

Star & Republican Banner.

BY ROBERT WHITE MIDDLETON, EDITOR, PUBLISHER AND PROPRIETOR.

"I WISH NO OTHER HERALD, NO OTHER SPEAKER OF MY LIVING ACTIONS, TO KEEP MINE HONOR FROM CORRUPTION."—SHAKS.

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CONDITIONS:
I. The Star & Republican Banner is published weekly, at Two Dollars per annum, (or Volume of 52 Numbers,) payable half yearly in advance.
II. No subscription will be received for a shorter period than six months, nor will the paper be discontinued until all arrearages are paid, unless at the discretion of the editor.—A failure to notify a discontinuance will be considered a new engagement, and the paper forwarded accordingly.
III. Advertisements not exceeding a square, will be inserted THREE TIMES for ONE DOLLAR, and 25 cents for every subsequent insertion—longer ones in the same proportion. The number of insertions to be marked, or they will be published till forbidden and charged accordingly.
IV. Communications, &c. by mail, must be post-paid—otherwise they will not meet with attention.

ADVERTISEMENTS.

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JOHN W. PATTEN & Co.
Corner 3d & Vine streets, Philadelphia.
March 10, 1835. 2m-49

Theological Seminary.

THE Directors will meet at Gettysburg, on Tuesday evening, April 21st. According to a resolution of the Board, when the third Thursday of April, (as is the case this year,) falls into the week before Easter, the meeting is a week later than usual.
JOHN G. MORRIS, Sec'y.
March 31, 1835. tm-52

Pennsylvania College.

THE Trustees of this Institution will meet at the College Edifice, on the Morning of the 23d of April next.
JOHN G. MORRIS, Sec'y.
March 31, 1835. tm-52

SCIENTIFIC LECTURES.

THE inhabitants of this place are respectfully informed, that a course of popular Lectures will be delivered by Mr. COAD, on the sciences of General Geography, Magnetism, Astronomy, and the most interesting parts of Mineralogy and Geology.

It is by a knowledge of these delightful and useful sciences, that the human race have got in possession of the greater portion of the blessings which they enjoy; there is the interest of all persons to avail themselves of every opportunity to acquire some knowledge of these sciences. Without some knowledge of Geography, we would be in no better situation than the barbarous nations of the earth, who, for want of this knowledge, are sunk into the most extreme ignorance and misery. Astronomy gives the most exact ideas to the human mind, by the visible creation the Creator himself is made known, even his eternal power and Godhead. Mineralogy and Geology discover to us the hidden treasures in the earth, and on its surface, for the general use, knowledge, and happiness of man. Astronomy points out to us the immensity, and sublimity of the works of God in the Heavens above; Mineralogy and Geology clearly show us the great design, the wisdom, power and goodness of the Creator in the various parts of our Globe, which are admirably contrived for the use and gratification of its inhabitants. These two sciences also decide the important question respecting the creation of the world, and its various inhabitants. Mr. Coad is well furnished with Maps and an

ATMOSPHERIC GLOBE.

Four feet in diameter, a great curiosity, lately invented in England, and believed to be the first of the kind ever exhibited in this country.—His ORRERY has the SEVEN PLANETS, and is revolved by a

STEAM ENGINE.

His TELESCOPE is about 5 feet long, by which the moons of Jupiter are shown, the mountains in our moon, and a multitude of Stars, which never can be seen by the naked eye—these are some of the most delightful sights that the human eye can behold. His experiments of Magnetism are highly pleasing and instructive. A great variety of Minerals will be shown, and the various uses explained. The Minerals have been collected from various parts of the world. A variety of rare curiosities will also be shown. Mr. Coad has lectured to highly respectable audiences in various parts of the country, with great success, as may be shown by their recommendations: These sciences being of such vast utility, are highly worthy of patronage and protection.

Mr. Coad has written testimonials in his possession from the undersigned gentlemen, with numerous others, all of which are highly respectable. Mr. William Darlington, M. D. President of the Cabinet of Natural Sciences of Chester county, & the members generally of the Cabinet. Hon. Isaac Darlington. Mr. J. Beck, Principal of the Academy at Litz. Mr. C. F. Kluge, Principal of the Female Seminary, Litz. Rev. J. Latta, Principal of the Female Seminary, Mantua, Chester county. Mr. John M. Bear, Principal of the Moscow Academy, Chester county. Wm. Gries, M. D. Wagoner, Berks county. Rev. Dr. Heindel, from Dr. Rev. J. Ashbrook, Rev. James Miller, Rev. Wm. Pauli, Reading. J. McCamant, M. D. Churchtown, Lancaster county, &c. The names of many Professors of Mathematics, and others are omitted for want of room.

The course to be commenced at the College, on Monday Evening next. Admission 25 cents—children half price.—Additional charge for a view through the TELESCOPE.
March 31, 1835. 2t-52

VARNISH—A large supply of black oil Varnish, for saddlers' and shoemakers' use, just received and for sale at the Drug store of
DR. J. GILBERT.
Gettysburg, Dec. 9, 1834. 1t-36

THE GARLAND.

"With sweetest flowers enrich'd,
From various gardens cull'd with care."

THE UNCONSCIOUS ORPHAN.

BY MISS GOULD.

Mother, I have found a tear
In your eye! how came it here?
More are coming—now they chase
One another down your face.
Now I feel your bosom heave!
What does make you sob and grieve?
Let me wipe your tears away,
Or I cannot go to play.

Why is father sleeping so?
Put me down and let me go—
Let me go where I can stand
Near enough to reach his hand.
Why! it feels as stiff and cold
As a piece of ice to hold!
Lift me up to kiss his cheek;
Then, perhaps, he'll wake and speak.

Mother, oh! it isn't he,
For he will not look at me!
Father had'n't cheeks so white.
See! the lips are fastened tight.
Father always spake and smiled,
Calling me his "darling child";
He would give and ask a kiss
When I came—but who is this?

If 'tis father has he done
Speaking to his little one?
He'll be never, never more
Know and love me as before?
Could he hear what we have said?
Tell me what is being said?
Oh! he does 'not breathe a breath!
Mother, what's the cause of death?

THE REPOSITORY.

The Gentleman—The Christian.

Some twenty-eight years bygone, I first heard of the since far celebrated Lorenzo Dow. It was in the town of Wheeling, and the narrator was a gentleman from the vicinity of Nashville in Tennessee. An auditor of ten or a dozen, all as uniformed of Lorenzo Dow as myself, listened to him.—He narrated some of Lorenzo's eccentricities, in personal appearance and manner, and he especially gave the heads of a discourse he had then recently heard from the preacher, in which he took, by way of text, "The Gentleman and the Christian." I was then a young man, and forcibly impressed with much of what was narrated, though persuaded it was more the sentiment of the narrator than of the preacher.

About two months afterwards, journeying from Morgantown, Virginia, to Washington, Pennsylvania, I learned on the way that Lorenzo Dow was to preach on the evening of the day at Washington. I pushed my horse and made Washington at early candle light. I was told preaching had commenced, and hastened to the court house. The instant the preacher's voice struck my ear, I perceived he was repeating his discourse upon the text of "The Gentleman and the Christian." The versatility could not be mistaken, for the heads of that discourse as narrated at Wheeling, had sunk deep into my mind. But the matter was tenfold more impressive coming from the lips of Lorenzo Dow himself.

He described the gentleman—he belonged to no class of society exclusively—he constituted one of no exclusive class—his characteristics went disregarded of self—respect for others—he was no pragmatic babbler—not one whose mouth was always open, his ears always closed. He was a man whose first consideration was for the comfort of others—making himself secondary in every thing. He could not be selfish, he was unselfishly generous—he would do, and he would suffer—he never exacted—he never remembered he had done a service, for he never felt that his service was of value to be remembered. His humility was as conspicuous as his kindness. But he was not all things to all men, though he was in all things and to all men a gentleman. He never submitted to base compliances, but he never avoided or refused civilities, that softened the prejudices or preconceived opinions of those with whom he was brought into contact. He maintained that men of this description were to be found in all classes and through every grade of society, from the lowest to the most elevated. And this, he said, was the true character of the Christian.

He pursued the parallel in the history of the Saviour. His conformity to the formalities of the Jewish church—his associations with publicans and sinners—his controversies with the doctors of the temple—his association with poor fishermen—his humiliation and death. He continued the parallel in the character and conduct of St. Paul, and he concluded by an appeal to the auditory, if the true gentleman and the true Christian were not of near kindred, if not one and the same character, the rule of life of both being, in the main, that of the Saviour's principal injunction, "DO UNTO OTHERS AS YOU WOULD THEY SHOULD DO UNTO YOU."

Sermon for Bachelors.

The Hartford Mirror contains a lay sermon for the special benefit of the Bachelor's Club, founded on the following text:—"And they called Rebecca and said unto her will thou go with this man, and she said I will go."—Genesis, 25. v. 28.

In those times, ceremony, formality, singing, and sentiment were altogether unknown. Rebecca was a sensible girl and jumped at the first good offer.

We would have picked out a better text to preach before the honorable and venerable fraternity, viz:—"Jacob kissed Rachael." That is something substantial for bachelors to say grace over; the other text was for the benefit of Rebecca altogether.

ny day, in the valley of Pandenaram, he saw her at a distance, drawing water from a well, being barefooted; and without ceremony he ran towards her, and in the language of the good book, "Kissed her, and lifted up his voice and wept." We have no account that Rachael boxed his ears for his rudeness, as in these days of simplicity and innocence would have been the case.

Sailors.—Faint indeed is the idea which landsmen are able to form of the toils, hardships, perils and hair-breadth 'scapes, which that useful and hardy class of men whose

"Path is o'er the mountain wave,
Whose home is on the deep,"

undergo in pursuing their avocation. The following is but one of the thousand cases of suffering that yearly happen, many of which are perhaps never known to any human being but the sufferers themselves.

"HORRORS OF THE SEA."—The brig Caroline arrived lately at Helford, from America, after a long and tempestuous passage.—After having been about a week on her voyage, the man at the wheel cried out "a rock ahead!" The captain ran forward, and discovered a boat. It contained six living men, but in the last stage of wretchedness, and one man dead, lying at the bottom of the boat, whose blood they had fed on in the morning! These sufferers were the only survivors of a crew of fourteen. They had been about nine days in the boat driving about, suffering what no tongue can describe, from hunger, and particularly from thirst. Two that had died could bear the pang of thirst no longer, and in bitterness of agony, drank salt water. The consequence was; they became deranged, and died. The first victim had been thrown overboard; the second remained in the boat, whose mangled body manifested the irresistible cravings of the hunger that his barely surviving shipmates were suffering under.—*Welsh pap.*

COMMUNICATION.

For the Gettysburg Star and Republican Banner.

Varieties of the Human Race.

[CONCLUDED FROM OUR LAST.]

He intimates that no great ingenuity is requisite to explain the similarity existing between the Greenlander and Chinese. But ingenuity will not always supply the place of fact. We know that the cause must be equivalent to the effect. Now, whether the "effects of cold upon the surface, fittiness, the oily fumes of lamps constantly burning in subterranean abodes, added to kindred origin," be capable of effecting permanent discoloration of the skin, I leave to the reader to determine. Even admitting that they would produce a blackening of the unprotected parts, they could not possibly affect those parts protected by clothing—for the warmth of which, the Greenlander is remarkable. Or are we to suppose, that the exposed parts of the Greenlander, only, are black; and from that, they have been represented by travelers to be dark? Such a representation would be a very unfair one. With the same propriety might the Asiatic traveller represent us as a black variety, merely because the hands and faces of laborers exposed to the sun, were dark colored.

The writer gravely tells us, that a burning sun has the effect of changing the color of the skin to a darker hue. This we admit, so far as relates to the individual; and just with the same gravity informs us, that cold is one of the causes which darken the skin of the Greenlander! He can scarcely have reference to that purple tint, produced by cold, by retarding the circulation of the blood in the extreme veins and capillaries. The fact of the polar animals being of a grey or white color strongly militates against the notion that cold has a tendency to darken the surface. But how do we account for the diminutive stature of the Greenlander; whilst the animals inhabiting the polar regions are very large—the Patagonian, who inhabits a latitude not much inferior to that of the Greenlander is extremely tall? Are we here obliged to resort to the same argument as in the case of color? or might not "kindred origin" have some effect?

To the latter we readily yield our approbation. It appears to be rather at variance with the opinions of Melanophilus; yet he has admitted it. If we are determined to reason philosophically, let us not resort to sophistry, however ingenious it may be.—We recognize but one species of philosophy, whatever may be said about false philosophy. It is the grossest solecism to connect those terms, for philosophy implies truth; any thing else, however plausible and ingenious it may be, is at best entitled merely to the name of sophistry. "Kindred origin" is, doubtless, more instrumental in maintaining similarity of color between the Greenlander and Chinese, than any other cause.

Melanophilus tells us, that he is not disposed to controvert our observations upon the various forms of skulls; but begs leave to dissent from our deductions. For our part, we must confess the difficulty of arriving at like conclusions from dissimilar premises. We maintain, that the African in physical conformation does approach nearer to the inferior animals than the European, not only in the form of the skull and the brain, (which must consequently partake of the form of the former,) but also in other physical peculiarities which we shall forbear to particularize at present. He admits that "they are inferior in civilization, and a knowledge of the arts and sciences." In this particular we agree. But if he presumes, that the mind of the African is susceptible of as great a degree of improvement as that of the European, I must beg leave to differ. The superior portions of the brain, (owing to the

retrocession of the forehead,) which is universally admitted to be the seat of intelligence, are not so highly developed. The monkey and elephant, which are amongst the most remarkable of the inferior animals for sagacity, have a middling prominent forehead, whilst those less sagacious have likewise a corresponding retrocession of the superior and anterior portion of the skull. We believe there is a much greater proportion among the European variety, whose minds may be cultivated equal to those of Bacon, Newton, Franklin and Brougham, than there is to be found among the African. We cannot assert uniformity of physical organization over the whole world, because our senses convince us to the contrary; equality of mental endowment is scarcely less admissible.

We need no stronger evidence to establish the inferiority of the African than their own declarations. The celebrated Mr. Park informs us, in his "Travels into the Interior Districts of Africa," that the most intelligent Negro he met with, after witnessing only such evidences of European skill and knowledge as the English settlement of Pisanin afforded, would sometimes appear pensive, & exclaim with an involuntary sigh, "Black men are nothing." To this consciousness of their own inferiority, may very readily be attributed the submission of the Negroes to slavery in the European colonies. Were the case to be reversed, and the white slaves would exceed six or eight times the number of their Negro masters, how long would such a state of things exist?

Melanophilus tells us, that "whales and elephants have larger brains than man, and yet their sagacity is not equal to his." We do not wish to be understood as meaning that the noblest intellect is connected with the actually largest brain, but that in the most prominent forehead we generally find the most voluminous brain, so far as relates to the particular species, and a more highly developed intellect, than in those of contracted forehead. The volume of brain in the whale and elephant is almost infinitely smaller when compared to the enormous bulk of body, than the brain of man is to his. Neither do we observe in them that prominence of forehead, which is so peculiarly characteristic of the European variety of man, the certain indication of intelligence. It is the opinion of the most celebrated physiologists of modern times, that the animal having the largest brain is not the most intelligent, nor is it presumed that the animal having the greatest volume of brain in proportion to its weight, (for some actually exceed man in proportion,) but it is their opinion that the animal whose brain bears the greatest proportion to the bulk of the nerves, is possessed of the highest intellectual endowments, and that animal has been ascertained to be man; consequently, the greater the expansion of the forehead, the greater is the volume of brain in comparison to the nerves.

Should it be necessary on some future occasion, to furnish the names of the authors, whose works we have quoted, we shall do so, but for the present we decline. It is said that Bichat, the celebrated French Anatomist, to whom Anatomical science is greatly indebted, and from whom much more was to be anticipated had he been content to be a little less transcendent, for he died at the age of thirty, a martyr to intellectual toil, had the most prominent forehead ever witnessed in France—for, according to Camper's method of measurement, the facial angle was almost a right one. It would be vain to seek for such prominence of forehead among the colored tribe, although it might be almost hopeless to search for a similar one amongst the white variety, we feel confident that we would be able to find a much greater proportion amongst them, whose approaches would be nearer, than are to be met with amongst the Africans.

Melanophilus tells us "that the Greeks did not pretend to be the originators of literature and the arts, but confessed their obligations for letters, commerce, &c. to the Phenicians, who in turn acquired the meed of their discoveries to the Egyptians, a people of Africa." We are not disposed to admit, that the Egyptians, to whom the Greeks were indebted for their literature, &c. were of the African variety. We are not sufficiently credulous to believe, that Homer, Lycurgus, Solon, Pythagoras and Plato, resorted to Egypt to study the Sciences, Religion, &c. discovered by men with dark skins, curly hair and receding forehead.—The skulls of the Egyptian mummies, in much the largest proportion, are of the Caucasian or European variety. From this circumstance we may readily infer, that during the period of Egyptian greatness and splendor, that country was inhabited by the Caucasian variety, and that it was subsequently overrun by the African tribe; a fate similar to that which befel Rome and Constantinople, by other savage nations.

We do maintain that the African is inferior in intellect to the European, but why an equal degree of intellect is necessary for the exercise of mercy, charity and other good works, I am at a loss to determine.—But Melanophilus greatly apprehends such a result from the indirect tendency of our reasoning. I know that Melanophilus does not consider it indispensably necessary that every individual should be as intelligent as himself, that he might receive the blessings of the good; he would not the less readily extend the hand of charity and brotherly love to a fellow being, because he was so unfortunate as to be less intelligent than himself. And we feel conscious, that he would not be so uncharitable as to attribute to others, what he would be unwilling to perform

himself. The unfortunate should be the peculiar objects of sympathy, their misery and distress should recommend them to our pity and commiseration. If God, who is the Father of us all, and so infinitely superior to us, does not consider equality with Himself necessary for the distribution of His favors, why should we, vile worms of the dust, presume that the African must necessarily be treated with severity, because it is his fate to be inferior in knowledge to the European? He who exercises good works toward the degraded children of Africa, upon the principle of their mental inferiority, is much more entitled to the name of philanthropist, than he who vainly endeavors to elevate them to a station for which Nature never designed them, and then abandoning them to their fate. We feel assured that the exercise of mere and benevolence toward the African, by those who are disposed to regard him as belonging to an inferior variety, has tended more to ameliorate his condition and alleviate his suffering, than all the fruitless discussions of the pretended philanthropist, in endeavoring to assign him a station upon an equal basis with the European. F.

MISCELLANEOUS.

FROM THE AMARANTH.

"BE SURE THAT WE GIRLS NEVER MEAN HALF WE SAY."

[BY E. W. H. ELLIS, ESQ.]

Stay, stay, don't be angry, I jested, you know,
Twas a slip of the tongue that perplexed me so;
But in prating, and laughing, and talking all day,
Be sure that we girls never mean half we say.

I said you were cruel—but see what I meant,
And I'm sure that your heart will as quickly relent,
I fear'd that my love you would not repay,
Yet like him we girls never mean half we say.

I said you lov'd you, I meant all the while
Just to keep those pert misses from raising a smile,
Yet the glance of my eye, if you'd seen it, would say,
That we laughing girls never mean half we say.

When the dandy gallant, with a smile and a bow,
Calls us seraphs and angels, and more lovely too,
We blush, and look modest as flowers in May,
Yet like him we girls never mean half we say.

But when with a friend and a friend just like thee,
Who has lov'd'd that forever that friend he will be,
Whose bosom will never one secret betray,
Oh, 'tis them that we girls mean ALL that we say.

From the Philadelphia Post.

The Millennium is at Hand!

We have been favored with a copy of the "Book of Life" being the 16th No. of the Elements of Astrology, by Edward Postlethwayt Page, High Priest of Nature—Padre of the Supreme Church—Reviver of Temple Worship, and its Sacred Drama—Generalissimo of the Crusaders against Spiritual Babylon of Language and Worship, alike confused—Grand Master of the Supreme Mystics (that are to Free-Masons what Christ was to their tutelary saint, John the Baptist)—and Emperor of the World. This book undertakes to prove by infallible calculations that the great Day of Judgment is to take place next year, (1836,) amidst earthquakes, comets and a general convulsion of nature, and the MILLENIUM will commence!

The author says, "Did the infatuated world but know all my calculations, or only a ten-thousandth part of them—good heavens! what processions, and shouting, and dancing, and ringing of bells, and serenading with bands of music, and firing of cannon, should usher in the Millennium of 1837. Like a steamboat under a high pressure of steam, the earth would tremble with the joy of its inhabitants."

"Plato—a winter of thy year has fled!
The spring man rises from the grave his bed.
The Jew and Gentile now shall surely wed:
And Sun, Moon, Earth, their triune will shed
A light on Egypt's triple Calendar, says Ned.

"When Truth is triumphant, banks will become temples of worship, and their vaults being empty, gold and silver will adorn organs of music, sculpture, and every part of the sanctuary's interior. Dedicate gold to God, and happiness is the reward."

Notwithstanding we have read Mr. Page's book with some care, we confess ourselves unable to comprehend the rationale of the subject. The work contains a vast amount of figures and mathematical calculations, which are so arranged as to appear plausible, but they will convey no distinct idea to the mind of the uninitiated, and are likely to remain a mystery to those unacquainted with "St. Peter's Key," "The Cherubim of Glory," "The Sun's Magic Compasses" &c. the secrets of which appear to be fully comprehended by the learned author. In noticing the work therefore we can do no more than state what the author designs to prove—whether he has succeeded, the reader must determine for himself. To furnish specimens of Mr. Page's poetic style we give a few unconnected extracts:—

"Nature is the mirror of the invisible One. She is elder Scripture, written by his own hand. The gospel of the stars, great nature's holy writ! The globe terrestrial as a living creature, whose spirit, mind or soul is the celestial globe, traced in the imagery of things on earth, as man's occult mind is pictured in his body. Every planet, in number equal to all the moments of Eternity, in a body to a similar spirit heaven.—The electric fluid of matter pervades squares and of mind, their circles. God the Father reigns omnipotent in active Matter; the Son omnipresent in neuter Space; the Comforter omniscient in passive time;—to which triangles, squares and circles allude.

I command that Matter, Space and Time be alike regulated according to the metre of Geometry, and rhythm of Arithmetic.
America—say Ureka!
Saint Peter's is a merry key!
Then dance with song, and shout with glee!
Welcome, welcome Jubilee!
'Tis Mexico's famed Century!
'Tis Miss Jubilee with her fiddle-de-dee!
'Tis sweet Jubilee with her treacle-dum-dee!
She is such a clew when brought into view!
She is Montezuma's Century!
Matter is Nature's lamp, Space the wick,

Time the oil, and God's love their flame; illuminating the universal Temple of Nature!"

ROYAL LOVE LETTER.—Napoleon was very fond of Josephine, and his letters to her were written in a spirit of perfect romance. In one of them he says, "I am very uneasy to know how you are. I have been in the village of Virgil—on the shores of his lake—by a silvery moonshine, and not a moment without thinking of Josephine." In another of those curious amatory effusions to the wife of his bosom, he writes as follows:—"A thousand kisses, as burning as my heart—as pure as you!—I sent by the courier; he told me that he had seen you, and that you had no commands for him—Oh! feeble, naughty, ugly, cruel, tyrannical, pretty little monster! you laugh at my folly. Ah, you know that if I could put you in my heart, you should remain there in prison."

USEFUL HINTS TO MISSIONARIES.—A former pastor of the parish of Logie, distinguished for his simplicity of manners, happened when assistant to the celebrated Dr. Henry, to meet the Doctor on the Castle Hill of Edinburgh, during the French war, when the following dialogue took place:—"What have you been doing in the Castle Messie John?" "I've been about my master's work, converting the poor deluded bodies, the French prisoners." "A most orthodox employment—of course you understand the language?" "No, ne'er a word of French can I speak." "Astonishing! how did you get on?" "To tell the truth doctor, it was no easy matter; for the first time, when I tried to be serious with them, they jeer'd and made a file o' me; but I fell on a better plan the next day; I ordered a great bowl o' punch, and we sat a' round it, and drank to one another; they laugh and I laugh and ye ken, doctor, the Lord works his ain wark."

UNCOMMON ENERGY.—We had last week as a visitor, one of Col. Crockett's neighbors—a child under 10 years of age, who has rode since 22d of December, on horseback, 900 miles—having passed through the Chickasaw, Choctaw, and Creek nations of Indians, and been out during the late severe weather. The little fellow seemed less fatigued than the gentleman in whose company he came. He is a child of remarkable sprightliness and intelligence.

ALL MEN ARE BORN WITHOUT TEETH.—NO MAN THEREFORE, IS JUSTIFIABLE IN BITING.—The bachelors of Nashville have grown argumentative in their old age, and taken to the quotation of high authority for their misdeeds; having lately published their declaration of independence. It commences by a bold travesty of the national state paper, and draws a most unsavory conclusion from the premises. "All men," say the old vinegar cruets, "are born unmarried," and therefore, they should always remain so. A very precious sequel, this!

THE BORDER WAR.—The Governor of Ohio has ordered out his whole staff and a detachment of troops to escort him to "the debatable land," to which the most puissant Governor of Michigan has also repaired, with a military force to resist the forcible entry of the former dignitary.

On the 17th ult, the Supreme Court of the United States, sitting in the Capitol at Washington, after a session of sixty-five days, (having decided forty-two cases, being all that were ready for trial, with two or three exceptions) adjourned to the time and place appointed by law, leaving forty-seven cases on the Calendar for next term.

A Frenchman, attending out of curiosity a recent political meeting at London, and somewhat astonished at the shouts and yells, asked his friend when they would begin to consider the business. "They are considering it now, don't you hear?" "Oh, oui," said the Frenchman, "I do hear—but ma foi, I could not think that your countrymen did consider so very loud."

A PLEASANT COUNTRY.—The Mobile Advertiser says that in Texas, the fever and ague prevails to a great extent. He says, "we have heard it said that chickens and even turkeys in that country have touches of the ague; and at certain seasons of the year, these gallant and stately birds may be seen stalking around their domicils in a perfect state of nakedness, their feathers having been shaken entirely off."

At a public commencement of the University of Maryland, which took place on the 18th ult, the degree of Doctor of Medicine was conferred on fifty gentlemen.

"Yankee Doodle," the national song of America, is an old Italian melody; obsolete or forgotten in the old world, till it all at once got vogue in the new, where it has been for many years so popular, that there is scarcely a child that cannot hum it.

We have heard of the water freezing "down east" as it issued from the tea-kettles, but this is not even a priming to the following from the west:
The Illinois Gazette and Jacksonville News says—One of the drivers from Peoria to Springfield had one of his eyes frozen out. This was caused by wearing a mask with eye-holes, by which the action of the wind was concentrated on the eye, and destroyed its power of vision."

Avoid all low company—in part, in manners, and in merit.