

with his arrows in the United States, it is exceedingly disgraceful; and if they go about with the hope of receiving a little money, we are all supposed to be of the same character; and by that means the confident expectation of obtaining our lands is created in the minds of the people of Georgia.—For they will say, "They hold land to no purpose, for this is what they are!"

In the second place, shooters of this description cannot know what are the true interests of our country. For their ignorance may easily be seen from their conduct.

In the third place, such a man cannot see the importance of agriculture. Fourthly, such a man cannot be a true lover of the country. For he would prefer to be without a home and without land. For it is plainly to be perceived that a man who conducts thus must be both ignorant, and destitute of true affection for his country. We possess good land, and of great use; but he conducts like one who has no land and no home. By this it may be seen that he is likely to regard our territory as a trifle.

My friends, this is the reason that it is disgraceful for one who lays claim to wisdom to be thus shooting about with arrows among the whites. And if he is the leader of any young men, he is instructing them in evil, and leading them into disgrace. A worthy man would not teach in this manner those of whom he is the leader.—He will point them to what is truly good, and not disgraceful for them to do. I wish that all would abandon this practice of going about shooting arrows in the territory of the whites. While they continue it we are regarded among the white people as monopolizing territory to no purpose.—Therefore it is that we are perpetually teased to part with it. Let them in our country attend to business, make themselves good houses, and farms, and attend well to the raising of cattle. If we all pursue this course we shall be firmly established, and those who ask of us our land will be discouraged. And if we labor well, we shall live well; for our land is very valuable. This is the way the whites have done; they have all labored well, and pursued their business with great effort. If we pursue the same course, we shall prosper.—But they who are lazy will always be poor.

A friend to you all,
JOHN HUSS.

RIDGE'S FERRY, June 24, 1828.

Some time since we learnt that an appropriation of \$50,000 had been made by Congress to defray the expense of holding a treaty with us for the purchase of land. Commissioners will probably be here at the time of the next Fall Council. But I have no fears respecting the conduct of you young men. I know that you are decided friends of this our native country. On the Oostanalee and Conasauguee and towards the mountains we have never heard of the people's selling land; but only of their attachment to it. Only a position of those living near the (Tennessee) river have been disposed to sell. But now the high water has subsided; now all is peace; now I believe that all the men in that section are true to their country.—Our principal chief also I honor. I have never discovered in him the least thing out of the way, any thing in the least degree suspicious. Now the time of our Coosawaytee election is at hand. Three places, Ooyugelooce, Coosawaytee and Elejoy, are appointed to hold meetings for the election of members of the Committee and Council. You will do an excellent thing if you attend; for we shall have to elect those who will be the promoters of our national interests. It will be extremely well if good men are chosen and if they attend the Council; for the negotiation will be with them. It is their part also to make laws for us. And to elect hastily such men as will be too speedy imitators of white people would not be well. For many are yet without knowledge. They do not understand. Many are still unacquainted with our laws. It is not right to proceed hastily, and form laws which the people do not understand. If a child just beginning to walk attempts to run, he soon falls, and cries. And if a man working in the field does not perform his work thoroughly, he goes over much ground indeed, but the field which he has passed over is still full of weeds. So it will be in regard to our national laws if we proceed hastily.

We have also heard that some of the chiefs from Arkansas went to the seat of Government. Some of them have returned. They have made a treaty. They have exchanged lands. A country lying about four days journey to the west of their present habitation has become theirs, with the consideration of \$50,000. This also the Government has included in the treaty; that if any citizen of the Cherokee nation residing here, who is the head of a family, shall wish to remove thither, on signing his name to that effect, he shall receive a rifle, a blanket, a brass kettle, and five pounds of tobacco.—Thus has it happened to the Cherokees of Arkansas, to whom a beautiful talk was given, promising peace and happiness, and now scarcely ten years are passed, and they have become weary of them. But those to whom this delusive promise was first made, do not now remember it.—Glass and Tutsalah now sleep. I pity those Cherokees who have gone from us. Our wandering blood will be extinguished far away from us. But let us learn. Let us hold fast to the country which we yet retain. Let us direct our efforts to agriculture, and to the increase of wealth, and to the promotion of knowledge. With many of you I, who address you, have no personal acquaintance.

Your friend,
THE SPEAKER.

From the New York Observer.

THEATRES.

The destruction of the Bowery Theatre, with the cluster of dram shops and other like establishments which had grown up at its base, has given rise to much conversation, and revealed many alarming facts, relative to the influence of theatrical performances upon the public morals. It is not for us to repeat in print all that we hear in private—but such is the impression on the subject at this moment, that we do believe, if the suffrages of our citizens were demanded on the question whether a new theatre should be erected, three fourths, if not seven eighths, of this pleasure loving community would lift up their voices against it.

The history of this theatre has been short and eventful. On the 17th of June, 1826, the corner-stone was laid by a public officer, who but for this act might still have been the Mayor of New-York. The ceremony was performed on Saturday afternoon at 5 o'clock, as if to bring it as near as possible in conjunction with the Sabbath; and in completing the inner work, we are assured from various sources, that the Sabbath was not distinguished from the rest of the week. In the Spring of 1827, the Managers imported a lot of French dancers, of a description which had not before been tolerated in the country, & exhibited them to as many as could be allured by low prices and glowing placards, to behold their indecent dress and lascivious gestures. On the 26th of May, 1828, after having done more to corrupt the minds of youth than perhaps any other Theatre in existence within so short a period, it was suddenly burnt to the ground, and in its flames passed off the spirits of two immortal beings, who might otherwise have lived to be a blessing to society.

Why is it that so many Theatres are destroyed by fire and other calamities? The number is but very few—a dozen or twenty in a nation; and yet the accidents which befall them are frequent and distressing. The following and probably others, have occurred in London;—Drury Lane Theatre, burnt in 1791, and again in 1809.—Opera House, burnt in 1789.—Haymarket Theatre, 21 persons killed, February 3, 1794.—Astley's Amphitheatre, burnt in 1794, and again about 1802. Covent Garden Theatre, burnt 1809. Pantheon Opera House, burnt 1789. Royal Circus, burnt 1805.—Saddler's Wells, 18 persons killed, October 15, 1837.—Royalty, burnt about three years since.—Brunswick Theatre, fell down February 28, 1828, 11 persons killed. Add these: A theatre at Turin, burnt Feb. 20, 1828.—Richmond Theatre, burnt Dec. 1811, 100 to 150 lives lost.—Park Theatre, New York, 25th May, 1820.—Bowery Theatre, 26th May, 1828, 2 lives lost.—Philadelphia Theatre, particulars not known.

We have before us a letter from London in which the writer states, that in passing the Brunswick Theatre on the Sabbath, some months since, he "saw the masons and car-

penters at work upon it, just as if it had been a week day."

Says a correspondent, "I remember a Theatre that was consumed a few years ago in the city of London, which had been ingeniously contrived to hold a quantity of water in the roof; and I recollect also, that the first play which was performed in it was opened with a most presumptuous epigram by a celebrated actress, setting at defiance, with heaven-daring confidence, the element of fire; as though that awful and devouring flame was its own master, and not the servant of Him by whose Almighty fiat it bursts forth, spreads, and is again extinguished."

AN IMITATION INDIAN.—A person made his appearance in the city on Thursday last, dressed in the costume of an Indian, and calling himself "Gen. William Ross," which is engraved upon an apparently silver breast plate. He says his father is Daniel Ross, who is the Chief of the Cherokee Indians, and that he is an authorized agent of the nation. He states a number of particulars, concerning the Cherokees, and says he was educated at Wilmington, N. C. He speaks the English language fluently, especially when he forgets himself—says he knows a little French, is perfectly familiar with the Cherokee, & can converse some in Choctaw. His dress is, red inexpressibles of some thin material, with shoes, a gown of wide-striped calico, a red ribbon and a considerable quantity of wax beads round his neckhandkerchief, a kind of open worked vandyke, a wig of black, coarse hair, an ordinary hat trimmed fantastically, and tin bracelets round his wrists. He is rather a small man, but with nothing of the true Indian in his form or gait.—Bunker-Hill Aurora.

From the Newburg Index.

Steamboat Adventure.—Last week, a young man from some distance in the interior, drove into town with an old horse, and a mare with a colt before his wagon, and a couple of calves which he had brought to town to dispose of to our butchers. He never having seen a steam-boat before was very curious to have a fair view, and passed down to the end of the dock among the passengers who were going on board, walked up the plank of the Albany with the crowd, and wandered in the cabin, where he was almost fascinated with the beautiful paintings. In the mean time the boat got under way, and was nearly to Polypus Island before the youth discovered it. He called out to the captain to turn about and bring him back; this the captain would not do, when our hero roared out like a bull, and lamented in the most doleful strains his untimely fate—the misfortunes which might happen to his colt—the calves might be stolen—and his wagon and horses might be driven away. He kept up his lamentations until the boat arrived at Westpoint, where he was set on shore. Here he was worse, if possible, when he found himself surrounded by soldiers, where his life might be taken in an instant; he threw himself down in despair and bewailed his calamities, until some benevolent person pointed out to him the way by which he might return in a few hours. He found his way back covered with dust and sweat, and to his astonishment found all safe. He was then heard to exclaim, "These steamboats are queer things."

Russian Discipline.—In September, 1777, there happened at St. Petersburg, a sudden inundation of a very considerable extent. The empress seeing from her balcony, that the water came within reach of the sentinel placed before the palace, called out to him to retire within doors, which the soldier refused to do. The empress asked him if he knew her: the man replied in the affirmative, and that though he knew her Majesty, no one but his corporal could relieve him. The waters increased, and reached the sentinel's knees. The Empress sent several messages to him, but all to no purpose. It now became requisite to call the corporal, who was found asleep in the guard house, and he was almost obliged to swim to relieve the honest private, who by that time had only his head and shoulders above water, and would composedly have suffered himself to be drowned, notwithstanding the formal & repeated orders of his sovereign.

Duelists.—The King of Prussia has

ordered the Count de Lobenstat, convicted of assassination in a late duel, to be imprisoned for life, and deprived of all his honors—others concerned have been sentenced to confinement for various periods, among them the Count's second, Poppe, who is popped into durance for twenty-five years.

The disadvantages of a long Sermon.—A preacher had divided his sermon into thirty-two sections. One of his auditory arose immediately, who, being asked whether he was going, "to fetch my night-cap, for I foresee we shall pass the night here."—In effect, the preacher having lost the thread of his subdivisions, could never reach the end of his sermon. The whole auditory, losing patience, and seeing the night approach, filed off one after the other. The preacher, who was short-sighted, did not perceive this desertion, and continued to gesticulate in the pulpit; when a little singing boy, who remained alone, cried to him, "sir, here are the keys of the church, when you have done, be so good as to lock the gate."

Spirits consumed in England.—In 1825, there were made and consumed, in that country, 16,909,996 gallons of malt and grain spirits. In 1827, the quantity consumed exceeded 24 millions of gallons. Add to this quantity that of the spirits, duty paid, for home consumption last year, viz: rum 2,288,606 gallons; brandy and geneva, 1,373,156 gallons; making a total annual consumption of 28,661,762 gallons of ardent spirits in the United Kingdom. The lowering of the duties which took place in 1825 is the principal cause of this increase.

The Female Teamster.—A girl, in men's attire, was taken from the Bowery theatre, N. Y. On her examination, it appeared that she had been driven from her home by the cruelty of a step father, and the better to make her way through life, changed her dress. She has lived out in the capacity of a servant boy, had been a clerk, followed boating on the Canal, driving team, &c. She states, that situated as she is, without friends, she prefers her present dress, as she is far more healthy than she formerly was, and is enabled better to gain her livelihood.

RIDGE'S FERRY, 24th April, 1828.

MR. EDITOR:—We were again visited by death in the person of an elderly Lady, Oo-dah-ye, at the Savannah, 10 miles from here, on the 22d inst. She was a woman distinguished through life for honesty and industry, habits of application to Agricultural pursuits, and the support of a large family, that would give to any of the other sex a claim for admiration.—Unassisted by education, only in the knowledge of simple addition and subtraction which is within the reach of uncultivated minds, she, by dint application in farming and trading, had accumulated a very handsome property, consisting of household furniture, mill, wagon, horses & cattle, sheep, Negro Slaves and some money, all of which she has left to an only daughter and three grand children, who are now called to mourn her loss. She died amidst friends in the wilderness, far from the consolations of religious guides, or those who could direct her to a Saviour. Her last words were, "I am gone before." I had a coffin made for her and sent to her from here, and before she was consigned to her long repose, I am informed, that all present took her by the hand and bid her adieu! She died of the Pleurisy.

JOHN RIDGE.

ADZ RWIP IAGS, CHIR* CGLW J-
AAT. JHAT DE HAT G. CHIR.—
F. G. R. D. S. J. A. I. R. Y. D. S. C. A.
J. A. Y. H. R. Y. F. I. B. T. A. A. P. O. P. Y. C. B. A.
R. E. Y. C. O. A. P. H. A. K. T. D. A. S. D. C. A. I.
A. Y. H. A. A. P. G. C. P. A. S. R. Y. C. G. W. A. Y. H.
S. B. R. T. S. Q. A. A. L. A. D. O. S. Z. I. P. T. S. C. A. I.
J. A. E. T. T. G. C. T. A. L. S. R. T. Y. A. S. E. A. Y. C. A. C. T.
T. H. I. S. W. A. S. T. G. T. W. P. R. T. J. Y. A. S. A. L. S.
T. A. S. G. Y. T. A. Y. C. A. S. T. A. G. S. R. O. F. D. R. R. S.
J. C. T. C. A. S. S. A. W. A. T. Y. A. S. P. A. Y. T. J. W.
C. L. A. T. A. S.

[TRANSLATION.]

Died at my house in Wills-valley, KA-NA-SE-TA. He was a good man, a professor of religion, and an exhorter. His disorder was consumption, of a year's continuance. He was a member of the Methodist Society. His good works were many; for he exhorted his friends, Remember the commandments of our Savior, for we know not the time of our death. Now

in truth he no longer lives here upon earth, but his spirit dwells with our Savior in heaven.

JOHN HUSS.

AGAY ARS YG RZS OLB4Q DH TWO
OLEOT, ALCO-OT OLB4QYRY. AA 24* S-
LG ASACR JZAW QP14T. F. E. H. S. S-
ZY HZAYD OLB4QYRY. ALCO-OT
CRA* AY. DABAYH ECASFAY. QW-
4*HA SOTL, L. H. S. H. O. P. A. F. A. S.

The following are Candidates for the General Council of the Cherokee Nation to represent the District of Coosawaytee.

FOR THE COMMITTEE.

WAITER ADAIR,
JOHN RIDGE.

FOR THE COUNCIL.

MAJOR RIDGE,
TE-SA-DASKI,
JAMES FOSTER,
JOHN FIELDS, Jr.
WATIE.

The following are Candidates for the ensuing Legislature of the Cherokee Nation, to represent the District of Chattooga.

FOR THE COMMITTEE.

RICHARD FIELDS,
THOMAS WILSON,
DANIEL GRIFFIN, Jr.
LITTLE TURTLE,
EDWARD GUNTER,
ANDREW ROSS.

FOR THE COUNCIL.

BARK,
ACHILLA SMITH,
HEAD THROWER,
JOHN RATCLIFF,
LAUGH AT MUSH,
ARCHIBALD CAMPBELL,
SAH-KE-AH,
SCRAPER.

The following are Candidates for the ensuing General Council of the Cherokee Nation, to represent the District of Chickamauga.

FOR THE COMMITTEE.

DANIEL MCCOY,
RICHARD TAYLOR,
JOHN F. BALDRIDGE.

FOR THE COUNCIL.

NATHAN HICKS,
CHARLES REECE,
CUN-NE-QUO-YO-GE,
SLEEPING RABBIT,
THOMAS MANON,
TSU-NU-GE.

The following are Candidates for the General Council of the Cherokee Nation to represent the District of Abmae.

FOR COMMITTEE.

JAMES BIGBEE,
THOMAS FIELDS,
THOMAS FOREMAN.

FOR COUNCIL.

GEO. FIELDS,
YOUNG WOLF,
JOHN WATTS,
CRAWLING SNAKE,
DE-SQUAH-NE,
DEER IN THE WATER.

The following are Candidates for the General Council of the Cherokee Nation to represent the District of Hickory Log.

FOR COMMITTEE.

JOHN DUNCAN,
JAMES DANIEL,
GEORGE WATERS,
SAMUEL DOWNING,
GEORGE STILL,
RACCOON,
MOSES DOWNING,
EDMUND DUNCAN.

FOR COUNCIL.

MOSES PARRIS,
JOHN R. DANIEL,
JAMES DAUGHERTY,
SLIM FELLOW,
CHEWEA,
RISING FAWN,
TUCKQUO,
GEORGE CARY,
WM. PROCTER,
YOUNG CHICKEN.

We are authorized to announce DAVID VANN, a Candidate for the Committee for High Tower District.

JFKAS S&S DOLAOP&AY AD O&HIPS-
ADW SEAIT.

SPKS DRLAS.—CH ASF&AY G&IZ E-
LIP&ALI.

JHWEYZ.—SC&LY, JUS&Y, L&F-
LH, JZ&Y, O&IZ.

GY&Z DOLAOP&AY.

SPKS DRLAS.—O&F&T, J&L, O&UT, U-
F&Y, J&I JUC&Z&S, G&L&Z.

JHWEYZ.—O&MY, D&W, O&A J&Y,
D&L&YL, D&S&T D&G&AY, U&YD, J&V-
&Y, D&F&Z.

H&S&Z DOLAOP&AY.

SPKS DRLAS.—A&L&L, G&Y, J&C&Z&-
&YZ.

JHWEYZ.—J&Y, H&S&F&T, S&H&Y,
G&H&T, O&W&C, O&F&L&Z&F&Z.

D&AZ DOLAOP&AY.

SPKS DRLAS.—D&S&S&G&Y&Y, H&Y-
&J, Y&F&L&Z.

JHWEYZ.—O&W&C&T, G&H&T, T&-
G&T, J&H&T, O&S&S, D&H&Z J&C&W&.

CHEROKEE ALPHABET,
Neatly printed and for sale at this Office.
AWY J&G&T&A D&H S&Z&A.

POETRY.

THE COMET.

FROM A FORM CALLED MIDSUMMER DAY'S DREAM.

BY EDWIN ATHERSTONE.

"Then suddenly there came a fiery star,
Wandering from out its orbit, masterless.
The dwellers on the earth,—they were a
race

Mightier than yours,—look'd nightly on the
sky,
And their thoughts were troubled; night
by night the star

Grew brighter, larger,—waving flames
shot out,
That made the sky appear to shake and
quiver.

Night after night it grew; the stars were
quenched

Before its burning presence; the moon took
A paler,—and a paler hue; men climbed
Upon the mountains every eve to watch
How it arose, and sat upon the ground

All night to gaze upon it. The day then
Became the time for sleeping; and they
wake

From feverish rest at evening to look out
For the terrific visitor. Night by night
It swelled and brightened,—all the firmament

Was kindled when it came. The waning
moon

Had died away; and when she would have
come

Again into the sky, men found her not.
Still, still the heaven fire grew!—there
was no night,

But to the day succeeded a new day
Of strange and terrible splendor. Dark-
ness

Became a luxury, and men would go
To caves and subterranean depths to cool
Their hot and dazzled eyes. The beasts
of the field

Were restless and uneasy, knowing not
Their hour for slumber; they went up and
down

Distraughtly; and as they fed, would stop
And tremble, and look round as if they
feared

A lurking enemy. The things of prey,—
Monsters that earth now knows not,—came
abroad

When the red night sun had gone down;
for day

With its mild light less glared upon their
eyes

Than the fire flashing firmament. Yet,—
yet

With every coming night the terrible star
Expanded; men had now no thought but
that;

All occupations were laid by;—the earth
Was left untill'd, the voyagers on the
deeps

Forsook their ships, and got upon the land
To wait the unknown event. O'er all the
world

Unalterable terror reigned. Men now
By thousands and by tens of thousands,
met—

Wondering and prophesying. Day and
night

All habitable regions sent to heaven
Wailings, and lamentations, and loud
prayers.

The ethereal shapes that peopled earth, as
now,

Saw with astonishment, but not with fear,
This strange disorder; for the wreck of
worlds

Injures not them. The spirits of the sun
Looked wondering down, expecting what
might come;

For right towards Earth the blazing Ter-
ror held

Its awful course; and all the abyss of space
Resounded to the roaring of its fires.

• • • • •

"Yet once more

It rose on earthly eyes. One fourth the
heavens

Was covered by its bulk. Ere it had
reached

Its middle course, the huge ball almost fill-
ed

The sky's circumference;—and anon there
was

No sky!—nought but that terrible world of
fire

Glaring, and roaring,—and advancing
still!

"Men saw not this; the insufferable heat
Had slain all things that lived. The grass
and herbs

First died!—the interminable forests next
Burst into flames;—down to their utmost
deeps

The oceans boiled,—spurring their bub-
bling waves—

Rocking and wallowing higher than the
hills—

The hills at last grew burning red;
And the whole earth seemed as it would
melt away.

• • • • •

"Intensest expectation now held all
The ethereal natures silent. From the
heights

Of space they looked, and waited for the
shock;

For in two right opposite courses the two
orbs

Rush'd toward each other, as two enemies
haste

To meet in deadly conflict. 'Twas a sight
Sublime, yet sad, to see this beautiful earth
Strip of all verdure, empty of all life—
Glowing beneath the comet's terrible
breath

Like a huge coal of fire!

• • • • •

"They now draw nigh;

Rapidly rolling on they came!—they
struck—

The universe felt the shock. We looked
to have seen

The earth shattered to dust, or borne away
By that tremendous fire star;—but they
touched

Obliquely, and glanced off. The comet
soon

Shot swiftly on again; the weaker earth,—
Jarred from her orbit,—stood awhile—
turning

Backward upon her axis, vibrating
Down to her very centre; then went on
Faltering, swinging heavily to and fro
Upon her altered poles.

CHEROKEE HYMNS.

JOSEPH A.

Evening Hymn. S. M.

1. SQAIAA,
DE ALAWO,
SQAIAA HATAA
AA OR HY.

2. AD SQAIAA,
AA GAWO;
DE SQAIAA
EQAIAA.

3. ZW DPAAS,
SQAIAA RT,
WSWAIAA HARE,
SQAIAA.

4. HPAEPAZ,
RZA HPAIA,
SQAIAA RTOR
AA TO PA.

5. HA AGTP,
AA TPAIA,
EQAIAA RTOR
YV HPAIA.

6. ZW SQAIAA,
SQAIAA RT,
CZ PAIA RT
SQAIAA.

Morning Hymn. C. M.

1. SQAIAA, GEAIA,
AA PAIA,
HA TPAIA,
SQAIAA.

2. HA SQAIAA,
RZA HPAIA,
EQAIAA RTOR
AA PAIA.

3. SQAIAA RTOR,
SQAIAA RTOR,
SQAIAA RTOR,
SQAIAA.

4. HA SQAIAA,
RZA HPAIA,
EQAIAA RTOR
AA PAIA.

MATTHEW, CHAP. VIII. 14—34

14. HUZ TL SQAIAA, CAP TL CLE
FT OR SQAIAA.

15. ORHEZ CQAIA, CQAIAA RTOR
4T. SQAIAA DE SQAIAA.

16. ORTZ SQAIAA, CQAIAA RTOR
EQAIAA RTOR; SQAIAA RTOR
CQAIAA RTOR, DE HPAIA RTOR SQAIAA.

17. GAYZ CQAIAA RTOR SQAIAA RTOR
TT, AD HPAIA RTOR; CQAIAA RTOR RT
YVYVYV, SQAIAA RTOR SQAIAA.

18. HUZ SQAIAA RTOR SQAIAA RTOR
T, CQAIAA RTOR SQAIAA RTOR.

19. YVYVYV SQAIAA RTOR SQAIAA RTOR
RT; SQAIAA RTOR SQAIAA RTOR.

20. ADZ HPAIA RTOR; SQAIAA RTOR
DE HPAIA RTOR SQAIAA RTOR; SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

21. CQAIAA RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

22. HUZ AD SQAIAA RTOR, SQAIAA RTOR, SQAIAA RTOR
HAT SQAIAA RTOR SQAIAA RTOR.

23. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR.

24. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

25. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

26. ADZ HPAIA RTOR; SQAIAA RTOR
HAT SQAIAA RTOR SQAIAA RTOR; SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

27. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

28. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

29. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

30. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

31. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

32. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

33. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

34. HUZ RTOR SQAIAA RTOR SQAIAA RTOR
CQAIAA RTOR SQAIAA RTOR.

ON SEEING GOD.

A little boy said one day to his mother—
"Mamma, I want to see God.

You tell me there is a God, but I never
saw him, and you say we cannot
see him. Why can't I see him?"—

His mother replied—"Do you think
there is no God, because you cannot
see him?" "Why I do not know,"

said her son; "sometimes I doubt about
it, and sometimes I don't believe
it, and it always seems very strange."

"I will try, then," said his mother,
"to tell you something about it. You
know, my son, that you have a mind,

and I have a mind, and every person
you see has a mind; but you never yet
saw a mind, not even your own. It
is not your body that thinks, and de-
sires, and loves, and wishes; it is
your mind, or spirit. Now God is all
spirit, or mind; and that infinite mind
has never been connected with a hu-
man body, except when Christ was
upon earth, and God was manifested
in flesh. Now you see how God can
see us, and we not see him. If you
were blind, I could see your body, but
you could not see mine. When you
have eyes, you see my body only, not
my spirit. So, while I am close by
you in this room, you can hear my
voice, but you do not know my thoughts,
and I cannot know your thoughts.—
Now, God is such a mind or spirit, as
yours or mine; only he knows every
thing in one moment, and we know only
a few things all the days of our
life. You find it hard to tell how
God can be every where at the same
moment, and know all things at the
same time. Now, a body cannot be
in every place, nor even in two places
at the same moment. You cannot be
in the parlor, while you are in your
chamber. But you can be here, both
body and mind, and think of persons
and things in other places. You can,
without moving from your chair, think
of Philadelphia, and London, and
Madagascar; of Washington, in Con-
gress Hall; of Buonaparte, at the
battle of Waterloo; and of John in the
Isle of Patmos. You can think of the
birds in the forest, the fishes at the
bottom of the sea, the moon in the
sky, and the fixed stars, a great way
farther off than the moon. Just so
does God think of, and know, all crea-
tures, and all worlds.

"In several ways, however, God
knows things as you do not. You can
think of a distant person, or place,
only as you have seen it, or as you have
had it described to you. God can see
and know all things just as they now
are, and without having a description,
or any information from others. You
cannot think of two persons or places
at a time. When you think of Lon-
don, you cannot think of Philadelphia;
if you remember Washington, in Con-
gress Hall, you cannot contemplate
John in Patmos. You must forget
the bottom of the ocean, when you
soar to the moon and stars. You can-
not know minds but as their thoughts
and wishes are expressed; but God
can search every mind and every
heart, whether of men, or angels, or
devils, and observe all that is in them,
at all times.

"When you think of Buonaparte,
that famous warrior, you can dislike
him. When you think of Paul, or
John, who went about preaching the
Gospel, and doing good, you can love
them. You love me, when I am ab-
sent from you many miles; and you
hate swearers and liars, every time
you see them or read about them, or
only think of them. So the eyes of
the Lord are in every place, behold-
ing the evil and the good. The Lord
loveth the righteous, and hateth all
the workers of iniquity, throughout all
the earth.

"Such is God; a pure spirit, an in-
finite mind, searching the universe at
one glance, and looking into the dark-
est corner of the heart of man. Who
will not stand in awe of God, and fear
to offend him? To him the darkness
and the light are both alike; and he
is so pure, that he hates sin with per-
fect hatred. My son, you must re-
member that he always sees you, and
that you cannot go from his spirit or
flee from his presence.

"Perhaps you remember, that in
some places the Bible says, no man
hath seen God, or can see him, and
live; and that in other places they
speak of our seeing him in peace, as
the only heaven. We cannot see him
with these bodily eyes, but our spirits
may become acquainted with his spirit,
and have peace in believing in him.
We often speak of seeing our friends,
when we mean visiting them, and en-
joying their society and friendship.—

Blind persons talk of going to see their
friends; and they mean that they will
associate and commune with them.—
In this sense, we must see or know
God; and to do this we must repent
and believe, for without holiness no
man shall see the Lord."

YANKEE ROGUE OUTWITTED

A gentleman of our State, whose
name we will call Harden, once held
a note against a knavish neighbour,
named Griffin, which had become, as
the phrase is, outlawed. Harden
was unwilling to believe Griffin scound-
rel enough to defraud him of the
debt, and had neglected to compel
him to pay it, although he was abun-
dantly able. The law is, we believe,
that if a man acknowledges himself to
be indebted to a person before evi-
dence, after the expiration of the pe-
riod allowed for the collection of a
debt, then the claim is valid; other-
wise it must depend entirely upon the
honor of the debtor. Griffin was a-
ware that he held the staff in his own
hand, and he determined to use it.—
He would speak of his obligation to
Harden with perfect freedom, when
no one was present; acknowledge that
the debt was justly due, and declared
his intention of paying it eventually;
but maintained the most obstinate si-
lence when they were in company with
a third person. "Experience is the
prophet of events," Harden was fi-
nally convinced that Griffin meant to
cheat him out of his money; and with
true Yankee sagacity, set about con-
triving some plan to outwit his frau-
dulent neighbor. He called on Griff-
in one morning, with his sleigh, and
invited him to take a ride. During
their ride, the old topic of the note
was introduced.

"Why really friend Griffin," said
Harden, "it seems to me that
you ought to pay me that 500
dollars; it is no inconsiderable sum for
a farmer to lose. To be sure I have
no legal claim on you; but time has
not removed the moral obligation."

"I will pay you as soon as I can
make it convenient," said Griffin; "it
is as you say, a just debt; and you shall
have the money."

"I intend to, and no thanks to your
honesty, neither," coolly replied the
other.

"Mr. Derby, you have heard suf-
ficient for our purpose."

As he spoke, a hoghead which lay
in the slay suddenly "collapsed," and
the person of a Deacon of the parish
presented itself to the gaze of the
swindling debtor. Griffin paid the
note without further evasion.—*Mid-
dlesex Gaz.*

Communicated for the Miss. Her. by Rev.
Alfred Wright.

CHOCTAWS.

Their Traditions respecting the Crea-
tion of the World and of Men.

The Choctaws state that, at a re-
mote period, the earth was a vast
plain, destitute of hills, and a mere
quagmire. The word, which they
use to express this primitive state, is
applied to clotted blood, jelly, &c.,
which will serve to explain what their
ideas were. The earth in this chaotic
state, some of them suppose, was
produced by the immediate power of
the Creator; but others, indeed the
majority with whom I have conversed
relative to this subject, have no knowl-
edge how the earth was produced in
this state; nor do they appear ever to
have extended their thoughts so far
as to make a single inquiry with re-
spect to it.

While the earth was in this situa-
tion, a superior being, who is repre-
sented to have been in appearance as
a red man, came down from above,
and alighting near the centre of the
Choctaw nation, threw up a large
mound, or hill, called in their language
Nunih waiya,* "stooping or sloping
hill." When this was done, he caus-
ed the red people to come out of it,
and when he supposed that a sufficient
number had come out, he stamped on
the ground with his foot. When this
signal of his power was given, some
were partly formed, others were just
raising their heads above the mud,
emerging into light, and struggling in-
to life, all of whom perished. The
red people being thus formed from
the earth, and seated on the area of
the hill, their Creator told them that
they should live forever. But not un-
derstanding him, they inquired what
he said, upon which he took away the
grant he had given them of immortality,
and told them they would become
subject to death.

After the formation of man from
the ground, the hills were formed, the

earth indurated, and fitted to become
a habitation for man. The hills they
suppose, were formed by the agita-
tion of the waters. While the earth
was in its chaotic state, the waters
are represented as having been thrown
into a state of great agitation, like
that of a boiling liquid, and being
driven by violent winds, the soft mud
was carried in various directions, and
being deposited in different places,
formed the mountains and hills which
now appear on the face of the earth.

When the Creator had formed the
red people from the ground, and fitted
the earth for their residence, he told
them the earth would bring forth
spontaneously the chesnut, hickory nut,
and acorn for their subsistence. Ac-
cordingly, the Choctaws state, that in
ancient times, they lived principally
upon these productions of the earth.
And they suppose it was not till some-
time after they had been a people,
that the corn, which now forms no in-
considerable part of their food, was
discovered by means of a crow.

They state, that at their first crea-
tion, both males and females went en-
tirely naked. After some time,
though from what cause they do not
know, they began to use some cover-
ing. At first, the long moss, which
abounds in southern climates, tied
round their waists, formed their only
covering. At some later period, af-
ter the invention of the bow and ar-
row, when they had acquired skill in
hunting wild beasts, they began to use
the skins of animals for clothing.

* Nunih waiya. I am not able to give a
description of this place, having never seen
it. I regret that I am not. It is said to
have the appearance of being the work of
art. Its summit is level, containing an a-
rea of several acres. Near the centre is a
hole, whose depth has never been ascer-
tained. Out of this hole, according to their
ancient traditions, the Choctaws originally
came.

POLITICAL EXCLUSION.

The editor of a paper, devoted to
warmth to politics, in a notice to cor-
respondents, observes—"We have no
room for Truth this week; and our
remarks on Mr. Randolph's speech
have necessarily excluded Justice.—
Fair play is inadmissible. Falsehood,
No. 5, shall appear in our next."

WARNING TO SNUFF TAKERS.

Mrs. Prench, of Dutton, was on
Friday last, seized with a violent fit
of sneezing in consequence of taking
a handful of Macauba at once, by
which she dislocated the vertebrae of
the neck. On dissection, four pounds
and a half of pure snuff were found
stowed away in the place where the
brains ought to be.—*Eng. Pap.*

The following anecdote is related
by a physician of undoubted veracity:

"I was called a few days since to visit
a sick child. The medicine which
I wished to administer was a fine pow-
der, and must be mixed with some
moist substance. I asked the mother
of the child for an apple to roast.—
She had none. I then asked her for
some kind of sauce, but the reply
was as before—we have none. If
you have any molasses, honey, or milk,
either will answer. We have neither.
Give me then a crumb of soft bread—
why, said she, we have none baked.
Supposing from the expression that
she had some ready for the oven, I
told her that it would do as well if it
was not baked. Ah! said she with
a tone that spoke her mortification,
we have neither bread nor meal, nor
grain, except a little corn which I can-
not have ground unless I carry it to
mill on my back. Well then, said I,
have you any rum? Oh, yes, said
she, as her countenance brightened,
we have a plenty of that; and started
for the jug. I told her she might let
it remain, for I thought the sick child
would do as well without rum."

Extraordinary.—A London editor
gives the following article: "We are
told there is a woman in a village in
Glamorganshire, South Wales, whose
husband with the little fortune he got
with her, bought a small farm. He
hardly closed the purchase, when
death closed his eyes. However, not
intimidated with this, the woman
married a second husband, who sowed
it. He likewise died, and she tried
a third, who reaped it, but death soon
snatched him away. She then mar-
ried a fourth, who thrashed it, but he
also followed the fate of his predeces-
sors; and she is now married to a fifth
husband, with whom she is now en-
joying the produce of it. All this hap-
pened within eighteen months."