

WESTON R. GALE, EDITOR AND PROPRIETOR.

PUBLISHED EVERY TUESDAY AND FRIDAY.

TERMS.

Subscription—Five Dollars per annum—half in advance.

Advertisements.—For every 10 lines, first insertion, One Dollar; each subsequent insertion, 25 cents. Court Orders and Judicial Advertisements will be charged 25 per cent higher; but a deduction of 25 per cent. will be made from the regular price, for advertisements by the year.

Advertisements, inserted in the Semi-Weekly Record, will also appear in the Weekly Paper, free of charge.

All Letters to the Editor must be post-paid.

THE WEEKLY MONITOR.

NO. XIII.

OF HONESTY, AS INDISPENSABLE TO THE CHRISTIAN CHARACTER, AND THE POLICE AND GUILT OF PRIDE.

Humility has been justly considered as the brightest ornament and jewel of christianity, the peculiar grace that distinguishes it from all the religions, that ever claimed the acceptance of mankind: And if we justly appreciate the advantage of this virtue, in improving the heart of him who possesses it, and the condition of all who are within the reach of its influence; if we consider how it affects us in all the changes of life; how moderate it renders us in prosperity, how patient in adversity, how contented in every state, how it reduces our vain expectations, checks the ardor of pursuit, and makes us wisely temperate in enjoyment; in short, how it rectifies our erroneous opinions of God, of the world, and of ourselves; if these things, I say, are duly estimated, we shall find abundant cause to confess, that in learning of "Him who was meek and lowly of heart," we shall surely find rest unto our souls: that Heaven alone could have propounded such a lesson of wisdom; that the teacher of humility is the prophet of God.

Christian! would you see a perfect pattern of humility? Examine the life and doctrines of your Lord. He was born in a mean and low condition, of a people in servitude, the scorn of the surrounding nations, and of a tribe that people, whom even the Jews themselves despised. He was the reputed son of a poor mechanic; his cradle was a manger; his intimate friends and associates were illiterate fishermen; and often he had to where to lay his head. When he played a little child in the midst of his ambitious followers, when he girded himself with a towel, and washed his disciples' feet; in every action and discourse of this divine Teacher, he gave the world a matchless example of humility, to prostrate the pride and vain imaginations of man at the footstool of his throne.

Well did he know the human heart, who thus laid his axe to the root of the tree. For if we examine ourselves, we shall find, that there is no passion more deeply fixed, or more productive of the bitter fruits of misery, than pride. We hear it in the first lipings, and trace it in the restless aspirations of a child. It grows with us, from youth to manhood; it clings to us as we go down the hill of life; and the funeral pomp, mocking the unconscious dead, tells us that it descends with us into the grave. Yet, if we look within us; and around us, and see how helpless, how dependent we are, we must confess that "pride was not made for man."

"Are you proud of riches," says an old English divine—"Riches cannot alter the nature of things: they cannot make a man worthy that is worthless in himself; they can teach a servile world to speak a language foreign to their hearts; but, where a largeness of soul is wanting, they can never procure an affectionate esteem, grateful sentiments, and an undissimulated love; for these form the willing tribute of a generous heart to merit only. Do you value yourselves upon your power?—No! what is remarked by somebody or other is a great truth:—"There is no good in power but the power of doing good." Are you then proud of your worldly prudence?—Alas! those who are acquainted with history, know how often the best laid designs have proved abortive. Human policy must be uncertain, because man, who is the subject of it, is so uncertain, wavering, and inconstant; and there can be no fixed and stated maxims to please and manage so changeable and inconsistent a creature. But we may, by certain and unchanging rules, gain the love of that Being, with whom there is no variableness, neither shadow of turning. That only is the true prudence, which strives to please Him, who is the same yesterday, to-day, and forever.

"Are you proud of your distinguished virtues? The moment that you are proud of being virtuous, you cease to be so. The more truly virtuous any man is, the more modest and unpretending he must be. If a child could read those foolish, vain, and wicked imaginations, which the best of us sometimes indulge, we should be ashamed to look him in the face: And yet, we do sometimes stifle them immediately, though we know that He, whose tremendous Majesty fills the whole compass of heaven and earth, cannot but be privy to them, and discern the secret meditations of our hearts.—He who thinks he has no weakness to subdue, either wholly or in part; no virtuous habits to acquire, or at least, to improve and perfect; he, who in short, thinks himself quite good enough, proves by the very thought, that he is not so. Then our salvation is most in danger, when we dismiss all apprehensions about it.

—Jewish Seed.

"But, if human virtue affords no just grounds for pride, much less does human knowledge; which bears no proportion to our ignorance. The greatest and the least objects equally baffle our enquiries. Too great and disproportioned an object embarrasses and oversets the understanding; too little a one eludes and escapes it. It is God alone, whose almighty power nothing is so great that it cannot incur; whose infinite wisdom, nothing is so little that it cannot escape. True knowledge is one of the strongest fences against pride. The ingenious will confess the weakness of their reason, and the presumptions betray it by doing so. Wise men acknowledge their entire ignorance of many things, and their imperfect knowledge of all the rest; while the ignorant are peremptory and positive in matters quite above their sphere—and, like some creatures, are the bolder for being blind.

"But, you value yourself, perhaps, on the strength of genius, and the brilliancy of your parts. Alas! the strength of the passions, and the quickness of the appetites, generally keep pace with the brightness of the imagination. And hence, we find, that those who have inculcated the most excellent morality in their writings, have sometimes broke through them all in their practice. How vain, then, are all our boasted possessions! Even reason itself hangs on a precarious tenure; and something, with a human shape and voice, has often survived every thing human besides! The brain, by too great quickness and stretch of the thought, like a chariot wheel, by the rapidity of its motion, takes fire. The thin partitions, which divided madness, are broken down. The most penetrating and sparkling genius borders upon, and sometimes more than borders upon, downright frenzy. They show us even then, in their lucid intervals, the traces of what they have been, like monuments of old Rome, majestic even in ruins.

"Of what, then, O man, hast thou cause to be proud? Dost thou value thyself on popular applause and a great name?—Think how many that have made a distinguished figure in the world, are dead and unregarded, as if they had never been; their deaths lamented, their vacancy filled up, the persons missed no more than a drop of water, when taken from the vast ocean. O, virtue! thou art the only good! when this solemn pageantry of earthly grandeur shall be no more; when all distinctions, both moral and religious, shall vanish; when this earth shall be dissolved; when the moon shall be no more a light by night, nor the sun by day; thou shalt still survive, thy votary's immortal friend; thou shalt then appear, like the great Author, in perfect beauty; thy lustre undiminished, and thy glory unperishable!"

"If we need any new incentives, (says the excellent Jeremy Taylor) to the practice of humility, I can say no more, than that humility is truth, and pride is a lie: the one glorifies God, the other dishonours him.—Humility makes men like angels to become devils. Pride is folly, humility is the temper of a holy spirit, and excellent wisdom.—Humility is the way to glory; pride, to ruin and confusion: God loves one, and Satan solicits the cause of the other."

THE SHAKERS.

I shall close this letter with giving you an account of one sect, that is as remarkable for its faith as for its practice. I mean the Shaking Quakers. I have been at three of the establishments of these people, viz:—Hancock, (in Massachusetts,) and Lebanon and Niskayuna (in New-York.) I believe there is still another establishment, in one of the south-western States. The whole number of these sectarians is, however, far from great, nor is it likely to increase, since their doctrine denies the legitimacy of matrimony, or any of its results. There may be a thousand or fifteen hundred of them altogether.

The temporalities of the Shakers are held in common. They are not an incorporated company, but confidence is reposed in certain trustees, who are selected as managers and guardians of all their real estate, goods and chattels. They are an orderly, industrious sect, and models of decency, cleanliness, and of morality too, so far as the human eye can penetrate. I have never seen in any country, villages so neat, and so perfectly beautiful, as to order and arrangement, without, however, being picturesque or ornamented, as those of the Shakers. At Hancock, the gate posts of the fences are made of white marble, hewn into shape and proportions.—They are manufacturers of various things; and they drive a considerable trade with the cities of New-York, Albany and Boston.—They are renowned retailers of garden-seeds, brushes, farming utensils, &c. &c.

Though men and women, who, while living in the world, were man and wife, are often to be found as members of these communities, the sexes live apart from each other. They have separate dormitories, separate tables, and even separate doors by which to enter the temple.

But it is to the singular mode of worship of these deluded fanatics, that I wish to direct your attention. You know, already, that no small portion of their worship consists in what they term the "labor of dancing." Their founder has contrived to lay his finger on one or two verses of the Old Testament in which allusion is made to the custom of the Jews in dancing before the ark; and, I believe, they also place particular stress on the declaration of Solomon, when he says, "there is a time for all things," among which, dancing is enumerated. It is unnecessary to say, that none but the most ignorant, and, perhaps, the weak-

est-minded men, can join such a sect from motives of conscience. I saw several negroes among them.

I went to attend their worship at Niskayuna. It was natural to suppose that their dancing was a sort of imitation of that of the dervishes, in which enthusiasm is the commencement, and exhaustion the close. On the contrary, it was quite a matter of grave preparation. The congregation (the Shakers) entered the meeting by different doors at the same time, the elders of the two sexes leading the advance, and one following the other in what is called single file. The men arranged themselves on one side of the room, and the women on the other. Their attire was rigidly simple, and fastidiously neat.—It was made nearly in the fashion of the highly respectable sect of Friends, though less rich in material. When silence was obtained, after the movement of the *entree*, the whole group, who were formed in regular lines, commenced singing certain spiritual songs of their own composition (I believe) to lively tunes, and with a most villainous nasal tendency. These songs were accompanied by a constant swaying of the body; and, from this commencement I expected the excess of the infuriated worship would grow by a regular increase of excitement. On the contrary, the songs were ended tranquilly, and others were sung, and always with the same quiet termination. At length, one of the elders gravely said, "Let us labor," just as you hear the priests say from their desks, "Let us pray." The men then proceeded with gravity to take off their coats, and to suspend them from pegs; after which they arranged themselves in rows on one side of the room, the women occupying the other in the same order. Those who did not join the rest, lined the walls, and performed the duties of musicians with their voices. At the commencement of the song, the dancers moved forward, in a body, about three feet each, turned, shuffled, and kept repeating the same evolutions during the whole time of this remarkable service. It is scarcely possible to conceive any thing more ludicrous and yet more lamentable. I felt disposed to laugh, and yet I could scarcely restrain my tears. I think, after the surprise of the ludicrous had subsided, that the sight of such miserable infatuation left a deep and melancholy regret on the mind.

They appear to have an idea that a certain amount of this labor is requisite to salvation, for I learned that many of the elders had reached perfection, and that they had long ceased to strive to reach heaven by piety.

Now the laws of the different States where the small fragments of this sect exist, are far too wise and too humane to give their deluded followers any trouble. They are included in the laws as humanely in their favor as circumstances would reasonably allow.—It is plain that the true bond of their union is the effect which concerted action and strict domestic government produce on the comforts of the grossly ignorant; but as the class of the very ignorant is quite limited in this country, and is daily getting to be comparatively still less numerous, there is no fear that this, or any other religious sect that is founded altogether on fanaticism and folly, will ever arrive to the smallest importance.

Travelling Bachelor.

PERILS OF THE WHALE FISHERY.

Among the great mass of dwellers upon terra firma who are beholden for no small portion of the enjoyments of life to the obnoxious product of "th' immense Leviathan"—who derive, perhaps unwittingly, from this vulgar source, much of the cheerfulness of their social parties, the brilliancy of their fashionable routs and the splendor of their most magnificent entertainments; who contrive, by burning the "midnight oil," to enlighten themselves, if very small is the number who reflect on the hazards encountered by those hardy and adventurous sailors "that go down to the sea in ships," toiling for the material which is so lightly regarded. These industrious and enterprising mariners witness much of the romance of real life—they experience more "hair breadth escapes," probably, in proportion to their numbers, than are incident to any other class of men; and while there is more of the marvellous in the narratives of their conflicts with the tangled elements around them—their perilous struggles with all that is formidable and wild and terrible in the unsubdued phenomena of nature.

And yet, how trifling is the interest usually existing in behalf of this fearless race. Whole libraries are lumbered with measureless quantities of works, showing forth the virtues of human courage, and especially extolling the bold undertakings and daring achievements of men engaged in the honorable vocation of killing each other by wholesale, *secundum artem*, and for the sake of glory. Yes, our magazines of literature are overloaded with this species of bibliothecal details of storms and sieges and desperate strivings, of wounds by shot and sabre, of deadly grapplings between man and man, betokening animal prowess. But who thinks of lauding or celebrating the mariner's bravery, who thinks of thus emblazoning his fame—of tracing his eccentric pathway through the mighty deep, through all his solitudes and trials, and hardships, from the moment his destiny is committed to a mere plank floating on the treacherous wave, to the fe-

litious hour of his return, or perchance to the miserable termination of his career amidst some appalling tempest, sweeping himself and his comrades to destruction?

Personal courage is a very indefinite sort of quality. Authors have long been accustomed to ascribe the most exalted praise to men who have distinguished themselves in hostile contention with their fellows. But there is a species of courage vastly more creditable to the human character than that which is displayed in military action. When men fight with each other, they are invariably stimulated by a principle of selfishness—they contend either for the plaudits of the world, or for the satisfaction of a revengeful spirit. The seaman who braves the dangers of the deep, is actuated by neither of these motives—there is a sort of philosophy mingled with the courage with which he encounters these dangers, that belongs not to the heroes of drums and gunpowder. He meets with perils, and undergoes sufferings, from which the land-warrior would shrink with dismay. It may be pronounced in the opinion of the world, exceedingly courageous to expose one's self to a shower of iron hail from some formidable battery, to rush forward against the bristling bayonets of a long line of foes, or to mount some dangerous breach in defiance of the tremendous sheets of fire poured forth from an hundred brazen mouths. But what are these artificial operations, in comparison with the spontaneous efforts of nature, such as compass the storm-tossed sailor! The showers that beat upon him are accompanied with blazing thunderbolts driven down from the very battlements of heaven—the enemies by which he is assailed, are adverse blasts, and angry billows, and bodies of haggard rocks lying in ambush for their prey. What can sustain him in situations thus critical and trying, wherein there is no chance for parley, no hope of escape, no surrendering at discretion, but a species of rational courage, of resignation, of genuine valour; sentiments of which the warrior against mere mortal odds possesses little or no consciousness.

THE RULING PASSION STRONG IN DEATH.

Mr. Watson, uncle to the late Marquis of Rockingham, a man of immense fortune, finding himself at the point of death, desired a friend who was present to open a drawer, in which was an old shirt, that he might put it on. Being asked why he wished to change his linen when he was so ill, "Because I'm told that the shirt I die in must be the nurse's requisite, and that is good enough for her!" This was as bad as the woman in Connecticut, who with her last breath blew out an inch of candle—"Because," said she, "I can see to die in the dark."

"Ain't I a Burster," as the boiler said to the Steam Boat Captain, when it blew him sky-high.

TO MY DEBTORS.—I owe money myself, and you should help me to pay it. I also need what is due me, to support and raise a family of young motherless children. You know, friends, how long you have putken off the best that my harding bones could afford; you know, also, that you have not paid me. I now appeal to your justice, to your honor, and to your better feelings for at least a part of what you owe me. My notes and accounts are left with Mr. WILLIAM PECK, Raleigh, for collection.

ALEXANDER MORPHESS.

March 23, 1840. 25 6w.

STATE OF NORTH CAROLINA.—Granville County.—Court of Pleas and Quarter Sessions, February Term, A. D. 1840.—Charles M. Recks, v. James Hunt.—Judicial attachment levied on a tract of land containing 240 acres more or less, on Mountain Creek, adjoining R. Frazer and others. It appearing to the satisfaction of the Court, that the defendant, James Hunt, has absconded or so concealed himself that the ordinary process of law cannot be served upon him.—It is therefore ordered, that publication be made in the Raleigh Register, for six weeks successively, notifying the said James Hunt to appear before the Court of Pleas and Quarter Sessions, to be held for the County of Granville, at the Court House in Oxford, on the first Monday in May next, then and there to plead or reply, otherwise, judgment final will be rendered against him, and the property levied upon, condemned subject to Plaintiff's recovery.

Witness, James M. Wiggins, Clerk of said Court, at Office in Oxford, the first Monday of February, A. D. 1840. J. M. WIGGINS, CLK.

STATE OF NORTH CAROLINA.—Granville County.—Court of Pleas and Quarter Sessions, February Term, A. D. 1840. Wm R. White, v. Lem'l. Cawthorn.—Original attachment levied on 110 acres of land on Fishing Creek, adjoining Wm. D. Allen and others. It appearing to the satisfaction of the Court, that Lemuel Cawthorn, the defendant, resides beyond the limits of this State.—It was therefore ordered, that publication be made in the Raleigh Register, for six weeks successively, notifying said defendant, personally, to appear before the Court of Pleas and Quarter Sessions, to be held for the County of Granville, at the Court House in Oxford, on the first Monday in May next, then and there to plead or reply; otherwise, judgment final will be rendered against him, and the property levied upon, condemned subject to Plaintiff's recovery.

Witness, James M. Wiggins, Clerk of our said Court, at Office in Oxford, the first Monday of February, A. D. 1840. J. M. WIGGINS, CLK.

LAW NOTICE & GENERAL LAND AGENCY.

HENRY B. S. WILLIAMS, Attorney at Law, will attend to the adjustment and collection of claims throughout the Western District of Tennessee, and also act as General Land Agent in selling, leasing and clearing old disputed titles. Persons residing at a distance, especially North Carolinians, whose interest is so extensive in this country, would do well to notice more strictly the situation of their Land claims.

Office at Somerville, Tenn. Refer to Col Samuel King, Fredrick County, N. C. Thomas H. Devereux, Esq. Raleigh. Wm Hill, Sec. of State, Turner & Higgins, Brown, Sawy & Co. W. M. Lewis, Milton, Etheldred J. Peckles, Northampton, John Huxie, Fayetteville, John McNeil, Cumberland County, February 18, 1840. 15—6m.



NORTH CAROLINA STATE COURSE.

At a meeting of the Raleigh Jockey Club, held on the evening of the 6th of March, 1840, the following Officers were chosen, viz:—John McDaniel, Esq., President; BENJAMIN W. HARWOOD, Esq., Vice President; J. A. CAMPBELL, Esq., Secretary.

The RACES over the State Course will commence on the 4th Tuesday (the 28th) of April next, and continue five days.

First Day.—Proprietor's Purse, \$200—3 mile heats.—Entrance \$15.

Second Day.—Citizens' Purse, \$300—3 mile heats.—Entrance \$20.

Third Day.—Jockey Club Purse \$700—4 mile heats.—Entrance \$25.

Fourth Day.—Plate valued at \$100—mile heats.—Entrance added \$25.

Fifth Day.—Sweepstakes for 3 years old, to close 20th of April—mile heats.—Entrance \$200, half forfeit—three or more to make a race.

Some Day.—Sweepstakes for 3 years old, to close 20th of April—mile heats.—Entrance \$100, half forfeit—three or more to make a race.

A SWEEPSTAKE, over the State Course, for the Fall of 1840, 3 years old, \$1,000 entrance, \$250 forfeit, 2 mile heats, closed on the 1st inst. with the following Subscribers:

1. John White, not named.
2. Thomas W. Rainer, not named.
3. John C. Rogers, names Dolly Tharp, by imported Shakespeare, out of Polly Peacham by John Richards.
4. Robert Chapman, by N. T. Green, not named.
5. David McDaniel enters b. f. by imported Trustee, dam Betsey Archie.
6. William Townes enters c. c. by Emancipator, out of Volney's dam.
7. Abner Robeson names s. f. by Gohanna, out of a Tom Tough mare.
8. R. B. Cunningham names b. f. Lady Wake, by Chancey, dam by Virginia.
9. David McDaniel names b. c. by Emancipator, dam by Virginia.
10. James Garden names ch. c. out of Betsey Graves, by Clay's Sir William.

DAVID MCDANIEL, Prop'r.

Raleigh, March 20, 1840. 25

STATE OF NORTH CAROLINA.—Washington County.—In Equity.—Spring Term, 1840.

Sarah Ann Keith v. William Keith; Bill for Divorce. On motion, and it appearing to the Court that two Subjuncts to answer the Bill of Complaint issued to Bertie county, against Wm. Keith, have been returned by the Sheriff that he is not to be found in that county; and also, that the said William Keith is not an inhabitant of this State, or not within the jurisdiction of this Court: the Court doth order that adjournment be made for thirteen successive weeks in the "Raleigh Register and North Carolina Gazette," advising the said William Keith that, unless he appear before the said Court, at the Court house in Plymouth, on the second Monday of September next, and plead, answer or demur to the Complaint's Bill of Complaint, it will be taken pro confesso, and such decree made thereupon, as shall be considered just.

Test, TH: TURNER, C. & M. E.

Plymouth, N. C. March 16, 1840. 25 13w

MANAGERS' OFFICE.—Richmond.

MAMMOTH LOTTERY for 18th April.

Capital, \$75,000!—A. \$25,000—15,000—10,000.

ALEXANDRIA LOTTERY, Class A for 1840.

Will be positively drawn on Saturday, the 18th of April, 1840, at Alexandria, D. C. D. S. GAZETTE & Co., Managers. Containing the following

SPLENDID PRIZES.

One of 75,000 dollars. One of 25,000 dollars.

One of 15,000 dollars. One of 10,000 dollars.

One of 9,000 dollars. One of 8,000 dollars.

One of 7,000 dollars. One of 6,000 dollars.

One of 5,000 dollars. One of 4,000 dollars.

One of 2,866 dollars. Five of 2,500 dollars.

Ten of 2,000 dollars. 20 of 1,750 dollars.

20 of 1,500 dollars. 50 of 1,000 dollars.

50 of 750 dollars. 120 of 500 dollars.

Thirteen drawn numbers out of Seventy eight.

Tickets only \$20, Halves \$10, Quarters \$5, Eights \$2.50.

Certificates of Packages of 25 Whole Tick's \$2500.

Do do 25 Quarter do 625

Do do 25 Eighth do 312 50

Orders for Tickets and Shares or Certificates of Packages in the above Lottery will be promptly attended to, and the drawing sent immediately after it is over.

Address D. S. GREGORY & Co. Managers,

Richmond, Va. or Washington City.

March 19. 25

NEW CONCERN.—The Subscribers have

ing purchased of Mr. Joseph L. Moore his

stock of Hats, Caps, &c., he leaves to inform the

friends of the old concern, and public generally, that

the business will in future be conducted by them at

the old stand, on Bollingbrook street, next door to D.

R. Newsum's Shoe Store, under the firm of Wozzy &

Dennison, where they will keep constantly on hand

an extensive and well selected stock of Hats, Caps,

&c. all of which they shall consider to their interest

(as well as that of the purchaser,) to have manufac-

tured of the best materials only; and for the informa-

tion of those who may favor them with their custom,

they would say that every regard shall be paid to pre-

paring the Latest Styles of all articles in their line.

They would also particularly invite the attention of

Wholesale Dealers to examine their stock, which they

think, will, in every respect, be calculated to suit the

market, and hope, by their experience in, and atten-

tion to business, to merit the liberal patronage extend-

ed to that house for so many years previous.

JAMES E. WOLFF,

G. L. DENNISON.

Petersburg, March 2, 1840. 20—4w

NORTH-CAROLINA, JOHNSON COUNTY.

The Subscribers, having qualified as Adminis-

trators of the Estate of Nancy Langley, and having

settled his accounts as Administrator with the County

Court of Johnston, now give notice to Isaac Langley,

James Langley, James Langley, and Betsey Un-

repleist, all of whom are interested in said Estate, and

have removed beyond the limits of North Carolina,

that he is ready to pay them their respective shares.

ISAAC BOYD.

Adm'r. of Nancy Langley.

February 24, 1840. 19—4w

TO BREEDERS OF HORSES.—The imported

and thorough bred Race Horse Fustible, one of

the highest bred American Race Horse Tacklers, one of

the finest looking Horses in the Country, will stand

at Wilton the present season (1840.) For terms,

see handbills.

ED. H. CARTER.

Wilton, Granville County, N. C. 22—12w

JAYNE'S HAIR TONIC, for the growth, preservation and restoration of the Hair.—This is an excellent article, and has, in numerous instances, produced a fine growth of hair on the heads of persons who had been bald for years.

From Mr. Graham, Editor of the Philadelphia Saturday Evening Post.

HAIR TONIC.—We call the attention of those afflicted with premature baldness, to the excellent "Hair Tonic" prepared by Dr. Jayne of this City. Having used it ourselves, we can speak of its virtues by experience, and we unhesitatingly pronounce it an invaluable remedy to prevent the falling off of the hair, and to restore it from a dead, to a fine, healthy appearance. We can also speak from personal knowledge of the cases of two or three friends who were predisposed to baldness, who by the use of Jayne's Hair Tonic, have now luxuriant hair. We have no disposition to puff indiscriminately, all kinds of remedies, for all diseases which seek to be hid, but when we have tested the virtue of an article, we are free to say it is good.—Saturday Evening Post, Sep. 7, 1839

JAYNE'S HAIR TONIC.—The efficacy of this elegant preparation in restoring the growth of the hair in bald places, is truly wonderful. Where the hair has been worn off from the top of the head, by the careless practice of currying things in the crown of the hat, it is generally considered difficult if not impossible to restore it, but it is found by numerous examples that the Hair Tonic reaches these cases very promptly and effects a complete cure. Every gentle man (we say nothing to the ladies, as being so presumptuous that their hair is always in full luxuriance, at least it always seems so.)—every gentleman who