

THE VILLAGE HERALD.

Princess-Anne, Md.

TUESDAY, OCTOBER 23, 1892.

Presidential Election, Nov. 12.

Jackson Ticket.

For Election of President and Vice-President of the U. S. State, for the First Electoral District of Maryland, composed of Harford and the Eastern Shore counties.

HENRY D. MILLER, of Cecil.

RICHARD SPENCER, of Talbot.

JAMES A. STEWART, of Dorchester.

Clay Ticket.—For said District.

ALBERT CONSTABLE, of Harford.

J. H. GOLDSBOROUGH, of Talbot.

JOHN N. STEELE, of Dorchester.

—The Rev. Wm. McKenney, agent of the Colonization Society, and a member of the State Fund for Colonizing the free people of color, will preach in the Methodist E. Church at Princess-Anne, this evening at early candle light.

—On the last page of this paper will be found an interesting sketch of a Dunbar, Commonwealth, which principally corresponds with what we have ourselves witnessed of that sect.

From the Philadelphia Sentinel of last Friday.

PENNSYLVANIA ELECTIONS.—

For GOVERNOR.

WOLF. RYNNER.

Adams 1030 1679

Allegheny 3024 3504

Beaver 1440 1481

Berks 1679 1561

Bucks 1685 1435

Butler 1023 862

Cambria 1204 1032

Centre 595 304

Chester 1930 1016

Columbia 2374 4301

Crawford 929 829

Cumberland 2396 1807

Dauphin 1573 2285

Delaware 918 1291

Erie 1170 1793

Fayette 2420 1804

Franklin 2324 2526

Huntingdon 1814 3404

Indiana 819 118

Juniata 686 6387

Lancaster 1009 1006

Lebanon 1564 1024

Luzerne 2064 1583

Lycoming 1729 989

Mercer 732 884

Mifflin 2972 2935

Montgomery 3414 1822

Norfolk 1415 1064

Perry 3024 4957

Philadelphia city 5558 4957

Philadelphia county 6263 4957

Schuylkill 1328 954

Snyder 1146 475

Tioga 1021 2191

Union 9749 2589

Washington 3512 1549

Westmoreland 2357 2567

York 3357 2567

Majorities.

Armstrong 918

Berks 1679

Bucks 1685

Butler 1023

Cambria 1204

Centre 595

Chester 1930

Columbia 2374

Crawford 929

Cumberland 2396

Dauphin 1573

Delaware 918

Erie 1170

Fayette 2420

Franklin 2324

Huntingdon 1814

Indiana 819

Juniata 686

Lancaster 1009

Lebanon 1564

Luzerne 2064

Lycoming 1729

Mercer 732

Mifflin 2972

Montgomery 3414

Norfolk 1415

Perry 3024

Philadelphia city 5558

Philadelphia county 6263

Schuylkill 1328

Snyder 1146

Tioga 1021

Union 9749

Washington 3512

Westmoreland 2357

York 3357

Total 87435 84077

Wolf's Majority, 3,358.

The latest news by the Harbinger

Chronicle is that sixteen Jackson men

are elected to Congress. Four whole hog

Anti-Masons, and eight who are alternately

claimed by Clayites, Anti-masons,

Bank men, &c.

NEW JERSEY ELECTION.

We have received unofficial returns

from all the counties excepting those which

furnish the following results. The num-

bers include both Councilmen and Rep-

resentatives.

Clay. Jackson.

Essex 6 4

Bergen 5 0

Morris 5 0

Somerset 5 0

Middlesex 5 0

Hudson 5 0

Bergen 5 0

Gloucester 5 0

Salem 5 0

Cumberland 5 0

Cape May 5 0

Monmouth 5 0

Sussex 5 0

Warren 5 0

Total 38 38

Clay's Majority, 38.

A large meeting was held at Boston

on the 19th inst. to adopt measures for the

relief of the Cape Verde Islanders, an ac-

count of whose sufferings will be found in a

subsequent column.

From the Philadelphia Sentinel of last Friday.

OHIO ELECTIONS.—For GOVERNOR.

Opposition.

Lucas. LYMAN.

Stark, complete 1871 1169

Wayne 1932 1181

Champaign, corrected 601 1784

Ashtabula 562 1703

Geauga 587 933

Cuyahoga 1368 2084

Portage 1068 1053

Preble 437 1125

Clark 1788 948

Knox 891 833

Miami 1027 1256

Guernsey 926 maj.

Hamilton 121 4

Pike 1800 4

Highland, in part 1800 4

Cuyahoga, in part 1800 4

Clermont, 8 towns 817

Huron, in part 290mj.

Total 16,507 15,983

Add Lucas' majority

in counties previously published, not

included in those now enumerated

above 5364

21,870

Most of the counties in the Western

Reserve, the strong hold of the opposi-

tion, were secured.

We have an estimate, prepared by a

friend, some weeks before the election,

which gives Lucas 8147 majority. It varies

only \$80 from the results as far as the

16th returns of about every twenty

votes have been received. The

counties remaining to be heard from, it gives

Lucas 1939 majority.

CONGRESS.

Benjamin Jones of the Wooster Dis-

trict, elected. Dives McArthur

of Ross, Eliza Whitley, of Trumbull,

opposition, elected.

Twelve Congressional Districts heard

from. Eight Jackson and four opposi-

tion members elected.—Globe.

Another paper informs us that the fol-

lowing named gentlemen are among the

Jackson members of Congress elected in O-

hio, viz: Leavitt, Thompson, Chaney, Mc-

Lane, Mitchell and Layle.—And Vance,

a Clay man, is re-elected, but Stansbury

is cashiered by the people.

GEORGIA ELECTION.—For CONGRESS.

Five Members.

From the Georgia Journal of the 11th.

inst. contains the following aggregate re-

sults for each Congressional candidate,

from seventy counties.—Ten counties to

be heard from.

Wayne 39,947 Owens 20,648

Wilder 28,688 Terrell 20,534

Gilmer 25,068 Watson 20,164

Brinkley 19,001 19,001

Chilton 25,062 Stewart 18,570

Wheeler 24,606 Harris 18,475

Gamble 23,852 Hervey 18,475

Jones 21,856 Lamar 18,580

Schley 21,551 Newman 15,441

Coffey 21,093 Milton 5,006

20,789

The Journal of the same date says:

"No arguments for Jackson are necessary

in this State, where the whole republican

ticket for President and Vice-President is

condemned by one of the great

majorities by part of the other.—And

hence we have said but little about it."

BALTIMORE CITY.

An election was held in Baltimore city

on the 19th inst. for the choice of Mayor

and members of the City Council, from

the returns of which it will be seen that

Mr. HUNT, the Jackson Candidate for

Mayor, has been elected by the triumph-

ant majority of 1737. We have elected

also 16 members of the First Branch of

Council, and 6 of the Second Branch. Ev-

en the Seventh Ward which has always

before given a large majority against

has returned a Jackson man, in the place

of the Editor of the Patriot.

Daily Republican.

RHODE ISLAND.

The Providence American states that it

is determined to get up a State Anti-Ma-

sonic Convention, and remarks, "Our

friends in each town may be assured of

our determination to pursue the course

we have adopted, and to go for Wm and

Clay, under all circumstances, let the

consequences be what they may. If the

Clay party are desirous of persisting in

their resolve to put the vote of this State

in hazard, let us argue the question in

hazard, in the hustings, they can—

We are assured and well satisfied that

however strong the party may be, they cannot

overmatch the Jackson party, and that Mr.

Wirt will carry nearly as strong a vote as

Mr. Clay.

From the N. Y. Standard, Oct. 17.

TREATY WITH PORTUGAL.

We understand that the Minister from

Portugal, the Chevalier J. F. Toralva,

d'Ambeyra, has concluded a treaty with

our Government, founded on terms of re-

conciliation, and which is likely to be at-

tended with the most beneficial results to

the agricultural interests of the country.

In 1817 the exports of the United

States to Portugal were worth \$1,000,000

of dollars—being the third in

amount to the list, and consisting, as they

do, almost exclusively of the productions

of the soil, were clear gain to the labor of

the nation.

England, who will know the value of

this trade, and has so long enjoyed its im-

portunity is now striving to continue it, by

secretly aiding in the re-establishment of

Don Pedro.

Both the Paris and London editors

generally seem to have come to the con-

clusion that the mass of the Portuguese

prefer Don Miguel's government, and

believe him to be the legitimate sover-

ein.

We understand, that the National Re-

publican Convention, which assembled at

Hannburg, on Monday, have agreed to

drop the Clayton bill, and to unite in sup-

port of the anti-masonic electoral ticket

in the hope of being able to carry the

election to the House of Representatives.

Phil. Sentinel, Oct. 18.

From the Boston Gazette of last Saturday.

War! War! in our waters.—Mar-

iners near.—Extract of a letter from Ken-

ne, N. H., dated Oct. 17, 1892, which has

been sent to the Boston Herald, and which

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POETRY.

From the *Illinois Monthly Magazine*.

TRY ME.

Long, too long, I've waited, dearest;
Why, oh why, deny me?
If my constancy thou fearest,
Take me, love, and try me.
See the crystal tear is glowing,
One bright smile will dry it;
Doubt not, when I say knowing,
Try it, dearest, try it.
Joy when brightest still are fleetest,
Haste, dear maid, they're flying,
Wedded love, the fondest, sweetest,
May I had far trying.
Now I see thy heart re-lying,
Dearest I do thy;
Eyes and cheeks alike consenting,
Alas, shall I fly thee?
Hopes and vows thus fondly meeting,
Dearest, do not chide them,
They who say love's joys are cheating,
Never thus have tried them!

MISCELLANEOUS.

From the *N. Y. Commercial Advertiser*, Oct. 6.
FROM AN OLD CORRESPONDENT.

The Dunkard Communion.
Dunkards', Pa. Sept. 31, 1832.

As something to fill a corner, I send you the description of a scene we witnessed last week in a little excursion among the Dunkards, a sect little known beyond their neighborhood, but who would be more esteemed if better known.

City boarders in a country village are very apt to be idlers, and usually embrace with alacrity any proposal which promises to break the monotony of their rustication by an excursion of almost any kind. A visit to a cave; a scramble to the neighboring mountain top; a fishing party; a fox hunt; all are welcomed as soon as offered; though the narrative of the succeeding evening seldom numbers all those lively delights which glance in anticipation of the morning hour. We were lately told that there would, in a few days, be celebrated in the neighborhood of our place of sojourn, a communion season among the Dunkards. "The Dunkards" are there many of them in this part of the country? I never saw but one of them, that was when I was a boy, and in the street; but the image of his primitive figure, and his long beard, seems even now to rise before me. I should like it exceedingly. Accordingly, the little carriage was got up, and ponies and side saddles put in requisition; and, after an early breakfast, we were soon on our way to the spot. I will say nothing of the picturesque and varying road over which we passed; nor of the huge wagon, literally loaded up with the wives and children of a company of Bavarian emigrants, whom we overtook on their way towards Cincinnati; the early heads and broad ruddy faces of the babes, the stiffly plaited caps, and simple modest looks of the women, the blue rick frames, or manly and determined step and air. They had stopped to breakfast under a tree by the roadside, and were stopping down to drink at one of those pure gushing brooks of limestone water, which ever and anon come to refresh the traveler in this rocky and mountainous region.

After some pretty hearty jolting over the ridges and ledges which every where cross the country, we at length came in sight of the farm house, where the expected meeting was held. It might readily be told, even by a stranger, from the numerous vehicles, of all sorts and sizes, which were standing a host in the orchard, and other enclosures; and the long rows of horses tied along the fences, as if a body of cavalry had been halting on its march to a costly breakfast, at the cost of some wealthy landholder. On approaching, we found a very large farm-house, built of stone, in the solid Pennsylvania style, with its long piazza crowded with country belles, whom the wooden brawn country beams were gazing from the yard, not seeming inclined to venture nearer. The greater part of the rest of the company were passing towards an enormous barn, whose huge gable end towered high in the air, as massive and formidable as if it had been the corner of a bastion. We followed in the train and soon came in front of the building, from which sounds of a very solemn tone had been audible for some time before we approached. The ample doors of the barn were thrown back against the projecting wings, occupied as stables, and the entire barn floor, from end to end, was densely occupied by a silent and very attentive auditory, listening to the voice of a preacher who was addressing them with great apparent pathos in the German language. The figure of this man was such as can be found in no other assembly, and once seen, was not to be forgotten. He was a low, ordinary height, dressed in a loose suit of blue home spun, with a dark brown beard descending from the sides of his face, and covering his whole brow. His forehead high and narrow; his nose long and slender; his eyes of a light blue, with a serene and contemplative expression; his mouth small, with an embosomment perfectly oval,

and expressive of great purity. The whole figure was perfectly apostolic; and as I gazed upon it, I seemed to be transported back to the New Testament times, and to see one of the twelve accompanied by a group of his fellow disciples, addressing a gentle audience—for the preacher was supported, on either side, by figures quite as unique and as picturesque as himself. One was an old man, between seventy and eighty, very spry; his skin brown, and deeply furrowed with wrinkles, with a beard as white as snow. The hair on his head was thin, and glittered like silver; and the preacher often rested his hand upon it. The other elder was robust, of a very fair complexion, with a rose still on his cheek, but his beard of a tawny, faxen hue. A younger man sat next to him, with hair and beard as black as ebony. A painter could not have grouped these figures with greater judgment, or higher effect. About a dozen more of these bearded seniors occupied a bench, extending along the back of the barn, while before them was a narrow table, on which lay a large German bible, and a few other books, apparently testaments and hymn books. The audience were seated on rude seats of plank, extending both side to side, and filling all the open space in the low partition, about breast-high. There were no female preachers and elders, as in a Quaker meeting; but the front seat, on the women's side was occupied by a row of candidates for baptism, who were distinguished from the rest by a cap of peculiar form. All the females belonging to the Society wore caps of nearly a similar shape, but distinguished from each other by certain grades of plainness in the border, corresponding, as I afterwards understood, with their respective grades of sanctification, or standing, at least, in the estimation of the Society. I had learned something of the German, when I was a boy, among the Moravians, and the feeble reminiscence of what I then knew, enabled me still so far as to enable me to trace the general topics of the preacher. His doctrines were perfectly evangelical, and his address intermingled with frequent allusions to Christian experience. He preached a long time, but his audience seemed unwearied, and his bearded companions frequently signified their assent by slightly nodding their heads, and sometimes by a deep sigh.

You can scarcely imagine a more impressive scene than was presented to the eye by the whole assemblage. The lofty roof of thatch, towering far above—the bundles of ripe yellow grain, piled up on either side—the primitive figures of the preacher, with his elders around him; the plain garments of the other Dunkards, contrasted with the rustic finery of the attending peasantry; the stillness, the solemnity, the highly decorated air of the assembly, all combined to produce a feeling such as I had never experienced before.

The sermon being ended, the oldest man in the group, whom I understood to be a Bishop among them, and who had come from a distance to be present on the occasion, gave out a hymn, and himself raised the tune in a strong and clear voice, though with a nasal sort of undulation that was very peculiar. They then fell upon their knees, and five of them prayed in succession, with much feeling and devotion—the last one reciting the Lord's prayer. After the Christian doxology, the assembly broke up.

The greater part of the company now adjourned to the banks of a romantic mill stream in the neighborhood, to witness the baptism of the new members. The weather was fine, and the scene exhibited at the water would have furnished a fine subject for an artist. The banks were precipitous, and the heights around, with every projecting rock that furnished a favorable point of observation, were crowded with groups of spectators, their heads projected forward in expectation, while the members of the society, surrounding the tall figure of their Bishop, and forming a sort of cordon round the expected members, were gathered on a flat beneath, on the immediate margin of the stream. The sound of the hymns soon rose, and was succeeded by that of prayer, offered by the same figure in blue, who had preached in the morning. The surrounding assembly stood, while the preacher and the candidates for admission knelt upon the bench.

The administrator then went into the stream, with a staff in his hand, coupling the water. Having found a suitable spot, he returned to the bank, and led down the first one of the converts by the hand. When they had arrived at the deepest part of the stream, the person to be baptized slowly knelt down, the water rising to his breast. The Bishop then, standing by his side, put to him a few questions, indicative of the profession he made before God and many witnesses of the faith of Christ. They related to the doctrine of the Trinity, the atonement, and the necessity of regeneration. These questions having been answered by the candidate, the Bishop then baptized him by three successive immersions, one in the name of each of the Divine Persons, the

candidate bending forward instead of backward, as is usual among the Baptists. In this manner twelve persons were successively baptized, of whom four only were of the male sex. The rite being concluded, all the parties immediately left the water side and returned to the house we had left, where entertainment was provided for the long bearded and a few other of the more distinguished members of the Society; but the owner of the house soon came forward and gave notice that a table was spread in the barn for the young people.

Now, though I can hardly, by my powers of sophistry, contrive to bring myself with in this designation, yet, as I possessed, though not a long and flowing beard, certain bodily craving within, I ventured to stretch the terms of the hospitable proclamation far enough to follow those who now, somewhat more rapidly than before, directed their steps towards the rustic building, which seemed to become both Church and Hotel.

Here I found a table of ordinary dimensions. It commenced at one side of the house, and extended in a hollow square round three sides of it. A snow white covering exhibited at regular distances small piles, (such as the children call turn-overs), bread, butter, and apple-stones; tin cups were placed between, and water pails set at proper distances. This table was several times filled by successive companies; the men (I blush to say) eating first, and leaving their places to the ladies. This simple, but liberal hospitality, is provided at every meeting of these people. All who come, however numerous the assemblage, often exceeding a thousand, are entertained free of cost. It was beautiful to see the members of the family, at whose house the meeting was held, passing to and fro among the guests loaded with baskets of bread, pails of fresh yellow butter and trays of pies, with all the cheerful assiduity that is alien to a company of frugal people.

The leading men of the Society, are, it is true, all wealthy substantial farmers, and the expense of these entertainments is amply shared among them; but hospitality on such a scale, exists among no other people that I know of, in any branch of the Christian church. The Quakers, I know, at their yearly and quarterly meetings, throw open their houses to each other, and seem to do it with a winning kindness I have often been delighted to witness, and sometimes to share; but to furnish dinner, supper and lodging to a promiscuous multitude, many of whom they never saw before, and to do this every week or two, as often as their meetings are held, is a custom, which I believe distinguishes the Dunkards from all other people.

Some time was now occupied in walking about the place, gathering apples, and in conversation with the young people, who seemed to improve the welcome interval to the best advantage. Some went to look after their horses, and a few to harness them up for departing; but by far the greater part of the company remained to witness the ceremonies of the evening. Service was soon resumed, which consisted now of the reading and expounding of a portion of the Gospels containing a history of the last supper. Several of the other elders, who had not spoken in the morning, now addressed the assembly in turn, with intervals of singing, and prayer. As it grew dark, lights were introduced and placed upon the tables, in rather hazardous proximity, as it appeared to me, to the stacks of hay and grain, which ascended like walls on either side; and I could not avoid picturing to myself, what must be the result should the flames catch even for a moment; all was dry, all was combustible, and beyond all peradventure, a considerable portion of the audience must have perished. However, much caution was used; the floor had been swept perfectly clean, not a straw remained, and a row of worshippers extended behind the lamps, and between them and the mow. I soon observed a movement among the members of the Society, and presently perceived that of them bringing in a tub of water, which they set down before the head of the outside row of members, who now turned themselves, with their backs to the tables. The attendants, one of whom was an elder with a long beard, now girded themselves with towels, while the others very deliberately drew off their stockings, putting their feet singly into their pockets. The elder now went to the first man on the bench, and, kneeling, washed his feet. This was not done as it is at Rome, where the Pope, once a year, performs the ceremony of washing the feet of twelve beggars. There, a silver basin, an embosomed napkin, and a slight touch, hurried over at once, and with great ceremony, seems intended to show that the Pontiff humbles himself almost too much to let each being approach him. But this was done with a simplicity, and as soon as the towel was laid down, the brother washed, stooped down, took the other by the hand, which was shook with great cordiality, and putting their arms round each other's necks, they

gave each other the kiss of charity. The second attendant now came, and kneeling down in like manner, wiped and dried the feet which the other had washed, and was rewarded by a like embrace. Thus they proceeded along the whole row, the first pair having been relieved by two others, who volunteered to take their place, and performed for them the same lowly office they had discharged to their brethren. During the performance of this rite, one of the preachers continued to address the assembly, earnestly insisting, first, on the obligation of Christ's command in the 13th of John, and then explaining the spiritual significance of the ceremony, and earnestly exhorting to the love of one another. A similar scene was acting on the other side of the partition, but of course, I did not glance my eye in that direction, so cannot say how they managed. I was told, however, that the observances were the same among the Lady Dunkards, as among their long bearded lords.

Owing to the crowd of spectators, there was some little confusion in this part of the service; but if proper space had been allowed, it might have been performed in perfect order, in which case it would have been really very impressive. The apparent affection with which the lowly office was performed and received, looked very Christian like, though I confess it was rather a novel sight to witness kisses so warmly given between venerable old men, with long beards, and youth also, of the roughest cast. This primitive pledge of good will is, however, never exchanged between the sexes: though it is used by both, it is in common practice among them whenever they meet after the shortest separation. There was one fault which I regret to witness; it is a fault very commonly found among all sects who have any peculiar external ceremony or religious usage among them; the preacher, in insisting upon the scriptural obligation of the washing of feet, laid an undue stress upon its importance, and came very near affirming that such as neglect to observe it "have no part" in the blessed author of Christianity. This was harsh, and was the only violation of charity, that I witnessed among them, save the refusal to permit members of other churches to unite in their communion. The reason which satisfied us who do not hold this washing to be a standing ordinance of the Church, is that, in the country where our Lord lived and taught, the washing of feet was no more than an ordinary duty of hospitality, every day performance to guests arriving from a journey; and the point of Christ's injunction is the lowliness and humility of those who profess to be his followers, we accordingly believe that the act as performed was only intended to give a greater weight and impressiveness to his precepts on this subject. However, the Dunkards are on the safe side of the question, and are unquestionably conscientious of the matter, as an act of obedience to a plain and positive command. Some of them observe the same thing in their private houses, even towards strangers, as well as their brethren. This is carrying the precept fully out, and though we may not think the ordinance obligatory on the Churches, its observance cannot be objected to by any who hold humility and hospitality to be Christian virtues.

The Edification being over, and all having resumed their places, hymns were sung, and prayers offered, when another part of their ritual succeeded. The tables were covered throughout their whole length, all round the building, with clean table linen, and a supper, or more feast, was set out, consisting of loaves of bread, butter, and slices of ham, which was of lamb only; knives and spoons were laid out on the board, and the whole society, together with such other guests as chose to partake, sat down to this social meal, four persons dipping out of each basin, and eating together, without plates, putting the slices of meat on their bread.

At the close of this meal, one of the elders delivered a discourse, in which, while dwelling on the last scene of the Kedemner, he insisted that it was proper for Christians first to unite in a social meal, and partaking of "the cup after supper." After further praise and prayer, and another communion sermon the elements were brought and placed before the venerable looking Bishop, who seemed to be, in some sort, a presiding officer on the occasion. The sacramental bread was not baked in loaves, as with us, but in long narrow strips, about two inches wide and twelve or fourteen in length, set cross and cross upon a napkin, four plain cups of pewter were placed beside the bread, and four bottles of wine by the side of the cups. After hymns and prayer, the oldest Bishop (for there were two) took one of the long strips, breaking into three parts, gave one to his brother in office, saying to him, in German, "Beloved brother, the bread we break is the communion of the body of Jesus Christ." The other having reverently received the fragment of the bread, laid it before him on the table, and turning to the brother next below him, pronounced the same words. When all had thus been supplied, the aged Bishop went over to the vacant side of the house. But there was a difference observed. The female members did not receive and present it to each other, as was done at the men's table; but the Bishop, attended by another who bore the bread, broke it with his own hand, presenting a portion to each with the same solemn but simple address: "Beloved sister, the bread which we break is the Communion of the Body of Jesus Christ." The female members were here (as where are they now?) far more numerous than the male; and it was sweet and affecting to witness the reverence and affection with which they received the memorial of our redemption from the hands of their venerable prelate, whose benevolent look, aged figure, and snowy beard, gave a picturesque beauty to the scene. When all the worshippers had been served, a short address was delivered, and then the whole of the communicants simultaneously took up the portions of bread which had, till now, lain untouched before them, and together partook of the emblem of the Saviour's flesh. The cup was then administered, the same address, being directed at the two tables. While the wine was passing round the whole assembly, led by the gray-haired Bishop, broke out into a hymn of praise. A closing address, with many prayers by different elders, and the singing of the Christian Doxology, closed the solemnities of the day, which had continued from about four o'clock in the afternoon till eleven at night.

METHOD OF MAKING A NEWS-PAPER POPULAR.

A few years after the commencement of the Columbia Centinel in Boston, Mr. Russell its Editor and publisher, finding that the profits arising therefrom were not sufficient to defray his expenses, applied to Mr. Barrell, one of the most popular merchants of his time, for advice as to the course he had best pursue in the very unpleasant dilemma in which he was placed. He informed Mr. B. of the particulars of his situation, in his usual plain honest manner, saying, that his expenses were so much on the increase, and his profits were so small, that he thought he should be obliged to give up his paper, and seek his fortune elsewhere. Mr. Barrell immediately remarked, that his (R's) case was not so desperate as he imagined it to be, and recommended him to lash some of the most popular characters of the day in the most severe terms in his columns; which course he felt sure would not only bring his paper into more notice than it then was, but would greatly add to his subscription list, and increase the patronage of advertisers.

Mr. Russell replied that such a course would be repugnant to his feelings, but as he had always considered Mr. Barrell as a warm friend and a man of superior judgment, he would take his advice into serious consideration. On the morning of the next publication of the Centinel, when Mr. Barrell went into State street, he observed almost every one with their eyes and mouth wide open, as if he was a monster in human shape; and he could not solve the mystery of their looks, until a gentleman asked him why Mr. Russell had lashed him so unmercifully in his paper of that day.

Mr. B. at once stepped into an insurance office—read the paper—and as he progressed in the article about himself, he waxed warmer and warmer, till at length in a high dudgeon he found his way to the Centinel office, where he demanded of the Editor in round set terms, why he had treated him so injuriously. Mr. Russell replied, that as Mr. B. appeared agitated, he had better be seated until he became cool and collected, and then he would satisfy him to his heart's content. After looking to the affairs of the office, Mr. Russell appeared before Mr. Barrell with a low bow, and offered the following explanation: "Sir, you will know that I have ever esteemed you to be my most valuable friend, and in whose judgment I have placed the most implicit confidence—for in my utmost need I applied to you for advice, which you cheerfully gave me. At that time it is true, that the course which you marked out for me was repugnant to my feelings, but after mature deliberation, I was satisfied that it would have the desired effect, and determined to pursue it. Then I had to select a subject, and after looking around among our townsmen, I could not find one whose unexceptionable character, exalted standing and extensive usefulness was equal to your own. I therefore selected you as the first subject of attack. If a man cannot take a liberty with a friend, with whom the devil can be?"

ANECDOTE.

A plain unlettered man from the back country in the State of Alabama, came to Tuscaloosa, and on the Sabbath went early to church. He had been accustomed to attend meetings in school houses and private dwellings, where he was never far from himself the first conventional seat which he found unoccupied. He selected, therefore, a seat in a convenient slip, and awaited patiently the assemblage of the congregation. The services commenced. Presently the music of a full toned organ burst upon his astonished ear, he had never heard one before. At the same time the gentleman who owned the slip came up the aisle with his lady leaning upon his arm. As he approached the door of the slip, he motioned to the countryman to come out, in order to give place to the lady. This movement the countryman did not comprehend, and from the situation of the gentleman and lady, associated as it was in his mind with the music, he immediately concluded that a cotillion, or French *pour a cotillon* or some other dance, was intended. Rising partly from his seat he said to the gentleman, who was still beckoning to him:—"Excuse me, sir, excuse me if you please. I don't dance."

Putting your Foot into it.

According to the "Asiatic Researches," a very curious mode of trying a title to land is practised in Hindoostan. Two holes are dug in the disputed spot, in one of which the lawyers on either side put one of their feet, and remain there until one of them is tired, or complains of being stung by the insects, in which case his client is defeated. In this country it is the client, and not the lawyer, who "puts his foot into it."

A Substitute.—Gen. Daniel, passing by a sentinel at Portsmouth, the fellow complained that he wanted a pair of shoes—"Tis fit that you should have a pair," said the General. Thereupon he takes a piece of chalk, and chalks out a pair of shoes upon the sentry box—"There's a pair for you," adds he, and goes his way. His back was no sooner turned than the soldier chalks out a man standing sentinel, and then goes his way. The General presently after was surprised to meet the fellow in town, and inquired with several threats, how he came to leave his post. "Sir," said he, "I am relieved." "Relieved, that's impossible, at this time of day. Who has relieved you?" "One I'll swear for it, that will not leave his post," replied the soldier. Hereupon the General goes with him to the place. "There, sir," says the fellow, "if I am to look upon this as a good pair of shoes, you must own likewise that this is a very good sentinel!"

Legal Botheration and Persecution.

In "Haddock's Chancery," vol. 1, page 122, we find the following specimen of legal perspicacity:—"When a person is bound to do a thing, and he does what may enable him to do the thing, he is supposed, in equity, to do it with the view of doing what he is bound to do."

Account it no disgrace to be censured by those men, whose favors would be no credit to thee—neither rely on their opinions but attend to the dictates of thine own conscience.