swept many millions of human beings into eternity, which went abroad on the earth as the agent and minister of God, to do his errand, and to come and go at his bidding, and over which human power had no influence. No occasion would be interposed to check this resolution, which was nothing more than a recommendation. It was our duty, devotion, and in the conviction of our entire dependence on God, to ask for the interposition of His mercy; and he hoped that the present resolution would pass, as did the resolution of 1814."

The years and days were then taken as follows: YBBS.—Messrs. Bell, Chambers, CLAY, Clayton, Dallas, Dickerson, Dudley, Ewing, Foot, FRELINGHUYSEN, Grundy, Hendricks, Holmes, Johnston, Kane, Knight, Marcy, Naudain, Prentiss, Robbins, Robinson, Ruggles, Seymour, Silsbee, Sprague, Tipton, Tomlinson, Waggaman, Webster Wilkins—30.

NAYS.—Messrs. Benton, Brown, Ellis, Hayne, Hill, King, Mangum, Miller, Smith, Tazewell, Troup, Tyler, White—13.

The same Resolution subsequently came up for consideration in the House of Representatives, and after some debate was adopted by a vote of 99 to 62—JAMES K. POLK, of Tennessee, voting in the NEGATIVE! (See National Intelligencer, July 7, 1832.)

These proceedings require no further comment at our hands. But, reader, when you hear JAMES K. POLK held up as the paragon of moral excellence, and HENRY CLAY defamed as possessing the darkest character of the age, be pleased to remember this.—*Adams Sentinel.*

From the Boston Mercantile Journal.
FROM AFRICA.

The following is an interesting extract from a letter received in this city, dated on board U. S. ship Saratoga, Island of St. Thomas, coast of Africa, May 21:

At Accra, we took on board a missionary, the Rev. Mr. Bushnell, late of Lane Seminary, in Cincinnati. He is bound for the mouth of the Gaboon, a large river near the mouth of the equinoctial line. He is an excellent man, but his life has already been jeopardized by an attack of fever, yet he has been dealt with more mercifully than two of his coadjutors and friends in the same holy work, whose bodies are now interred at Cape Palmas.

For ten days and more we were beset by such calms and squalls, such rains and awful lightning and thunder, that the captain had almost resolved to turn back. But at last we are here, anchored some three miles off the shore, and about twenty-five miles from the famous line, the Equator—and yet, far from being burned up under a continual sun, and exhausted by droughts, we are enjoying better than usual health for the coast. The loveliest island that I ever saw lies before us—'tis the very picture that I have imagined of the happy land, where Paul and Virginia once loved to stroll hand in hand. Indeed, the description is almost identical.

Here are the large coconut groves, which, as one of us said the other day, if exhibited at home, would draw thousands of daily visitors even if they had a dollar ticket to buy. Here are prairies of rich grass, six or eight feet high. Here are woods of the coffee plant, and forests green throughout the year—beautiful little hillocks, where you wish you could put a cottage, and from its windows see the whole ocean; and there are high mountains away back whose tops are grey with clouds, and sides look black with the immensity of vegetation.—When I at last got ashore, I wandered along the beaches for miles, and loaded myself with shells, which in variety and beauty exceeded all the places I have been in.

I have now a very sad, a horrible thing to relate—an accident which happened about two hours ago. The captain's gig was just rounding to by our quarter, when the coxswain, by straining upon the tiller too hard, broke it, and fell overboard. At the cry of "man overboard," I jumped on deck, and saw him rise and swim toward the ship. In a few seconds more he suddenly disappeared under water—the fins and tail of a huge shark were then raised above, and splashing for a few moments only, left the surface again clear! I saw nothing but a crimson stain of blood, and a hat floating at a short distance. Not a cry was uttered, it was so sudden. Again the splashing of the shark occurred, another was seen to seize his hat, two boats reached the spot, but too late—scores of fish were leaping about for the torn pieces of the poor sailor. The captain and many others were all spectators of the whole dreadful scene, and yet we could render no assistance!

FREE TRADERS ALL FOR POLK.—It should constantly be borne in mind that all the Nullifiers, Disunionists and Anti-Tariff men, are in favor of Polk and Dallas. "Straws show which way the wind blows." If these fellows get into power once, friends of protection, you will bid good bye to your time honored and revered principles. Texas will be tacked to the Union, bringing with her eight or ten Anti-Tariff Senators, and with a Locofoco majority in the House, the Tariff will not stand an hour. Remember these things.

The locofocos say the lower the price of any commodity, the better it is for the country. Well we have reduced locofocoism down three-fifths below par, and now their ugly mouths are open from ear to ear proposing the ruin of the country.—*Clay Banner.*