

Carolina Watchman.

Devoted to Politics, News, Agriculture, Internal Improvements, Commerce, the Arts and Sciences, Morality, and the Family Circle.

VOL. XII.—NEW SERIES.

SALISBURY, N. C., JULY 19, 1855.

NUMBER VIII

BY
J. F. BRUNER, Editor and Proprietor.
J. F. HULL, Jr., Assistant Editor.

APPOINTMENTS.

The candidates for Congress in the 6th District, Col. E. C. Puryear and A. M. Scales, Esq., will address their fellow-citizens at the following places:

DAVISON COUNTY.
At Clantonville, Thursday July 19th.
" Lexington, Friday " 20th.
" Millers Store, Saturday " 21st.
" Reidsville, Monday " 22d.

FOREST COUNTY.
At Kernersville, Tuesday July 24th.
" at the Old Place, Wednesday 25th.

ROCKINGHAM COUNTY.
At Madison, Thursday July 26th.
" Wentworth, Friday " 27th.
" Leaksville, Saturday " 28th.
" Reidsville, Monday " 29th.

OUR TRIP.

We arrived at our post last week, too late to get anything in our last issue. We left Crabtree, on Monday, to meet a special appointment, at the house of our friend Dr. Estus: when we arrived we found quite a respectable crowd. There we were introduced to the Rev. Mr. Parker, of the Waynesville circuit; after we had concluded service, Mr. Parker approached us, and we spent quite a merry hour, discussing of difference of opinion; which led to an agreement, that we should have a public discussion on the subjects and mode of baptism. The subjects, to be discussed, are these, viz:

- 1st. That, baptism by immersion, is the Apostolic mode.
- 2d. That, the baptism of infants is not valid.

In the first proposition, we affirm, he denies. In the second, he affirms, we deny. The discussion, will commence on Wednesday the 12th day of September, at 12 o'clock, either at Bethel, Locust Field, or Shooks Camp-grounds, in Haywood.

We left it to him to select the place. If not provisionally hindered we will be there.—Carolina Intelligencer.

There! These vexatious questions are at last to be decided, so far at least as they concern REV. CANSLER and PARKER, and all the people in their charge; or else we shall witness an exciting time among them. If Mr. Cansler is beaten in this controversy, what will be the consequences? He will have to give up the "Carolina Intelligencer," or change its character: he will have to quit preaching immersion doctrine, and cease denouncing infant baptism: he will have to change the whole current of his present life, and instead of laboring to sow men and women into the rivers and creeks of the country, will find work enough in teaching them to practice essential truths more clearly revealed.

But if Mr. Cansler should win, in this controversy, what then? Mr. PARKER, we suspect, is a Methodist. Of course he will find himself in a dilemma: he will either have to turn baptist and go around dipping folk in the rivers and creeks, like Mr. C, or else he will convict himself of insanity. For we take it, that these gentlemen are in solemn earnest; and that it is not for the gratification or amusement of a gaping crowd that they go into this discussion; nor is it from those less worthy motives, personal diversion, or the gratification of a passion to abuse other denominations. They are in search of the true way, and mean to go in that way when they have found it. Their courses at present are in opposite directions: they have travelled in them long enough, one would think, to have been so far apart as to preclude the proposed controversy. But it appears otherwise: they have determined to come together, to meet and pluck scales off each other's eyes, and to take each other into fond and loving embrace, and so walk together the balance of their days. We congratulate them, and commend them to the public on the merit of their proposed discussion.

Post Office Department.—Waste Paper.—The Postmaster General has made the following order, viz:

"It shall be the duty of the postmaster or of one his assistants, in all cases immediately before the office is swept or otherwise cleared of rubbish, to collect and examine the waste paper which has accumulated therein, in order to guard against the possibility of loss of letters or other mail matter, which may have fallen on the floor, or have intermingled with such waste paper during the transaction of business. The observance of this rule is strictly enjoined upon all postmasters, and its violation will constitute a grave offence. Postmasters must be careful to use, in making letters or packets, all wrapping paper fit to be used again; and the sale of any such paper is strictly forbidden by the regulations of the department."

From the Raleigh Register.
Letter from E. G. Reade, Esq.
JULY 22, 1855.

My DEAR SIR:—I observe, in your paper of the 15th instant, a letter from my competitor, Hon. John Kerr, intended for circulation in our District. "Wattack upon the American Party makes it necessary that I should reply to it. And as many may read his letter who may not hear me in the canvass, I desire to address it in your paper. Please allow me the privilege."

Mr. Kerr commences by saying, that "the position he now occupies in regard to that party has subjected him to much unjust censure" from them. And he asks the use of your paper to defend himself against their attacks.

After this beginning I expected he would go on and show what "attacks" had been made on him, and then show that they were "unjust." But the most careful perusal of his letter over again will show that he mentions not one single attack or censure which has been made, either upon him or his motives. And if there has been no censure, of course he is mistaken in saying there has been unjust censure.

It is true that Mr. K. complains that he has been read out of the Whig party, and Messrs. Shepard and Lane taken in. If this be true, (in regard to which I have no knowledge,) it ought to be settled between him and the Whigs; (with whom I regret to see him in such bad temper,) but I am at a loss to perceive how he can urge it as a complaint against the American party, unless he means to say that the Whig and American party are the same or alike. And if he means this, then I am sorry to see that he places his old friends, the Whigs, and his new enemies, the Know Nothings, in the same category, and leaps upon both such withering censures as that "they are powerful for evil and powerless for good," (see his "Casswell" speech,) "allied with abolitionists," "for the sake of plunder" comparing them with the "Jacobins" who "filled the world with consternation and France with blood and tears and tortures," charging them with exciting the "worst passions," and of being "religious fanatics," with divers other things, bitter, and—untrue.

But it is abundantly evident from the letter itself, that Mr. K. is mistaken in supposing that he intended it as a defence from censures, just or unjust. It is not a defence. It is a fresh attack on his part; almost as bitter as his speeches have been, with the aggravation of being studied and deliberate. If for such violent and bitter attacks as these by Mr. K., so often spoken and written, the American party, including thousands of Mr. K.'s tried friends, have censured, or should censure him, it would be difficult to show the censure unjust.

In his speeches Mr. K. has said, that many of his best friends, personal and political, endeavored to dissuade him from the course he was pursuing. And now that he has pursued them to the wall, may they not turn upon him without blame? May not the faintest heart among them turn upon him and say, "I'm not the coward that you take me for?" Mr. K. cannot have it believed that he has been persecuted. On the contrary, his friends have remonstrated without effect; been lashed without outcry; and suffered without resistance; until the commonest self-respect compelled them to like like men and meet a determined and not to be appeased enemy.

And besides, Mr. K. ought to have dealt a little more charitably with his erring friends for this: Mr. W. wrote asked leave to introduce in the last Congress a resolution denouncing Know Nothingism in like manner and in some instances in the very same language that Mr. K. uses in his letter; and stated at the time that he desired the vote to be a test vote, and called for the eyes and noses. Upon that motion Mr. K. voted for the K.N.'s. And although he says now that he did not think the way he voted, yet, as he did not say so, how were his friends to know it? They have been accustomed to suppose that as he thinks so he votes. And may it not be urged against the propriety of continuing Mr. K. in Congress, that we have no way of holding him responsible? For if he votes wrong, he regards it a complete justification to say he thinks right. And does he know that, by that vote, he caused thousands of his friends to think well of the Order, and to unite with the American Party? I confess, for one, that when I saw this vote, I thought that at least he was favorable to the Order.

I hope therefore, sir, that if Mr. K. has been "censured" by the American party, the censure has not been "unjust."

I do not propose to reply to so much of Mr. K.'s letter as relates to his extraordinary attachment to the Whig party, further than to say, playfully, that when I read it, I thought that the first time I should meet him with some of our friends, we would have a laugh over him; and if any eighers or the like were wanting, he would have to pay the bill. I remembered that in his speech at Casswell, where almost all were democrats, he said that rather than affiliate with the American party he would join the Democrats! And then, I read in his letter, that though every man should forsake the Whigs, yet would not he. And that he would never join "any party, new or old," that would not carry out the Whig principles. And knowing, as I did, that the "democratic" was a "party," and that he had threatened to join that, I was delighting myself in a good deal at the anticipated frolic I would have over the inconsistency. But I have been so often fouled by my brother K. in our professional encounters—so often found him "not there" when I thought I had him; that I thought I would read it again and see if there was no mistake. And, sure enough, I found that he had

me again! I found that he does not say that he never will join any other party—does not say that he never dreamed of doing it. And then I found that if I should charge him with having said that he would join the democrats, all that he would have to do would be to reply, "Well, what if I did say so, saying is not dreaming." And then he would have me again, and I should have to foot the cigar bill. But I must say, mischievously, that I am opposed to political dreams. There is a career, not to say offensively, about them, that I cannot abide. They are but the vagaries of the mind. I have heard of me dreaming of thunder when there had not been a cloud in a week!

Mr. K. complains that he has no paper in the State to aid him. If this were so, it would be some evidence that Mr. K. is wrong. Though I concede that all the papers may be wrong and Mr. K. right. But I give Mr. K. the comforting assurance, that the "Standard" is for him, unless he means to say, what he used to say, that that is no paper at all!

Mr. K. seems to regret that there are no persons whom to support him. Again I can comfort him with the assurance, that I have heard men swear they would vote for him who never voted for him before. I confess I thought it "vain and rash swearing," and that a certain Judge ought to be told of it.

I make no reply to his objections against secret Societies and oath-bound Societies. Masons are such, and Washington was a Mason, and so are Mr. K. and myself. Every prejudice that he excites against the K.N.'s applies against the Masons. Political associations are proper. If, then, secret oath-bound Societies are proper, it cannot be that secret, oath-bound, political Societies are improper. If all the parts are good the whole must be so. Whether a Society is to be praised or blamed, depends not upon its secrecy or publicity, but upon its principles and objects.

Mr. K. says that Washington, in his "farwell address," censures such. The statement is remarkable: for there is not one word or sentence that even looks like it.

Mr. K. likens the K.N.'s to the "Jacobins." Every one who has read the history of France knows how unjust this is. France was an old and powerful monarchy. She was Catholic withal. History says the nobility became oppressive and the church corrupt and the nation infidel. The King was benighted. The government was destroyed. A new one had to be formed. Different parties arose. One wanted a king and constitution. Another wanted a constitution without a king; and others wanted neither a king and constitution nor a constitution without a king. Excitement increased. There was nothing to restrain them. They unanimously decreed that there was no God, that the Bible was a fable, and death only a perpetual sleep. And hence man only an animal. And as one party would get the ascendancy over the other, they would butcher one another like animals; and at this the Jacobins were most successful, until they were overthrown in turn. Now, I can well understand that a man might dream of a likeness between the Jacobins and K.N.'s, but no mortal man would care to trace it.

Again: we are likened to the Democratic clubs which endeavored to overthrow Washington's administration and involve us in a war with England and all the frantic schemes of the French revolution. So far from this being so, our object is against foreigners, and all communication with them. While theirs was a connection with foreigners. This is really too far fetched even for a dream.

Mr. K. says we connect politics with religion, and are against liberty of conscience. This is simply absurd. Our principles say the contrary; our practice shows the contrary. We are for liberty of conscience and liberty for worship. And this brings us in conflict with the Catholics. For the Pope says in his Encyclical letter, Aug. 15th, 1852, "liberty of conscience is a most political error—a pest most to be dreaded in a State." We, then, are for liberty of conscience; the Catholics are opposed to it. Mr. K. abuses us and supports the Catholics. Still he says he is a Protestant! All the worse! We have an enemy in our household. This must be a Protestant or Catholic country. They can no more mix than oil and water. The history of the world shows it. It may be that it ought not to be so, but it is so. They may endure one another while there is such a disparity in numbers as that the dominant party does not fear the other. But just as soon as they approach each other in numbers and influence, just then they begin to strive for the ascendancy. And then come such persecutions—fire and faggot—as make the blood chill to think of. The Catholics are inflexible by faith and practice. It is their creed. The Protestants have been so sometimes from necessity. We fled from the persecutions of the old world. We came to a wilderness and subdued it, and made a fair country with peace and plenty and God's blessing. And the question is now presented to the American people, whether we will preserve the Protestant influence and religion—securing to the Catholics, who are with us and in the minority now, all their rights; or keep open our shores to the influx of immigrants to the number of 500,000 a year, of whom 300,000 are Catholics, until they will have the entire ascendancy, or else approach us so near as to cause a terrible struggle for the ascendancy! Will it not be better for the Catholics as well as ourselves to guard against the evil, while it is yet in the distance, than to wait until it is near and imminent, and then have to exterminate it by force? For this is certain: that this must be either a Protestant or a Catholic country. They will never tolerate each other, when they approach so near as to fear each other.

The question remains: does such a state of things exist as to make it necessary that the Protestants should upon some order to prevent the dreadful evils to which I have alluded! And this brings me to Mr. K.'s statistics, which are remarkable for this: they are remarkably inaccurate. And yet I am very sure that Mr. K. thought them accurate, for he would not state what he did not believe.

Mr. K. says that an intelligent man need fear that the Catholics will ever be able to supplant the Protestant religion in the United States. At the risk of falling under his censure of wanting intelligence, I state that they are now the most numerous denomination in the United States. And if immigration increase as it has done, in a few years they will be more numerous than all the other denominations combined.

To prove his position Mr. K. says, that it is "a well attested fact," that between 6 and 8,000,000 Catholics have immigrated to our shores. And that these are here now only about 1,000,000. And then he asks what has become of the other 7,000,000? And he answers that they have been "converted to Protestantism."

The statement is extraordinary. For the information is common to every body, that Protestants as often turn Catholics as Catholics turn Protestants. But how does Mr. K. get at his "well attested fact?" The census statistics are the most reliable information we have. The abstract of the census, page 131, which is compiled from the most reliable information in the census office, and sent out to us by the government as the nearest approach to accuracy, informs us that up to 1850 (the time Mr. K. informs me he alludes to) the whole immigration to the United States, of all religions and of no religion, was only 2,936,000. How can Mr. K. get 6 or 8,000,000 Catholic immigrants out of 2,936,000 of all sorts? The true way therefore of accounting for Mr. K.'s 5,000,000 which he thinks must have turned Protestants after they came here, is that they never came at all.

Mr. K. says, that in "Louisiana the Catholics are decreasing, for that 50 years ago they were the only religionists, and now they are third—the Methodists and Baptists predominating." The census does not give the number of members of the different churches, but does give the church accommodations and value of church property, which is the nearest approach to accuracy at my command. The census shows church accommodations: Catholics 37,000, Methodists 30,000, Baptist 15,000. Value of church property: Cath. \$1,045,000, Meth. \$236,000, Bapt. \$30,000. From this it seems that Catholics largely predominate. And such is the irrefragable influence in that State that the Sabbath and the common military parade, show, and frolic day. But if it be true that the protestants predominate, it is not because the Catholics have decreased, but because the protestants have moved in from the other States: 65 years ago—1803—we bought Louisiana from France. We have no account of the population then. But it could not have been more than some 15,000 or 20,000, for in 1810, after our people had been moving in for 7 years, her white population was only 34,000. And the census shows that the Catholics have church accommodations now for more than the whole population as late as 1810. The Catholics, therefore, in spite of all the protestant influence that could be brought to bear upon them, have increased largely, not to say alarmingly, in Louisiana.

But I said that if the Catholics increase as fast as they have increased, in a few years from this time they will be more numerous than all the other denominations combined. To prove this I state, that the foreign immigration is 500,000 a year. It is estimated that at least 300,000 are Catholics, which in 5 years will make 1,500,000, which added to the number now here would equal if not exceed all the other denominations combined. This calculation is made upon the supposition that there will be no increase in the immigration over last year. But as the immigration has more than doubled in the last five years, why will it not more than double in the next five? and then we shall have 1,000,000 a year, with 600,000 Catholics. And still Mr. K. says let them come!—Let them come and be converted to Protestantism!

It is in no spirit of intolerance, but in a spirit of charity, that I warn the country of the danger! To what purpose was it that our fathers fled from an evil, which is to follow and overwhelm their children? Eternal vigilance is no less the price of religion than of civil liberty. While, therefore, we will secure to the Catholics who are among us all their rights, let us guard against the evil of such an increase of their numbers as will endanger our safety and their own.

My dear sir, we have fallen upon perilous times. Our country has become hard to govern. There is a restless, turbulent, marauding spirit in the land, which must be mastered, or it will master us. A few years ago \$12,000,000 was thought to be too much for the expense of the Government. It is \$1 a head for every man, woman and child in the U. S. Now the expenses are \$73,000,000—deducting \$7,000,000 for the Texas debt, leaves \$66,000,000 a year, about \$3 a head for every man, woman and child in the U. S. I do not censure the administration or any who voted for it. But I complain that the state of the country is such as to require such an expenditure in a time of peace with all the world. To account for this large outlay, Mr. K. said at Pittsborough, that \$10,000,000 was for the Gadsden treaty, which upon examination I find to be a mistake of Mr. K.'s.

We think that much of the disquiet of the

country is attributable to the foreign influence among us.

The census shows (see abstract, page 131,) that from 1790 to 1810 the foreign immigration to this country was 6,000 a year; from 1810 to 1820 it was 11,000 a year; from 1820 to 1830 it was 14,000 a year; from 1830 to 1840 it was 50,000 a year; and 1840 to 1850 it was 130,000 a year. Besides some that came from Canada. From 1850 to this time the entries at the ports are between 4 and 500,000; and last year the estimate is 500,000. The white population of North Carolina is only a little over 500,000, so that enough come to settle a State as populous as N. C. a year. The calculation in the census (see abs. p. 130,) is that, if it increase as it has, in 35 years from this time the population of this country will exceed that of France, England, Spain, Portugal, Sweden, and Switzerland, all combined. And any one who will make the calculation will find that in 10 or 15 years the foreign will out-number the native population.

The quantity of the immigration is therefore alarming. But the quality is still more so.

The same census statistics, (see pages 28, 9,) show that in 1850 there were 134,000 paupers in the U. S.—68,000 foreigners and 66,000 natives. There were 27,000 convicts for crime—14,000 foreigners and 13,000 natives. Besides this, they are bought up at elections, and control them, and make riot, bloodshed and murder. Formerly, the Dutch farmers were clever. They came with their substance, not only to adopt a country, but to help build it up. But they that come now come to live upon the country.

To correct this great evil and to save the Union from factions and disorganization, is the object of the American Party.

I am aware that what of secrecy there is about it is made a scare-crow. It originated in this way: You are aware that for a long time the two old parties had possessions of the country—nearly balanced—each striving for the ascendancy. The foreign vote was the balance of power. Each party therefore courted the foreigners. And neither party has ever made the first move to correct the evil. Ten or twelve years ago an effort was made to get up the American party. But when they nominated a candidate, he was obliged to be a Whig or a Democrat, and then as now it was said to be a party trick, and he was defeated—in a few instances elected, as in the case of Mr. Levin. But the evil has increased until something must be done; and to avoid the cry of party trick, they met in secret and nominated their candidates, and pledged themselves, calling God to witness, to support them. And when the election came off, their candidates were elected, and the old party leaders were astonished, and the people were delighted. Success gave confidence—the American spirit was up.—And the sentiment spread over the country like a prairie-fire. And they published their candidates and their principles and established their papers, and there remains no secrecy connected with the party, except the signs by which they know one another.

This is the beginning and the sum of the American Party. Its name is the "AMERICAN UNION." They are their "Country's Hope." Their aim and end are their "Country's Safety." Very respectfully,
E. G. READE.

THE PHILOSOPHY OF RAIN.

To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments, must be remembered:

1. Were the atmosphere everywhere, at all times, of a uniform temperature, we should never have any rain, or hail, or snow. The water absorbed by it in evaporation from the sea and earth's surface, would descend in an imperceptible vapour, or cease to be absorbed by the air when it was once fully saturated.
2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity, is proportionately greater in warm than in cold air.
3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate.

Now, when, from continued evaporation, the air is highly saturated with vapour, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, or by the motion of saturated air a cooler latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, the philosophy of rain! What but Omnipotence could have devised such an admirable arrangement for watering the earth!

My dear sir, we have fallen upon perilous times. Our country has become hard to govern. There is a restless, turbulent, marauding spirit in the land, which must be mastered, or it will master us. A few years ago \$12,000,000 was thought to be too much for the expense of the Government. It is \$1 a head for every man, woman and child in the U. S. Now the expenses are \$73,000,000—deducting \$7,000,000 for the Texas debt, leaves \$66,000,000 a year, about \$3 a head for every man, woman and child in the U. S. I do not censure the administration or any who voted for it. But I complain that the state of the country is such as to require such an expenditure in a time of peace with all the world. To account for this large outlay, Mr. K. said at Pittsborough, that \$10,000,000 was for the Gadsden treaty, which upon examination I find to be a mistake of Mr. K.'s.

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RIPE OLD AGE.

In the June number of Hunt's Merchants' Magazine is a table of the average age attained by men pursuing different occupations. Some of its facts are of such general interest that we glean them from it and present them in chronological order.

The man that dies youngest, as might be expected perhaps, is the Railway Brakeman. His average age is only 27. Yet this must be taken with some allowance from the fact that hardly any, but young and active men are employed in that capacity.

At the same age dies the Factory Workman, through the combined influence of confined air, sedentary posture, scant wages and unremitting toil.

Then comes the Railway Baggage-man, who is smashed, on an average, at 30. Milliners and Dressmakers live but little longer. The average age of one is 32, and the other 33.

The Engineer, the Fireman, the Conductor, the Powder Maker, the Well Digger, and the Factory Operative, all of whom are exposed to sudden and violent deaths, die on an average under the age of 35.

Sebastopol Cannot be Taken—Must be Starved Out.

If we recollect aright, it was not many months after the siege of Sebastopol commenced, that Brigadier General Webb, formerly of the regular army, and more recently editor of the New York Courier and Enquirer, wrote letters to his paper from England, demonstrating to his own entire satisfaction that Sebastopol could be easily carried by assault by the allied armies. The progress of the siege and the recent tremendous repulse of the attempt to storm, has convinced the Brigadier of his error, and he has now returned to the sensible conclusion that "Sebastopol cannot be taken—must be starved out!"

If the allies had acted on that principle from the first, investing the town completely North and South, it might have fallen long ago. The only means by which it will ever fall. The Courier refers at length to the repeated failures to make any impression upon the fortifications—the repulse of the fleets which attacked forth Quarantine and Constantine, at the mouth of the harbor, on the 17th of October—the successive bombardments resulting in nothing—finally the decisive and terrible defeat at the Rodan and Malakoff. The Courier comes to the rational conclusion that the only reasonable hope now left for taking this stronghold is by investing it so completely as to cut off all chance of supplies of food and ammunition. "This," adds the Courier, "would only be a work of time. Liprandi once driven from the heights beyond the Tchernaya, the entrenchments may be carried around the north side of Sebastopol, and the place, being completely blockaded, it is by sea, would be entirely isolated from the remainder of the Crimea, or by prosecuting operations in the Sea of Azov and at the isthmus of Perekop, the Allies itself may be cut off from all supplies by the main land."

It would be rash to state, with any degree of positiveness, what the actual amount of food and munitions of war in Sebastopol now is; but, even making the most liberal allowance, it cannot, with any likelihood, be said to exceed a year's necessity, for it is known that the place had not a large magazine of provisions when first approached, and the supplies that have since been forwarded have not been extraordinary in amount, there being no occasion for this, since the communication with main land has not been at any time interrupted or even threatened. We recognize the difficulty of maintaining an investment for an extended and uncertain period of time, for the morals of the allied forces would be far better preserved by constant action than by such trial of patience and fortitude; but we fully believe that this plan will soon become an admitted though unwelcome necessity.

WALTER SCOTT'S ADVICE TO HIS SON.

"I CANNOT too much impress on your mind that labor is the condition that God has imposed on us in every station of life. There is nothing worth having that can be had without it, from the bread which the peasant wins by the sweat of his brow to the sports with which the rich man gets rid of his ennui. The only difference betwixt them is, the poor man labors to get an appetite for his dinner to appease his appetite—the rich to get an appetite for his dinner."

As for knowledge, it can no more be planted in the human mind, without labor, than a field of wheat can be produced without the previous use of the plow. There is, indeed, this great difference, that chance or circumstance may so cause it that another shall reap what the farmer sows; no man can be deprived, whether by accident or misfortune, of the fruits of his own studies; and the liberal and extended acquisition of knowledge which he makes are all for his own use. Labor, therefore, my dear boy, and improve the time. In youth our steps are light and our minds are docile, and knowledge is easily laid up. But if we neglect our spring, our harvest will be useless and contemptible, our hearts will be chaff, and the winter of our age unrespected and desolate.

Again: think, my dear son, read and read that which is useful. Man differs from birds and beasts, because he has the means of availing of the knowledge acquired by his predecessors. The swallow builds the same nest which its father and its mother built, and the sparrow does not improve by experience of its parents. The son of the learned pig, if it had one, would be a mere brute fit only to make bacon of. It is not so with the human race. Our ancestors lodged in caves and wigwags, where we construct palaces for the rich and comfortable dwellings for the poor; and why is this, but because our eye is enabled to look back upon the past, to improve upon our ancestors' improvements, and to avoid their errors? This can only be done by studying history, and comparing it with passing events.

Four Good Habits.—There were four good habits a wise and good man earnestly recommended in his counsels, and also by his example; and which he considered essentially necessary for the management of temporal concerns; these are Fidelity, Accuracy, Steadiness and Dispatch. Without the first of these, time is wasted, without the second, mistakes the most hurtful to our credit and interest, and that of others may be committed; without the fourth, opportunities of great advantage are lost which it is impossible to recall.

The Use of Adversity.—A physician in large practice was asked by a stranger, a few days since, if New York was healthy. He replied, "Unusually so; the extravagant cost of provisions has checked the disposition for over-eating, from which, ordinarily, we derive most of our practice."

The Foreign Legion in Trouble.—Yesterday the Revenue Cutter Campbell took in charge the British barque "Buffalo," for having on board a number of recruits for service in the "Foreign Legion," to fight the Russians. Some of the "recruits" appealed to the captain for protection. The Secretary of the British Consulate, at New York, has been held to answer the charge of having enlisted said recruits.

Boston, June 26th.

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