

WOMAN.

Ah! woman—in this world of ours,
What gift can be compared to thee!
How slowly would drag life's weary hours.
Tho' man's proud brow were bound with flowers.
And his the wealth of land and sea,
It still ordained to breathe alone.
And ne'er call woman's heart his own.
My mother!—at that holy name.
Within my bosom, there's a gush
Of feeling which no time can tame,
A feeling which, for years of fame,
I would not, could not, hush.
And sisters!—they are dear to us—
But when I look upon my wife,
My life blood gives a sudden rush,
And all my affections blend,
In mother—sister—wife; and friend.
Yes woman's love is free from guile,
And sure as bright as Aurora's ray,
The heart will meet before it smile,
And earthly passions fade away.
Were I monarch of the earth,
And master of the swelling sea,
I would not estimate their worth,
Dear woman, half the price of thee.

SPRING.

"For, lo, the Winter is past, the rain is over and gone:

The flowers appear on the earth; the time of the singing of the birds is come and the voice of the turtle is heard in our land." *Solomon's Song.*

1. The appearance of spring is in the first place, an emblem of the Gospel of our Lord, as it reminds us of the darkness and gloom by which it was preceded. When we look on the state of the world before the coming of Christ, there is no image that can more justly or more forcibly picture it to our minds than that of the winter of humanity. It was a season of moral cold and darkness,—when every expanding principle of piety and virtue was checked by ignorance and doubt—and when men wandered amid the severities which surrounded them, uncheered by any effulgence from Heaven. It was a season also, we may remember, peopled with the phantoms of superstition, in which every power of darkness seemed to roam and bear sway, and of which the gloom was only enlightened by the dark flames of a sanguinary altar. Such was the winter of our nature, until the Son of God came to bring us light.

2. The appearance of Spring is, in the second place, an emblem of the Gospel of our Lord, as it reminds us of that light which his coming hath shed on all the concerns of men. It is in this magnificent and beautiful view, that the gospel is always predicted by the prophets, and represented by the followers of Jesus. It is the "Day-spring from on high," which has come to visit us. It is "the morning spread upon the mountains." It is the Sun of Truth, which shone upon those "that sat in darkness, and in the shadow of more than mortal death;" and when we look accordingly, on the state of the world since the coming of our Lord, nothing can more accurately resemble the influence and the beneficence of spring. Wherever his religion has spread, a new verdure (as it were) has been given to the soul of man. Whatever blesses, or whatever adorns humanity, has followed the progress of his doctrines; laws have been improved, governments enlightened, manners refined, and the mild and gentle virtues of humanity and peace, have sprung into new life and fragrance. "Even the desert," (in the beautiful words of the prophet,) "and the solitary place have been glad," and in many a wilderness of life—in many a "solitary place" of woe, where the eye of man comes not, the light of Heaven has been revealed, and many a flower of Faith and Hope have blown, unknown to all but the "Son of Righteousness," which cherished them.

How well, my brethren, would it be for us all, if under those great and prescribed images, we represented to ourselves the Gospel of our Lord:—if, leaving for a while the narrow and selfish views of the closet, we went forth into the scenes which remind us of the present God, and saw in every instance of his beneficence, an emblem of the "glad tidings" of his Son. Nature herself would then become the friend of piety. The truths of natural, and the truths of revealed religion, would be blended together in our hearts; and every returning spring would bring us with it new motives of love to the God who made, and to the Saviour who redeemed us.

In what I have now said, my brethren, I have presented to you only the religious reflections which the season is fitted to excite. There are some other impressions of a moral kind, which it is also calculated to give us, and which it would be wise in us to associate with the present appearance of nature.

The first of these is the love of innocence. It is the youth of the year we are witnessing. The trees are putting forth their tender green; and the fields are covered with their young inhabitants. How well is this spectacle fitted to awaken every

thoughtful mind to meditation! It reminds us of our own infancy, when the mind was pure and the heart was happy. It reminds us of that original innocence in which man was created, and for the loss of which no attainments of mortality can make any compensation. It reminds us of that greater spring "which awaits the righteous: when the pure in heart shall see God; when the Lord shall feed them like a shepherd, and lead them to fountains of living water, and when God shall wipe all tears from their eyes."

The second impression which the season of spring is fitted to make upon us, is the love of nature and humanity. The ordinary scenes of life have a tendency to limit our benevolence, and to confine our interest in nature to the few that surround us. The spring yearly returns, as it were, to dissolve this insensibility, and to expand our affections to a greater circle. We are then the witnesses of the benevolence of God.—The Father of nature seems to come from the dark clouds that surround his throne, to bestow life and happiness over the universe of nature. "Hope riseth in the heart of man;" and every animated being pours forth its song of joy. Is it possible we can contemplate this scene, without feeling our own benevolence exalted? without being reminded anew of the ties which relate us to all the family of God, and without blending with the love of Him "who alone is good," the love also of every thing that He hath made?

The last impression which this season is fitted to make upon us, is that of the love of industry. It is the time when the great labour of nature is carrying on; when the breath of the Almighty is operating upon the earth and upon the deep, "and making all things work together for good." How simple, but how solemn is the call which scene makes upon man! We also, my brethren, are parts of the system of God: to us all, some share is delegated in the administration of the universe,—some power of contributing to the happiness of the world which he hath made. How happy for us would it be, if we suffered Nature to teach us those unapproaching lessons; if every spring, as it returned, awakened us to new zeal in the service of God, and kindled the noblest ardour of religion, that of being fellow-workers with him in the good of humanity!

I have thus presented to you, my brethren, some of the reflections which seem most naturally to arise at this season, and point out some of the uses to which they may be applied. If they are not the direct exhortations of religion, they are not perhaps less important. To contemplate nature with the eye of piety,—to associate the image of God with every thing that is great or beautiful in his works,—to see every different scene around us, as only varying testimonies of his love,—and to feel those analogies which unite the system of Nature with that of Revelation,—are acquisitions which every wise man would wish to make, and which no man can make, without becoming happier and better.

May this, my brethren, be the case with us all! May the mighty scene which we are now permitted to see, exalt our minds to legitimate conceptions of that God who inhabits eternity, and yet humbles himself to behold the things that are upon earth. And while Heaven is pouring forth its bounty, and Nature rejoicing around us, may we lift our hands in humble adoration to the Parent of Existence, and feel, with the grateful transport of Job! "I have heard of Thee by the hearing of the ear, but now MINE EYE SEEETH THEE."—*Alison's Sermons.*

HOME MARKETS.

The following neat article is copied from the "National Intelligencer." We know that the chief facts stated are true, as it regards the neighborhood of Baltimore. Many farmers who, a little while since, brought their beef, pork, mutton, veal, wheat, corn, butter, eggs, vegetables—an hundred different articles, at various times, to the markets of this city—no longer attend. They obtain better prices at home; and if their good wives want a few pounds of sugar or a little tea, instead of bothering their husbands for money, they go into their gardens & cut off a few heads of cabbage, or pull up some parsnips, &c. which are superabundant, & send them to some adjacent factory, where they are exchanged for other articles desired. This is an operation that takes place in Baltimore county to the amount of many thousand dollars a year. That which would be suffered to waste in different circumstances, is saved—to increase the comforts of society. Such is the "American system."—*Niles.*

Gentlemen. There is one circumstance, in relation to the general policy of encouraging domestic manufactures, which has not been sufficiently pressed upon the attention

of the people; I mean the difference between the employment of steam and water power.

In England, water power is not to be obtained, except in a few counties. Steam is in general use. The consequence is, that manufacturing cities have grown up of considerable magnitude.

There are many advantages resulting from an aggregation of workshops, in manufactures, which can be appreciated by those practically skilled in the business.—These advantages have made Manchester the principal place for cotton; Leeds for woollen; and Birmingham for hardware manufacturers. There are supposed disadvantages, however; they are, the evils of a crowded population. Hence, many objectors to the encouragement of manufactures in this country, relied strongly upon the injury that would be done to the morals of the people. Water power is cheaper in England than steam, although coal can be obtained at seven shillings sterling the chaldron, and is preferred on other accounts. They are, however, obliged to resort to steam. In this country, there is water power enough to manufacture for the world, and steam never will be much used. The consequence is, and always will be, that our manufactures will be scattered over every part of the country.—They will follow the streams.

The evils of a crowded population have been, and will continue to be, avoided, by the operation of this cause. Our manufacturing villages are exempt from the poverty, wretchedness, and vice, of manufacturing cities in England, and still partake of the advantages of a more ready access to the means of information & good manners, which are in a measure denied to remote agricultural districts.

There is another effect arising from the use of water power, which the farmers ought seriously to consider of. Instead of creating a few large markets, as in England, it will create thousands of small ones.—Every factory in this country is a small market to the surrounding country. In England, all the factories of Manchester constitute but one market.

The consequence is that the advantages of the English markets are not equally distributed among the landholders. Those who reside in the neighborhood, are much more benefited than those more remote. Another consequence is, that the products of agriculture will always command a much higher price than they would, if carried to one large market. Where all the sellers resort to one or two markets, the competition lessens the price. This is the theory, and is amply confirmed by practice. The necessities of life are from 10 to 20 per cent. cheaper in Philadelphia, New York, and Boston than in Providence, a comparatively small town; and many of them are cheaper in Providence than at the factories for thirty miles around it. I make the statement from personal knowledge, and support it by plenary proof, that the farmers in the vicinity of the cotton or woollen factories not only are exempt from the expense of transportation, but obtain higher prices at their doors, for most of the products of their farms, than is obtained by those who are obliged to send to the large commercial cities of Philadelphia, New York, and Boston. I venture to assert fearlessly, therefore, that the advantages of manufacturing industry to the farmers in this country, not only exceed those of Great Britain, but that they are also more equally distributed; while, at the same time, the evils of a crowded population are avoided.

A MANUFACTURER.

Chinese Customs and manners.—It is a custom with the Chinese builders, on fixing the upper beam of the roof of a building, to let off fire-works, and worship it, or the spirit which pervades over the ground on which the house stands: when they congratulate the owner on their proceeding thus far with the building. The journey men generally get a little liquor on the occasion. It is a very general opinion, that the masons, by concealing in the wall an image, or the representation of some evil spirit, can materially affect the happiness or prosperity of those who reside in the house; hence it becomes a usage to worship the patron of the mansion, that success and happiness may attend the inhabitants.

A LAWYER OUTWITTED.

In the present day, when old bachelors have become so serious an evil, as to need legislative interference, we think that the following expedient, adopted by a lady in Connecticut, of rather a desperate age, will afford an excellent hint to some of our statesmen towards an effectual remedy.—The circumstances are these:—A young lady became extravagantly fond of a young lawyer in the neighbourhood, who treated her partially with great levity.—Finding her suit rather hopeless, and be-

ing fully determined to enter the estate of matrimony at some rate or other, she opted the following plan. All at once she was taken ill, and her malady seemed to threaten death, at this crisis she sent for the young lawyer to draw her will, and to his utter astonishment, she disposed of an enormous estate, in legacies, and endowing public institutions. She shortly after, however recovered, to enjoy her own wealth, and the young lawyer began to feel something like love for her; his amazement—in fact, in a short time they were married—but alas! he had to take the will for the deed.

BENEVOLENCE.—The following pleasing instance of benevolence is reported in Bedmat's Travels in Norway:—"At every great festival, as Christmas, Easter, etc., a sheaf of corn is placed on the roof of a house, that even the sparrows may partake in the general joy.

INDIANS OF THE UNITED STATES.

The number of the several tribes which remain, at this time, within the limits of New York, amounts to 5184. Their land, which consists of reservations secured to them by treaty, is believed to be 24,672 acres. They have abandoned, in a great degree, the hunter state, for the more certain, but laborious pursuits of agriculture. The laudable attempts which have been made to Christianize them have not been crowned with the success which was anticipated.

In Ohio, their number is estimated at 407. Their land at 409,101 acres. Among several of the tribes in this State, the use of spirituous liquors is interdicted. They are said to have reached a point of civilization highly cheering to those by whose instrumentality it has been effected. Many of them have comfortable dwellings and neat farms, and are in every respect upon an equality with their white neighbors.

Michigan and North West Territories.—Number 28,330, land 7,050,020. They live by hunting and fishing—have made little progress in civilization, and are much addicted to the use of ardent spirits.

Indiana and Illinois.—Number 17,000, land 15,418,560, like those just mentioned, they have felt, but in a slight degree, ameliorating influences of civilization and Christianity.

Southern States East of the Mississippi.—Number 65,122, land 32,476,806. These tribes have become very much mixed by inter-marriages with the whites, and have outstripped all their brethren in the march of improvement. The mechanic arts have been introduced among them, and agriculture is successfully pursued. Many of them are professing Christians, and have contributed with a generous hand to the support of schools established among them.

West of the Mississippi.—The whole number West of the Mississippi is computed at 350,760. The most of the tribes which are spread over this vast extent of country are yet in a state of savage barbarity.

Tuscumbia.

New Goods.

JUST received from Philadelphia, and now pending, a neat assortment of **DRY GOODS, HARDWARE, &c.** G, 6 1/2, & 7 feet, Mill & Cross cut Saws. All of which are offered for sale on **fair terms.** Forty Cents, per bushel, will be allowed in **Set Goods** for merchantable **WHEAT**, delivered at Mill. J. P. PLUMMER. 4th mo. 15.

FOR SALE.

THAT well known **Tavern Stand,** In the town of Richmond, lately in the possession of Wm. H. Vaughan. A bargain will be made and possession at any time that may suit the purchaser.

Richmond, Sep. 28th, 1827.

So. S. HARDING, ATTORNEY and counsellor at Law, will practice in the Third and Fifth judicial circuits, of the State of Indiana.—Those who see fit to inquire about their business with him, may rest assured that he will solicit his immediate attention. Office Main and Cross Streets, (Richmond, Ind.) the doors west from R. Morrison's Store. April 21st, 1828.

Notice,

To all whom it may concern: The subscriber being obliged to be absent from this place for a considerable length of time, will pay all those indebted to him, either by note or account, to call on John Kelly, at the old stand, Richmond, and pay to him what may be due, the first day of June next; as after that date, he may look for the collection to be done by the other officers. Mr. Kelly has all the books and accounts belonging to me, and his receipt will be good as my own.

JAMES MCGUIRE.

April 30th, 1828.