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The Seminary Advocate, vol. 1 no. 4, April 1856

Oren B. Cheney

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Seminary Advocate.

"I have felt a great need of Education myself, and seen the need of it in our denomination."—Father Phinney.

VOLUME I.

AUGUSTA, MAINE, APRIL 1856.

NUMBER 4.

The Engraving.

The accompanying engraving represents the Maine State Seminary as it is designed it shall be, when completed. The centre is the Seminary Hall. Its dimensions and mode of construction are already agreed upon by the Trustees. It is fifty feet by eighty-six. The first or basement story contains a Chemical Room, Philosophical Room, Laboratory, and Library Room. The second story contains the Chapel, and two Recitation Rooms. The third story contains six Recitation Rooms and two rooms which are intended to be left in an unfinished state, and to be given up to the students for their Society Rooms—one to the young ladies, the other to the young gentlemen.

The buildings on the right and left are two Halls—the one for ladies, the other for gentlemen. They are each forty feet by one hundred and eighteen, four stories high.

All three of these Halls are to be built of brick.

The Dining Room will be in the basement story of the Ladies' Hall.



MAINE STATE SEMINARY, AT LEWISTON, ME.

To understand correctly the plan of the buildings, the centre or Seminary Hall must be understood to be in the rear of the front line of the other two Halls.

The distance from each side of the Seminary Hall to each of the other Halls is eighty feet, which, reckoning the fifty feet of the Seminary Hall, would make the distance between the Ladies' and Gentlemen's Halls, measuring on the front line, 210 feet. The view of the buildings is not from the front, but from the corner marked "Portland" on the engraving.

The Seminary Hall is to be erected this year; and it is the design of the Trustees, if they are successful in securing the funds, to erect one of the wing buildings in 1857, and the other in 1858. These Halls will receive appropriate names in due time; and we could wish that some rich friend might yet come forward and erect one of them at his own expense, calling it after his name.

It is proper to say that the right and left Halls may undergo some alteration making them differ from their appearance in this engraving.

THE SEMINARY ADVOCATE

IS PUBLISHED MONTHLY,
By the Trustees of the Maine State Seminary.
AT AUGUSTA, MAINE.

TERMS.—Single copy, 50 cents in advance. Three copies to one address, for one dollar in advance. Ten copies for three dollars. Twenty copies to one address, for five dollars in advance.
All communications, exchanges, and moneys addressed to "Seminary Advocate," Augusta, Me.

COMMUNICATIONS.

[For the Seminary Advocate.]

Psyche.

An old Greek legend tells us of a young maiden of royal birth, and remarkable personal attractions, who passed much of her life in sorrow, and in uncertain wanderings for a fancied good, but who was at last endowed by Jupiter with immortality. The story of her brief happiness, of her errors and trials, is said to be a representation of the soul upon earth, since the maiden's name, Psyche, signifies soul.

We know that the human soul enters upon its unceasing course in a position liable to error and difficulty. The illustrious guest is closely restrained in its narrow prison-house, the body. It cannot place itself beyond the limits of the single globe we tread, and even here how confined its operation. It longs in vain to discover the essence of things, to disclose the secret-workings of nature, or to clear up the labyrinths of cause and effect. It sees certain results, but often neither the connection nor cause; again it sees certain causes constantly operating, but the results are veiled in obscurity. This earth-bound Psyche may listen to music of enchanting sweetness, but she must hear, too, the wild wailings of earthly discord. Pictures of exquisite beauty on the broad panorama of life may pass before her view, but the eye cannot fail to perceive that they are checkered with scenes of darkness and ruin. Constituted so that ideals of perfectness and harmony fit before the vision, the august foreigner soon learns that they are not to be realized in the abode of flesh.

One may indeed, sometimes, ere the illusions of early life have been corrected by experience, fancy that his fine conceptions will presently shine forth in reality. Such a person would admit that the constitution of things in which he is placed allowed of hazard and danger, but with the consciousness of a new and an untried life before him, he never imagines that his career may be an unfortunate one. He rejoices in the wonderful gift, as if certain that success would be his attendant. Difficulty, old age, and Death, are words of dim and remote meaning to one who feels in his veins the bounding pulse of youth. The world of life, and motion and progress without, only answers to the vigor and enthusiasm of the spirit within. Others may talk of mystery and uncertainty, but the youth doubts not that he soon will be able to solve the problem of life. In the enchantment of hope he may wander on the banks of sunlit streams, amid the

luxuriance of perennial verdure, dreaming, perhaps, of immortality; but it is too often an immortality of earthly fruition, not the immortality of the skies—to be obtained by labor and self-sacrifice.

These views of the youth may no doubt be sincere, but they are errors incident to mortal pilgrimage. When the flowers of the fairest promise droop and die, and darkness gathers around, then the youth awakes to find that he is only a traveler here below, that his birth is most illustrious, but that he cannot come into possession of his regal inheritance in the prison house of clay, that his chief business here is to prepare himself for a more expansive life beyond, an immortality far higher than that received by the wandering Psyche of old. Well would it be if the soul always had this view of things before it. But it is—

* * * "The most difficult of tasks to keep
Heights which the soul is competent to gain."

How liable is the soul to error from material influences. It feels itself acted upon by different and opposing forces. By the influences of the one it would take deep root in an unfruitful soil; by the influences of the other it would stretch forth tendrils of longing aspiration for a something beyond: by the one the soul would rest satisfied with the mechanism of life, with the visible and tangible; by the other it would search into the hidden meaning of its high powers, and the remote connection of their operation. The one would render the soul false to itself; the other, true to itself, and to its mission. These two forces are at war in every character, and the supremacy of the one or the other decides the grade of the moral being. Happy he in whose breast the latter reigns pre-eminent. Trials may assail him, but he recognizes them as wisely appointed by the great Director for his discipline and purification. He may sometimes lament the brevity of his stay upon earth, that he should be hurried away from the mighty scene just opened upon him, ere the curtain has dropped, or he has obtained even a clear view of what is going on; but he soothes himself by reflecting that—

"We live in deeds, not years; in thoughts, not
breaths;
In feelings, not in figures on a dial:—
We should count time by heart-throbs. He most
lives,
Who thinks most—feels the noblest—acts the
best."

ATHEN.

[For the Seminary Advocate.]

Upon What Depends the Rank of the M. S. Seminary?

This is a question of vital importance. It has caused anxious solicitude in the minds of those who have taken the initiatory steps in the arduous enterprise of establishing this institution. Numerous answers have demanded a consideration. Its friends have bestowed much thought and attention upon this subject, so important in the establishment of this school. The patrons of science and learning who are assiduously aiding this undertaking should seriously revolve this question in their minds, since upon its decision rests the character of the Seminary, and to a considerable

extent the character of the F. W. Baptist denomination in the State. Without attempting a conclusive answer to this query, we purpose to note a few thoughts which may perhaps find a welcome with some readers.

The history of this educational movement through its incipient stages clearly exhibits an intelligent plan. A suitable endowment was the first object to be secured. Futile indeed would be the attempt to found an institution without capital for its basis. It is the foundation, the underlying strata on which the whole fabric must repose. Destitute of its aid the granite would lie quietly on the hillside, the clay in the subjacent valley, the pine would still await the woodman's axe instead of forming a shelter for the grateful student. The beauty and convenience of the buildings depend upon the means furnished for their construction. A noble and elegant structure is not the result of a meagre outlay. If the advocates of this Seminary would have it compete successfully with other institutions of the higher order, let them not lose sight of this weighty consideration. The materials are already hovering to the spot. The buildings are soon to tell their own story. Whoever would have them an honor to the society under whose more immediate supervision they are, and to the State, let him not await the assistance of his neighbor, but liberally open the channels of his own heart.

Nor does the position which the M. S. Seminary is to assume rely solely upon its attractive exterior. It must be furnished with philosophical and chemical apparatus. The utility of these in explaining and illustrating the abstruse laws and operations of Nature has been too well attested by teachers of natural science to demand from us a lengthy dissertation upon their advantages. "Our sight is the most perfect of all our senses." What we see performed makes a more vivid impression upon the mind than a mere recital of the same from the pages of a book. Experiments interrupt the monotony attendant upon successive recitations. They are oases in the desert of study. They also exhibit many curiosities in nature of which we could not gain a knowledge through the simple medium of our senses, for instance the experiment showing the structure of the hair or the cuticle. Much importance attaches itself to this department of science. We are gratified to know that it is to receive special attention, and that an ample apparatus is to be purchased in due time.

Another requisite in securing to the Seminary an honorable rank is a competent and efficient faculty of instruction. This is to the institution what steam is to the engine—the propelling power. Upon the instructors will devolve the duty of carrying into effect the designs of its founders. They will have the responsibility of directing the intellect through the mazy labyrinths of science. They are to mould the unfolding faculties into intellectual and moral character. By them the wayward propensities of youth must be cautiously and kindly corrected. But above all, should they foster the principles of morality, and the spirit of piety, which will give true dignity to the subordinate acquisitions.

One item yet remains to be considered.—

Need we employ the rules of rhetoric or logic to demonstrate this part of our subject? Waving all argument and proof, we shall venture a simple statement of the fact. It is that an institution cannot flourish without students.—Parents, cheer the teachers and friends of the M. S. Seminary with the presence of your sons and daughters. Let the opening term find a complement of scholars convened at Lewiston, desirous of so uniting sound scholarship with sterling piety, that their lives may be replete with usefulness.

W.
Lincolntonville.

[For the Seminary Advocate.]

A Voice from the East.

Education cannot be too highly appreciated. Its influence upon any community, has a moral tendency. Where education is obtained, from the right kind of text books, and from the right kind of instructors, there will it exert an influence, which will be moral and elevating, not only there, but wherever such a student finds a location, there will the community be blest. But as I did not take my pen to write an essay, I will pass to the object I had in view.

At a very early period of my life, I had a great desire for knowledge. This desire was fostered, as much as it could be in a common country school until I was about 14 years of age, when adverse circumstances changed my location: my privileges were lost, and my desires were disappointed. In this situation, (with no books but my old half worn school books, and a little old-fashioned bible, that my mother gave me when she died,) my mind was not easy. Soon my little library, (with the old fashioned bible,) was called into requisition—I read, and re-read the "old fashioned bible"—three times I read it through by course, with very few exceptions, and some parts of it I have read many times.

I borrowed many novels; then I would read alternately; now I would read the bible and novels; then novels and the bible, all for the want of a proper direction given to that unsatisfied desire.

At the age of twenty-two, I experienced a change of heart. I then felt that the Lord had a work for me to do; but influences were against me. My Christian associates thought, "if the Lord had called me to preach, He would qualify me," &c.

At that time my ideas of an Institution of learning were limited. I knew nothing of the expenses attending, and supposed that they could be reached only by the rich—in this situation, with excellent health, and two hundred dollars in my pocket, thirsting for knowledge, with the hand of the Lord upon me—had a friend stepped forward—I forbear.

I resolved not to preach without an education—thus I spent ten years of my life, not "down to Babylon," but trying to excuse myself by doing some minor duties, such as founding a free library, Superintending Sabbath Schools, &c., &c.

I was pleased to hear that our brethren were making some effort, for the education of youth—and I thought that if we could have friends of the Seminary in different parts of the coun-

try, that would speak to our young men, of the advantages and facilities for acquiring education, it might be the means of doing away a great deal of prejudice.

Down East, where we are not much used to traveling, it looks like a great undertaking, almost an impossibility, or approximating to it, to go so far west as where our Institution is located. You see the propriety of having friends; at least, of having them in our vicinity.

Could I have had these privileges when young, or could I have had instruction how to avail myself of them, I might have been of some use in the world.

Come friends! come to the rescue of those noble minds in different parts of the country, struggling for an education, but like myself, having the misfortune of some isolated location—show them the advantages of our noble Institution. Clear away the fog of prejudice and ignorance, from the minds of many of our people—teach them, that a sanctified literature, a sanctified press, and a sanctified people, must be brought about by true piety and a sanctified education.

LAZARUS GOTT.

West Killworth, April 1, 1856.

[For the Seminary Advocate.]

Stray Thoughts.

THOROUGHNESS.

As has been well remarked by an eminent scholar that "It is better to know everything of something, than something of everything." A thorough acquaintance with the English language, is far more valuable than a smattering of all the languages which have been spoken since the confusion of tongues at the tower of Babel.

BORROWED GREATNESS.

As the shallow, muddy pool often acquires the appearance of immeasurable depth by reflecting the boundless arch of the overhanging sky, so men of feeble intellects often gain the reputation of profundity, by echoing the thoughts and sentiments of the really great.

ENVY.

It is scarcely possible to find a more contemptible trait in the human character than envy, and yet there are few whose manifestations the keen observer more frequently beholds. It is exhibited by every class, from the ragged urchin in the street who cries "Whip behind!" when some more fortunate companion secures a ride upon some passing carriage, instead of himself, to the disappointed Presidential aspirant who thinks the Union in danger since its stability has not been secured by the triumph of himself and his party.

A DEFINITE AIM.

We were not created to float, dreamy and aimless on the restless sea of existence, like withered leaves on the wind-ruffled surface of a lake. Nor can we enjoy the highest attainable prosperity unless our thoughts are directed, and our energies bent, to the accomplishment of some noble, specific purpose.

JULIUS.

[For the Seminary Advocate.]

One evidence that the Maine State Seminary is to be adapted to the wants of the times is the appropriation of library rooms for literary societies. Such organizations are an excellent means of discipline for students of both sexes. They serve also, in no trifling degree, as many a cherished recollection can testify, to draw out and weave around our fellow students, and around the Institution of our early choice, the sympathies of the heart. But the object of this writing is not to enumerate the benefits of these associations, but to enquire whether there should not be, in the male department, provisions for two societies instead of one. It is doubtless true, that where there are two, there will be rivalry, either generous and salutary, or at times, perhaps, tinged with selfishness and rancor. But do not the wholesome effects of such rivalry, more than make amends for the danger of having brought out, now and then, those sordid phases of human character, that must be met almost, aye quite, everywhere?

It is very nearly impossible, in a society of young students, unless the stimulus of mutual observation and criticism is united with other motives, to maintain a proper amount of interest and regularity in meetings, and to secure general co-operation in well directed and improving intellectual efforts.

Perhaps the necessity would be met if the meetings of each department were always open to the other; but this might not be desirable. If it were so, however, all would not find opportunity in one society for so much literary and forensic practice as is desirable.

Transient, backward, and diffident students would not be invited to unite with the Lyceum, and thus many would lose the benefit of its exercises, and the Institution would lose their preference and influence. The probability would be that a single society among a large number of students, would become conservative and exclusive, and another would spring up in consequence; would it not be better to provide for equals, and against illegitimate factions?

There may be other considerations more than sufficient to overbalance these, and if not, it may not follow that any change in the plan is at present needed.

Yet it is certainly not too much to say, that in an Institution numbering from fifty to one

hundred and fifty intelligent young men, the amount of preparation to take part in the proceedings of deliberative assemblies, of mental stimulus and discipline, of attachment to the Seminary, and of interest in its continued welfare, which would result from one literary association would be more than doubled by two, and the aggregate of volumes in libraries greatly increased.

NEW HAMPSHIRE.

There is force in the suggestions of our correspondent. We have never supposed that there would be but one literary society connected with the Male Department of our Institution. The intention is, so far as we understand the subject, that the Ladies shall have a room assigned them for literary purposes in their own Hall, which will be one of the wing buildings. Should three societies be demanded at once, two among the gentlemen, and one among the ladies, another room in the Seminary Hall can be set apart for the time being to make out the number. We certainly hope that there will be strength and energy enough among the young men who shall be the first students of the Maine State Seminary, to organize immediately two Literary Societies, and to petition the Legislature for charters.

What young men will be the founders of these Societies? What name shall each bear? Be thinking of these matters, young friends.

[For the Seminary Advocate.]

In our article on education, in a former number, we omitted to notice several things properly embraced in the subject, and will now briefly refer to two which we consider important.

1st. That education is not considered as an end, but as a means. Seeking it as an end, we expose ourselves to the charge of selfishness, especially if we are limited to ourselves or friends in acquiring it. The true idea in procuring an education, should be usefulness to the world, ourselves included of course. In this way we may best glorify God, and these ideas embrace all the duties of man. A man may be as selfish in securing knowledge as the miser in hoarding up his piles of silver and gold, and may be as severely denounced in the great day of accounts. But we intend to inculcate a better spirit and higher motive in our endeavors in this little sheet. We mean to impress upon the minds of all, that education should be sought as a means of mental discipline, that will make men and women of our sons and daughters, and fit them for life's great purposes. That is what we want schools and colleges for, and it is this which has urged us on in our labors and prayers for the Maine State Seminary now in prospect. Our object is not sectarian, as some narrow minds may have supposed. We intend to base all our action and teaching upon principles of eternal truth and rectitude, and to lead the mind of all within our influence, to embrace, love, and practice these fundamental doctrines of Christianity, and give it such impress and impulse as to make it a living, acting agent in doing good to all men, and in all places where Providence may direct.

The mind must learn to think as well as receive matters of fact and record. It should learn to scrutinize, compare and weigh in just balances all that may be suggested by reason, fact or otherwise. In this way it becomes independent, and less liable to be warped or biased by false theories or perverse judgments of others who have preceded. In this way we propose to guard against sectarianism, and leave the individual free to choose for himself between truth and error.

This leads to the second item, which is this—the duty of guarding against the too common error of cultivating the intellectual faculties, at the expense of the moral. This has been the ruin of many, who might otherwise have been ornaments and jewels in society. If guarding against this evil, lays us open to the charge of sectarianism, from those who never felt a noble impulse, then we willingly become target for their attacks. The affections, passions and will, should all receive careful attention, as well as the understanding and perceptions. The conscience must not be neglected. The heart must not be second to the understanding, but should be nursed and cultured with equal care in our schools and seminaries of mental culture.

A neglect of this, as before stated, has led many to shipwreck and ruin. If time and space allowed, citations, without number, might be made from history and biography, which no man of truth would deny. History is full of such instances, and we are sorry to add, men of our own nation and times stand out in fearful prominence.

The disturbed state of public affairs, and actual violence and anarchy in certain sections of the country,—the enactment of wrong as fundamental law, and the legislative and judicial sanction of the most stupendous iniquities ever perpetrated by man, and the support such inhuman enactments have received from the press; and we must add, from the pulpits of this land, all clearly substantiate the assertion that the understanding has been more highly cultivated than the moral faculties.—The heart, the affections and moral qualities, have been neglected, and the public conscience overrun with thistles and thorns, which men

in high places are seeking to protect by repeated enactments and decisions on the one side, and bowie-knives, revolvers and militia on the other; "and alas, my people love to have it so!" Thus are the rights of man invaded and destroyed, and the "higher law" set aside. In all this we see evidence of neglect of moral training, and would urge upon all the importance of such an education as will secure an equilibrium of the human mind.

[For the Seminary Advocate.]

Public Documents.

We gratefully acknowledge the receipt of the "Mortality Statistics of the Census of 1850," from Hon. E. Knowlton. It purports to give the number and causes of deaths in the United States and Territories, during the twelve months preceding the 1st of June 1850. It is reliable for reference, though it may be somewhat imperfect. It sets the number of deaths from intemperance at a very low figure, far beneath the real sum. Physicians have estimated that about thirty thousand die annually of drunkenness and other diseases induced by the use of liquors in the United States. This volume takes no cognizance of any such effect.

It speaks of twenty-two murders of slaves, but leaves us to draw our own inference as to the murders. It may be that some fell by the hand of a fellow slave; yet from what we know of the brutalizing effect slavery has upon the slave masters, we can but think that they in many cases "have shed innocent blood." But how many have been virtually murdered by hard usage and neglect, no one knows. We thank our brother for the present.

W—, April, 1856.

The Seminary Advocate.

AUGUSTA, APRIL, 1856.

Maine State Seminary.

TOPSHAM CONVENTION.

The official proceedings of this convention appear below, taken from the Morning Star of December 6, 1854.

Maine Educational Convention.

This convention met at Topsham, on the 22d inst., at 10 o'clock A. M., and was called to order by Rev. N. Brooks of Bath, who read the call. The convention united in singing the hymn: "Come Holy Spirit, Heavenly Dove," &c., and prayer was offered by Rev. O. R. Bachelier of New Hampton, N. H.

On motion, Rev. A. Caveruo of Biddeford, Rev. C. O. Libby of Parsonsfield, and Rev. J. Mariner of Camden, were chosen a committee to nominate officers for the convention. The committee having retired, came in and presented the following, who were duly chosen.

Hon. Moses Sweat, M. D., of Parsonsfield, President.

Rev. L. Norton of Montville, } Vice
Rev. C. H. Smith of Saco, } Presidents.
Dea. J. Haskell of Topsham, }
O. B. Cheney and N. Brooks, Secretaries.

Rev. W. H. Littlefield of Rockland, Wm. Smith of Topsham, O. B. Cheney of Augusta, C. O. Libby, O. Butler of Phippsburg, J. S. Burgess of Lewiston, and A. Caveruo, were chosen a business committee.

The Convention hereupon adjourned till afternoon, prayer being offered by N. Brooks.

The convention met in the afternoon and Rev. I. D. Stewart of New Hampton N. H., led in prayer. The business committee presented the following resolutions:

1. Resolved, That we rejoice in the general progress of education in our country, and especially in the Free-will Baptist denomination.
2. Resolved, That the time has arrived when the Free-will Baptists in Maine should concentrate their educational efforts in the establishment of a Literary Institution of such a character as shall meet the wants, and secure the interests of the denomination throughout the State.

3. Resolved, That it is expedient to petition the Legislature of this State to incorporate an Institution of the character here specified, and to suitably endow the same.

4. Resolved, That a committee of fifteen be appointed to carry into execution the above resolutions, and to take the management of the business contemplated by this convention; and that said committee, with others whom they may appoint, be presented to the Legislature as corporators.

5. Resolved, That the location of the Institution be left with said committee to decide.

6. Resolved, That in the establishment of the Institution contemplated by this convention we have no intention to interfere with the interests of other similar institutions within or without the State, and that we heartily sympathize with them in their operations.

7. Resolved, That we deplore the loss of Parsonsfield Seminary, recently destroyed by fire, and that we recommend that Institution to the sympathies and liberality of our churches.

8. Resolved, That this convention will pledge itself to raise the sum of \$2000 in aid of the Parsonsfield Seminary.

9. Resolved, That this convention recommend the union of the several Yearly meetings in this State.

10. Resolved, That a committee, consisting of two from each Yearly Meeting, be appointed

to present this subject to the respective Yearly Meetings.

The resolutions were discussed by Rev. Messrs. Littlefield, Libby, Mariner, C. H. Smith, Brooks, Burgess, Butler, Norton, G. W. Bean of Waterville, Cheney, and by Dr. M. Sweat and Mr. F. Lyford of Augusta, after which they were unanimously adopted.

Rev. I. D. Stewart, Professor in New Hampton Literary and Biblical Institution, made some remarks in reference to the immediate wants of that Institution.

Voted to adjourn till 6 1-2 o'clock in the evening.

In the evening session the following persons were chosen as corporators under the 4th resolve: O. B. Cheney, Rev. E. Knowlton of Montville, Hon. Joseph Berry of Georgetown, Rev. C. O. Libby, Rev. Leonard Hathaway of Garland, Rev. Theodore Stevens of Limington, F. Lyford, Rev. E. H. Hart of Harrison, Rev. B. D. Peck of Portland, Rev. Stephen Williamson of Starks, Rev. Philip Weaver of Bangor, Rev. Joseph Edgecomb of Vienna, Rev. J. S. Burgess, Rev. J. Mariner and Rev. C. H. Smith.

On the question of the union of the three Yearly Meetings in Maine, thereby having but one Yearly Meeting, W. H. Littlefield, E. Knowlton, G. W. Bean, J. S. Burgess, C. H. Smith and C. O. Libby were chosen a committee under the 10th resolve.

On motion, voted that the thanks of this convention be tendered to the Pastor and church for the use of their house and for their kind attention in entertaining the members of the convention.

Voted that thanks be presented to Hon. Moses Sweat for presiding over the sittings of the convention.

Voted that the proceedings of this convention be published in the Morning Star.

Voted to adjourn without day.

MOSES SWEAT, President.

O. B. CHENEY, } Secretaries.
NARUM BROOKS, }

Topsham, Nov. 22, 1854.

The first and sixth resolutions adopted by the convention eyed New Hampton. On the announcement (we write from memory only,) that an effort had started in Maine to build up another literary Institution among Free Will Baptists, the Trustees of New Hampton Institution, in a meeting of their Board, adopted a paper to be sent, as they at first intended, to the Topsham Convention. They afterwards reconsidered their action, and decided not to present the paper. Rev. I. D. Stewart, however, at the earnest request of friends in Maine came on to the convention; and at the solicitation of the convention, the paper, although it had no official character, was read. The gist of the paper was that with so many "wrecks and ruins" of Free Will Baptist Institutions staring us in the face, whether it would be wisdom in us "at this time" to start another. Would it not be better to "wait," and until New Hampton should be well endowed?

The presentation of the paper by Bro. Stewart led to a very kind and pleasant discussion. The convention felt that there was force in the questions raised; they acknowledged that they were in the midst of and surrounded by embarrassments; the Free Will Baptist Education Society, only the June before, had resolved to make efforts to raise a fund of \$10,000 for New Hampton, and several members of that Society from Maine had voted for the resolution; New Hampton was known to be in a straitened condition; and it really did seem as if all the energies of Free Will Baptists in New England should for a few years, at least, be bent in the direction of New Hampton. Other denominations were swallowing up by scores and hundreds the children from Free Will Baptist families in Maine, and Free Will Baptist Churches in Maine were fast dying out. Yet even this was not an argument of sufficient weight to turn the scale in favor of an Institution in Maine at this time. We had borne the evil long, (the lack of a Seminary,) and could perhaps bear it a few years longer, and keep the breath of our denominational life in us.

Whatever else, then, there might be, whatever other reasons might be offered, (and there were many,) the question turned in the convention on one single point. We have intimated this point in a former article; and that is this—To wait is death. NOW is our time, and our only time. To let the subject go over now, was to let it go for a long distance in the future—perhaps, forever. Our good brethren in New Hampshire could not see it exactly as we did, and this is no wonder at all; they felt as if they could not part with Maine; they needed her help; a cloud hung over New Hampton. All this was an hour of trial in the Topsham Convention. Whether we should stop where we were, or take another step forward, was a serious question indeed.

But God, as we believe, directed by His wisdom in an hour so trying; and the convention at length passed unanimously the second resolution.

But the Topsham convention was not out of difficulty yet. One trouble had passed, and another was yet to come.

The convention could not entertain the question of locating a State Institution on the old spot in Parsonsfield, as Parsonsfield is on the extreme western border of the State, and the Academy which had existed there was but two miles from the New Hampshire line. Parsonsfield had been burned, and she claimed the first right to petition the Legislature for a small amount of assistance to enable her to rebuild.

But then her case would be perfectly hopeless in the Legislature without the general cooperation of Free Will Baptists in the State. The friends of a State Institution would be ten where one could be found favorable to an extremely located School, and the Legislature could not be expected ordinarily, with the many applications for aid to literary Institutions, to give assistance to more than one of the same denomination.

What, therefore, should be done? If the friends of both should appear before the Legislature without any understanding, they would only appear there to pick out each other's eyes. One party might be stronger than the other; and yet either was strong enough to kill off the other.

But there was no disposition to injure each other, or to build up the one to the pulling down of the other—to sow in the hearts of brethren the seeds of ill-feeling and bitter strife. All desired earnestly to do what was best for the common cause of Education among Free Will Baptists throughout the State.

We need not say, then, that the subject was thoroughly discussed, and now this plan, and now that, was presented, until finally at a late hour in the afternoon, the convention by another unanimous vote adopted the 8th resolution.

The eighth resolve was passed with this understanding and agreement, that the friends of Parsonsfield Institution should make no application for aid, but should unite with their brethren and friends in other sections of the State, and help carry through the Legislature a charter and endowment for a State School.

Some have called to an account the policy of the convention in the disposition of this matter. But this we can say, that the members of the convention felt that they had come to a just and right conclusion; that God's hand was in this "vexed question," a question which at one stage it seemed almost impossible to settle to the satisfaction of both parties. We have not the smallest doubt but that all our brethren and friends would have united in the plan agreed upon, had they been in the convention, and seen the difficulties by which the whole subject was surrounded, and they would have felt relieved, too, by such a settlement.

Thus, with a resolution in favor of the union of the Yearly Meetings, which union, by the way, we think has much to do with the success and prosperity of the Maine State Seminary, ended the TOPSHAM CONVENTION.

VERMONT SEMINARY.—We see that this Institution has been located at Barton. Whether this is the best place we do not know, as we are ignorant of the matters about which our Vermont brethren do not seem exactly to agree. We hope, however, that their only motto will be—everything for the cause, nothing for places. Let our brethren in the Green Mountain State be UNITED. They will pardon this word. We mean not to interfere; our deep interest in the Vermont Seminary is our only apology.

THE ADVOCATE.—We have received \$30 00 for new subscribers since the issue of the April number. This sum taken from \$110 24 leaves \$80 24 as the amount now wanting to pay for the paper and printing. We continue to strike off 1500 copies, and can supply some three or four hundred back numbers. Will our friends see that they are all taken? Some have taken several numbers to distribute gratuitously among their friends—a good way.

ORTHOGRAPHICAL WAR. The Massachusetts Legislature is engaged in the discussion of a grave question! The Senate spell Counsellor—the House spell Counsellor—the two branches cannot agree. Which branch is right?

The Agent.

Since the issue of our last number, we have been called to Lewiston on business pertaining to the Seminary, which "broke up" a good week of our time.

We have also visited Bangor. Our brethren in Bangor have decided to commence the work of erecting a Church this season. We were glad of the privilege of meeting with them, and of learning their plan of operation. We found several new friends in the city who stand ready to aid in building a Free Will Baptist Meeting House in Bangor. Among the number is Ex-Gov. Kent. The Governor gave us \$100 for the Seminary, and assured us that he would help our people in the noble effort in which they are engaged.

Bro. Coffin had just left Bangor, where he had been laboring for a few weeks in revival. The good work of God is still in progress there. Some twenty arose for prayer on the Sabbath evening we were present. Father Coffin is needed in Bangor, as it seems to us, above all other places. Since the fall of Phinney, many, everywhere, we know, turn to him as the one upon whom the mantle has fallen. But where is there such a call as Bangor? Not one can be mentioned. The cause must be saved there. We will not now hear a doubt expressed; it is too late for doubting. But in order that the work of erecting the House may go forward, Bro. Tarbox must have his time. He cannot look after Church and revival interests, and build a Meeting House at one and the same time. If what we write should meet the eye of Father Coffin, will he allow us to say to him that the brethren in Bangor are waiting with open arms his return to their city? "The old Hebrews" are not yet all out of Babylon, and the youth are anxious to hear words of counsel from his lips.

Mr. Woodard, of the Bangor House will give \$100 at least, to the Seminary. Lewiston is his native town, and he is interested in its prosperity. He would prefer to do what he does for the education of poor children. We are hoping Mr. W. will make us a donation, the interest only of which to be expended for the education of the poor. We shall accept the invitation to call on him in June, to learn his decision as to the sum he may feel disposed to give.

We had a very pleasant call at the Theological Seminary in company with Bro. Tarbox, and sat down with our young brethren, the students, to a frugal meal "in commons." We were glad to meet Bro. Gott. Bro. G. would prefer to attend his own School at New Hampton, especially as it is so small in comparison with the Schools of other denominations; yet such are the circumstances, that he must study at Bangor or not at all.

On our arrival home, we found that an effort was being made to repeal the ten thousand dollar clause of our charter. The bill was introduced by Mr. Levensaler, of Thomaston.—It repealed in section three, all after the word "fund" in the twentieth line, as printed in the Advocate, and all of section four. Mr. L. has put us to the expense of time and trouble,—that is all. After its introduction, he was urged to call up his bill, if he intended to call it up at all; but refused to do it; and so it slept a quiet sleep on the table, where it is now.

We do not see why Mr. L. should seek to disturb our charter, any more than that of Waterville College, or any other Institution.—Why not introduce a bill to take away the funds given by the State to Waterville College, to the Maine Female Seminary, and so on to the end of a long chapter?

The money donated us by the State, is in form of a contract, and if the effort of Mr. Levensaler had been successful, we should have carried the question before the Supreme Court.

Well, the Legislature has adjourned, our charter is safe, and we now hasten to Lewiston to attend a meeting of the Trustees of the Seminary. From the first start of the enterprise, the Maine State Seminary has had to contend with difficulties, which have seemed sometimes insurmountable. "But out of them all, &c."

CORNER STONE.—We are not able to announce the day of laying the corner stone in this number. Due notice will be given.

CORRECTION.—Wm. C. Barrows, Esq., of Portland—\$100; it should be Worthy C. Barrows, Esq.

RANDALL SAVINGS AND BENEVOLENT ASSOCIATION. We have before us the Bank Commissioners' Report. There are eleven Savings Banks in Maine, which have in deposits \$867,027 89. The Commissioners say that these Banks "are in a prosperous condition, and the large accumulation of deposits in them is an evidence of the favor with which they are regarded by the public." Of the Randall Association the Commissioners say, that its "notes (funds, we suppose,) are regarded as good, and amply secured." They add, however: "We found the treasurer of the institution the depository of his own bond. This fact, and also the practice of the bank of appointing agents in various places to receive deposits, we regarded as unsafe and reprehensible."

In reference to this, we are authorized by the Treasurer to say that at the time the bank was visited by one of the Commissioners, the Secretary was confined to his bed by a severe sickness; and the Treasurer, wishing to see the records, procured them of the Secretary only a few days before the visit of the bank Commissioner, and the bond was found to be in the book of records, with the other papers of the Secretary. The bond was immediately returned to the Secretary. The Commissioners say of this bond that it is "properly drawn and executed."

In the first Bank books printed, there is appended to the by-laws the following:

"Responsible receiving agents may be appointed in any principal city or town in which it may seem desirable."

Of this we would say, that the plan of appointing receiving agents being considered of doubtful expediency, had been abandoned before the visit of the Commissioner, and the above appendage does not appear in the second edition of the Bank books. No such agents have ever been appointed.

Yet we can see no impropriety in the friends of the Bank acting in its behalf, it being understood that the Bank is not responsible until the money is received. We are glad to learn that there has been a large addition to the deposits of the Bank since the Commissioners' Report. Success to such an enterprise.

THE REPORTER. We have received the first number of THE REPORTER published by the Trustees of New Hampton Institution. It is a neat, pretty sheet, of the size of the ADVOCATE, and we wish it success.

CORRESPONDENCE.

Our Seminary.

BRO. CHENEY.—After reading with real pleasure the first three numbers of your interesting little sheet, I can hardly hope to add anything new or interesting to the conclusive arguments or pertinent exhortations therein contained; but remembering that 'variety is the spice of life,' I venture to forward a few thoughts, which you will of course dispose of as you think meet.

A leading thought, which I would present to your Free Will Baptist readers is, as indicated in the above caption, that the enterprise of which I write is ours. The generous endowment from the State government, originates a claim on us, but does not militate against our title to the school, when those obligations are fairly cancelled. The first of these obligations I understand to be, the raising by subscription, a sum equal to that granted by the State. This we have already more than met. The second and only remaining stipulation of which I am aware is, the establishing and support of a first-class school; this with the blessing of God we mean to fulfil to the letter.

Most emphatically then the prospective school is ours—ours to establish on a broad and permanent basis; ours to sustain and perfect by a free and cheerful contribution of ample means, by our patronage and our prayers. Ours to enjoy; not exclusively it is true, but whatever patronage we may receive from others, only tends to increase the value and strength of our own school.

Let us now turn our attention for a few moments to its pecuniary wants and the proper method of meeting them. First permit me to say that I come not before your readers, to ask an alms, on a mere donation of charity, repudiating as I do the idea of a professed Christian, claiming the credit of a charitable gift, in the discharge of a plain unquestioned Christian obligation. This fallacious idea had well nigh ruined us, but thank God, we are getting

the better of it. On the other hand such obligations cannot be neglected without sin, and consequent guilt and condemnation. "Him that knoweth to do good, and doeth it not, to him it is sin."

With this rational and scriptural rule of conduct before us let us figure a little. It is said "figures won't lie"—I think they will not if we place them right, and reckon carefully and honestly.

The smallest estimate of means to start this enterprise on a hopeful basis is fifty thousand dollars. The State, and the location, having supplied thirty thousand, leaves a balance to be raised by subscription at large, of only twenty thousand dollars.

As set down in the last Register, the Free Will Baptist membership in Maine is within a small fraction of 13,000; on which assess 20,000 dollars per capita and you have the small sum of \$1,54 per member. There are certainly few Free Will Baptist families in the State, that could not pay this amount without serious inconvenience.

But this is not the Bible rule: "according to what a man hath" or "as God hath prospered him," that there may be 'equality' in the necessary burdens of the church, is the good Apostolic rule.

Suppose then that one in five of our membership (2600) is the head of a family with an average taxable property of \$500 each. This estimate, doubtless far within bounds, gives an aggregate of one million,—three hundred thousand dollars (\$1,300,000.) On this sum assess two per cent and the product is twenty-six thousand dollars (\$26,000.) Here we have the needful sum, with a large surplus to meet probable delinquencies.

Now it is not unusual in current town expenses, especially where school houses are being built, to pay this amount of percentage in a single year—which expenditure adds not only to the common wealth, but to the individual estates from which it is drawn.

Here permit me in good nature, but in Christian plainness to say: The professed follower of Christ who will refuse to make a sacrifice to this amount for an acknowledged good and legitimate object, to carry forward which he is under equal obligation with others, is a poor Christian.

Another view.—There is a question, not of Christian duty merely, but of common honesty connected with this subject.

As a denomination, in our petitions to the Legislature, we have virtually pledged ourselves, that on condition of the grant of charter, with suitable endowment by the government, we would on our part establish and sustain a first class school.

The State government has generously responded.

The obligation rests on us as a denomination, individually and collectively, with all the moral force of a note of hand, or any bona fide contract, and is so considered by our leading brethren generally. With this view of the subject, not a few will sacrifice the last dollar they possess, in the faithful discharge of this obligation, rather than see a failure, and the reputation of the denomination sink with it: as sink it must, with such a failure.

Now here, I repeat, is a plain question of common honesty. It is simply this, whether we will each like men and Christians come cheerfully up to the work according to the means possessed by each 'as God hath prospered us,' or whether some of us will dishonestly stand aloof, and allow our own honest obligations to be borne, (for borne they will be,) by others.

I am aware these may seem hard sayings to some, but they are spoken in Christian kindness, and with a sincere desire that every individual to whom they are addressed, may enjoy not only the reputation, but the blessedness of being a great hearted self-sacrificing Christian.

East Pittsfield, April 9, 1856. S.

Table titled 'State of the Agency' showing amounts before subscribed for Maine State Seminary, with names and amounts: Hon. Edward Kent, Bangor, 100; Simeon S. Hasty, Esq., Limerick, 25; Rev. G. W. Bean, Waterville, 50. Total \$8,027.

MARRIED. In Bowdoinham, March 13th, by Rev. C. Quinham, Mr. Hervey Campbell to Miss Alvia M. Raymond, daughter of Rev. John Raymond, of B. In Montville, Mr. Daniel T. Clough to Miss Sarah E. Plummer.

POETICAL.

ONWARD—UPWARD!

BY W. SEAMAN BEARE.

"Onward," let thy watchword be,
Pressing forth to gain the prize;
What is sorrow, toil, to thee?
Rest is thine beyond the skies!
Ceaseless labor, onward still,
On to deeds of holy love;
Be cheerful, 'tis thy master's will,
To fit thy heart for realms above.

Upward let each thought ascend,
With a fervent, steadfast trust,
Ever with thy actions blend
A ray of light o'er darkened lust.
Daily o'er thy path of life
Rugged steep and trials new
Rise like phantoms;—in the strife
Keep his precepts still in view.

Onward—loiter, linger never,
Let each pulse with fervor start,
Thrilled with zeal all holy ever,
Pure and sacred from the heart.
Nerve thy soul—the battle won,
Peace and joy forever thine,
Brilliant as the noonday sun,
Guides thee to the victor's shrine.

Onward—Upward! Time and death,
Chain thee—Let each thought renew,
With thy sitting, passing breath,
The will to try—the strength to do!
Look up—the star of Hope still shines,
Illumes thy path with beauties fair,
Reflecting from its priceless mines,
Hidden treasures buried there.

Onward—Upward! What to thee,
Are the clouds that daily rise?
Soar above them—o'er the sea,
Where are cloudless sunlit skies.
Onward in the path of right,
Let thy watchword ever be;
Upward to the realms of light—
Realms that claim Eternity!

MORAL AND RELIGIOUS.

Allegory.

Three vessels, the Religion, Morality, and Vice, embarked from the port of Existence for the realm of Happiness.

The Religion was not a magnificent vessel in appearance but excellent in workmanship. Wisdom was its architect, Love its banner, and its pilot Truth. Among its passengers were Wisdom and his sisters—Faith, Hope and Charity.

The Morality was a more magnificent vessel, but less fitted to brave the power of the tempest. Justice was stamped in golden letters upon the brilliant banner, Rectitude was the pilot, and among the passengers were Temperance and Honesty.

The Vice was frail, yet a ship of dazzling beauty. Its banner was Pleasure, its pilot Selfishness, and its passengers Intemperance and a train of unbridled Passions.

The passengers of the Religion improved their time in examining the seaworthiness of their vessel, in listening to the instruction of Wisdom, and treasuring up the gifts of their pilot Truth, contemplating the joys of the land for which they were bound, and the noble character of its ruler. They also sent petitions to him that they might have a gracious reception.

The passengers of the Morality learned to balance the scales of Justice, listened to the teachings of Temperance, and painted pictures of Happiness.

But in the Vice were idleness and confusion. Intemperance taught profanity, and the unbridled Passions often assumed the guidance of the helm.

The Religion, guided by her unerring compass made rapid progress in a direct course, and the eye of Truth could almost see the land. The Morality was always behind and sometimes erred in its course, but its pilot felt satisfied if he could keep in sight of the Religion. But the Vice always made crooked paths.

There came a storm. The Religion rode it out safely, the Morality with a hard struggle withstood the power of the elements, but the Vice was wrecked completely.

The Religion and Morality ploughed the deep with their former grandeur. If there came a tempest, the Religion braved it and served as a beacon light to the Morality.

They neared the destined shore. The Religion was anchored in the haven of Rest, but the Morality, alas, was anchorless, and foundered on the quicksands all in sight of the wished for land.

[New Hampton Reporter.]

Rev. Dr. Wayland, in an article to an eastern paper, on the principles and practices of the Baptists Churches, condemns the irreverent practice of sitting during prayer, and recommends the Methodist practice of kneeling.

IRRELIGIOUS POPULAR LITERATURE. Our country is inundated with a tide of publications which tend to undermine, not only the doctrines, but the very facts of Christianity. The liberalism of our most popular writers, such as Macaulay, Dickens, Thackeray, and Tennyson is one which rejects nearly all faith in dogmas, and preaches up either a "Christ that is to be," or a sentimental philanthropy, in which the name of the world's Redeemer is thrust out and forgotten. The spirit of most of our leading journals, to say nothing of less reputable papers, is precisely of the same character. Our national faith, so far as is a mere tradition of early education, is like an iceberg melting away under the incessant action of sunbeams and currents, and may some day topple over suddenly when we are least aware, unless the spread of vital godliness, and the bold maintenance of the truth by those who have felt its power, keeps pace with the destructive influences which are ever at work among the great mass of the reading Public.—[London Record.]

NO SABBATH—NO RELIGION.—Where no Sabbath is, there is no Religion. But for this day, earthly things would have engrossed all our thoughts. Honor, wealth and pleasure are the real syrens which charm mankind to shipwreck and death. To their songs the ear of man is by nature attuned, and the heart beats in response. But for this day, the world, as a canker, would rust, corrupt, and consume all the dispositions to piety, and all the hopes of heaven. The soul would be benumbed—religion would die—God would be forgotten—the death of Christ would be in vain—mankind would cease to be saved—and heaven would fail of her destined inhabitants. How Desolate the prospect! How strongly would this world resemble the regions of final despair.—[Dwight.]

A writer in the Boston Traveller, after reviewing the religious experience of the various Colleges in the United States during the past year, concludes as follows:

"In the light of these cheering facts, it is evident that the past year was, in respect to our Colleges and Academies, a year of 'the right hand of the Most High; and a comparison of these statistics with those of former years will show that, relatively, the year 1855 was one of signal spiritual blessings. In 1854 I made twenty memoranda of revivals, in Colleges and other literary institutions; in 1853, nineteen; in 1851 twelve; and in 1850, seven."

"I can truly affirm of myself, that my studies have been profitable and availing to me, only so far as I have endeavored to use all my other knowledge as a glass, enabling me to receive more light in a wider field of vision from the Word of God."

[S. T. Coleridge.]

MISCELLANEOUS.

Be Courteous.

Does a lady ever ride in an omnibus or a city rail-car? Women do often—and now and then a lady may, when impelled by some emergency of rain, or mud, or cash. The manner in which women take the seats vacated by gentlemen, who have in consequence to stand the remainder of the trip, is anything but confirmatory of the fact that our fair countrywomen, as a class, know what common courtesy is, practically. In a daily car-riding of five or six years, we cannot remember as many instances of a lady-like acceptance of a proffered seat. It is almost universal, that a gentleman's place is taken without the slightest acknowledgment by word, or look, or gesture, that a benefit has been conferred and received, and yet it is a very great accommodation; for to stand in the passage-way, while the cars are in motion for a dozen squares or so, the center of thirty pairs of eyes, is very short of purgatorial; and being such an accommodation, the smallest kind of a remuneration would be a word, or look, or gesture of felt indebtedness. The perseverance which N. York gentlemen exhibit, in instantaneously quitting their seats when a car is crowded, and a woman enters, is highly creditable to their manliness and chivalry.

We suggest, as a remedy, that all the "boarding-schools," "day-schools," and "institutes," which have the prefix *Female*, hold a convention immediately, if not sooner, for the purpose of debating the

question, whether or not a Professor of "Politeness" might not be appointed to universal advantage, whose duty it should be to "give lessons in politeness" to every young girl in the school, from her entrance until her exit from the establishment. We have seen tottering grey-headed men resign their seats to young women, and not a smile, or curtsy, or "thank you," ever escape from their lips. Shame on the superficial, inadequate, corrupting and debasing system of "female boarding-schools" and "institutes" as a class, whose absorbing object is not to prepare the girls committed to their care to become helping wives, intelligent mothers, discreet matrons of a household, and ornaments in useful and benevolent society, but to make money, and return therefor a painted flower, a gilded time-piece, with no enduring quality but the brass of which it is chiefly composed. How sigh we for the wives, the mothers, the daughters of a bygone age.

There is a name, now passed away, we love to think upon! a synonym, a representative in his age, of all that was honorable in his dealing, courteous in his deportment, manly in his bearing, and Christian in his heart,—a fine Virginia gentleman of the old school was *James Harper*. He once related to us the following incident:

"Some years ago, an old woman entered a public conveyance in Broadway: it was raining, and there was no vacant seat. I instantly offered her mine; she declined, and in a manner which showed that she felt she had no claim for the seat, nor to such an evidence of consideration from a stranger. I insisted, and, as if fearing to wound my feelings by a further refusal, she took it, with a courteous expression of her obligation. When she wanted to leave the conveyance, it stopped in a muddy part of the street, and feeling assured that I was with a lady, I did not hesitate to pass out before her, and hand her to the side-walk. I then returned to my seat doubly gratified: first, in having it in my power to oblige a lady; and, second, in seeing that it was appreciated—not a common thing, doctor, now-a-days." as he turned away with one of his hearty, full-souled laughs.

But who was the lady?

"I learned afterwards, that it was Mrs. ALEXANDER HAMILTON."

INVENTOR OF GAS LIGHTS. The inventor of gas lights was a Frenchman, Philippe Le Bon, an engineer of roads and bridges, who in 1785 adopted the idea of using, for the purpose of illumination, the gas distilled from burning coal. He labored for a long time in the attempt to perfect his crude invention, and it was not until 1799 that he confided his discovery to the institute. In September, 1800, he took out a patent, and in 1801, he published a memoir, containing the result of his researches. Le Bon commenced by distilling wood in order to obtain from it gas, oil, pitch and pyroligenous acid, but his work indicated the possibility of obtaining it by distillation from fatty or oily substances. From 1799 to 1801, Le Bon made numerous experiments. He established at Havre his first thermo-lamps, but the gas which he obtained, being a mixture of carbon, and but imperfectly freed from its impurities, gave only a feeble light and evolved an insupportable odor, and the result was that but little favor was shown to the new discovery; the inventor eventually died by his experiments. The English soon put in practice the crude ideas of Le Bon. In 1804, Windsor patented and claimed the credit of inventing the process of lighting by gas; in 1804, several shops in Birmingham were illuminated by gas, manufactured by the process of Windsor and Murdock; among those who used this new light was Watt, the inventor of the steam-engine. In 1816, the first gas was used in London. It was not until 1818 that this invention, really of French origin, was applied in France.

THE EMPRESS GODMOTHER TO TWENTY-FIVE HUNDRED CHILDREN. It is calculated from statistical tables that the number of children born on the 16th of March, to all of whom the Emperor and Empress are godfather and godmother, must be about 2500. Each child is to receive a gift of 3000 francs. All the boys must be named Louis Eugene, and all the girls Eugenie Louis. A sum of 100,000 francs to be given to the poor to redeem articles from pledge.

VANDALISM. Some eighty years ago General Washington, in company with Col. Cunningham, visited the Passaic Falls at Patterson, N. J., and while there carved their names on a rock, which has since been known as "Initial Rock." The Intelligencer says, "that during eighty years the spot has ever been approached with reverence, and though the face of the rock is covered with names, initials and dates, no person has been base enough to interfere with the spot appropriated to the name of Washington and of Col. Cunningham, who accompanied him. The surface of the rock at that point had been carefully smoothed by them, and a line drawn around their names and cut into the rock. But recently, some person, evidently with malice, has attempted to deface the name of Col. Cunningham, and two of the angles of W in Washington's name have been chipped out, and the letter almost obliterated."

WATCH MAKING IN THE UNITED STATES. We have hitherto been dependent on Europe for the 'works' of our watches, though the cases have been manufactured in this country. Now, Messrs. Dennison, Howard & Davis, of Waltham Mass. have commenced manufacturing these works with new and ingenious machinery, by which the teeth of the wheels are accurately cut and finished at once, requiring no other touches by the workmen. So true is this work, that the watches may not only be made to keep correct time, and what has hitherto been considered an impossibility, may all be made to keep the same time. Should machinery cut 'works' succeed, as there is no reason why they should not, we shall probably come in time to supply the old world with cheap watches as well as clocks. Why not?

A SLIGHT MISTAKE BY A BANK OFFICER. In one of the banks, in the vicinity of Boston, a day or two since, a worthy citizen presented to the Cashier a check for ten dollars, receiving from that officer, as he supposed, two five dollar bills. As he reached the door of the bank he thought he would look at his money, and was surprised to find that he was in possession of two five hundred dollar bills. We believe that some of our bank officers have stated that they do not rectify mistakes after a person has left the counter, but in the present case, when the honest recipient had stated the nature of the error, an exchange was without trouble offered.

A WORD TO LITTLE GIRLS. Who is lovely? It is the girl who drops sweet words, kind remarks and pleasant smiles, as she passes along; who has a kind word of sympathy for every boy or girl she meets, and a hand to help her companions out of difficulty: who never scolds, nor teases, nor seeks in any way to diminish, but to increase their happiness. Would it please you to pick up a string of pearls, drops of gold, diamonds, or other rare stones; as you pass along the street?—But these are precious stones which never can be lost. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this you will sure to be beloved.

—Miss Dix,—it may interest her friends to hear—has very much improved in health, for the benefit of which she came abroad some eighteen months since. During her sojourn a few weeks here, she visited the Hospitals for the insane, and pointed out many much needed reforms, which there is reason to believe will be effected. An appropriation of \$40,000 is asked of the government to raise these institutions to the condition of those established in the United States under the counsels of this matchless woman. Miss D. is just now at Florence, whence she goes into Germany on her benevolent mission.
[Rome Cor. of Newark Daily Adv.]

O. WILLIAMSON,
MANUFACTURER OF
DOORS, SHES, BLINDS, &c
AUGUSTA, ME.

Where the 'Big Boot' Hangs,
(AT NO. 2 ARCH ROW.)

MAY be found a new and well selected assortment of BOOTS, SHOES and RUBBERS, consisting in part of Gent's French and American Calf Boots; Gent's Goat and Calf Shoes; Ladies' Congress, Polka, Jenny Lind, and Colored Gaiter Boots.

LEWIS TIBBETTS.
N. B. CUSTOM WORK DONE TO ORDER.
Augusta, April 25th, 1856.