

From the New York Courier and Enquirer.

# THE FREE CHURCH OF SCOTLAND AND AMERICAN SLAVERY.

The Christians of America, upon the solicitation of the Free Church of Scotland, contributed more than \$40,000 to their cause. Of this sum, a fair proportion came from the South. Let it be observed, the gift was solicited. The Southern Presbyterians did not obtrude their unasked aid. They were visited by Dr. Burns, Mr. Lewis, and Mr. Ferguson, members of the deputation. It is unquestionably the right of Scottish Christians, to think as they choose of slavery and slave-holders. It is their right to refrain from asking "the wages of iniquity" and the "price of blood." But, having sent earnest and importunate requests into the very heart of the slave-holding territory, and having received a liberal contribution, it is surely something out of analogy with the comity of nations, the fraternity of churches, and the modesty of beneficiaries, to throw back such contribution in the face of the donors. This is not merely looking the gift horse in the mouth—it is driving him home with ignominy. Happily, the Free Church has not yet made this decision.

On the 12th of March this subject was called up in the Presbytery of Edinburg, by an overture of the Rev. Dr. Duncan, who indulged in great severities against the Americans. He was followed by Mr. Gray, on the same side. Among the pointed expressions of the latter, were such as these: "Have we separated ourselves from our moderate brethren, to form an alliance with men-stealers? Do we remove from us a brother that walketh disorderly, a drunkard, a fornicator, an adulterer,—to unite ourselves with fornicators,—such even as are hardly named among gentiles,—even polluted incense, renouncers of marriage rights, men-stealers, murderers, sellers of their own offspring, stained with the blood of innocents, leprosy with sin!"

He was followed by Dr. Cunningham, who, in a discourse of great length, ability and courage, vindicated the American churches from the charges made, while he disavowed all sympathy with the institutions of slavery. Mr. Gray rejoined, and was succeeded by Mr. Guthrie; whose speech, as coming from one of the most eloquent ministers of Scotland, it seems proper to give almost entire. It was called out by a motion of the celebrated Dr. Candlish, to leave the whole matter in the hands of the assembly.

"Mr. Guthrie, in seconding Dr. Candlish's motion, said he considered that the prevailing sin of Christian churches in times past, had been the imposition of too many tests, and too great a proneness to excommunicate each other; and now the church had a new test proposed by his learned friend, Dr. Duncan. The learned professor would at one stroke excommunicate all the Christian churches of the slave States of North America; and as Nero wished that Rome had had but a single neck, that he might decapitate the city at a blow, my learned and reverend friend, by the success of this motion, cuts off at a stroke five millions of Christians on the other side of the Atlantic.—(Hear, hear.) I am not prepared for such work. His principle is one not maintained by the noble men who fought the battle of the negro's freedom in our colonial possessions, and struck from his limbs the fetters of the slave. And, as Dr. Candlish has well shown, though Christianity and Slavery have existed together in the world for nineteen centuries, the discovery is new, that the toleration of slavery forms a good ground of excommunication. Nothing short of clear Scriptural authority would warrant this Church to take the very grave and solemn step involved in the motion of the reverend Doctor; and I challenge Dr. Duncan to lay his finger on any passage of the word of God, which compels me—which would warrant me—to excommunicate these Christian Churches, because they do not make slave-holding a bar to office and ordinance. (Hear.) Let Dr. Duncan carry out his principle, and see where it will lead him. I think slavery a sin, a great sin, and a great shame to these churches; but are we to hold no communion with any church—are we neither to receive from, nor give to, any Church friendly aid, unless they are pure of all defect and sin?"

"I detest slavery as much and as deeply as any man; but in judging of these American churches Dr. Duncan should remember, that their circumstances are not ours, and that the eye is familiarized with, it ceases to regard with sufficient horror. It is amazing how people, the best sort of people, get their eye shut to the evils of a system, provided it concerns and touches the interests of their pockets, of their order, or even of their nose, (laughter,) and of that we have a rich example in our excellent friend himself. (I am sure he will pardon the personal allusion,) who has been illuminating the house on the evils of slavery, under the influence and stimulus of slave-made soap. (Great laughter.) And the case of my highly esteemed and respected friend just shows how a man's eyes get dimmed when the matter touches himself. (Laughter.) Independently altogether of my strong objection to the principle involved in the Doctor's motion, his proposal is impracticable. The chemist can separate the acid from the alkali, in a compound body; but by what art can you separate the money contributed by the slaveholder from that contributed by the slave, so as to keep the second and send back the first? Then surely the motion has an odd appearance. I could not but be struck with the witty Scot in it. Our excellent friend excommunicates the Americans, calls them to repentance, but all the while he keeps hold of the cash. (Laughter.) I am sure Dr. Duncan does not hate this American slavery more than his brethren do; we are as anxious as he can be to see this foul blot wiped off the face of American Christianity; but believing as I do that the practical effect of this motion

# THE CAROLINA WATCHMAN.

BRUNER & JAMES,  
Editors & Proprietors.

"KEEP A CHECK UPON ALL YOUR  
IN SAFETY."



RULES. DO THIS, AND LIBERTY  
GENT. HARRISON.

NEW SERIES,  
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would be to impair our influence with the American churches for good, I would beseech my excellent friend to withdraw his motion. Let us reconstitute with our American brethren; and where the law, for example, forbids them to teach a slave to read the word of God, we ought to call on them to trample such an impious order in the dust, running, as we ourselves did, all risk and hazard, in obeying God rather than man."

Dr. Duncan withdrew his motion.

## —RONGE THE REFORMER.

John Ronge was born in 1813, at Bischofswalde, in Prussian Silesia. Being the son of an honest husbandman, he spent his childhood in the fields, keeping, like David, his father's sheep. "During those long hours of solitude," he tells us himself, "in this simple pastoral life, learning the catechism and the Bible-history beside my flocks, my thoughts frequently dwelt on religious subjects, on the life to come, on my present destination; and these reflections often left impressions on me of deep melancholy." After receiving the first elements of education at his village school, and passing through the classes of the gymnasium at Nesses, young Ronge repaired to the University, where he applied himself to the study of theology.

In 1839, he entered the Seminary, and it was there, as he informs us, that his eyes were opened to perceive the moral and religious condition of the clergy. He describes the time which he spent in that suffocating atmosphere, as a kind of hell, in which, from day to day, he felt, together with his moral liberty, his powers, both of the understanding and the heart, and even his physical strength decay. "The confidence which I had in the spiritual guides of the people, was uprooted from my soul," says he, "from the time that I obtained a close view of their conduct. I was filled with horror on observing how they abused religion for the sake of enslaving the people. I myself then felt the chafing of a servitude I had never known, and I soon perceived the moral sufferings of my companions in misery—sufferings the more galling, because they durst not own to themselves their cause: for the policy of the Roman hierarchy knows how to entwine its shackles round reflection itself, and its art is to make them weigh chiefly on the inferior clergy. The real arsenal of these fetters is the seminary; it is there, that they stamp on the young man the seal of bondage. From the first days of my entrance into the seminary, I could read in the countenances of my fellow-students, according to the differences of their disposition, consternation, anguish, or the resignation of despair. The first evening, five pupils, who lay in the same room with me, did not give utterance to a single word; shut up in himself, each sought repose in silence. Forty young men in the flower of youth, glided through the dim obscurity like mummies, and although they spoke not, we sought in the countenances of one another, what was passing in the heart. The most subjugated endeavored to rise to that kind of heroism, which in one day sacrifices its youth and its liberty; and under this oppression, the heart of the young man of twenty-four, so confiding and affectionate was smothered."

Ronge terminates this gloomy description by a pathetic appeal to fathers and mothers, beseeching them not to send their sons to these tombs of moral liberty. He would himself, have shaken off the yoke, even before the end of the year which he behoved to spend at the seminary, if he had not been sustained by the hope, that, having once entered on the discharge of his functions, he would enjoy sufficient liberty, in preaching, or in the religious instruction of youth, and in schools, to open for himself a sphere of action, conformed to his convictions, and his innate propensities to freedom. Having become chaplain in the small city of Grottkau, he set courageously to work, acquired the confidence of his parish, and found his enjoyment in the instruction of a free and happy youth. But some lines sent to a journal, in a moment of just indignation, blighted, as far as his prospects in the church were concerned, the fruits of ten or fifteen years' study.

The Roman Catholics have made a great clamor about the dismissal of Ronge from his charge, in order to enable the terrible blow which he lately gave to Romanism in his letter to the bishop of Treves. The occasion of his deprivation was this: "The diocesan chapter of Breslau had elected to the bishopric of that city an old man of eighty years, respected and beloved on account of his moderation, and the mildness of his disposition. But it was precisely on this ground, that for two years they waited in vain for the act of his confirmation from Rome. What the whole diocese thought, and spoke in whispers, Ronge had the boldness to speak aloud. He asked the public, in a letter signed *A. Chaplain*, what could be the reasons of the court of Rome for depriving a diocese of its superior pastor for two entire years—why they inflicted on a venerable old man that disgrace—and whether they expected the return of the times in which it was necessary to send to Rome a mule loaded with gold for the creation of a bishop." *Inde ira!* Ronge was deprived, without hearing or trial, notwithstanding a protest signed by forty members of his parish, at the head of which were the names of all the magistrates of the city. Ronge took farewell of his parish with sorrow, and from that time only, he enjoyed the privileges of a freeman, gaining an honest living as a preceptor in the family of a magistrate.

After this letter to the bishop of Treves, Ronge was degraded and excommunicated by a decision of the chapter of Breslau! It is a circumstance most honorable to him, exclusive of the ardently affectionate testimony which his whole parish render to his zeal and irreproachable conduct, that his superiors have been unable to allege any grounds for the extreme rigor of their proceedings against him, except his two

letters; for nothing else have they been able to blame him. I am wrong;—the decree of deprivation mentions another offence, namely, that Ronge wore his coat too short and his beard too long.—(literally!)

Ronge has just published an energetic appeal to the inferior clergy. He calls on his former colleagues to burst the ignoble, the shameful bonds by which they were connected with Rome. "They have taken from you," says he, "liberty of reason, by enslaving your faith; liberty of will, by binding you to blind obedience; and liberty of heart, by prohibiting you from marriage. Arise! extinguish superstition, break your chains, contend for the welfare of your fellow-citizens, and the people will be delivered, and yourselves set free."

After speaking thus, Ronge refutes the objections originating in fear. "We shall lose place, our substance"—Gain your living honestly, without hypocrisy; become the instructors of the people. "We shall have to separate from the pope." What business have you with that foreigner, that Italian priest, whose yoke lies heavy on our country? Become German priests, true ministers of religion. "But the power of Rome is on the advance, she will not fall." Empty show! It is necessary that the nation should know it—these conversions about which so much racket is made, are for the most part purchased by the Jesuits; they are paid for by the money which they themselves have extorted from the people by the sale of chaplets, indulgences, and prayers.

The author concludes with a demand for a German Catholic, Christian worship, conformed to the gospel, celebrated in the mother tongue of the people, and freed from the inquisitorial yoke of auricular confession.

## HUME AND HIS MOTHER.

It seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached to manhood, they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at the first, came to look with less and less pain upon this declaration, and filial love and reverence seem to have been absorbed in the pride of philosophical skepticism; for Hume now applied himself with unwearied, and unhappily, with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline and could not long survive; she said she found herself without any support in her distress; that he had taken away that source of comfort upon which in all cases of affliction she used to rely, and that now she found her mind sinking into despair; she did not doubt that her son would afford her some substitute for her religion; and she conjured him to hasten home, or at least to send her a letter, containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired.

No permanent impressions seem, however, to have been made on his mind by this striking event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart.—*Quarterly Review*.

► Captain Wilkes, on arriving at one of the farthest and most undesirable of the Feejee Islands, where pig's flesh is a luxury and human flesh a high holiday food, had a visit from a host of the oil-daubed and clay-covered inhabitants, whom he addressed through an interpreter, and whose wants, in the way of jackknives, beads and glass bottles, he supplied. With a modesty acquired, of course, among the cannibals, one inhabitant gently pressed aside the interpreter, and to the question of what he wanted, replied, that "his honor should give him a hatchet for his children." Great was the astonishment of the captain to ascertain that beneath the bushy head and oiled skin before him beat the heart of an Irishman, who, to the question of what he was doing there, replied, "raising pigs, hens and children." The pigs and hens did not multiply rapidly, but Patrick was the happy father of "forty-eight children," and was living in the hopes of two more that very year. But, alas, the hopes of this Priam of the Feejees were blasted—not in the failure of his plans, but in the termination of his life. He died in a few months afterwards, "leaving a large circle of wives and children to deplore their irreparable loss."

► The Montreal Courier states that on the 6th inst., Rev. Dr. Burns of the Free Church of Scotland, proceeded to the Haymarket at about half past six o'clock to preach in the open air; while doing so, some Irish Roman Catholic laborers committed an assault upon him and threw him down from the chair on which he was standing. Some of the by-standers interfered to save him from their violence; among others a young man named Holebrook, was violently beaten about the head by one of the ruffians with a hammer. Some soldiers who were standing by drew their bayonets, and the affair was assuming a very serious appearance, when the police came up and succeeded in arresting four of the Irishmen.

We are not aware that our Canadian neighbors have ever had an opportunity to read us a homily, on the necessary lawlessness of Republics, from such a text as this incident furnishes. We have mobs of many sorts, and somewhat frequently, in this country; but we believe no preacher was ever molested in the exercise of his sacred calling.

► An hour's industry will do more to beget cheerfulness, suppress evil humors, and retrieve your affairs, than a month's moaning.

From the Rochester (N. Y.) Daily American.

## DROWNING.

The following account of the resuscitation of a lad who had been drowned, copied from a Detroit paper, is so extraordinary in its circumstances and results, that I think it will be subserving the cause of humanity, to insert it in the American.

How long the "soul, or animal life," really exists in a body, apparently dead by drowning, we know not. But it did exist, in the case cited below, for a time, altogether beyond the conceptions we have heretofore entertained on this subject, is indisputable; and certainly ought to stimulate to an energy and perseverance in the use of means to restore life beyond anything which has heretofore been practiced:

## RESUSCITATION.

"On Monday, 4th May, James Carney, a boy aged 11 years, while at play on board a boat fell into the river. A strong ebb tide floated him under a skiff's bottom, where he remained for a short time, but being, by the rapidity of the current, hurried for nearly half a mile, must have inevitably perished, but for the fact that Robert Kirkhouse being in his boat, saw his hat on the surface of the water, and his arm appearing, he laid hold of him and drew him into the boat to all appearance lifeless. The period of time from his falling into the water to that of his arrival at the shop of W. Marvel, chemist, was a full half hour at least; but how long he might have been immersed could not be ascertained. His whole aspect exhibited a state of complete dissolution, his body stiff and inflexible; his face swollen, and his jaws completely locked. He was immediately stripped; put to bed, enveloped in warm blankets, his head reclined on pillows, bladders of hot water applied to his feet, and friction with flannels, by four persons, to the whole surface of his body, while Mr. M. rubbed the region of the heart, throat, &c. with vol-alkali, and camphorated spirits; and on gently pressing the air and froth issued from his mouth and nostrils. These methods persisted in for about twenty minutes longer, his body felt warm, and appeared more flexible, yet half an hour elapsed before any symptoms of vitality appeared, which was evinced by a slight convulsive twitching of the muscles of the face and under lip, accompanied with a fluttering of the heart and also with a gradual disappearance of the lividness of the face. His jaws being so far relaxed as to admit a spoon between his teeth, Mr. M. attempted to get down some warm diluted white wine, but not succeeding he applied his mouth to that of the patient, and at the same time closing his nostrils, made repeated efforts to inflate his lungs, and using gentle pressure on his chest, he then fetched several convulsive sobs. These exertions were continued one hour longer, and when nearly two hours had elapsed, some diluted white wine was given with advantage. He began to revive, he screamed aloud, and struggling hard, threw his arms and legs in such manner that it was found difficult to keep him quiet. The pulse at the wrist was scarcely perceptible till about this period, but it afterwards became stronger. He passed a troublesome night, but towards morning slept pretty well. Some medicine was prescribed, and the next day he seemed quite recovered."

A case, extremely interesting, though not quite as remarkable as the one above, occurred some years since, in the person of a lad about eight years of age a relative of the writer. He was at play with other children on the wharf, at one of the small landings on the sea board, and fell into the water. Full ten minutes elapsed before he was recovered from the water. When taken out he was totally appearance dead. They commenced rubbing him and applying warm applications to his body, and sent two miles for the nearest physician. A full hour elapsed before the physician arrived, when he still appeared entirely lifeless. The warm applications and rubbing was persevered in for an hour after he was taken out of the water before symptoms of vitality began to appear and about two hours before he was considered safe.

An interesting fact has been developed in the case of an adult, a young man, drowned in Connecticut river and resuscitated. While the body was filling, and the vital functions yielding to the power of the water, his sensations were described as inexpressibly distressing. But while in the water, when the system was overcome and became passive, they were placid and agreeable. Thought and consciousness had not entirely forsaken the mind, after being taken out of the water—but an utter inability to move a muscle was realized—feeling resembling that of an immense weight pressing downing the system. When, in the progress of resuscitation, the vital energies began to be aroused, and ability to move began to exist, the feelings of distress and agony were indescribable, and were evidenced by groans and great struggling and throwing about the limbs.

This case shows, that consciousness, though feeble, may exist after respiration for some time; and each case proves that

life remains in the system, in cases of drowning, much longer than has been generally supposed; and that suitable means for resuscitation should be persevered in, even when symptoms of vitality do not appear for a long time.

## DISCOVERY OF ANCIENT TREASURE.

The Macon (Geo.) "Messenger" says:—We learn from a source which we think entitled to full credit, that a large deposit of silver coin was discovered about two weeks since on the east bank of the Altamaha River, about five miles below the junction of the Ocmulgee and Oconee, in Tatnall county. The place is called Milligan's Bluff, near Hall's Ferry. The circumstances as related, are, that a man by the name of John Mazo, discovered three dollars, which had become exposed by the blowing up of a tree. He commenced examining the earth below, and the coin continued to appear, until he had exhausted the handsome amount of Forty-five thousand Spanish Dollars! They appeared to have been deposited in canvass bags, and at some remote period, as the latest date on the coin was over 180 years since.

The place where they were found had the appearance of an ancient fortification, such as are common in many parts of Georgia, several of which may be seen in this vicinity. When, or by whom this deposit was made, does not admit of a reasonable conjecture. It is undoubtedly, from the date of the coins, more recent than the expeditions of De Soto and others, of which we have some authentic account.

The money, we understand, was found on the land of Mrs. Gray, a widow, in needy circumstances, and relative of the fortunate discoverer, who shared it with her.

In reference to this discovery, the Georgia Journal has the following:

"The Macon Messenger has an account of the late discovery of a large amount of money in Tatnall county. Being last week within four or five miles of the place where this treasure is said to be found, we made inquiries concerning the same. That money was found at the place alluded to, there appears to be no doubt. At first it was represented that there were five or six bushels—now it is said to be only five or six hundred dollars. From all the circumstances, we are induced to believe the amount larger than the one last named. The individual finding the money, being quite an illiterate man, various stories were told him, and among them was one, that the Government was entitled to half the amount. The consequence is, he equivocates, and his nearest neighbors do not know the amount found. A friend in the neighborhood informs us that he saw one of the pieces found, and that it was a Spanish mill dollar, dated 125 years back. It is supposed that the money belonged to some Indian traders, who, in the early settlement of Georgia, had a trading establishment at or near the place where this discovery was made."

## AN AMUSING INCIDENT IN ENGLISH HISTORY.

The annexed anecdote in relation to a visit made to Bristol, England, in old times, by the husband of a Queen, forms a striking contrast to the late visit of Prince Albert to the same place, and in the same capacity. The extract is from "Corry & Evans' History of Bristol," and was originally taken from an old Bristol newspaper:

Prince George of Denmark, consort of Queen Anne, in passing through this city, appeared on the Exchange, attended only by one gentleman, a military officer, and remained there till the merchants had pretty generally withdrawn; not one of them having sufficient resolution to ask such a guest to their houses. But this was not the case with all who saw him; for a person whose name was John Duddlestone, a bodice-maker, who lived in Corn street (probably the house now occupied by Norton & Son, book-sellers, which is very ancient) went up to him, and asked him—"If he was not the husband of the Queen?" who informed him "he was." John Duddlestone told him he had observed with a good deal of concern that none of the merchants had invited him home to dinner, telling him he did not apprehend it was for want of love to the Queen or to him; but because they did not consider themselves prepared to entertain so great a man.

But he was ashamed to think of his dining at an inn, and requested him to go and dine with him, and to bring the gentleman along with him, informing him that he had a piece of good beef and plum pudding, and ale of his dame's own brewing. The Prince admired the loyalty of the man, and though he had bespoken a dinner at the White Lion went with him. When they got to the house, Duddlestone called his wife, who was upstairs, desiring her to put on a clean apron and come down, for the Queen's husband and another gentleman were come to dine with them. She accordingly came with a clean blue apron, and was immediately saluted by the Prince. In the course of the dinner the Prince asked him if he ever went to London? He said since the ladies were stays instead of bodices, he sometimes went, to buy whalebone; whereupon the Prince desired him to take his wife with him when he went again, at the same time giving him a card to facilitate his introduction to Court. In the course of a little time he took his wife behind him to London, and, with the assistance of the card he found easy admittance to the Prince, and by him they were introduced to the Queen, who invited them to an approaching public dinner, informing them they must have new clothes for the occasion. So they each chose purple velvet, such as the Prince had then on, and in that dress they were introduced by the Queen herself as the most loyal persons in Bristol, and the only ones in that city who had invited the Prince, her husband, to their house.

After the entertainment, the Queen, desiring him to kneel down, laid a sword on his head, (and to use Lady Duddlestone's own words) said

to him, "Stand up, Sir Jan." He was offered money or a place under government, but he did not choose to accept of either, informing the Queen that he had £50 out of use, and he apprehended that the number of people he saw about her must be expensive. The Queen, however, made Lady Duddlestone a present of a gold watch, which my Lady considered as no small ornament when she went to market, suspended over a blue apron. Sir John Duddlestone, with his lady, he buried in All Saints Church, Bristol, on the right side of the entrance from the door.

## FOREIGN NEWS.

ARRIVAL OF THE BRITANNIA.  
The Britannia arrived at Boston on Monday morning. The dates are from Liverpool to the 4th and London to the 3d.—The news is not very important. We have only room for the following statement of the markets:

### LIVERPOOL COTTON MARKET.

[From the Circular of Messrs. George Holt & Co.]  
Report for the week ending April 25.—American short-stapled Cotton is 1/4 per lb. higher this week, and we close with a strong market. This altered tone from the previous dullness has been brought about mainly by the remark of the Prime Minister, about the "little cloud in the West," so anxiously do the public wait upon the words dropping from high authority, and of such importance is the most remote possibility considered of a misunderstanding between this country and the U. States. Already, money to a considerable amount is being transferred from the Share to the Cotton market. Tending in the same direction, we learn that the accounts from India are less bad than before, and those from Manchester are better. Altogether, we have had a great stir during the last few days. On Wednesday 20,000 bags were sold; yesterday 15,000, and to-day again it is large, making a total for the week of 72,450 bags. Every description is looking up, but the advance on no kind is so marked as in the qualities first named. 39,000 American and 100 Surat have been taken on speculation, and 600 American, 300 Pernams, 130 Surat, 30 Madras, for export.

[From the Circular of the United Brokers.]  
The commercial accounts by the overland mail were considered to be much more favorable than those previously received, and caused a revival in the Manchester market on Tuesday last. Here the demand, which had been good in the early part of the week, became very animated on Wednesday, the trade buying freely; there was also an extensive business done by speculators, who still continue their operations. In prices an advance of 1/8 to 1/4 per lb. has been obtained on American, whilst all other kinds remain without any material alteration.—Speculators have taken 39,000 American and 100 Surat, and exporters 600 American, 300 Pernambuco, 130 Surat, and 30 Madras. The sales of the week amount to 72,450 bales.

[From the Circular of Messrs. George Holt & Co.]  
Report for the week ending May 2d.—The prices of Cotton have fluctuated a little during the week, but we terminate with our usual quotations as before.—Up to Wednesday morning we were quiet, and rather lost ground, but in the course of the day a sweeping demand showed itself; 15,000 bags changed hands, a large portion—perhaps one-half—being on speculation; and we gained in prices what we had previously lost on Monday and Tuesday. Since that day we have gone on with a moderate demand, steadily supporting our previous rates. This morning we have later advices from the United States, from which we learn that the receipts at the ports as compared with the same time 1843, were only about 4000 bales less than were received in that great crop year. 28,500 American, 500 Pernam, and 700 Surat have been taken on speculation, and 600 American and 250 Surat for export. The total sales of the week amount to 51,220 bales.

[From the Circular of the United Brokers.]  
Notwithstanding there was a fair demand in the early part of the week, most descriptions of American declined 1/4 per lb. but on Wednesday the inquiry was very animated, and considerable business done on speculation. Since that day the inquiry has been moderate, and the market has closed at about the prices of Friday last. 28,400 Am., 500 Pernam, and 700 Surat have been taken on speculation, and 650 Am. 250 Pernam for export; and 4,400 Am. 200 Brazil, and 80 Egyptian have been forwarded into the country unsold during the month. The total sales of the week amount to 51,220 bales.

Report of the Cotton Market, May 3.—We have had a more quiet day than usual, though Saturday is almost a half holiday with mercantile firms; the sales have been 3000 bags; there is no change in prices, but buyers have a larger choice of samples than before.

Twelve-Month Clocks.—A correspondent of the New Ark (N. J.) Daily Advertiser says:—"You will be glad to know that our friend, Mr. Crane, has recently added another ingenious contrivance to his twelve-month clock. It shows now the day of the month, and also the year, and exhibits the sun and moon rising and setting every day in the year, with the most unvarying accuracy and regularity. The moon as she revolves in her orbit is made also to revolve upon her axis, showing every day, with equal accuracy, her different phases." The apparatus used for this purpose is exceedingly simple, and is by no means liable to get out of order.

The United States Squadron, bound for Mexico, under the command of Commodore Stockton, passed on the 6th instant, twenty-five miles south of the Tortugas, by the brig Orleans, arrived at Norfolk from New Orleans.