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LAW OF THE U. STATES. Passed at the second Session of the 27th Congress.

OFFICIAL PUBLICATION.

(Public—No. 57.)

AN ACT to provide for the satisfaction of claims arising under the fourteenth and nineteenth articles of the treaty of Dancing Rabbit creek, concluded in September one thousand eight hundred and thirty.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the act approved on the third of March, eighteen hundred and thirty-seven, entitled "An act for the appointment of commissioners to adjust the claims to reservations of land under the fourteenth article of the treaty of eighteen hundred and thirty, with the Choctaw Indians, so far as the same are not repealed or modified by the provisions of this act," be, and the same are hereby, revised and continued in force until the powers conferred by this act shall be fully executed, subject, nevertheless, to repeal or modification by any act of Congress. And all the powers and duties of the commissioners are hereby extended to claims arising under the nineteenth article of said treaty and under the supplement to the said treaty, to be examined in the same manner and with the same effect as in cases arising under the fourteenth article of the said treaty: *Provided*, That the salary of said commissioners shall not exceed the rate of two thousand five hundred dollars per annum.

Sec. 2. *And be it further enacted*, That subsections for the attendance of witnesses before the said commissioners, and process to compel such attendance, may be issued by the said commissioners, or any two of them, under their seals, in the same manner and with the same effect as if issued by courts of record, and may be executed by the marshal of any district, or by any sheriff, deputy sheriff, or other peace officer designated by the said commissioners, who shall receive for such services the same fees as are allowed in the district court of the United States for the district in which the same shall be rendered for similar services, to be paid, on the certificate of the commissioners, out of the contingent fund appropriated by the fourth section of the act secondly above recited, which was approved on the twenty-second day of February, one thousand eight hundred and thirty-eight, and which is revived by this act: *Provided*, That nothing herein contained shall be construed to revive such portion of the act approved the third day of March, one thousand eight hundred and thirty-seven, referred to in the first section of this act, as provides for the employment and pay of the district attorney of either of the districts of the State of Mississippi.

Sec. 3. *And be it further enacted*, That when the said commissioners shall have ascertained that any Choctaw has complied or offered to comply with all the requisites of the fourteenth article of the said treaty, to entitle him to any reservation under that article—which requisites are as follows to wit: that said Choctaw Indian did signify his or her intention to the agent, in person, or by some person duly authorized and especially directed by said Indian to signify the intention of said Indian to become a citizen of the States, within six months of the date of the ratification of the said treaty, and had his or her name, within the time of six months aforesaid, enrolled on the register of the Indian agent aforesaid, for that purpose; or shall prove, to the entire satisfaction of the said commissioners and to the Secretary of War, that he or she did signify his or her intention, within the term of six months from the date of the ratification of the said treaty aforesaid, if his or her name was not enrolled in the register of the agent aforesaid, but was omitted by said agent; and secondly, that said Indian did, at the date of making said treaty, to wit, on the twenty-seventh day of September, eighteen hundred and thirty, have and own an improvement in the then Choctaw country; and that, having and owning an improvement at the time and place aforesaid, did reside upon that identical improvement, or a part of it, for the term of five years continuously next after the ratification of said treaty, to wit, from the twenty-fourth day of February, eighteen hundred and thirty-one, to the twenty-fourth of February, eighteen hundred and thirty-six, unless it shall be made to appear that such improvement was, before the twenty-fourth day of February, eighteen hundred and thirty-six, disposed of by the United States, and that the residue was disposed of by means of such disposition; and, thirdly, that it shall be made to appear to the entire satisfaction of said commissioners, and to the Secretary of War that said Indian did not receive any other grant of land under the provisions of any other article of said treaty; and, fourthly, that it shall be made to appear, in like manner, that said Indian did not receive any other grant of land under the provisions of any other article of said treaty; and, fifthly, that it shall be made to appear, in like manner, that said Indian did not receive any other grant of land under the provisions of the fourteenth article of the said treaty, or of the supplement thereto, to the benefit of that act, she being a widow at the time she makes application for a pension.

Approved, August 23, 1842.

(Public—No. 61.)

AN ACT to amend the acts of July, eighteen hundred and thirty-six, and eighteen hundred and thirty-eight, allowing pensions to certain widows.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the marriage of the widow, after the death of her husband, for whose services she claims a pension under the act of the seventh of July, eighteen hundred and thirty-eight, shall be no bar to the claim of such widow to the benefit of that act, she being a widow at the time she makes application for a pension.

Approved, August 23, 1842.

WOMAN'S LOVE OF FLOWERS.—In all countries women love flowers; in all countries they form nosegays of them; but it is only in the bosom of plenty that they conceive the idea of embellishing their dwellings with them. The cultivation of flowers among the peasantry indicates a revolution in all their feelings. It is a delicate pleasure, which makes its way through coarse organs; it is a creature whose eyes are opened; it is the sense of the beautiful, a faculty of the soul which is awakened. Man, then, understands that there is in the gifts of nature, a something more than necessary for existence; colors, forms, odours, are perceived for the first time, and these charming objects have at last spectators. Those who have travelled in the country, can testify that a rose tree under the window, a honeysuckle round the door of a cottage, are always a good omen to the tired traveller. The hand which cultivates flowers is not closed to the supplications of the poor, or the wants of a stranger.

SELECTED MISCELLANY.

[From the Weekly Messenger.]

Plain and Practical.

Text—PAY THE PRINTER.

These words you will find in "flaming capitals" in the "editorial" columns of a newspaper. They are addressed to a certain class of subscribers called "delinquents," who for years have received the "printer's" paper without paying for it. The text, though short, is full of meaning,—it being an earnest exhortation to subscribers to perform a long-neglected, and perhaps, forgotten duty, and it is hoped that all "delinquents" will speedily comply with so reasonable a demand. For the information, however, of those who have never inquired into the meaning of the text, or have forgotten it altogether, we invite attention to the following "plain and practical" exposition:

1. What are subscribers to pay the printer? 1. Don't merely pay him "thanks." He indeed likes to receive the thanks of his subscribers, but he needs something more "substantial."

2. Don't pay him "abuse;" for this kind of coin, however liberally supplied, and in whatever quantity received, won't keep the "Establishment" going, nor provide for the wants of the editor's family.

3. But pay him "that which thou owest," viz., MONEY. Look at the terms of the paper. It is not said so many "thanks," nor so much "abuse" per annum, but "\$2.00 per annum." But I must here drop a word of caution, and give a bit of advice, to those that are already convinced that it is their duty to "pay the printer." And,

1. Don't send him money which you know is not very good even in your own neighborhood. It is feared some have done this.

2. Don't send him small bills when the debt is a large one, for then the postage which the printer must pay, eats up a good part of the debt, and this looks a little like

Thus 6 one dollar bills sent to the printer cost him \$1.124 postage!!! The bit of advice is this, send the best and largest bill the case admits of, or—pay the postage yourself on small ones. Hoping that you are now willing to pay the printer, I proceed to inquire,

11. The time when to pay the printer; and here I remark

1. Don't wait half a dozen years. For it may be difficult to make up so much money at one time as will pay the printer.

2. Don't put it off until the printer has asked a dozen times for it, for this would not be "very much to your credit."

3. Nor don't wait until it becomes due, for it is very likely that it won't be paid then. Money is not always paid when due, for if it were, I don't think the \$8000 due the "Establishment" at Chambersburg, would be in the hands of subscribers.—Therefore,

4. Pay in advance. It is the easiest and cheapest way of procuring the paper, and will give you greater pleasure in reading it. You can then set down and regard it not as a borrowed or a begged article, but as your own property. And then, too, when "delinquents" are "dunned" for their subscription moneys, or deservedly "lashed" for their negligence and indifference, you will feel happy in the consciousness, that you are not of the number.

III. Reasons why subscribers should "pay the printer."

1. The amount due is a debt which they have contracted—and they are therefore in common justice and honesty bound to pay it.

2. The printer has earned it by toiling and laboring night and day, perhaps for years for his subscribers.

3. Printers are "flesh and blood" and as little able to live on "wind and weather" as any of their subscribers.

ASK THE PRICE.

[From Kendall's Santa Fe Expedition.]

A Prairie on Fire.

While some of our party were digging into the sand near the edge of the stream, with the hopes of finding water more fresh, and others enjoying the luxury of a bath, a loud report, as of a cannon, was heard in the direction of the camp, and a dark smoke was seen suddenly to arise. "An Indian attack," was the startling cry on all sides, and instantly we commenced huddling on our clothes and bridling our horses. One by one, as fast as we could get ready, we started off for what we supposed a scene of engagement. As we neared the camping-ground, it became plainly evident that the prairie was on fire in all directions. When within a mile of the steep declivity which cut off the prairie above from this valley, the bright flames were seen flashing among the dry cedars, and a dense volume of black smoke arising above all, gave a painful sublimity to the scene.

On approaching nearer, we were met by some of our companions. They stated that the high grass of the prairie had caught fire by accident, that many of the wagons had been consumed, and among them the commissioner's which contained not only our trunks, but a large number of cartridges. The explosion of these we had mistaken for the report of our cannon.

We dashed ahead with the hope of rendering assistance to our companions, but before we could reach the place of the steep and rugged hill, the fire was dashing down with frightful rapidity, leaping and flashing across the gullies and roaring in the deep and yawning chasins with the wild and appalling tones of a tornado. Ever anon, as the flames would strike the dry craggy tops of the cedars, a report as of a musket would be heard, and in such quick succession did these reports follow each other, that I can liken them to nothing save the irregular discharge of infantry.

The wind was blowing fresh from the west when the prairie first caught, carrying the flames with a rapidity astounding over the very ground on which we had travelled during the day. The wind lulled with the sun, and now the fire began to spread slowly in the other direction.

The passage by which we had descended was cut off by the flames, and night found our party still in the valley unable to find any other route to the land above. Our situation was a dangerous one too; for had the wind sprung up and veered into the east, with such velocity did the flames spread, we should have found much difficulty in escaping.

About nine o'clock, I was fortunate enough to meet with some of our men, who directed me to a passage up the ascent. It should be remarked here, that our party who had started from the river by this time, were scattered in every direction, each man endeavoring to find his way to our camp by his own road. Fortunately, the fire had been checked in a western direction by the peculiar formation of the ground and by the wind.

Worn down by fatigue, hungry and almost choking with thirst, I laid down upon the blackened ground that night, but it was long before sleep visited my eyelids. A broad sheet of flame, miles in width, could still be seen in the east,—lightning on the heavens with a bright glow, while the subdued, yet deep roar, of the element was plainly heard as it sped on with wings of lightning across the prairies. In the valley far below us, the flames were flashing and leaping about among the dry cedars, resembling a magnificent display of fireworks, the combination forming a scene of grandeur and sublimity it is impossible to describe.

Whenever I want any thing I always ask the price of it, whether it be a new coat or a shoulder of mutton, a pound of tea, or a penny worth of packtrading. If it appears to be worth the money, I buy it, that is, if I can afford it; but if not, I let it alone, for he is no wise man who pays for a thing more than it is worth.

But not only in the comforts of food and clothing, but in all things, I ask the same question; for there is a price fixed to a day's enjoyment as well as to an article of dress; to the pleasures of life as well as to a joint of butcher's meat. Old Humphrey has now lived some summers and winters in the world, and it would be odd indeed if he had passed through them all without picking up a little wisdom from his experience. Now, if you will adopt my plan, you will reap much advantage; but if you will not, you will pay too dearly for the things you obtain.

The spendthrift sets his heart on expensive baubles, but he does not ask their price he is therefore, obliged to give for them his houses, his lands, his friends, and his comforts, and these are fifty times more than they are worth. The drunkard is determined to have his brandy, his gin, and his strong ale; and as he never makes the price an object, so he pays for them his wealth, his health, his character, and his peace—and a sad bargain he makes of it! It is the same with others. The gamster will be rich at once, but riches may be got too dearly; for he who is getting money gets also the habit of risking it on the turn of a card, or a throw of the dice, will soon bring his noble to nimpence. The gamster pays for his riches with his rest, his reputation, and his happiness.

Do you think if the highwayman asked the price of ungodly gain, that he could ever commit robbery? No, never! But he

August 5, 1842.

A DRUNKARD'S CARRIAGE.—A drunken fellow, after dreadfully abusing his wife who reproached him for his cruelty, went out of the house in a rage, declared that she should never see him again till he returned in his carriage, when she would be happy to receive him. He kept his word—but not exactly as he intended—for in a couple of hours he came home drunk in a wheelbarrow.

A NEW STATE.—We have heard a new name suggested for the new "State."—neither West Florida, nor East Florida, nor South Florida—but the "State of Bankruptcy!" is more appropriate to our present condition.—*St. Augustine News.*

LAUGHABLE BLUNDER.

[From Kendall's Santa Fe Expedition.]

Curran's Ingenuity.

A farmer, attending a fair with a hundred pounds in his pocket, took the precaution to deposit it in the hands of the landlord of the public house at which he stopped. Having occasion for it shortly afterward, he resorted to mine host for the bailment, but the landlord, too deep for the countryman, wondered what hundred was meant, and was quite sure no such sum had ever been lodged in his hands by the astonished rustic. After ineffectual appeals to the recollection and finally to the honor of Baroloph, the farmer applied to Curran for advice.

"Have patience, my friend," said the counsel; "speak to the landlord, civilly, and tell him you are convinced you must have left your money with some other person. Take a friend with you, and lodge with him another hundred, in the presence of your friend, and come to me."

We must imagine and not commit to paper the vociferations of the honest dupe, at such advice. However, moved by the rhetoric or authority of the worthy counsel, he followed it, and returned to his legal friend.

"And now, sir, I don't see as I am to be better off for this, if I get my second hundred again; but how is that to be done?" "Go and ask him for it when he is alone," said the counsel.

"Aye, sir; but asking wont do, I've afraid—without my witness, at any rate." "Never mind, take my advice," said the counsel; "do as I bid you, and return to me."

The farmer returned with his hundred, glad to find that safe again in his possession. "Now, sir, I suppose I must be content; but I don't see I'm much better off."

"Well, then," said the counsel, "now take your friend with you, and ask the landlord for the hundred pounds your friend saw you leave with him."

We need not add that the wily landlord found he had been taken off his guard, while our honest friend returned to thank his counsel exultingly with both hundreds in his pocket.

Messrs. Editors.—The following is an extract taken from "A Sermon," preached by Thomas Pierce, D. D., President of St. Mary Magdalene's College, in Oxford, England, in 1664, and although one hundred and seventy-eight years old, it contains a description of characters found in our day, in every branch of the Church of Christ.—He is carefully copied to give readers a specimen of the typography of that period.

O. P. Q.

"If we impartially consider that the most of men's Devotion hath been thrust up into the Pulpit, and that they have placed their public worship, not in their Hearts and Knees, but in their Ears and Elbows; posting up and down from one Sermon to another, (and possibly too with as much Superstition,) as the votaries of Rome to the several Reliques of their Saints; thinking God is best served when they go farthest sermon, (as the pilgrims of Rome to an holy Sepulchre;) and giving account when they come home, not of the sermon, but of the Man; as if their haunting of the church were not to learn, but to censure; to take large Notes of his Look and Gesture, not as much observing what as how he taught them; (perhaps shorted with his memory, because too shod; perhaps with his Periods, because too long; perhaps they stumble at his Youth, and then they say he does but prate; perhaps at his Age, and then they listen as to a Doctard; if he is plain, he preaches slovenly; and if he is solid, he preaches flat; if he is not plain, he is too witty; and if not solid, he is too light; if he is illiterate, he is not fit for so great a calling; and if he is learned, he is a little fit for so plain a people; Is the sermon very excellent! then he preaches Himself. Or is it but ordinary? then he can read as good at home.") I say whoever shall but consider, that since the business of Religion has commonly been at this pass, the brains of men have been busied, but their lives have not been bettered; and the frequency of Preaching, hath made more Preachers, not more Christians than heretofore. As he will find a prodigious difference both in the Preaching and Hearing the word of God betwixt what it was when Christianity was in its cradle, and what it is at this instant whilst it is going into its Grave, so he will find the guilty Cause of so great a difference to be partly in them that do Preach the word, and partly in them that do hear it Preached. So far they are from being filled with the Holy Ghost that all the former do not speak with other tongues, nor do the latter all hear with other Ears than they were wont. The former do not speak, as the spirit gives them utterance, nor the latter all hear as the spirit gives them attention."

LAUGHABLE BLUNDER.

[From Kendall's Santa Fe Expedition.]

Curran's Ingenuity.

Affairs, more particularly of the heart, make up always a good many pages in the history of early life. I took it into my head that a little girl who lived in the neighborhood, was absolutely, and to all intents and purposes, an angel—that she had no equal in the world; was the most beautiful, bewitching, elegant, etherial-minded being that was ever seen below the clouds; I was sincere and confident of this; I took every opportunity of seeing her, and if by dint of courage and ingenuity I succeeded, it afforded me a week's happiness. These were all necessarily, Sunday occasions, when people look as prettily as possible.

At last an extra opportunity of seeing the fair creature occurred; I was to go over the farm on an errand. An Ambassador on his first introduction to the presence of a sovereign could not have made a better display of his wardrobe than I did of mine; every hair was exactly adjusted; my hat was put carefully on; a pair of clean shoes under my arm, which were to be carried to the farmer's bars; and, in short, I went as every love sick blockhead goes the first time to see his mistress, most particularly fine, and feeling most particularly foolish.

I gained the awful bars that brought me in view of the more awful presence of my angel. I stuck my old shoes under a log, put on my new ones, and went forward, after having practised a bow or two. Walking leisurely down the lane, as near the fence as possible I met a drove of cows and a girl dressed in a dirty lincey frock, bare-footed, and with her month and bosom besmeared with mush and molasses, driving them forward with sticks and stones. I met the company—Heavens! the driver was my Sunday fame—but, what an angel! I threw my hat down in the road, rumbled my hair, struck both my shoes in the mud, and thought that I was going crazy. I was never afterwards a very enthusiastic lover.

There is a plain, straightforward way of trudging through the world; and we may as well accustom ourselves to it first as last. Expecting nothing, we shall not be disappointed—a little skeptical on many matters of appearance, we shall reach the reality without surprise—and the sooner we arrive at the age of reason, perhaps the better it will be for us.

True Prosperity.

BY DR. CHANNING.

You talk of the prosperity of your city. I know but one true prosperity. Does the human soul grow and prosper here? Do not point me to your thronged streets. I ask—who throng them? Is it a low-minded, self-seeking, gold-worshipping, man-deceiving crowd, which I see rushing through them? Do I meet them under the fanlike form the gaily decked prostitute, or the idle, wasteful, aimless woman of fashion? Do I meet the young man, showing off his pretty person as the perfection of nature's works, wasting his golden hours in dissipation and sloth, and bearing in his countenance and gaze the mark of a profligate? Do I meet a grasping multitude, seeking to thrive by concealments and fraud? An anxious multitude, driven by fear of want to doubtful means of gain? An unfeeling multitude, caring nothing for others, if they may themselves prosper or enjoy. In the neighborhood of your comfortable or splendid dwellings, are there abodes of squalid misery or reckless crime, of bestial intemperance, of half-famished children, of profaneness, dissoluteness, of temptation for thoughtless youth? And are these multiplying with your prosperity, and outstripping and neutralizing the influence of truth and virtue?—Then your prosperity is a vain show. Its true use is to make a better people.

The glory and happiness of a city consists not in the number, but the character of its population. Of all the fine arts in a city, the grandest is the art of forming noble specimens of humanity. The costliest productions of our manufactures are cheap compared with a wise and good human being. A city, which should practically adopt the principle, that man is worth more than wealth or show, would place it at the head of the cities. A city in which men should be trained worthy of the name, would become the metropolis of the earth.

SEVERE RETORTS.—A cockcomb, not very remarkable for the acuteness of his feelings or his wit, wishing to banter a testy old gentleman, who had lately garnished his mouth with a complete set of false teeth, flippantly inquired—"Well, my good sir, I have often heard you complain of your masticators—pray, when do you expect to be troubled with the tooth-ache?"

"When you have an affection of the heart, or a brain fever," was the reply.

Not less ready and biting was the retort of the long-eared Irishman, who, being banteringly asked—"Paddy, my jewel, why don't you get your ears cropped? They are too large for a man!" replied—"And yours are too small for an ass."

A ploughman is not an ignorant man because he does not know how to read; if he knows how to plough, he is not to be called an ignorant man; but a wife may be justly called an ignorant woman, if she does not know how to provide a dinner for her husband. It is a cold comfort for a hungry man, to tell him how delightfully his wife plays and sings; lovers may live on very mial diet; but husbands stand in need of the solids.