

THE STAR AND REPUBLICAN BANNER. GETTYSBURG, TUESDAY, JULY 23.

(From the Philadelphia Inquirer.) Interesting Correspondence.

PHILADELPHIA, 5th Mo. 13, 1833. To Doctor Edwin A. Atlee,

The following sentiments are respectfully submitted. In the morning of the 12th inst., being the first day of the week, it was my lot to be at Friends' Meeting, held at their house in Cherry street.

During the sitting of said meeting, a few observations were made by thee; and among the quotations of scripture made use of to elucidate thy subject, was that excellent one of the Evangelist, the declaration of Jesus, that when he went away and prayed the Father, "That he would send another comforter, even the spirit of truth, that would lead into all truth."

It must be fresh in thy memory—I am sure it is in mine—that when Priscilla Hunt, as a gospel minister, visited Friends in Philadelphia, and was led to preach, as though "The spirit that leads into all truth" had brought her to this city, and sustained her in her communications and gospel labours to the people.

It is also fresh in my memory that thee attended several of her meetings, and appeared anxious to do so; and thy attendance was not always in silence, but frequently spoke in approbation of the sentiments and doctrines held forth by her: yea, more, corroborated and enforced them by additional testimony—not only so, but it appeared to be in the spirit of the gospel; so much so, that others, as well as myself, approved of thy sentiments and services, and thought they were in the life and with power; as though they were dictated by that same "spirit that leads into all truth;" and these sentiments and doctrines had an evidence with them of spiritual health: "For the ear of the soul treads words as the moth treads meat;" by which I was fully in unity with thee; but they can have no unity with such inconsistency unexplained.

Take at once a present and retrospective view of the whole subject, and see if propriety does not demand a public explanation to friends and society generally.

Thy friends and society certainly love thee; but they can have no unity with such inconsistency unexplained.

If these expectations give religious advice, and be of use to society, every stumbling block should be removed—every mote or beam that obstructs the vision, should be done away—the sour grapes of inconsistency, that sets the people's teeth on edge, should be destroyed—unity, harmony and humility, are the proper characteristics of Friends Meetings; and not the authoritative hoodwinking and cable-towing of a Master Mason. Friends have but one master, and that is Christ. But one cable-tow, and that is the inspiration of the Divine Spirit—Hoodwinking is contrary to the "light of truth."

I am desirous of thy reply in writing; if possible, that thee vindicate thyself, that I be thy personal friend, JOHN GEST.

N. B. I have not made use of the nominative of the personal pronoun of the second person; as in common conversation, Friends generally adopt the objective case, which now is more familiar, and sounds more friendly, which I wish to preserve.

To E. A. ATLEE, M. D. J. G.

DOCT. ATLEE'S REPLY.

PHILADELPHIA, 5th Mo. 14, 1833.

To JOHN GEST.

Respected Friend.

When letters, such as thine, open, frank, not hypocritically anonymous, (as one recently received from a self-styled "Little One,") are subjected for my consideration and reply, I feel it my duty to treat them with all the respect of which I am capable.

In relation to my communication in the morning of the 12th inst., I have nothing to observe, save that the judgment of my fellow men is but of minor importance, although meriting deference when given in the "spirit of judgment," and not under the influence of prejudice or sectarian bigotry. Let me then, without dwelling on that which primarily concerns my Master and myself, come to the main subject of thy acceptable letter.

I will remember the visit of that gospel minister, Priscilla Hunt, and the unity I then felt with her, and sympathy in persecution. I also remember the advice which I felt called upon to give, in reference to Friends being members of the Masonic Institution, and principally because the query concerning oaths could not be faithfully answered in the affirmative, while individuals, present at the meetings for discipline, were in membership with Free-Masons.

But thou mayest remember, my friend, that I spoke nothing against Masoury, abstracted from its oaths and obligations.

Since the time above alluded to, "circumstances" of a painful nature "had connected me with other people than my former associates," and with another "religious society than that of Friends;" but I trust that, even in that religious society, I gleaned what not only preserved me alive, but might also conduce to the health and preservation of those among whom I am again (perhaps for a very limited time,) associated.

It is true that, for a considerable time after my location in Cincinnati, I was a member of the Masonic fraternity, and presided in one of their lodges, and regret to say that I passed, through the usual and indispensable obligations, to an advanced degree; but my motives were, if possible, to use the influence of station and instruction, for doing away altogether those sinful, as well as profligate and unchristian appendages, the literal compliance with some of which has been followed by a tragical deed, from which

their tendencies—contaminating courts of justice and trials by jury—setting at naught the laws of the land—introducing as supreme its own laws—carrying in, and with the oaths, the penalties unto death, for their violation—constituting the Masonic Lodge not only the Judge but the Executioner of the unfortunate victim.

And further, that thee, then and there, at Cincinnati, was a lecturer on the sublime mysteries (falsely so called) of the ROYAL ARCH DEGREE—and was fond, as oft as a pretext offered, or an opportunity could be had, to appear before the public, dressed with the despicable emblems and badges of the servants and votaries of that pernicious institution.

From the foregoing circumstances, I must be excused for putting the three following interrogations in chief:

1st. Was thee right, and did thee speak such truth in Friends Meeting, respecting the Masonic Institution, as the "Spirit that leads into all truth" would dictate? Yea or nay?

2nd. If thee was right in my first interrogation, and that this spirit of truth had led thee to speak as thee then and there did in meeting—is it possible, that the same spirit led thee, when at Cincinnati, not only to be a lecturer for a Royal Arch Chapter, and an adhering Free-Mason, but to be the organ by which Masonic Oath was to be administered? Yea, or nay?

3d. Is it consistent, without a full and satisfactory explanation of the inconsistency of such irreconcilable precept and example, in the two cities, for thee to attempt to give religious advice to Cherry Street Friends? "Can the same fountain send forth sweet and bitter waters?" Can Friends put confidence in thy advice? Have they any evidence, but that thee is still an adhering Free-Mason? Can they expect to be benefited by thy preaching, whilst the improprieties and the corruptions of the Masonic Institution, and its extra-judicial oaths and their penalties, are hanging with monstrous disgrace upon thy foot-steps and reputation, when even thy own testimony arises up against thee? Can these be answered? Yea, or nay?

Take at once a present and retrospective view of the whole subject, and see if propriety does not demand a public explanation to friends and society generally.

Thy friends and society certainly love thee; but they can have no unity with such inconsistency unexplained.

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But thou mayest remember, my friend, that I spoke nothing against Masoury, abstracted from its oaths and obligations.

Since the time above alluded to, "circumstances" of a painful nature "had connected me with other people than my former associates," and with another "religious society than that of Friends;" but I trust that, even in that religious society, I gleaned what not only preserved me alive, but might also conduce to the health and preservation of those among whom I am again (perhaps for a very limited time,) associated.

It is true that, for a considerable time after my location in Cincinnati, I was a member of the Masonic fraternity, and presided in one of their lodges, and regret to say that I passed, through the usual and indispensable obligations, to an advanced degree; but my motives were, if possible, to use the influence of station and instruction, for doing away altogether those sinful, as well as profligate and unchristian appendages, the literal compliance with some of which has been followed by a tragical deed, from which

humanity, reason, religion, abhorrently recoil. When I lectured, it was invariably on the spirituality of those passages of Holy Writ, usually quoted in the respective grades of the order: but I could not benefit my brethren, nor was I at peace in my own mind, nor (as thy unknown informant alleges) was I ever "fired, as oft as a pretext offered, or an opportunity could be had, to appear before the public dressed and clothed with the foolish emblems and badges of the servants and votaries of that pernicious institution." A considerable time before I determined on returning to the Society of Friends, in which I now feel myself but a sojourner—for (for if its members do love me, I think they have a strange way of showing love)—I resigned my honors Masonic, with my membership, and felt, in consequence, a release from a burden which, compared to the yoke of Christ, was as a mighty stone.

And now, more directly to thy "interrogations in chief:"

1st. Was thee right, and did thee speak such truth in Friends Meeting, respecting the Masonic Institution, as the "spirit that leads into all truth" dictated—yea or nay?

Answer. If I dare to judge of my own qualifications, I say, unhesitatingly, I was right, and spake according to the dictates of the spirit of truth.

2d. If the affirmative is thy answer to the first interrogation, and that this Spirit of Truth had led thee to speak as thee then and there did in meeting, is it possible that the same spirit led thee, when at Cincinnati, not only to be Lecturer for the Royal Arch Chapter, and an adhering Free-Mason, but to be the organ by which Masonic oath was to be administered—yea or nay?

Answer. I have already, I perceive, in some measure, spoken to this interrogation, but for consistency, will, without hesitation, admit, that my conduct in these latter respects, was irreconcilable with truth.

3d. Is it consistent, without a full and satisfactory explanation of the inconsistency of such irreconcilable precept and example, in the two cities, for thee to attempt to give religious advice to Cherry street Friends? "Can the same fountain send forth sweet and bitter water?" can Friends put confidence in thy advice; have they any evidence but that thee is still an adhering Free-Mason; can they expect to be benefited by thy preaching, whilst the improprieties and the corruptions of the Masonic Institution, and its extra-judicial oaths and their penalties, are hanging with monstrous disgrace upon thy foot-steps and reputation; when even thy own testimony arises up against thee; can these be answered, yea or nay?

Answer. Hast thou any authority by the Gospel of Charity, to charge these things upon me? Surely the Friends in Cincinnati knew, before I made application to be received into membership, that I had renounced Free-Masonry. I should have deferred making such application there, had it not been that there, all my heresies and evil practices were known, duly weighed, and judged of. As to any public explanation, other than what this letter contains, I view it to be best to leave it to the direction of One who knows time and seasons, by whose command, I trust, I shall be willing to explain fully and sincerely.

In the removal of stumbling blocks, permit me to observe that there requires work on both sides. I am aware of much to be done on my own part, particularly in curbing what it seems my friends have discovered more clearly than I myself was conscious, that authoritative manner of giving religious advice, which cannot fail to give offence; and I have no doubt, from the tenor and spirit of thy letter, that, allowing for the infirmity of human nature, thou art in the daily effort to "take the beam out of thine own eye." And whatever may be thy future sentiments concerning me, I feel myself "thy personal friend."

EDWIN A. ATLEE.

P. S. Thou art at liberty to publish this, if desired, entire.

JOHN GEST.

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GEN. JACKSON AND THE GRAND LODGE OF MASSACHUSETTS.

The Rochester Inquirer says—it seems from the following correspondence, that Gen. Jackson believes Freemasonry to be "an institution calculated to benefit mankind," and wishes "it may continue to prosper." Brother POINSETT, second in office in the General Grand Chapter of the United States to Secretary Livingston, undertakes further to explain the views of the President in relation to Freemasonry.

The Institution will probably take courage at receiving such countenance from official greatness, but such vague testimonials will weigh nothing with independent men, who have examined the character of the institution for themselves; or if it weighs any thing, it will be little to the credit of those who at this day would do any thing to encourage the continuance of a society shown by abundant proof to possess an alarming capacity for mischief.

President Jackson's Letter to the Grand Lodge of Massachusetts.—The Masonic Mirror, of Saturday the 29th, publishes the following letter, as reported to the Grand Lodge, by a committee who had waited on the President to escort him to the Lodge:

BOSTON, June 22d, 1833. Brethren—I participated the pleasure of waiting upon the Grand Lodge of Massachusetts this evening, and of tendering to them in person my thanks for the cordial terms in which they were pleased to notice my arrival within their jurisdiction; but finding myself a good deal fatigued after the labors of the day, I must ask their indulgence, and beg them to accept in this form the assurance that I justly appreciate their kindness and good will, and trust that their interests as an institution calculated to benefit mankind, may continue to prosper.

I am, very respectfully, Your obedient servant, ANDREW JACKSON.

R. W. Benja. Russell, Francis J. Oller, and others, Committee of the Grand Lodge of Massachusetts.

After the letter was read, our Hon. brother Poinsett addressed the Grand Master as follows:

"Worshipful Brother—The President of the United States charged me to express to the Brethren of the Grand Lodge of Massachusetts his sincere regret at being prevented by indisposition from accepting their invitation to meet them in the Temple, and from tendering them, in person, his acknowledgments for their attentions. He begged me to assure them, that he shall ever feel a lively interest in the welfare of an institution with which he has been so long connected and whose objects are purely philanthropic, and he instructed me to express to them the high esteem and fraternal regard which he cherishes towards them all."

Variety.

The Monmouth (N. J.) Enquirer says—"Some fifty years ago, a poor Irishman emigrated to this country and settled in the county of Middlesex, in this State, in a little shanty, to which were attached some dozen acres of light land; whilst located there he became the father of several children, and amongst the rest, of the present John McLean, now one of the Judges of the Supreme Court of the United States."

The Washington Globe continues to heap the vilest abuse upon the nullifiers of South Carolina. Is this the way to preserve the Union?—to heal the breach that exists between the North and South? We think not.—Pa. Inquirer.

The bride of Aaron Burr is represented to be no less than "three score and ten years of age—French, rich, and attractive."

A murder of the most shocking description has been committed on Mr. PATTON, a merchant of Abbeville district, in S. C., who has respectable connexions in Charleston, and who has left a young wife and family to lament his loss. It appears that Mr. Patton left Abbeville for the Western country, in company with a man by the name of Bennett Dooly. They were seen together at various places on the road within two miles of Cumberland mountain, near the top of which Mr. Patton's body was found shockingly mangled, having evidently been beat to death. Mr. Patton is supposed to have had about \$4000 in money, about him, with which he intended to purchase land in Alabama, and which no doubt was the cause of his murder. Dooly lives in Tennessee, at the head of Elk river; he returned home after the commission of the murder, remained one night, and then started for Texas; and had been pursued, but not apprehended, on the 14th of June. The murder was committed, it is supposed, about the 10th. Dooly was seen on Mr. P.'s horse the same day.

REFINEMENT OF THE AGE.—We have seen a letter from New Haven, Connecticut, of June 30, which says that Andrew T. Judson, the famous Town Clerk of the enlightened and religious town of Canterbury, in the moral State of Connecticut, has actually caused the arrest of Miss Prudence Crandall, for presuming to teach curly-haired misses with dark skins to read and write, in violation of a statute passed by the conscientious legislators of the land of blue laws, where they used to whip beer barrels for working on Sunday!

This young lady, who is pious, amiable and lovely in person, our informant adds, has actually been THROWN INTO PRISON IN THE VERY CELL THAT WATKINS, THE MURDERER, LAST OCCUPIED!!!

In the name of all that is manly and civilized, are we going back to the dark ages? Are there any free schools or religious societies in Connecticut? Are there no spare missionaries to be sent to Canterbury?—Boston Advocate.

SUICIDE.—A man named COLLINGWOOD, drowned himself in the Conedogwood creek, opposite this place, on Friday last. He took his breakfast as usual, left the table and proceeded to the creek, where he committed the rash act. His body was not found until the next day. The deceased was a labouring man, with a family, and formerly resided in York county, but for the last three or four years in Cumberland. We have not heard any cause assigned for the commission of this dreadful deed. [Pa. Reporter.]

WYOMING MONUMENT.—The ceremony of laying the corner stone of the Wyoming Monument was performed on the 3d inst., that being the 55th anniversary of the Wyoming Massacre. The remains of those heroes who fell in defence of American liberty, were found scattered over Abraham's Plains, in various directions, from near Winterraoot to Forty Fort, and collected together by the survivors, some two months after the day of battle, and deposited in a large pit, serving as one common grave, over which many a widow wept, and many relatives shed tears of grief. Most of the few survivors of that eventful day, yet residents of the valley, were present on the occasion. Of those who were in the battle, we noticed Elisha Blackman, Rufus Bennett, Samuel Carey, and Geo. P. Ransom. (There may have been others whose names we did not learn.) The Address, delivered by Chester Butler, Esq., was appropriate, and well suited to the occasion, and is deservedly spoken of in high terms of commendation. At the close of the Oration, Judge Scott addressed the assembled multitude, in his usual clear, lucid, and impressive manner. After which the ceremony of laying the corner stone, and depositing the memorials selected for the purpose, was performed by the few survivors present on the occasion, preceded by a few appropriate remarks by one of their number.—Herald.

INDIAN NAMES.—The circumstance that the name of Black Hawk has been recently given to a large ship in Philadelphia reminds us of a great prevalence of the same kind of simple but of equal unmeaningness throughout the country. There is no danger that the red men will be forgotten.—

Eight of the States, not to mention the territories, have Indian names. They are Massachusetts, Connecticut, Ohio, Illinois, Kentucky, Tennessee, Alabama, and Mississippi. So have all the great bays and harbors on the coast of the Union, the Penobscot, Casco, Narraganset, Chesapeake, &c. So have the rivers, the Kennebec, Saco, Connecticut, Merrimac, Mohawk, Susquehanna, Roanoke, Potomac, most of the Southern streams, all the great waters of the West, the Northern Lakes. In a word, the whole breadth of the country is charged with the indelible memory of the brave race whose canoes and cabins, fittest emblems of their own vanishing frailty, have been swept like themselves from the face of the land. Well! Let them be remembered! 'Tis but a poor acknowledgment at the best, for the cession of a hemisphere—poor atonement for the extermination of its primeval masters. Let their eternal epitaph stand as it is, written in the "rocking pines of the forest," and in the blue rivers that flow by their fathers' graves. Let them die, if they must, but let them be remembered.—Boston Mer. Jour.

A very intelligent gentleman from Ohio who had the best opportunity to become acquainted with the subject, stated in this city a few days ago, that he had ascertained to his entire satisfaction that the emigrants into that State, during the last year, had taken with them money to an amount exceeding six, perhaps eight millions of dollars.—Pittsburg Gazette.

"GLOOMY PICTURE."—The newspapers throughout the country are speculating upon the gloomy picture presented by the London Times, of the financial condition of the South American States. By the Times, it appears that their stocks and bonds negotiated in England, amount to £15,897,000, and the interest unpaid amount to £4,597,000. The whole debt therefore is \$20,494,000. Now if this is a gloomy picture for the South American Republics, which have such invaluable mines of gold, silver, and other valuable metals, and precious stones, and such other inexhaustible resources of wealth; what must be the picture of the comparatively small and isolated State of Pennsylvania, whose debt alone, is about one third of the whole of the South American Republics and Mexico? Will some of those editors who laud the expenditure of money for useless canals, answer? We shall expect soon to see the British editors boasting of the amount that the State of Pennsylvania owes to the Royal Family and Aristocracy of England—and to see their statement of the "gloomy picture" of Pennsylvania, brought about by His Masonic Excellency, George Wolf. What will the Masonic editors say to the "picture" then, think ye!—Harrisburg Telegraph.

Cure of Cholera.

Would you be cured of CHOLERA, take care of the disease in time.

It begins with some sort of a BOWEL COMPLAINT. In this stage it is easily cured; and all who neglect this stage are in danger of perishing.

Whoever has a LAX or SICKNESS at stomach, or COLIC should instantly take to his bed, in a warm room and drink hot tea of sage, balm, or thornwort, or even hot water—bathing his feet if cold.

Without this nothing will do any good. All who go about in the damp air after the bowel complaint has set in, will get Cramps and Spasms and die. I again say they will die!

Besides what I have mentioned, they should take a powder of ten grains of Calomel, and one of opium mixed, if grown persons; and children should take less in proportion, or a teaspoonful of powdered Rhubarb.

They should also take a teaspoonful, every hour, of the Aromatic Camphorated water which is a cheap article, and may be had of most of the apothecaries.

All who are of a full habit, or have Fever Colic should be bled.

Again let me warn every person, that the dreadful Epidemic commences as a mild bowel complaint, and in that stage may be cured. When VOMITING, COLICNESS AND SPASMS combined, come on, death will follow—has followed in almost every case that has yet occurred in this city. He who goes about with a mild complaint upon him must expect to perish.

The epidemic would lose all its terrors, if people would attend instantly, to the first symptoms—go to bed, drink hot water or tea, promote a perspiration, and send for their family physician.

Terror is a great exciting cause. The disease produced by terror requires treatment. Let no one presume to laugh another out of his fears. All the terrified should take to their beds—this will better counteract the bad effect.

DANIEL DRAKE, M. D.

From the Frederick (Md.) Examiner.

CHOLERA—TEMPERANCE.

We are sorry to perceive it stated in some of the Western papers, that intemperate persons have been less liable to take the cholera, than those of opposite habits. This statement, we are assured by the testimony of many of the physicians, is altogether erroneous. Most of the victims of cholera, in the western country, as well as elsewhere, have been from the intemperate class of society. It is not pretended to deny that many individuals of temperate habits have died with the cholera. These form exceptions to the rule, which is, that perfectly temperate persons are measurably exempt from the ravages of this disease.—But what do we mean by a temperate person? Do we mean only a person who refrains from an intoxicating indulgence in ardent spirits—or even one who abstains from the use of them entirely? By no means. A temperate man is one who is temperate in all things—temperate in eating as well as in drinking—temperate in the use of all the gifts of a

kind Providence—temperate in the indulgence of all his feelings, habits, propensities and passions. Such a man is careful to allow no sudden or violent shock to impair the energies of his system, and to open a door for the introduction of disease—such a man keeps in reserve the strength with which he has been endowed—and when disease overtakes him or contagion crosses his path, he is armed at all points to resist and overcome it. His buoyant and vigorous constitution will either enable him to pass thro' the ordeal unscathed, or, if the plague should seize upon him, he has in his favor all the advantages of a sound and healthy frame and organs. Compare with this the situation of the intemperate man. If he be not blotted with intoxication, some of the most essential functions of the system have been deranged or impaired by unnatural excesses. The disease, perhaps, assails him,

"Full of dread
At gaming, swearing, or about some act
That has no relish of salvation in it—"
and then, terror, coming in aid of physical weakness and disorganization, completes the conquest.

The Lowell Journal computes the excess of females over the males in Massachusetts at "fourteen thousand three hundred and fourteen," and adds "unless polygamy should be allowed by our laws, fourteen thousand three hundred and fourteen of the fairest part of creation must live alone unblest and unloved!"

Not so bad, Messrs. Editors. There are now more than forty thousand of the most noble, gallant, and un-married sons of the mighty west, who intend soon to leave their glorious forest-homes, or flowering prairie gardens, to choose helpmates among the "last, best work of Heaven" in New England. Mention this, brother Sleeper, to the four thousand "girls" in Lowell; but talk not of "polygamy" again, while you bear the name of Christian.—Ohio Atlas.

MICHIGAN.—From the late "Fourth of July" toasts drunk at Monroe, Michigan Territory, we select the following fine sample of the lot:—

"The Territory of Michigan—The fairest daughter of a noble family; her maturity and beauty proclaim her ready for the Union."

We believe the whole twenty-four sisters are now eager to cry "Hurrah! for the wedding!" Even "Little Pickle" again loves the Union. Her nullification fever found a cooler in the Proclamation, and she now promises to treat Uncle Sam as a dutiful daughter should do, and let alone her tantrums in future. Heigho! for a wedding then, and a little increase to the thriving republican family. The next Congress must certainly call in the Parson, for after bowing and scraping to the haughty, starched-up spinners "down East" this summer, it would do the heart of our worthy old President good, to have a plump rosy-faced, gladson Western lass just out of her teens, bounce into his lap next winter, and smooth his furrowed cheeks with kisses as she greets him "Father!"—"Go ahead" Michigan.—Ibid.

COLUMBUS, (O.) July 11.

OUTRAGE.—An attempt was made on Monday night last to carry off Capt. Parker who was arrested a few weeks since on a charge of purloining a package containing \$60,000, entrusted to his care as Captain of a canal boat, but was discharged, there being no evidence to detain him. The Sheriff of Cuyahoga county entered the room of Parker about midnight and informed him that he had a warrant for him and should take him to jail. Parker consented to go with him, but on passing the street which led to the jail he had his suspicions raised of the plan formed against him, which were soon realized by four or five persons taken violently hold of him, stuffing tow in his mouth, and attempting to put him in a bag. Parker having a knife with him, got it into his hands and made such use of it, as to oblige those who had hold of him, to let go their holds and fly for their own safety. The Sheriff of Cuyahoga county, has since been arrested, and given bail in the sum of \$500 for his appearance to the next Court of Common Pleas.—Register.

From the American Daily Advertiser.

Mr. POUSSON.—In your paper of Saturday morning, is a mention of great moment. "The Holy Land falls into the hands of Egypt; the new treaty between that power and Turkey. Can any thing favorable to the cause of christianity be anticipated from this change?"

Permit me one hasty remark upon this question. It may lead others, more able and having more leisure, to follow it up.

By a reference to the prophecy of Isaiah, c. p. xix., we find a singular, and as yet unexplained as well as unfulfilled prediction, concerning Egypt, Assyria, and Canaan. It seems to say, that after a long night of darkness, error and delusion; of suffering, oppression, and tyranny, a redemption of a glorious kind, through the medium of the very calamity which had been visited upon it, is to be brought about for it. It was to be smitten and to be healed—it was to "cry unto the Lord because of the oppressors;" and to obtain "a Saviour," it was to "know the Lord;" "do sacrifice and oblation;" "swear a vow to the Lord and perform it"—and be healed! Then a "union was" was to be made out of Egypt into Assyria, and the Egyptians was to serve the Lord with the Assyrians. In that day ISRAEL (representing the Holy Land) was to be a "third with Egypt and with Assyria," a blessing in the midst of the Land, meaning, as I suppose, Africa on the one side, and Asia on the other.

Let a dispassionate examination of this chapter take place, and it must appear that the times portend some great and important change. The Jews, long anxious to return to their own country, will now doubtless be encouraged. The very liberal encouragement given by Mehemet Ali, to all sects and people—to the arts and sciences—to foreigners, and their habits and manners,