TERMS OF THE CAROLINA WATCHMAN.

Subscription, per year, Two Dollars—payable in advance. But if not paid in advance, Two Dollars and fifty cents will be charged.

ADVERTISEMENTS inserted at $1 for the first, and 25 cts. per square for each subsequent insertion. Court orders charged 25 per cent. higher than these rates. A liberal deduction to those who advertise by the year.

LETTERS to the Editor must be post paid.

THE CAROLINA WATCHMAN.

J. J. BRUNER,
Editor & Proprietor.

"KEEP A CHECK UPON ALL YOUR RULERS.

DO THIS, AND LIBERTY IS SAFE." *Gen'l Harrison.*

NEW SERIES.
VOLUME VIII—NUMBER 4.

SALISBURY, N. C., THURSDAY, MAY 29, 1851.

POST OFFICE REGULATIONS.

Nathan K. Hall is the first man who has filled the Office of Postmaster General since Judge McLean occupied the post, who has had the ability and inclination to make himself acquainted with the details, so as to thoroughly understand how the business of the office should be conducted; and immediately after he entered upon the duties of the office, he discovered that the published Regulations were continually disregarded, and having particularly directed the observance of the 81st Regulation, we presume the result of its six months' trial, has led to the conclusion that the rule is not the proper and most beneficial system of Distribution, and hence the issue of these new Instructions, which will be easily understood, and will considerably diminish the number of packages to be made up at the Distributing Office. The order to Distributing Officers to *mail direct* all letters under 100 miles, will not affect the present practice, in a majority of those Offices. We will give a condensed view of the "New Regulation," as we understand it:

Letters to be Mailed Direct.

All letters from any office in the New England States to any other office in the New England Sates.

All letters from one office to any other office in the same State or Territory.

All other letters which would not pass through a Distribution Office in their proper route to their office of destination.

All letters on which the words "mail direct" are written.

Each Distribution office is to mail direct all letters received for Distribution, or deposited for mailing, which are directed to officers that are not more than one hundred miles distant from such Distribution Office; also all letters addressed to offices in the same State in which such Distribution office is situated; and all other letters that would pass through a Distributing Office on the proper route to their destination.

Letters to be Mailed to Distributing Offices.

All letters from any office in one State to offices in any other State that would necessarily pass through one or more Distributing Offices on the proper route to their destination, are to be mailed for Distribution to the first Distribution Office they would pass through.

Distribution Offices

Are to mail to the *last* Distribution Office through which they would properly pass, on their route to their final destination, all letters deposited for mailing or received for Distribution, to places over one hundred miles from such Distribution Office (being out of the State) and not otherwise required to be mailed direct by any one of the foregoing provisions.

Double Distribution.

By these Regulations, double Distribution is sanctioned in the following cases:

All letters *received for Distribution* at any Distribution office, and directed to any office out of the State in which such Distribution Office is situated, if the office of delivery is over one hundred miles from such Distribution Office, and would pass through one or more Distribution Offices on the proper route to their destination, must be mailed to the last Distribution office they would pass through on their route to the office of Delivery.

INSTRUCTIONS TO POSTMASTERS.

POST OFFICE DEPARTMENT,
Washington, May 8, 1851.

POSTMASTERS, in making their quarterly returns, are *strictly required* to fill the blanks at the head of *each page* of their accounts of mails received and sent, and carefully to add each and every column of said accounts. They will then recapitulate the amount of each column on the last page of the account, so as to enable the auditor to report quarterly the aggregate amount of columns.

In view of the great increase in the number of letters to be mailed, and the consequent increase labor in the Post Offices, likely to be produced by the law passed at the last session of Congress, "reducing the rates of postage," &c.; in view also of the fact that, by reducing the number of packages required to be made under the existing rule of distribution, the labor of making up the mails can be materially diminished, it is thought proper to adopt the following regulations: *It is therefore ordered*, That on and after the first day of June, 1851, the following be substituted in place of the 81st regulation, as published in the Post Office Laws and Regulations," edition of 1847.

Postmasters will carefully assort the letters deposited in their offices for mailing, and will mail them as follows, to wit:

1st. Every Postmaster in the New England States will mail and post-bill *direct* to the place to which they are addressed, all letters for Post Offices in his own or any other *New England* State. Every *other* Postmaster will mail and post-bill *direct* to the place addressed, all letters for his own State or Territory, and *all* Postmasters will mail and post-bill *direct* all letters for Post Offices in other States and Territories which should not pass through a Distributing Office in their proper route to office of delivery.

Every Postmaster will also post-bill and mail *direct* all letters on which the instruction "*mail direct*" shall be written.

2. Letters not required by the foregoing provisions to be mailed direct, shall be post-billed and mailed to the Distributing office through which they should *first* pass, on the proper route to the place of their destination, *unless the mailing office be a Distributing office.*

3. All letters received at a Distributing Office for distribution, or deposited therein for mailing, and which are addressed to any other Distributing office, or to places within the State or Territory where such Distributing Office is situated, or to places not more than one hundred miles distant from such Distributing Office on their proper route to the office of delivery, *shall be mailed direct;* but if the office of delivery is *more* than one hundred miles from such Distributing Office, and the letters should properly pass through one or more Distributing Offices, they shall be mailed and post billed to the last Distributing Office through which they are to pass, on their route to the office of delivery. (Further instructions as to the mailing of letters of which special accounts are required, will be addressed to, and affect only, the Distributing Offices.)

4. Each package containing letters mailed and post billed *direct*, should be plainly directed on the outside with the name of the office to which it is to be sent, and of the State in which such office is situated.

Packages containing letters for distribution, should be plainly directed in the same manner, with the addition of the letters "D. P. O.," (for Distributing Post Office,) after the name of the office.

5. Every Postmaster, Special Agent, or other officer of the Department, will report to the Postmaster General each case which may come to his knowledge, in which any Postmaster shall, after the first day of October next, have so mailed letters as to subject them to more distributions than are authorized by the foregoing instructions.

Postmasters are notified that the Post Offices at Cleveland, (Ohio,) and Richmond, (Virginia,) have been made Distributing Offices from the *first day* of June next; and that the Offices at Cumberland Gap, (Kentcuky,) Huntsville, (Alabama,) and Petersburg, (Virginia,) will not be Distributing Offices after the first of July next.

N. K. HALL, Postmaster General.

HOW TO TREAT A WIFE.—First, get a wife; secondly, be patient. You may have great trials and perplexities in your business with the world; but do not therefore carry to your home a clouded or contracted brow. Your wife may save many trials, which, though of less magnitude, may have been as hard to bear. A kind, conciliating word, a tender look, will do wonders in chasing from her brow all clouds of glow. You encounter your difficulties in the open air, fanned by heaven's cool breezes; but your wife is often shut in from these healthful influences, and her health fails, and her spirits lose their elasticity. But oh! bear with her; she has trials and sorrow to which you are a stranger, but which your tenderness can deprive of all their anguish. Notice kindly her little attentions and efforts to promote your comfort.—Do not take them all as a matter of course, and pass them by, at the same time being very sure to observe any omission of what you may consider duty to you. Do not treat her with indifference, if you would not sear and palsy her heart, which, watered by kindness, would, to the latest day of your existence, throb with sincere and constant affection. Sometimes yield your wishes to hers. She has preferences as strong as you, and it may be as trying to yield her choice as to you. Do you find it hard to yield sometimes? Think you it is not difficult for her to give up always? If you never yield to her wishes, there is danger that she will think you are selfish, and care only for yourself; and with such feelings she cannot love as she might. Again, show yourself manly, so that your wife can look up to you, and feel that you will act nobly, and that she can confide in your judgment.—*Weekly Dispatch.*

INTERESTING EXPERIMENT.

There would seem after all to be a deal of amusement in being hung if we can believe in the result of an experiment recently tried in France. The Chattillonnasis, a paper published, we believe, at Dijoin, has the following account:

"A short time since three young men of Mouliot, Department of the Cote d'Or, were chatting together; one of them remarked he had heard that hanging produced most agreeable sensations, and that he should like to try it.—A rope was accordingly put round his neck, and he was handed up to the beam in a barn and left hanging for a few moments. When let down he fell heavily to the ground as if dead. The two young men, although dreadfully alarmed, employed friction, and at last restored him to life. Instead of being reproached, as they had expected, they were surprised to hear the man complain that they aroused him from a slumber which he had had the most delicious dreams. He wished to recommence the operation, but they prudently declined being a party to it a second time."

'This ere hanimal, my little dears,' observed the keeper of a menagarie, to a school, is a lepard. His complexion is yaller and agreeably diversified with black spots! It vos a wulgar herror of the hancints, that the critter vos hincapable of changing his spots, vitch vos disproved in modern times by obserwin' that he wery frequently slept in one spot, and next night changed to another!'

'But I say Mr. Showman!' screamed little Johnny, 'the leopard ain't yellow at all. The Bible says he's white.'

'Vere is the text,' inquired the showman—'in the apothecary or the song of Susannah?'

'It's where it says that Gehazi went forth a *leper*, white as snow!'

Abraham Weaver, of this County, was arrested last week, in Virginia, for the offence of negro stealing, and brought to this place last Monday by Capt. Hamlett, John W. Bennet and John Hester. On investigation before the Magistrates, it appeared that some persons, (not named) brought to Weaver's house a slave, who was understood to be a fugitive, belonging to a Mr. Smith of Anson County, and delivered said slave to Weaver, who carried him to Burkes Garden, Va., and sold him to a Mr. Lowder.

Weaver was committed to jail to answer the charge at our next Superior Court. The negro is confined in Tazwell jail.

There is no doubt that others are equally if not more guilty than Weaver. We state these facts that the public may be on the look out.—*Peoples' Press.*

THE PRESBYTERIAN ASSEMBLIES.—The Old School General Assembly of the Presbyterian church, of the United States, will hold its next annual session at St. Louis, May 15th. On the same day, the New School General Assembly will commence its sessions at Utica, N. York. Among the delegates to the latter is Hon. J. R. Giddings, who was appointed by the Grand River Presbytery, to agitate the Slavery qustion.

FROM CALIFORNIA.

The steamship *El Dorado*, Wright, from Chagres, May 7th and Havana, 12th, arrived at New York on Saturday morning last.

The Steam Ship Panama, from San Francisco April 15th, arrived at Panama on the 2d of May, bringing $1,000,000 in gold dust, and 250 passengers.

The Steam Ship Isthmus left San Francisco in company with the Panama, having on board about $1,000,000 in gold dust, and about 300 passengers.

The U. S. sloop of war Vincennes was at Panama May 3d; all well.

The Steam Ship Gold Hunter was at Acapulco, taking in passengers for Panama on 23d April.

The El Dorado saw a steam ship going into Chagres the day she came out. The gold dust and mails were left on the Isthmus by the El Dorado, after having waited two days for them at Chagres.

There has been more lynching at the mines, in which there is a lamentable state of affairs.

We do not find any thing of much interest in the news by this arrival.

GOOD WITNESSES.

Messrs. Bacon and DeLyon, who went to Boston after the fugitive Sims, as the agents of Mr. Potter, his owner, publish the following card in the Savannah Republican of the 1st inst. They testify to the kind manner in which they were received and treated by the citizens of Boston—to the liberal offers of aid tendered them—and close by expressing the opinion that the recovery of another slave in Boston "would be attended with very little trouble or expense."

To the People of Boston.—The undersigned received during their late visit to Boston, at the hands of the good people of that city, so much marked kindness, attention, courtesy and aid, that they feel it to be their duty to make some formal and public acknowledgment of it.

We went to Boston in the pursuit of a fugitive slave, as entire strangers, with one or two letters of introduction; and possessing no claim whatever on the people of that city. Under these circumstances we were most honorably received, and surrounded during our stay there by hundreds of gentlemen, who aided us by every means in their power. The merchants of the city in particular were conspicuous in their efforts to serve us. It would give us pleasure to enumerate some of these individuals, but the numbers were so great that it would be wrong to particularize. To marshal Tukey, officer O. A. Butman and the Boston police generally, we are indebted for the most efficient service and friendly advice. Indeed our reception could not well have been more kind and encouraging. From letters which can be seen, now in our possession, coming from merchants of high standing, we have no doubt that we could have obtained security (had it been required) to the amount of millions of dollars. Every thing we saw and heard in Boston has left on our mind the strong and enduring impression that the respectable citizens of that place are a law-abiding people, determined to see the laws executed, and do justice to the South. We venture to remark in conclusion, that the recovery of another slave there would be attended with but little trouble or expense.

JOHN B. BACON,
M. S. DELYON.

Beautiful Extract.—It is seldom we meet with so sweet a sentiment, illustrated in so appropriate a figure, and expressed in such beautiful language, as the following:

CHARITY.—Night had kissed the young rose, and it bent softly to sleep. Stars shone, and pure dew drops hung upon its blushing bosom, and watched its sweetest slumbers. Morning came, with its dancing breezes, and they whispered to the young rose, and it awoke joyous and smiling. Lightly it danced to and fro in all the loveliness of health and youthful innocence. Then came the ardent sun-god sweeping from the east, and he smote the young rose with his scorching rays, and it fainted. Deserted and almost heart-broken, it drooped to the dust in loneliness and despair. Now the gentle breeze, which had been gambolling over the sea, pushing on the home-bound bark, sweeping over the hill and dale, by the neat cottage and still brook, turning the old mill, fanning the brow of disease, and frisking the curls of innocent childhood, came tripping along on her errand of mercy and love; and when she saw the young rose she hastened to kiss it, and fondly bathed its forehead in cool, refreshing showers; and the young rose revived, looked up and smiled in gratitude to the kind breeze: but she hurried quickly away: her generous task was performed, yet not without reward—for she soon perceived that a delicious fragrance had been poured on her winds by the grateful rose; and the kind breeze was glad in heart, and went away singing through the trees. Thus real, true charity, like the breeze, gathers fragrance from the drooping flowers it refreshes and unconsciously reaps a reward in the performances of its offices of kindness, which steals upon the heart, like rich perfume, to bless and cheer.

Scriptural Plan of Benevolence.

(BY REV. SAM'L HARRIS.)

CHAPTER I.

Thoughtful readers cannot but observe the importance ascribed in the Bible to acts of charity; the boldness with which the inquirer for salvation is commanded, "Sell all that thou hast, and give to the poor;" the pre-eminence in deadliness assigned to the love of money as "the root of all evil;" the earnestness and frequency with which men are warned of its perils, and of the absolute incompatibility of serving God and mammon; the elevation given to the standard of benevolence, "Let this mind be in you, which was also in Christ Jesus;" and the vital connection everywhere implied between alms-giving and the highest attainments of piety, of spiritual power, and spiritual joy. They cannot but be startled, sometimes, with the apprehension that there is a strange contrast here between the Bible and the church; that the faithful applying of scriptual truth on this point, might make many a professed disciple go away, like the young ruler, sorrowful, or cry, as they did of old when Christ had been preaching on this very subject, "Who then can be saved?" And they cannot but be justified in inferring that this very contrast between the church and the Bible is a prominent cause of embarrassment in our benevolent enterprises; of the prevailing worldliness of Christians; the limited success of efforts for the conversion of souls; the fewness of those who enter into the deepest experience of the spiritual life; and the absence of that rapidity of enlargement and energy of action which marked the apostolic church.

But the Bible not only teaches the importance of charity, it lays down principles systematizing it. To secure its divinely appointed prominence in advancing the enterprises, the piety, the power, and the blessedness of the church, it is necessary to understand and to practise the divinely appointed plan of SYSTEMATIC BENEVOLENCE.

"UPON THE FIRST DAY OF THE WEEK LET EVERY ONE OF YOU LAY BY HIM IN STORE, AS GOD HATH PROSPERED HIM."

This requires that charitable appropriations be *systematic*. It requires some plan, deliberately and prayerfully adopted, assessing on the income a determinate proportion for charitable purposes. It forbids giving merely from impulse, as under the excitement of an eloquent charity sermon, or the accidental sight of distress. It forbids giving merely at random what happens to be convenient. It transfers the control of charity from the capriciousness of sensibility and the parsimony of convenience, to the decisions of reason and conscience. It regulates impulse by principle. It brings the whole subject in the closet, to be determined by prayer and deliberation, according to the rules of the Bible, in the fear of God, and the spirit of consecration to him. In carrying into effect the plan thus deliberately adopted, charitable appropriations will enter into the calculations as much as the necessary expenditures on the person, the family, or the business; they will be managed with a systematic exactness as any branch of business; they may with advantage be as regularly booked. A line written on a memorandum of his charities, kept by a systematic giver and found after his death, suggests an important reason for keeping such a record: "I keep this memorandum lest I should think I give more than I do."

They who obey the scriptural rule of benevolence, *do not wait to be solicited*. Like the impoverished but liberal Macedonians, they are "willing of themselves." If a way of conveying their gifts is not at hand, they seek one out, as Paul describes the Macedonians: "praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." Thus, according to the inspired plan, the urgent solicitation is not on the part of the agent of benevolence to draw charity from the giver, but on the giver's part to find the agent to receive and disburse their charities. Let this system be adopted, and the funds of benevolent societies would flow in unsolicited, and the expense of collecting agencies would cease.

The scriptural rule requires *frequent and stated* appropriations. "On the first day of the week, let every one lay by him." If it is allowable sometimes to depart from the letter of this law, the spirit of it must be regarded.—Having adopted his plan of giving, the giver is required at frequent and stated times to examine his income, assess on it the prescribed proportion, and set aside the amount sacred to benevolence. His appropriations must be *frequent*, to keep pace with his earnings and with the constant calls of benevolence; *stated*, that they may not be forgotten. This is inconsistent with giving a large sum, and then for a long time nothing, and with the intention of giving only or chiefly at death.

The text cited requires that charities be *proportionate to the income*. In the laws regulating the Jewish tithes and offerings, God prescribed precisely what proportion should be given. This was practicable in a system of laws for a single agricultural people, among whom every family was entitled to an inalienable inheritance in the soil; but the gospel, designed for all nations and ages, could not with equity fix the precise proportion. And it fits the entire character of the gospel—free grace from God, free love from man—to leave the decision of this point to the unconstrained love of those who have freely given all to Christ; for "God loveth a cheerful giver."—But the principle by which the proportion to be given is determined, is most explicitly stated. "Let every one lay by him in store, *as God hath prospered him*," Nothing can satisfy God's claim less than a consecration to benevolence of an amount proportioned to the prosperity God has given. Do you think yourself benevolent because you give something—much? If you give less than "according as God hath prospered you," yours is but the benevolence of Ananias and Sophira.

This principle of proportionate benevolence is repeated in various forms in the Bible. "If any man minister, let him do it as of the ability that God giveth." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." "As we have opportunity, let us do good unto all men." "I am debtor" to put forth benevolent efforts "as much as in me is." "Honor the Lord with the first fruits of all thine increase." There are three points in this requirement of benevolence proportioned to the income.

1. *All must give.* "Let *every one.*" The gospel does not release the poor from giving.—The smallest income can pay a proportion.—Nothing short of the total cessation of God's gifts can exempt from the law, "As God hath prospered him." The Macedonian church were praised for giving in "their deep poverty." The story of the widow's two mites settles for ever the acceptableness to God of offerings from the poor. And one dollar thus given, has often a moral power greater than a thousand. The benevolence of Louisa Osborn the colored demestic, who, from the wages of one dollar a week, paid twenty dollars a year to educate a youth in Ceylon, as it has been brought to light by the missionary who witnessed the unusual benefits of her donation to the mission, has thrilled the hearts of American Christians. The widow's two mites, which were all her living, lifted to the gaze of the universe and illuminated by the Saviour's commendation, have exerted and will exert a power which no mine of gold can equal—as if a dew-drop, expending its whole being to refresh one tiny flower, had been transformed, as it exhaled to the skies, into a star, and fixed in the brightness of the firmament to bless the creation for ever.

2. Donations should *increase with the increase of ability to give.* "As God hath prospered him." This requires the rich to give proportionably to their increasing wealth, tho', in order to do it, they must give thousands of dollars where they used to give one. And these great donations are not to be regarded as specially praiseworthy, more than smaller gifts which cost as great sacrifice and are proportionally as much. In both cases the giver has but "done what it was his duty to do."

3. *The rich must give a larger proportion of their income than the poor.* A poor widow with a helpless family cannot give a tenth of her earnings without taking bread from her children. Will any imagine that a man who has wealth, or even a competency, is required to give no larger a proportion of his income than that widow? A poor laborer may be subjected to more inconvenience by giving five dollars, than a man of wealth by giving five thousand. Hence, the greater a man's wealth, the larger must be the proportion of income which he gives. Hence the propriety of a rule adopted by Mr. N. R. Cobb, a merchant of Boston: to give from the outset *one quarter* of the net profits of his business; should he ever be worth $20,000, to give *one half* of the net profits; if worth $30.000, to give *three quarters;* and if worth $50.000, to give *all* the profits. This resolution he kept till his death, at the age of 36, when he had already acquired $50,000, and was giving all his profits.

Different individuals, who have aimed at systematic benevolence, have come to different conclusions as to the proportion which they ought to give; and, perhaps, each one to a correct conclusion, in his particular circumstances. Zacheus gave *half* of his goods to the poor, besides restoring fourhold his unjust gains. The first converts at Jerusalem, to meet their peculiar circumstances, sold their possessions and made distribution of the avails, as every man had need. Paul repeatedly intimates that he had suffered the loss of all things. Others have adopted plans similar, in the main, to that of Mr. Cobb, already cited. Others, after paying what has been needful for a most economical support, have given all their income. John Wesley is an example. "When his income was £30 a year, he lived on £28, and gave away £2; the next year his income was £60, and still living on £28, he had £32 to give. The fourth year raised his income to £120, and steadfast to his plan, the poor got £92." Others, again, have given a tenth of the gross amount of their receipts.

Such is the scheme of Christian beneficence devised in heaven and enjoined by inspired wisdom. Let every man consider that in neglecting it, he sets at naught the authority and the wisdom of God. Men may deride it; and so it is written of one of our Lord's many discourses on the right use of property, "The Pharasees, *who were covetous*, heard these things, and they derided him."

EDUCATIONAL.

At a called meeting of the New Institutional Association, held in Iredell county, N. C., on the 3rd of May, 1851. The President having called the house to order,

On motion of the Rev. B. York, the meeting was opened by prayer suited to the occasion, by the Rev. T. M. Sharpe.

On motion of the Rev. B. York, the Association directed the Treasurer to pay over to the building Committee one hundred dollars, or such part thereof as may be necessary to furnish the requisite materials for carrying on the work.

On motion of J. C. Turner, it was

Resolved, That the 4th of July next be celebrated at the New Institute, and that the Rev. Q. Holton read the Declaration of Independence, that L. Q. Sharpe, Esq., deliver an oration suited to the occasion, and the Rev. Amos Weaver be his alternate; and that the Rev. B. York deliver an address on education.

On motion of J. L. Nesbit, it was

Resolved, That the General Superintendent be elected at the first quarterly meeting to be held on the first Saturday in June next, at the New Institute; and that the proceedings of this meeting be published in the Carolina Watchman.

On motion of Col. Amos Sharpe,

This meeting adjourned until the first Saturday in June next, to meet at the New Institute, at 10 o'clock, A. M.

ALFRED A. SHARPE, Pres't.
G. W. ALLISON, Sec.

HABEAS CORPUS.

On Monday last Abram Weaver from Forsyth county, and Moses Dean, James Brown and James White, of Guilford, committed for stealing Lewis, a slave of Isaac G. Smith, Esq., of Anson, were brought before his Honor Judge Dick in the court house in this place, on a writ of *habeas corpus*. John A. Gilmer and James R. McLean, Esqrs., appeared as counsel for the State; Robert P. Dick, D. H. Starbuck and Samuel P. Hill, Esqrs., appeared for the prisoner. Numerous witnesses were examined and the whole case heard. Weaver was remanded to Forsyth jail. In the case against Dean, Brown and White, the counsel for the State, by leave of the Judge, released White and examined him and others against Dean and Brown. Brown was discharged and Dean was remanded to Guilford jail. We are glad to see that in the hands of such counsel and prosecutors the Law promises to be a sure and steady avenger of crime and public injury.—*Greensboro' Patriot.*

Greensboro' Mutual Insurance Company.—The Greensboro' Mutual Insurance Company, chartered by the last Legislature, was organized last Tuesday by the election of James Sloan, Esq., President; Dr. S. G. Coffin Vice President; Peter Adams, Esq., Secretary and Treasurer; C. P. Mendenhall Attorney. After organizing, the meeting adjourned to Monday the 2d of June, in order to give the committee, appointed for that purpose, time to perfect the preparation of by-laws, forms, &c.—By that time the Company will probably be ready to receive applications for insurance.

The plan of *mutual* insurance has worked admirably where it has been introduced.—While any ordinary losses are scarcely felt in the pro rata contributions of all the members of the Company, (for every body who insures in the Company is a member,) the benefits, in the way of dividends, have uniformly been found to be considerable.

We shall take pleasure, at a convenient opportunity, in giving full explanations of the company.—*Greensboro' Patriot.*

Yadkin Navigation.—A general convention of Yadkin navigatien is called to be held at Doweltown on Tuesday of the first county court for Yadkin county. The movement was set on foot by public meeting in Wilkes, on the 6th instant, held for the purpose of devising ways and means to carry into effect the charter granted by the last Legislature for the navigation of the Yadkin river.

Go ahead, brethren! Let your work progress along with the construction of the N. C. Railroad, and the resources of our great interior will soon break prison bounds.—*Greens. Pat.*

Sleeping after Dinner.—Dr. Combe high authority on all matters of hygiene, says:

Sleeping after dinner is a bad practice.—On awaking from such indulgence, there is generally some degree of febrile excitement, in consequence of the latter stages of digestion being hurried on; it is only useful in old people, and some cases of disease. Sleep becomes wholesome only to the healthy when taken at those hours pointed out by nature; an excess of it produces lassitude and corpulency, and utterly debases and stupifies the mind. Corpulent people should sleep little and upon hard beds, while they should take abundance of exercise and live abstemiously, that their unhealthy bulk may be reduced.

COLONIZATION MEETING OF COLORED PEOPLE.—A meeting of colored people was held at Cambridge, Maryland, on the 20th instant, (as we learn from the Chronicle,) at which a preamble and resolutions were adoped, in which the opinion is expressed that it would be to the advantage of the free people of color to emigrate to the republic of Liberia, in Africa; that in view of the laws of the United States and the respective States hereof, together with all the existing prejudices and circumstances brought to bear upon them so long as they remain in any State or Territoty of the United States, they will remain an inferior and degraded people; and they believe, therefore, that the time has come when the free people of color should turn their attention to their political and social condition as it now is in the United States, and thence to the subject of emigration to Liberia, as their only hope of salvation from their present degraded condition.

In pursuance of these opinions they resolve to form themselves into a Colonization Society, and to devise means to send a committee of two to Liberia to examine the country, observe its laws and institutions, and possess themselves of any and all the information their abilities will allow, return and report, or deliver the same to the society.

MELANCHOLY AND SINGULAR ACCIDENT

We learn that a young man by the name of JAMES E. KERR, in the lower part of Iredell county, on Saturday evening last, after stepping out of the house of JAMES FITZGERALD, walked on several paces and stopped to fix something about the lock of a loaded gun which he held in his hand. The gun accidentally went off, sending the contents through the crack between the logs of the house passing through a clock, into the shoulder and side of a woman by the name of PEGGY DUNCAN, who was sitting up in bed in the room, and killed her instantly. The gun was loaded with squirrel shot.—*Lincoln Courier.*