

Poetical.

[From the American Amaranth.]

Strive on—the ocean ne'er was crossed,
Repeating on the shore;
A nation's freedom ne'er was won
When sloth the banner bore.
Strive on—'tis cowardly to shrink
When dangers rise around;
The sweeter far, though linked with pain,
To gain the vanishing ground.
Bright names are on the roll of Fame,
Like stars they shine on high;
They may be hid with brighter rays,
But never, never die!
And there were lighted mid the gloom
Of low obscurity,
Struggling through years of pain and toil,
And joyless poverty.
But strive—this world's not all a waste,
A wilderness of care;
Green spots are on the field of life,
And flowers bloom in care.
Then strive—but, oh, let Virtue be
The guardian of your aim!
Let pure, unclouded love illumine
The path that leads to fame!

[From the American Amaranth.]

FRIGHTENING CHILDREN.

THERE is scarcely any practice more reprehensible than that of frightening children. No matter in what way it is done, whether by threatening them with confinement in dark rooms, with ghosts, witches, false faces, or in any other way that may excite apprehension for their personal safety. Darkness being simply a result from the absence of light, ought not to be made an object of fear to a child's mind; yet it is not uncommon to find adults, who have never been able fully to erase from their minds the fear of being alone in the dark, which had been impressed on them in childhood. Nor can it be viewed otherwise than grossly absurd, as well as injurious, to draw upon the young mind frightful pictures of beings which have no existence. It is raising up a barrier against the philosophical truth, which it is found difficult to remove, when removal is afterwards deemed necessary. No false impressions of any kind should be made, since experience has shown that even the strongest efforts of one's own will, in full view of what is true, have often been found insufficient to erase the early description. It may be remarked, too, that when a child's intellect has become sufficiently enlightened to perceive the deception that has been practised upon him, he is in danger of being led to adopt the principle of deception himself, and certainly the authority above him is weakened by the detection, and he will but doubtfully receive even truth, from lips that he knows to have spoken falsehood.

From the very moment when reason and the feelings first dawn in a child, they can be appealed to, and though at first the appeal may not always be successful, it is right to prosecute it, that the young subject of instruction may acquire a habit of listening to its voice. To the feelings, the affections, the initiative faculty, and the reason, in proportion to their degree of development, the appeal should be made, for the correction of errors in thought and conduct; but if it were possible to conceal the fact, a child ought never to be permitted to know, that there is in the composition of his mind such a principle as fear. But if the fact cannot be entirely concealed, children ought, as early, and as far as possible, to be taught to confine their notion of it to the fear of offence against God and their parents, and when well imbued with these conceptions and their natural accompaniments, they will, if no adverse accident narrows the course of instruction, fear to deface or mutilate the beauty of virtue by the practice of vice.

If then the fear which works evil, gradually, is to be avoided, that which is sudden in its action, and which is called fright, is not less so. Over leaping its minor evils, we arrive at idiosyncrasy and insanity, as its not infrequent consequences. And this result often takes place, not in children merely, but in adults. A quick, sudden change of the course of thought, whether the cause be agreeable or unpleasant, may induce incurable derangement of mind; nay, it has often been known to do it. The power which, gradually used, will bend the bow, may, by its sudden application, be made to break it. If the mind which is fortified by its maturity may be rained by sudden fear, assuredly that of the young, unsupported by a strong and enlightened reason, cannot be supposed to be proof against its shocks. It is therefore of the very highest importance, that all who have the care of children should avoid the use of fear or terror, as an instrument to regulate their conduct, whether it be made gradual or sudden in its application.

But if we deprecate the use of this principle as injurious, what can we say of those who use it wantonly, for no definable purpose, except perhaps a love of mischief? What! peril the reason of a fellow being! Sport with the gift of God, and desecrate the temple designed by Him for the residence of reason, the noblest of his bestowments, the regulator of human actions, and the dividing line between man and "the beasts that perish." Such things have been done—may, are done daily, and in our midst. On a visit to an hospital, we learned some particulars of a melancholy case of the loss of reason from sudden fright. The subject is a male child, about eight years of age, the son of a respectable widow lady, whose phrenological developments seem intended for the elaboration of elevated intellectual conceptions, and whose physiognomy is eminently qualified to give them that expression which the tongue cannot give. And yet the intellect of that noble-looking child has been irretrievably destroyed, by some silly trader with a false face! by whom he was frightened, some time last summer.

The child, at the time, fell suddenly down, and for two weeks exhibited little or none of his former liveliness, and finally his mind gave way entirely, and though he was kept some time in the hospital, no cure could be effected, and he is now in the care of his mother, in a state compounded of idiosyncrasy and madness! Alas for that mother! as she views the empty cradle, which has thus been robbed of the precious jewel of her child's reason! And for the author of the ruin, if there be a conscience within, it must "for ever prick and sting" its possessor!

Thy brother is in the ditch. Pass him not by. Give him thy hand and raise him up. Temptation was too powerful for him; he yielded, and has fallen. Pity him; say not a reproachful word; use kind words and thou wilt restore him to virtue again. Scores of the tempted and fallen have thus been saved. The path to heaven is strewn with holy spirits, who were once in the mire and dirt. Kindness saved them.

Which will you do—smile and make others happy, or frown and make every body around you miserable?—You can live among beautiful flowers and singing birds, or in the mire surrounded by frogs. The amount of happiness you can produce, is incalculable, if you will show a smiling face—a kind heart—and speak pleasant words. On the other hand, by your looks, cross words, and a frowny disposition you can make scores and hundreds wretched almost beyond endurance. Which will you do?—Wear a pleasant countenance—let joy beam in your eyes, and love glow on your forehead. There is no joy so great, as that which springs from a kind act or a pleasant deed—and you may feel it at night when you rest—in the morning when you rise, and through the day, when about your daily business.

From the Richmond Christian Advocate.

"LOVE YOUR ENEMIES."

Have you, dear reader, an enemy upon this earth? I do not refer to the devil. He is your inveterate foe, and "gogh about seeking whom he may devour." But is there among human beings, one who cherishes a feeling of dislike and revenge towards you, and who seeks an opportunity to injure you, in your person, property, or reputation? Do you know a human being of this character? Think of it. Has your mind fixed upon any one? You answer, "it has." Now what is your duty, your solemn Christian duty towards that person? Is it to malign his character, to do violence to his person, or injure him in his professions? Is it to look upon him with a feeling of revenge, and so to demean yourself towards him, as to make him understand that you indulge a settled hostility in your heart towards him? Certainly not. What then? Let the blessed Saviour answer. "Love your enemies." Now, what does this mean? This is an important question to settle. It does not mean that we are to be ignorant of the character of an enemy, or insensible to his injuries. This would often be impossible. It does not mean that we are to approve of their wicked conduct and designs. This would make us partakers of other men's sins. It does not imply that we are not to defend ourselves against the attacks, and violent assaults of an enemy. This, in some instances, would be to hazard our lives, or sacrifice our reputation. What then does it mean? It unquestionably implies that we fully and freely forgive them, from the heart, for any injury, real or imaginary, which we may have sustained by them. And in this, our own salvation is involved. Unless we do, from the heart, says the Saviour, forgive every one that has trespassed against us; neither will our heavenly Father forgive us our trespasses. Think of it, reader. It implies that we sincerely pity them, and earnestly pray for them. It is not enough, merely to syllable their names at the mercy seat; but we should wrestle with God in prayer, that he may lead them to a discovery of their error, and excite better feelings and dispositions in their hearts towards us. It also implies that we should encourage any steps which they may take to effect a reconciliation; and on their giving us good evidences of a sincere repentance for their injuries, or misconduct, we should certainly restore them to our friendship, and love. And should no steps be taken by them to effect a reconciliation, you should seek an opportunity, although you have not been the aggressor, to become reconciled to them. What says the Saviour? "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Depend upon it, dear reader, Christians are required to act upon a different principle from that which governs the men of the world in the adjustment of their difficulties.

"Love your enemies." It would have a happy effect upon your own heart and life; it will recommend your religion to sinners; it will make you, in this respect, like your Heavenly Father. Never return railing for railing. Suffer your injuries patiently. "Avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord." Therefore, if things enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good."

ELLIS.

When, by any means, men have been converted, they require constant, tender, careful watching. How very particular should the minister be, to watch the delicate lambs, and to give them food suited to their age. Because a man has professed religion and has joined the Church, he is not safe. Nor does one or two years constant running well render him secure. The enemy of souls is well acquainted with his weakness, and will seek to entrap him in his toils. It is then as much the minister's duty to use every effort to preserve all those who have taken the name of Christ, as it is to labor incessantly, "in season and out of season," for the conversion of sinners.—Rich. Chr. Advo.

Miseries of the Jews.—An English clergyman who recently travelled through Palestine, in speaking of the fulfillment of the judgments predicted by the prophets, as now manifested in the miseries of the people, relates the following facts, which he says he had on the highest authority.

"The houses in Jerusalem belong to Turks. If a Jew wants a habitation, he must therefore have an oppressive hater for his landlord. The landlord has a right to demand a year's rent, to be paid on taking possession; but he yet may eject the tenant at a short notice. The Mohammedan law sanctions the claim of an ejected tenant for the repayment of an adequate portion of the rent; but he must prove his case before the Cadi. The Jews' testimony is not admissible. A Christian's is refused. No Turk will bear witness on behalf of a Jew.—So then, at any moment, a Jew may be turned into the street; and in addition to that calamity, must lose all the year's rent which he paid in advance. Moreover, if a Jew engage in any little trade, he barely earns enough to sustain life. If he possesses any thing beyond this, he is an object towards which rapacity glances its greedy and cruel eye. The poor Jews throughout Palestine derive all their sustenance, or nearly so, from contributions made by the richer Jews in various parts of Europe."

God's Will.—Dr. Payson, when racked with pain, and near to death, exclaimed, "Oh, what a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will be accomplished."

A SOMNAMBULIST.

"There are persons who, while sleeping, Still like day, their vigils keep,
Wandering, speaking, talking, smiling,
While in sleep their senses beguiling—
Somnambulists they are called, it seems,
From their waking in their dreams."

James Brady was arraigned before his Honor, the Recorder, yesterday, on the too common charge of being intoxicated. James was a small man, with a very large hat, which he held in one hand, while he ever and anon carefully brushed it with the other. His suit was somewhat of a summer lightness, and his face and head—curious in their shape and development—wore a sad and solemn appearance. It may sound curious to say a head wears a solemn appearance, but we have said it, and we will stick to it—the head was a sad-looking one, and the hair hung over it down to the eyes in a mourning kind of indiscriminate scatter, as if, indeed, it didn't care how it did lay upon such a head. There was an unsteady appearance about the head, too, as if it were badly balanced, and as it assumed an odd, sideways position every now and then, the head plainly signified that it knew it acted queer sometimes, but it didn't care a tinker's oath for the consequences.—The owner was asked what he had to say to the charge of intoxication.

"Faith, it's short," says Jimmy; "divil a bit of intoxication there was about me when the boy wid the star and the shirt shtick laid a bould on me."
"You were staggering," remarked the policeman.
"Och bedad, yer right there," says he; "divil a word lie in that—any man wud be staggering!" under the same disaised state."

"How, or what do you mean by diseased state?" inquired his Honor.
"I maned had fits!" answered the prisoner.
"That is a curious plea," replied the Recorder; "people afflicted with fits generally lie down."

"Sure, I know that mighty well," says Jim; "but mine is the walkin' kind, an' I'm subject to 'em."
"Say somnambulist fits!" whispered an attorney.
"The sunnambly fits, I mane," added the prisoner.

"You walk in your sleep," says the attorney.
"Yis," says he, "it's God's truth, I do that same; sure, I'm all the time travellin' about, and niver knowin' what I'm about!" an' isn't that all the same as a crazy man, whin yez don't know what yer doin'?"

"Capital plea," whispered the attorney.
"An' I've got a 'capital plea' growin'—where it's will, I say!" inquired he of the lawyer.
"Growing out of the internal ramifications of your cerebellum," continues the attorney. This was a stumper, but he attempted it.

"It's growin' out ov me infarnal fortifications of the sara belly, and it knocks me into the extraneous kind of a thunderin' state yer yez saa, immaginty, whin it makes an attack."

This was a settler! The court looked for about a minute as if it had been knocked into a cocked hat; but at length memory returned, and the inquiry was made of James if he hadn't been, in times past, in the workhouse?

"Yis," says he, "I have, and worked me way out, like a man."
"What was the offence?" inquired the court.
"Is it the offence yer mane?" inquired he.

The court signified assent to the query.
"It was purty much the same kind of walkin' fits wid the sara belly, what-yez may-call-um," (here he looked round for his aid, the attorney, but he was gone—just on the eve of victory, too.) "Where is your boy?" inquired he. "Och, well, it was just what I told yez a minit ago."

"They helped your complaint at the workhouse, I think," said his Honor.
"To be sure," said he, "they give me mate and drink, like gentlemen."
The Recorder took up his pen.

"Long life to yer 'anner!" said Jimmy, a start, under the impression that a discharge would certainly follow his explanation—but it didn't!
"I fine you \$3, Jimmy," said the Recorder.

"Two weeks, by the Hill o' Howth!—Laa is uv small use in this court," says he, "whin a beautiful defiance like mine is condemned for two weeks."
We need scarcely add that Jimmy went out to the city retreat.—St. Louis Reveille.

We learn from the Tuscaloosa Observer that the new chair in the University of Alabama of Geology and Agricultural Chemistry has been filled by the appointment of M. Tuomey, Esq. The Observer says—"M. Tuomey is a gentleman of very superior qualifications for the duties which will devolve upon him. He has been engaged for the last three years in a Geological survey of the State of South Carolina, by appointment of the Legislature; and is at present occupied in superintending the publication of his final report. The high reputation which he brings with him, is of good augury for the prosperity of our University. We learn that his consent for the use of his name was obtained in advance."

A Beautiful Sentiment.—Bernard, who flourished in the 12th century, has the following beautiful remarks:
"Such is the remarkable efficacy of the Word of God, that while it humbles it exalts us. This is indeed the kind and powerful operation of the Word, by whom all things were made; and thus indeed, Christ's yoke becomes easy, and his burden light. Light indeed, is his burden. For what can be lighter than a load which even carries every person who bears it—a burden which unburies the soul. In all nature I seek to find some resemblance to this; and I seem to discover a shadow of it in the wings of the bird, which are borne by the creature, and yet sustain and support its flight thro' the open firmament of heaven."

THE CONDITION OF IRELAND.

The following letter says the New York Express, was addressed to Jacob Harvey, of that city. It will give our readers a good idea of the condition of Ireland:

DUBLIN, 3rd of First Month, 1847.

The newspapers will I know give these accounts of our situation in Ireland sufficiently distressing, and thy private letters must give additional particulars, to which I should not, of thought of adding, but that I know the deep interest thou takes in the concerns of thy native land, and therefore believe thou wilt be pleased to receive from me, some account of what I have seen during a recent visit to the west.

William Forster, accompanied by a young man from England, and by my cousin Marcus Goodbody, having visited the counties of Roscommon, Longford, Fermanagh, Donegal and Sligo, and Marcus being obliged to leave him, William Todhunter and I went down to Ballina to meet him. I remained with him three days, and W. T. accompanied him through Mayo and Galway—the last accounts from them, being dated Belmullet, in the north-west of Mayo, the only town in the barony of Erris, the wildest and most thinly inhabited district in Ireland. In company with W. Forster, I made two excursions from Ballina, one day to Crossmolina, about 9 miles westward, and another day to Killala, and another day about 5 miles farther north, calling on several persons on our way, and going and returning by different roads.

Thou art so well acquainted with Ireland, and with the habits of the people, and so well aware that the potato forms the sole resource of the peasantry of our western counties, that it is unnecessary to point out to thee the misery which must inevitably result from their loss. In the parts of Mayo which I visited the failure is complete, and the destitution of the cottier population is total. They have nothing. The public works do not employ one quarter of them.—There is no other employment. The wages of those who get work, about one shilling per day, are quite insufficient to support a family at present prices. They have been unable to buy their usual supply of winter clothing, and on the contrary have been forced by want to pawn any good clothes they had. Their pigs are gone—the poultry are eaten or sold—the very dogs have been drowned, lest they should eat anything that could support human life. I saw a few pigs and fowl, and an occasional dog with the farmers, but nothing in comparison with former times. The number of the destitute is greatly increased by the farm servants, who have been almost invariably discharged, on account of the inability of their employers to feed them, and by tailors, shoemakers, and other artificers, who used to work for the small farmers, and the poor, and who have now no employment.

What amazes me, how the people contrive to support existence. They live largely on turnips, which instead of being given to cattle are sold at the rate of one shilling per cwt., by the few gentlemen of large farms, who cultivate them, and who deal them out in half cwt's, lest the supply should be too quickly exhausted. The natural result of insufficient and unwholesome food is disease, especially dysentery of the most aggravated character, of which many are dying. There have been also many deaths from starvation. The Coroner living at Ballina, gave us a list containing twenty-three such within the last month, most of them within the last fortnight. There are also many more on whom no inquest is held. We passed a small burying place at the time of an intermittent; it was a young man, who had been a farm servant, and having been discharged, could find no one to take him in. He had been promised admission into the workhouse, but died the previous day, of absolute want of food—no inquest. On another occasion we met a young man carrying a coffin, of thin unplanned deal boards. He told us it was for a woman, whose remains had been kept eight days, until they had begged the price of the coffin.

Nothing appeared to me to offer so striking a proof of the greatness of the calamity, as the complete possession it has obtained of the public mind. I heard nothing spoken of, but the situation of the country, the supply and prices of food, the public work, the measures of government, the distress of the people, and the means of averting starvation. The resident gentry see and feel for the misery that surrounds them, and crippled as they are by the non-payment of their rents, they yet with few exceptions, exert themselves zealously and at considerable personal and pecuniary sacrifices, for the relief of their dependants and neighbors, in which endeavors, they are with a few rare exceptions wholly unassisted by the absentee proprietors.

The wives and daughters of the gentry, are making equal exertions, and ladies of the first rank may be seen daily distributing soup or meal, or cutting out clothes to be made by poor women, and afterwards sold to the poor at a low rate.

Compassion for the misery which they are unable to relieve, alarm for the future, an anxious sense of the responsibility of their position, and an overwhelming weight of public business, oppress many of the small number of resident proprietors to an extent that must be witnessed to be understood. All religious and political differences are for the present forgotten,—like the factions in a besieged city, the pressure of a common danger, has united all parties for a common object. The ministers of all denominations, and especially the Church of England clergy, are actively engaged in administering relief. To the latter, the poor chiefly look, and the rector is sometimes the only resident gentleman in the parish.

The poor houses are crowded, they are almost all in debt, under present circumstances a new rate could not be collected, and such is the state of their credit, that I fear, unless the government provide funds, they will be unable even to feed the unfortunate beings within the workhouse walls. I have heard statements, tending to prove that the bonds of natural affection were loosening under the pressure of want, but I expect that the instances are rare. Husbands have deserted their wives and families, children have, in some instances turned out their parents to beg, and many parents refuse to receive their adult children who had left them for the service of farmers and others.

Perhaps the most striking change of feeling is shown by the treatment of the dead and dying. Many are brought into the workhouse when on the point of death, in order to obtain a parish coffin. The funerals are attended by few, there may be twenty or thirty, when formerly there would have been some hundreds. To

one acquainted with the character of our people, this change must appear great indeed.

There is still corn in the yards of the small farmers. They have paid no rents and keep their corn to eat. They are consuming it fast, and the best opinion I could obtain, estimated it as likely to last at furthest only four months, and then, their destination will be as complete as the cottiers or Con-acre-men, excepting the very few who have money saved. I have no doubt many of the latter will go to America.—In the words of one to whom I spoke, "Every one who can scrape up the money will go."

"The emigration this year will certainly be enormous. In the season, they are going already. A ship left Sligo just before Christmas, and instead of sorrow usually when parting from their native country, there was nothing but joy at their escape, as from a doomed land. The country is in many places becoming depopulated. They are deserting their cabins, crowding into the towns and cities, spreading themselves over our eastern counties, (where the destitution is less, because the people had been accustomed to rely on wages for their support,) and when they can beg the passage money, crossing over into England and Scotland. Such extensive mendicancy is frightfully demoralizing, but how can the unfortunate people help. If they stay at home they must starve. From accounts I have heard, I believe that many are preferring the dreadful alternative, are ashamed to make their wants known, and are actually starving rather than beg.

The small farmers are disheartened, and in despair on account of their losses and the great arrears of rent, they have as yet made no preparation for cultivating their ground, and think that if they cultivate it, it is rather for the landlord than for themselves.

The usual gatherings of compost have been neglected. To manure their ground seemed to them useless, as they had no potatoes to plant. I think very few of them have corn sufficient for their own consumption and for seed. The lime-kilns are not at work, as they used to be, showing a diminished breadth of wheat sown, or at least a diminution of manure. The lost time may be partially redeemed by spring sowing, but the loss of manure is incurable.—The land cannot obtain its nourishment, and the result must be a diminished production.

I trust that eventual good will result from this awful visitation of Providence, unexampled in its severity in any civilized country, but we must first pass through an amount of suffering, of which we now see the beginning, but of which no man can see the end.

May I request your acceptance of a small pamphlet, which I have thought it right to publish, and which appears to me peculiarly apposite to the present time, when the social evil connected with the tenancy of land, the want of capital, the low state of agriculture, and the depressed position of our peasantry have rendered the failure of the potato crops so awful a calamity.

I have not been able to compress my thoughts within any reasonable limits, in fact the subject so completely engrosses me, like the people I met in Connaught, that I am in danger of wearying any one who does not feel an equal interest in it. Thou wilt I am convinced excuse my prolixity.

And believe me to be, very truly,
Thy friend and kinsman,
JONATHAN PIM,
One of the Committee of Friends.

DR. KUHLE'S MEDICINES RESTORER OF THE BLOOD, FOR CHRONIC AND OTHER DISEASES.

WHETHER produced by bile, phlegm, from internal morbid matters, arising from badly cured disorders; from the use of mercury, calomel, bark, &c. or (in females) from the change of life, as specified in the Pamphlet ANAEMIA MIXTURE, (in liquid and in paste), celebrated for its speedy and perfect removal of Gonorrhoea and Gleet. Half pint \$3. Quarter pint \$1.50. GOLD MIXT. BALSAM, for Bilious and Nervous Affections, Colds, &c.—50 cts. DEPURATIVE POWDER, for Bilious Fever, Headache, diseases of the Eyes, &c., which is to be taken in the restorer. Fifty cts.

Ashborough, N. C., July 13, 1843.

Dr. Kuhl.—Dear Sir: I think your medicines are about to take a start in this country, from the fact that they effected a cure which seems to have baffled the skill of the physicians in this section for a year or two. The subject is Mr. Nathaniel N., who has been afflicted with the Liver complaint, together with some other complaints,—viz. Flatulence and Dyspepsia. He has taken one bottle of the Restorer together with the Aromatic Extract and Depurative Powder. He says that in 12 hours he felt relieved, and in 24 hours, was completely recovered. He has so far recovered, now, as to follow the avocation of his farm with little or no difficulty. He says he wants all who are afflicted, to use your medicines, and is recommending them to the afflicted. I would be glad you would send me a supply very soon, by the stage, of Restorer, Aromatic Extract and Abyssinian Mixture, as a vast number of men are taking them now. Respectfully yours,

J. M. A. DRAKE.
AGENTS—J. H. Emms, Druggist, Salisbury; B. Oates, Druggist, Charlotte; J. P. Mabry, P. M. Lexington; J. M. A. Drake, Ashboro; J. F. & C. Phifer, Concord; C. C. Henderson, Lincolnton.
Jan. 15, 1847—1537

THE AMERICAN REVIEW: A Whig Journal of Politics, Literature, Art & Science. EDITED BY GEO. H. COLTON, ASSISTED BY C. W. WEBSTER, OF KENTUCKY.

THE AMERICAN REVIEW has now reached nearly the end of a second year. Its success so far has been entirely unprecedented. Its subscription list now numbers about 3,500, with a constant increase. The public sense of the value of the work is shown by the fact, that of the numerous new subscribers whose names have been sent into the office within the last few months, a large number have ordered the back volumes. Ample arrangements have been made to add greatly to the merits of the work, in both its political and literary character; and it is confidently believed that the patronage of this Review, on the part of the Whig party, and of the literary public generally, will soon be so large as to enable it to pay so liberally for every order of high and finished writing, as to make it in all respects the most able and attractive periodical published in the United States. We earnestly ask the continued confidence and support of all true minds in the country.

ENGRAVINGS.—There will be four engravings each year, carefully executed; and what is of more importance, accompanied with ample biographies, that may stand as a part of the history of the country. More embellishments than are given, if the intrinsic value of the Review can thereby be enhanced.

TERMS.—The Review will continue to be published at Five Dollars, in advance. Three copies, however, will be afforded at twelve dollars; Five for twenty dollars; so that Committees, Societies, Clubs, &c., can obtain them at a more liberal rate. The cash system, and payment in advance, must be urged on our subscribers, it being the only way that a periodical can be efficiently sustained. Remittances by Post-office, a great item of expense is saved in the reduction of postage. The postage on the Review is not half the former amount.

CANDLES, CANDLES. 650 LBS. Fine Tallow Candles for sale low, by wholesale or retail, at My Drug Store, Dec. 4, 1846.

LAND DEEDS. Just printed, and for sale at this Office.

NEW FALL AND GOODS

THE SUBSCRIBER of the Public to his NEW and FALL AND GOODS. Just arriving from New York, Philadelphia, Among which, Sup. wool black English Cloth, Olive dr.; sup. French worsted, Jans, and Rio COFFEES, Jans, Rio Grande, Mackinaw, Whiting, and

SHEETINGS AND S. Ombags, Table Linen, Cashmeres, Delaines, Alpaca, SILKS, Cashmere Shawls, (a large assortment) Merino, &c.

ELLIPTIC SPRINGS, CARBONATED (assorted) Blacksmith's HARDWARE & New Orleans and Porto Rico, Lead, crushed and pulverized, Java and Rio COFFEES, W. & W. Syrup, in bottles, Mackerel, Spiced Garden, Glass, Tanner's Oil, Hemlock and Oak Tans, &c.

KENTUCKY B. ROPE and Together with a great variety which were purchased at the lowest prices for cash, and at a very small advance.

GOODS! FALL AND

THE subscribers of their Fall and description, such as DRY G. Hardware, Cutlery, and

Among their stock may be found some of the finest articles in wear, viz: Cashmeres, Monmouth, &c.; French Beaver, &c.

BONNETS, BOOTS besides many other sale in store. The public are respectfully invited to call before they are invited to sell very low.

Salisbury, October 20, 1846.

FALL AND W. For 1847

At the old Tavern HORACE HAS JUST RECEIVED A MANNA, the Liquid AND THE LIQUID, which far exceeds any other. He will cure every TAILORING in all its various branches, ready to meet and accommodate with fashionable and not to be surpassed by any. Fashionable cutting shall be his aim, and he will be happy to oblige. Concord, Sept. 23, 1846.

NEW FALL AND W. For 1847. C. N. PRICES. HAVING associated his various branches in the old and new friends, shall be his aim, and he will be happy to oblige. Concord, Sept. 23, 1846.

JUST RE. FRESH WINES, SPIRITS, SNUFFS, Cigars, Nuts, Soda and Baking Powder, and a selection for ladies and gentlemen. SYRUPS on draft. Concord, Sept. 23, 1846.

THE subscribers of the Review, who are qualified as Executors or Administrators, are hereby notified, that they are not to be deemed responsible for the payment, as in and to the extent of their claims against the estate, until they have received the property authorized by Law, to be delivered to their recovery.

Lexington, N. C. Salisbury, July 10, 1846.

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