

The North Carolina Whig.

A. C. WILLIAMSON, Editor.

"Be true to God, to your Country, and to your Duty."

T. J. HOLTUN, Publisher.

VOLUME I.

CHARLOTTE, N. C., DECEMBER 8, 1852.

NUMBER 46.

HOLTUN & WILLIAMSON,
Proprietors.

TERMS:

The North Carolina Whig will be afforded to subscribers at TWO DOLLARS in advance, or TWO DOLLARS AND FIFTY CENTS if payment be delayed for three months, and THREE DOLLARS at the end of the year.

Advertisements inserted at One Dollar per square (16 lines or less, this sized type) for the first insertion, and 25 cents for each subsequent insertion. Count advertisements and Sixty Cents charged 25 per cent. higher, and a deduction of 25 per cent. will be made from the regular price for advertisements by the year. Advertisements inserted monthly or quarterly, at \$1 per square for each time, semi-monthly 15 cents per square for each time.

All letters relative to the Editorial Department must be directed to the Editor. And all letters on business for Job Work, &c., must be directed to the Publisher. All letters must be post-paid or they will not be made to either.

Postmasters are authorized to act as agents.

Poetry.



TEMPERANCE ODE.

As if "Gaily the Troubadour,"
Twenty from the sparkling rill,
Winding through the vale,
Gaily bounding onward still,
From the mountain dale,
Smiling health is in each wave,
Hope for every heart,
From the daisy's downy bowl,
Peace and joy impart.

Who would make his home a waste
Who fond hearts would break,
Who would live and die disgraced,
For the wine cup's sake?
Who would ruin youth and fame,
Who would find despair,
Who would seek eternal shame,
He will find it there.

Devil aside the crowd howl,
Fusion lurks within,
Weaving charms around the soul,
For witchcraft and sin—
Drink not the cooling stream,
As it gushes from the spring,
Health and strength around will beam,
Peace and harmony.

Rally then a happy band,
Wave your banner bright—
Heart to heart, and hand in hand,
Onward to the fight!
Charge the banner—Onward—Merch—
Guns make us strong,
Victory, good victory,
Crown the brave alone!

Miscellaneous.

VIEW OF THE TABLE ROCK, IN BURKE COUNTY, N. C.

At a quarter before 7 o'clock, A. M., Oct. 2d, our small party left the Piedmont Springs on horseback, for the purpose of visiting this great wonder in nature. After proceeding a few hundred yards we crossed Upper Creek, a large pellucid stream, which rushes rapidly over numerous rocks, roaring defiance as it passes. The scenery, mirrored by the mountain current, is surpassingly fine. From its very brink immense hills, clad and crowned with lofty pines, loom up almost perpendicularly, while the laurel and the ivy are perpetually bathing their ever-green leaves in the humid waters below.

But what miniature river is this which we are now approaching? It is the same Upper Creek, to be sure, which winds about in all directions, crossing our path as many as seven times in the space of two and a half miles. On we go, threading our way through densely wooded forests, ever and anon ascending and descending hills, so steep and high that we are tempted to dignify them with the appellation of mountains; but, says our guide, this is what we call the flat-woods. And now, after having gone seven miles, we find ourselves at the base of the Table Mountain; another weary mile up this ridge will end our ride. The way is narrow, crooked, and precipitous, but do not be discouraged, for hundreds have passed over it before us.

At a quarter past 10 o'clock we are almost within a stone's throw of the rock of rock, and ready to commence the ascent on foot. From this point the view is starting and magnificent; a solid rock, in length about nine hundred feet, towers above us to the height of six hundred feet. Its color is a bright black, relieved with occasional spots and streaks of white, placed sheltered from the rain, and consequently destitute of moss. Gazing at this great rock in the distance, we likened it to a hoary monarch, seated upon his verdant throne, crowned with an azure diadem, and overlooking his dominions spread far and wide around him; but as we drew near and surveyed the awful front, it appeared more like the wall of some huge castle which, for ages, had triumphantly withstood the engines of war and the rage of the elements. A half hour's climbing brings us up to the western end, the only way of access, the rock being perpendicular, or nearly so, at all other points. Some black mould on the summit supports a few sickly shrubs, with here and there a dwarf pine. With these latter, however, seems to have dealt cruelly; they bend towards the South with no other object than to point northward, so fierce has been the blast. The rock is a few feet higher in some places than in others, being high enough for several persons to walk across.

But we have no time to look at the striking rocks which lie in places around us, or to read the ruddy carved names over which we walk; the distant prospect engrosses our attention, and we are made as oblivious of our toils. The day is bright and serene, only a few fleecy islands are floating in the blue ocean above; hence we may feast our vision to the utmost. From our elevated position we see a portion of the counties of Burke, Caldwell, Wilkes, Alexander, Watauga, Ashe, Yancey, Buncombe, and McDowell in North

Carolina, together with a small part of the State of Tennessee.

Turning our eyes to the South, the hills seem to have been brought to a level with the valleys, and there is spread out before us a vast plain, smooth and green. Or perhaps, it is more like a lovely lawn, extending for twenty-five miles away into the dim distance, until it is terminated by the South Mountain, which like an emerald wall, reaches from earth to sky, its fringed summit reposing in subdued sunshine. This immense green has the appearance of having been grown in some places, the fields and roads being destitute of foliage and verdure. The town of Morganton, situated in the midst of this plain, is visible, looking like a military camp, the white houses appearing more conspicuous than soldiers' tents.

The Northern view is peculiarly romantic. In this direction we could see nothing but mountain towering above mountain, each apparently striving to rise above his fellow, until finally the Back Mountain, whose dizzy top forms a horizon 50 miles distant from us to the northwest, takes the palm, being 8476 feet high. There it stands in solemn grandeur, enjoying the enviable distinction of being the highest land in North Carolina. The Linville, the Blue Ridge, and the Roan, are all overtopped, and even the Grandfather overlooked down upon. The Blue Ridge has less shape and grace than any of its competitors. Here, for three hours, we stand or sit, enchanted with the still, but vast and majestic panorama; inhaling the cool breezes, and listening to the roar of the Linville Falls, two miles off, as the sound blends in harmony with the tinkling of distant bells. What a spot for meditation!

But why should this be called Table Rock? All will agree that it resembles any other piece of household furniture as much as it does that from which it takes its name. It may be that some one who visited this memorable rock in days of yore, on reaching the goal, was attracted with a desire to which all lovers of mountain scenery are incident, viz. hunger, and the law of association bringing to his mind the good things with which tables are often burdened, the term Table Rock naturally suggested itself to him.

And now, time, which never fails to draw a curtain betwixt us and the most delightful earthly scenes, bids us take a farewell look, and turn our faces homeward. But, before we go, if it be not presumptuous, let us inquire for what purpose this granite monument was erected here. It affords no bountiful harvests, no precious metals, nor even shelter to the exposed traveller. Then what valuable end does it answer? Perhaps it was reared up by the hand of Omnipotence as a type of that eternal Rock upon which the Church is built. Here it has stood in mute magnificence for thousands of years. Ever since the flood it has witnessed the blooming and the blighting of the flowers which have decked the surrounding mountains; in its shadow the cottage and the mansion have arisen, and have fallen into ruins; and, in its caverns, a hundred generations of men have lived and died, but this impenetrable bulwark still remains without even the semblance of decay, unmoved by the tempest, unscathed by the lightning of Heaven. A St. Etheldreda of Him in whom the Prophets and Apostles trusted, and who will remain when all sublunary things shall wax old as doth a garment.

A. G. S.

Cradle of Liberty, N. C.

POWER OF ATTRACTION.

A jovial set of fellows, fresh from a four years' cruise, were sitting together, one winter's night, spinning miraculous yarns. A number of very strange incidents had been related, as having actually occurred within the experience of the narrators; and after each had told his tale, save one, who sat with a short pipe in his mouth, the others accented him "come, Jim, you're a dry fellow—give us a good yarn. Jim carefully setting his pipe by his side, said, "nothing in my long life, has ever occurred to excite any astonishment or admiration, but once; and that time was, when on a cruise north, we had got so far towards the North Pole, that our vessel suddenly ceased to sail; and by no means, within our power, could we get her off. After looking around some time, it was ascertained that the attraction of the North Pole, on the heads of the sailors our craft, had become too strong, and we had to abandon the ship, to take to planks, and spars, and life preservers, and make our escape as best we could; and some poor fellows who had metal buttons on their trousers, or nails in the heels of their shoes, are there now, if they have not been drawn through." Jim replaced his pipe stem between his lips, and groaned heavily, for the fate of his shipmates.—Grove.

THE BITER BITTEN.

A few years ago, a farmer who was noted for his waggery, stopped at a tavern which he was in the habit of stopping at, on his way from B— to Salem. The landlady had got the pot boiling for dinner and the cat was washing her face in the corner. The traveller, thinking it would be a good joke, took off the pot-lid, and while the landlady was absent, put grimalkin into the pot with the potatoes, and then pursued his journey to Salem.

The amazement of the landlady may well be conceived when, on taking up her dinner, she discovered the unpalatable addition which was made to it. Knowing well the disposition of her customer, she had no difficulty in fixing on the aggressor, and she determined to be revenged. Aware that he would stop on his return for a cold bite, the cat was carefully dressed. The wag called the cat as expected, and pussy was put upon the table, among other cold dishes, but so disgusted that he did not know his old acquaintance.

He made a hearty meal, and washed it down with a glass of gin. After paying his bill, he asked the lady if she had a cat she could give him, for he was plagued almost to death with mice. She said she could not, for she had lost hers.

"What!" said he, "don't you know where she is?"

"Oh, yes," replied the landlady, "you have just eaten it."

Sermon on Thanksgiving Day.

The following beautiful and appropriate sermon, was delivered in the Presbyterian Church in this place, on the last Thanksgiving Day, 25th of November, by the Rev. Cyrus Johnston, and published at the request of the Congregation.

The Bible—the great National Blessing.

What advantage then hath the Jew, or what profit is there of circumcision? Much every way, chiefly, because that unto them were committed the oracles of God. Romans 9: 4-5.

In the preceding chapter the apostle had demonstrated that the possession of divinely appointed sacraments and other ordinances, could not be relied upon as the procuring cause of justification. Hence the question and answer of the text. The Jews of old were a people peculiarly favoured of God. In his righteous sovereignty God may bestow the richest blessings upon one nation and withhold them from others. The Jews were a people thus distinguished. We have an acknowledgment of their pre-eminence in the words of Moses, when he says, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God in all things that we call upon him for. And what nation is there so righteous as all this law, which I set before you this day." Deut. 28: 7.

The pre-eminence of the Jews is ascribed to the fact that unto them were committed the oracles of God. Where no vision is, or where the Bible is unknown, the people perish. The Bible is the great fountain of light and life to man.

As a religious people the Jews observed national festivals annually upon fixed days, and performed specified acts of worship at stated hours. Among these the great day of atonement held a very conspicuous place. Upon that day the entire nation was regarded as taking part in confession of sin, in typical expiation and in thanksgiving. Upon that day the entire nation is regarded as making a transfer, through the imposed hands of the high priest, of their sins, to the scape goat. It was a national act of worship.

These events of Jewish history are suggested by the facts of this day. We are here in the sanctuary of God, to render a proper tribute of thanksgiving for blessings already received; and to improve God's favor upon us in all time to come. To day the people of most of our States, by virtue of Executive Proclamation, under resolution of legislative authority, have solemnized the prosecution of worldly business, and have convened in their respective places of worship, setting the day apart, as a day of Thanksgiving to Almighty God. We do regard it as a day of national worship.

Every pulpit of the land this day proclaims to all who fear God—to all who have received of his providential goodness, saying, come all ye people, bow down your praise before the Most High; praise him—praise him—praise ye the Lord. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

It would be inexcusable upon this day of thanksgiving to pass unnoticed the speciality of God's providence towards us under two different aspects.

1st. The uninterrupted measure of good health which we have enjoyed. In his righteous providential dealings with men God is often constrained to send abroad "the terror by day"—"the pestilence that walketh in darkness"—and "the destruction that wasteth at noonday." Wasting diseases are sent forth among men, and many are often laid low in death. We give thanks to God that we have been mercifully preserved from all these during the past year.

2nd. The season has been most productive in every kind of crop. Many of us have lived to see seasons very productive in crops, sometimes of one kind, and then of another. This entire country, and indeed our whole common country, is called upon to give thanks to God that the earth has brought forth even an hundred fold in every variety of production.

It is not to be forgotten that every event in life, even down to the falling of a sparrow, or numbering the hairs of every human head, falls within the notice of God's effective or permissive over-ruling power and providence. God has blessed the labour of the field and caused it to be productive—under the good providence of God a great benefit of internal improvement to the great benefit of our country, has been brought to its final consummation.

Having suspended our business for a day, and having sought an opportunity properly to consider our uninterrupted good health—and the most unparalleled productiveness of the season; and our consummated facilities for communication with others; we would justly bear the charge of ingratitude were we to withhold a proper tribute of thanksgiving to God. The year 1852 will long be remembered in the county of Mecklenburg for its good health, its productiveness, and the completion of our Rail Road.

But let us pass to the more immediate consideration of the sentiment of the text. Though the possession of the sacraments of the church and other heaven appointed ordinances will not avail as a meritorious ground of justification; yet that people who possess and search the scripture enjoy much every way. We have just noticed our obligations to gratitude and thankfulness for God's preserving care, and his providential goodness in a most fruitful season; but that which above all things else combined should excite an overflowing stream of thanksgiving, is, OUR POSSESSION OF THE HOLY BIBLE.

In our social, civil and political state, we are raised to an exalted height, because unto us the Bible is committed in our Anglo-Saxon tongue. Every poet, every orator, every author throughout our world-wide domain, loves to speak of American greatness and glory. And to expand his noble theme he points you to the loftiness of our towering mountains; to the number, length and majesty of our rolling streams; to the fertility of our soil, the variety of our climate and luxuriance of our productions—And

then more fully illustrate our national greatness and glory, he will point you to the glory of our arms upon the bloody battle-field—And he will carry you back to our institutions and life-blood of our social, civil and political state. As the result of such expansion, any man may be brought to feel that he is safe under the protecting wide spreading wing of the American eagle. The time was when the saying, "I am a Roman citizen" was a protection against insult and injury. "The time now is when the saying, 'I am an American, is the basis of protection to the world around."

Let us be wiser than the heathen, and let us not be ignorant of our own history and glory. It is not our military power and glory—it is not our institutions, which have made us what we are. We must look beyond these to the fountain head of the stream of American greatness, prosperity and glory. King James' English Bible has made us what we are.

Allow me in the sequel of this discourse to show in a few particulars, our obligations to God for the Bible.

1st. The Bible has taught us the great fundamental principles of Legislative science. The science of law, like every other science, has been gradual in its development. In many parts of the earth it is as yet but little known. We are surprised by the voice of all correct history when we say, that the foundation principles of national law, and civil jurisprudence, are known only by those unto whom the oracles of God are committed. The books of Moses contain the foundation principles of all legislation. These are found in the moral law of God, and in the civil polity of the ancient Jewish state. The principles thus revealed form the basis of all free government, and all wise legislation. It is of God that the wise legislation of Moses so far surpassed that of Draco, of Lycurgus, of all the wise men of Greece and of all antiquity. As to the possession of the great principles of free government and wise legislation, the Jews were a distinguished people, and so we say of every nation who possess, read, and understand the Bible. The lawyer, civilian or statesman who is not familiar with the Bible, is radically defective.

2nd. Again, the Bible has taught us the unalienable rights of man. Every man is a creature of God, placed here under his moral government. God has made of one blood all nations of earth to dwell upon all the face of the earth. Each human being is responsible to God; must stand in judgment before the great white throne; and will be rewarded or punished according to the deeds done in the body. Among the unalienable rights of man, the fathers and founders of our Republic declare, "that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." That people who understand the rights of man cannot be deprived of the right of searching the scriptures, of exercising private judgment, of liberty of conscience in the worship of God, of the liberty of thought and of speech. With a knowledge of these elementary principles of man as a social, moral, intelligent and accountable being; you will also find a knowledge of the design of human government; of the responsibilities and duties of rulers, and of the obligations of the ruled. Where will you find more chains of sufficient strength to bind a mass of minds thus enlightened under the power of despotism? Knowledge is power. And a knowledge of God's word teaching the unalienable rights of man, the design of government, the duties of both rulers and subjects may for awhile be restrained or crushed, but in its nature it is invincible.

3rd. Again, the Bible, for us, has demolished the sophisms which form the basis of all tyrannical and despotic government.—There are but two known leading principles which enter essentially into the foundation of all government. These are truth and justice on the one hand; and arbitrary power on the other. The Bible by pointing forth its rays of heavenly light, sweeps away the foundations from under every fabric of despotic misrule. I spoke of sophism as forming the foundation of tyrannical rule. There are, 1st. the assumed divine right of kings and crowned heads; or that a favoured few, by reason of birth and blood, are born to command. 2nd. That the great mass of man are of a lower caste, and must be in subjection to the thought, guidance, and directions of the favoured few. 3rd. And that the essence of good government and all virtue is to be found in a blind and passive obedience.—Hence the current saying under the reign of the Pope, "Ignorance is the mother of devotion." And hence the motto in tyrannical governments, "The more ignorance the more peace." Not one of these sophisms can bear the blaze of Bible light. Just as certainly as the rising sun dissipates the darkness of midnight, so does a knowledge of Bible truth demolish the foundations of despotism. And when removing false principles, the Bible settles and establishes true ones. The Bible is the great chart of human freedom. Hence we find all the principles of civil liberty.

But let none imagine that civil liberty means freedom from all restraint. A measure of restraint is essential to the existence of civil liberty. No man has a right to do what may seem to be right in the sight of his own eyes, irrespective of the rights and happiness of others. Our relations to God, and to our fellow-men, impose restraints upon natural liberty, and form us for the social state. But a needless and wanton restraint of natural liberty, is tyranny.—Hence it becomes obvious that a free government must rest upon a few elementary principles; among which we find the following: That government is instituted for the good of the people; that the people have a right to know their public interest; that the people may elect laws by their representatives; that when enacted constitutionally, laws should be obeyed; that he who supports the government, and respects the laws has a right to protection; and that truth and virtue are the basis of a free government. Such are the principles which a

Bible loving people imbibe; and which are repugnant to all the sophisms of tyranny.

4th. Again; the Bible has taught us the true secret of self-government by the people; and the wisdom and power of the representative principle. I put these two together by reason of their close connection. Within the last fifty years France has repeatedly made the experiment of self-government; but every attempt has been a signal failure. Why should the experiment prove successful with our people, and so signally fail in the hands of the polite and polished nation of the French. The attempt to discover the iron fitness of despotism, and to establish free government has been recently made in Austria, in Italy, in Hungary, and in the European States; but in every instance it has been a signal failure. Their people were not prepared for it. The preparation can only be found in a wide spread knowledge of Bible truth and moral virtue. In a recent publication, Dr. Hill has demonstrated that the misery of Ireland are owing to the want of Bible knowledge among the great mass of her Catholic population. The true secret of self-government by the people, is found in the fact that the Bible has been known, read, understood and loved by the people. Place the Bible, and another volume containing the declaration of rights, the constitution of the United States, and of the several States, in all the families of our wide spread Union; and let them there be read, understood and loved, and we may laugh to defiance any attempt seriously to disturb our domestic, social, or federal relations; and the armies of the world, commanded by all the despots of earth, could not overcome us. Statesmen have toiled in search of a grand conservative principle in our government. It has arisen incidentally to our view—it is found in the knowledge of God's word, and a regard for his authority. Let our people become intelligent, upright, virtuous and holy men, and we are safe.

The representative principle stands in close connection with the privilege and power of self-government. The idea of a pure Democracy in its application to any extended state, is utterly impracticable. The idea of a representative, and federal Republic was fully developed in the ancient Jewish Commonwealth. Each Tribe was a State within itself, and yet the twelve were united under the government of the Sanhedrim or Jewish Senate. Moses introduced the ideas of Ruling-Elders, of elective representation, and of federal union. They were developed under the Theocracy. Representation is the fundamental idea of civil and ecclesiastical government as developed in the books of Moses. This is the scriptural principle of Church Government as revealed to us in both dispensations. It was the only principle known to the Fathers in the government of the Church, until it was supplanted by the power of reigning ambition, corruption, and error.

Calvin Geneva's adopted son, in the 16th century, removed the rubbish, penetrated the darkness, discovered the principle of representation, and gave it development in its application to the Swiss Cantons. It soon became known that the principle had lived during the long night of darkness, among the Waldenses, and others in their retirement and opposition to Rome. From Geneva it was imported into Scotland and successfully applied to the government of the Church; producing at the same time manifest results in England and other lands.—Thence it was brought by the pilgrim fathers, and Huguenots of France, to the wilds of America; and at length received successful adoption both by Church and State.

The Bible has made us the people that we are. It has taught us the fundamental principles of legislative science.—It has taught us the unalienable rights of man.—It has, for us, demolished the Sophisms upon which despotic governments rest.—It has taught us the secret of self-government, and the power of the principle of representation. When assembled to give thanks to God for his blessings, let us refresh our minds with a deep sense of our obligations to God for the Bible. The Bible has made us what we are.

In conclusion, suffer me to say, that the general views expressed in this discourse, are supported by a long cloud of witnesses. Recorded facts upon the face of history make it evident that the great champions of civil liberty have been the devoted friends of the Bible. An intelligent belief of the doctrines of the Reformation—the distinctive doctrines of Christianity, has a direct tendency to civil liberty. In evidence we address the friends of the Reformation upon the continent—the Lollards of England—the followers of John Knox in Scotland—and the general class denominated Puritans including nonconformists, independents, and presbyterians. The historian, Mr. Hume testifies on this point, "That the precious spark of liberty had been kindled and was preserved by the Puritans alone, and that it was to this sect the English owe the whole freedom of the constitution."

Montesquieu says, "Christianity is a stranger to despotic power."

De Tesquille says, "The religion which declares that all are equal in the sight of God, will not refuse to acknowledge that all citizens are equal in the sight of the law." He says again, "Religion is the companion of liberty in all its battles and all its conflicts; the cradle of its infancy and the divine source of its claims."

Jesus Christ has been termed, "The great Republican of his age."

Dewitt Clinton says, "Christianity is, in its essence, its doctrines, and its forms, Republican."

In a land of Bibles men can breathe freely, speak freely, and view their fellow-men without distrust.

Thus we are irresistibly led to the final conclusion that as a nation, great and prosperous, we are indebted to the Bible for the foundation principles of our government, and all our institutions. You may read upon the page of history, the many confessions, privations, conflicts, and martyrdoms thro' which men have passed, by reason of their adherence to Bible truth and principles.

Hence it becomes obvious that all that is

Obligations of the world to the Bible.—By the Rev. Gardner Spring, D. D.

valuable in our civil institutions, stands connected inseparably with the character of our people as citizens. The knowledge and fear of God, are essential elements of political freedom.

Had men never been good citizens of a free state. A nation of idolaters or infidels never can make free-men capable of self-government. It is only when the mass of a Bible educated people forget God, and abandon the great principles of his holy Book, that tyrants force chains and fasten them upon a nation. Our government and institutions have more to fear from a desertion of Bible truth and principles by our own people, than from all other causes combined. Should public conscience become defiled, and public morals corrupt, and the teachings of God's word disregarded, we may then justly suspect that the foundations of our beautiful Temple of Liberty will give way. Nothing but the Bible can control the rage of human passions, mold aright the public morals, enlighten conscience, awaken the energies, and direct the efforts of man in the way of national prosperity, glory, and happiness. "The people that do know their God shall be strong, and do exploits." Let us stand by the Bible, and we are safe.

"Righteousness exalteth a nation; but sin is a reproach to any people."

GOOD NEWS FOR THE FARMERS OF AMERICA.

Now and then a man appears, who changes human affairs, and effects the fortunes of his fellow men all over the earth. Only a few such men have lived: nor has it been the Casars, the Hannibals, or the Alexanders who have most deeply affected human fortunes. Arkwright's spinning-jenny, Robert Fulton's steam-boat, Franklin's lightning rod, McCormick's reaper, and Storer's yacht—and we have put forth more influence upon mankind, than all the victories of all the great chieftains of the earth.

Upwards of five hundred different important inventions and discoveries, have been made in this country in agricultural tools and implements. The old system of agriculture is utterly abandoned; with a modern plow more furrows can be turned over in a few hours, and far better done at that, with a small horse, than could be thirty years ago with four yoke of cattle in a whole day. In the place of forty able-bodied men, now tilling the grain with their cradles, McCormick's reaper goes into the field, and the whole crop falls before it. So vast has our progress been in every department of life; we have banished the hand-loom from our houses, and set twelve thousand shuttles to playing with a waterfall or steam engine. The great English Metallurgist, says that there is more work done in England every day, by the power of machinery, than all the men and women on the face of the earth—reckoning them at eight hundred millions—could do without it.

We have watched the progress of the age in these respects, in our own country and in many foreign countries; and whenever we hear of a great invention that saves human labor and human life it comes to us like glad news from a far country. There is something glorious and beautiful in the thought, that the mind of man can trample down even the curses of Heaven; for it is the light God has given to the human intellect, that enables it to triumph over what seems to be impossibilities. It was God himself who first said, Let there be light, and from that moment, his creatures have been emulous of eating the fruit of the tree of eternal knowledge. It grows in Paradise, but its fruit falls upon the earth.

At the World's Fair in London, McCormick's reaper made the world ring with the inventor's fame, and we were all proud of it; but another agricultural invention is now being brought before the public, which as far surpasses that in another department of labor as it surpasses everything that had gone before it. A man from North Carolina, has invented a Threshing Machine which accomplishes the following objects. We speak with some degree of confidence about what this machine does, because we have seen it operate repeatedly, and several hundred of the most distinguished planters of the South, and farmers of the North, with a large and a distinguished delegation of American Institute, at its last annual Fair in New York, concurred in substance with the following facts. Let us add here, too, that there is no community in this country, or of the face of the earth, that is not directly concerned in this great invention. It was thought to be an important matter when a New Yorker discovered a machine which took polished wire by the mile, and left it neatly headed, sharply pointed pins, well stuck in papers, and put up at that. But men can live without pins, while they will starve without bread. This invention we speak of, concerns the fortunes of one thousand million human beings now living, and a great many thousand million that will live when we are dead. Man cannot live without bread—bread is made from grain, that grows out of the earth—this grain has to be separated from the sheaf, and no invention has ever yet been known that could do this work so thoroughly, so quickly, so economically, or so well, as PALMER'S THRESHING MACHINE.

It differs from and is superior to all others in its capacity to thresh every kind of grain or seed grown, with the exception of Indian corn; and the machines for shelling corn are already perfect. This Thresher can be so adjusted in a moment, as to come together close enough to thresh out Timothy seed, while it can be gradually opened to admit other coarser grains and seed, until it will thresh the large field pea. No other machine has attempted to this.—Consequently, the rice planter, spends a vast sum of money on machines, and gets nothing at last that threshes his rice, except the human hand—that growers of grass seed and fine grains, have had the same trouble, and they have got nothing for their searches or their money, while all the machines that pretend to thresh wheat, oats, barley, rye, &c., are dangerous in their operation, easy to get out of repair, and limited in their powers of execution. Palmer's Thresher does all that the growers of

grain and seeds desire, for it threshes everything with equal perfection.

Second. It cleans the grain out from the straw perfectly, so that there is not a kernel or seed left that is worth saving. During the experiment at Flatbush, before the Delegation of the American Institute, twenty gentlemen worked among the straw for five or ten minutes, and not one of them found a head of grain that contained a kernel that was not threshed out except a few shrivelled, shrunken, worthless grains, that had no weight or substance, and that if ground up would only have made chaff. But no machine on the earth, from the flail, to the best that is known, could have taken those kernels out. They had to be pulled out by the thumb and finger to be got out at all. Here Palmer's threshers secure an immense saving to the farmer. Several of the richest and most successful practical farmers of North Carolina, say in a certificate we quote from, that they are warranted in stating that the saving effected by this machine in the grain that is wasted by other machines, is at least twenty per cent, or one fifth. There is over five hundred millions of dollars worth of grain and seeds raised every year in the United States, and not less than one hundred millions of dollars worth of this vast treasure, which the hungry world wants, rots in the ground—because it is not threshed out of the sheaf. Therefore, the best judges have declared, that Palmer's machine, by saving this vast amount of grain, will add no less than one hundred million dollars annually, to the wealth of the United States.

Third. Another great saving ought to be looked at. This Thresher will clean grain of every kind most perfectly from smut; for all the smut which is not taken off from the grain while it is going through the air-cells, is perfectly cleaned by passing through the air. Every farmer knows how many thousands of barrels of flour are corrupted by a few bushels of smutty wheat. With this machine smut cannot stay on the wheat—it must come off.

Fourth. A serious objection against every thresher hitherto invented, has been the danger to life and limb in working them.—The most approved threshers, and those generally in use, thrust out the grain by means of rotating spikes, which are very numerous, and which very frequently fly off, piercing the bodies of the men who work them, and often drawing the hands, the arms, and sometimes the whole head and body in—maiming thousands, and killing hundreds outright. This machine has no such danger. It is fed on the sides, and does not whirl towards the operator. Moreover, it has but a few falls, which revolve like the spokes of a wheel, and being brought from a strongly clenched on the axle, they cannot fly off.

Fifth. Other threshers are liable to get out of repair, and are soon worn out; but this thresher is so simple in its construction, says Judge Martineau, of Long Island, "It does not seem possible for it by any ordinary usage, to get out of repair."

Sixth. It is cheap—it does not cost much—it is not more extensive than many other threshers, while it can perform a great deal more work, and do it better than any of them. It can moreover be transported without difficulty from place to place, because it is so light, and can be so easily handled.—It can also be adjusted and managed by the commonest laborer.

Seventh. It can thresh much more grain of any kind in a day than any other machine ever invented. Mr. Charles Shepherd, a scientific farmer in North Carolina, says that although his wheat had been seriously damaged by smut, his shipping merchant told him it was in better order than any wheat he got, and with one of Palmer's small machines he threshed over six hundred bushels per day. Mr. Shepherd also says, after he had tried Palmer's thresher with flax seed, that five hands could with it beat out more flax seed in a day, than fifty without it, and the certificates and the letters we have seen from many parts of the country testify to all the various kinds of grain.

We might add a great deal more, but we must stop. This thresher is the greatest agricultural invention the world has ever seen, and stands alone in the history of labor saving and life-saving machines. We have dwelt upon it at great length, but we are impressed with its vast importance to the human race. We rejoice that this invention comes from North Carolina, one of the truest and best sisters in the Federal Union; and although till now, she had not contributed her full share to the inventions of the country, she has atoned for it all by giving to the world William Russell Palmer's Threshing Machine. We will cheerfully undertake to communicate to any person who desires it, information on this subject, whenever they apply to us.

"SUPPER'S READY."

One of our exchanges says that "In the mountains of Tyrol hundreds of women and children come out at tea time and sing their national songs until they hear their husbands, fathers and brothers answer them from the hills on their return home. Upon the shore of the Adriatic the wives of the fishermen come down about sunset and sing one of their melodies. They sing the first verse, and then listen for some time, when they sing a second; and so on, till they hear the answer from the fishermen, who are thus guided to their homes."

In the rural districts of Yankee-land the process is not quite so poetical. When supper's ready, the "old women" or the "help" goes out on the stoops and rings a little bell almightily smart till the boys all get out, and the way the folks walk into the kitchen and apple-sauce when they do get to work is a caution.—Buffalo Advertiser.

At Jones, Falls, about 15 miles above Fayetteville, was set up very recently, and that the keeper, Mr. L. N. Clegg, was drowned. It is also stated that the produce from above cannot pass through until the completion of the repairs, which will not be until some time next summer.—Buff. Advertiser.