WAPPIN,

Family Flour

The subscribers keep, and intend keeping a regular supply of the

Best Family Flour.

which they will sell at a very small

advance on the Balty ore price, for Cash Adam and Ino. Miller.

Notice.

I do hereby forewarn all persons from taking an assignment of a note payable to George Wikinson, and Co. dated 6th August, 1821, as I have a claim against the same, and am determined not to day it to any person.

JAMES BARRISON.

Lower Marlbro, June 16th, 1822.

FOUND

Some months since, in Prince Geor-

ge's street, in this city an old fashion-

ed GOLD SETT FINGER RING.

Mocha stone sett round with Garnets

on the top. The owner may have the same, on application at this office, by proving property, and paying the expense of advertising

Notice is hereby given,

That the subscriber has obtained

on the personal estate of James Barry, late quarter gunner in the service of

the United States. All persons hav-

ing claims against said estate, are re-

For Sale,

City of Annapolis, late the property of Dr. Upton Scott, and now occupied

by Samuel Chase, Esq. consisting of

a large & convenient Dwelling House,

with Stable, Carriage House, suitable

out buildings, an extensive garden, containing a great variety of fruit of

the best kinds, a Green House, allen-closed with a substantial brick wall:

Also a lot containing two acres of

ground, situated on the Spa Creek, and

The situation is pleasant and healthy,

and well calculated to afford an agree

able residence to a large family.

For terms apply tool. Henry Magnadier, Annapolis.

C. BIRNIE.

Notice.

All persons indebted to the late firm

of George and John Barber, & Co are

requested to call and settle their ac-

counts, before the 15th Sept. next, otherwise suits will be instituted a-

gainst them without respect to persons, as it is very necessary that the

concern should be settled in as speedy

a way as possible, in consequence of my having to the with the representatives of the late John T Barber, John Miller Jr.

NOTICE.

ADAM & JOHN MILLER, Having purchased of George & John Barber, & Co. their well selected

STOCK OF GOODS,

offer them for sale (at their old stand)

on the most reasonable and accommodating terms for eash, to initial dealers at short dates.

Oct. 11, 1821.

Just Published

And for sale at this Office and at Mr.

George Shaw's Store-price 25cts

The Constitution of Maryland,

To which is prefixed,
The Declaration of Rights-

Oct. 11, 1821.

The valuable Establishment in the

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[VOL. LXXVII.

ANNAPOLIS, THURSDAY, JULY 25, 1822.

No. 30.7

PRINTED AND PUBLISHED BY JONAS GREEN, CHURCH-STREET, ANNAPOLIS. Price-Three Dollars per Annum.

rischelanious

From the New-Bedford Mercury. To youthful breasts where soft emotions rove, How animating is the theme of love!" Crab there was a dashing young blade, and he was in love with a Lobster maid, at the Lobster maid was a terrible prude, ad she told her mamma that the Crab was

rude,
sidher dearmamma, "pray what did he do,
hd he give you a kiss, or a billet doux?"
Oh, no" said she, with a toss of her head;
"it's shocking ill bred) Oh, no" said she, with a coss of her head;
But he ogles me so — ('tis shocking ill bred)
That I vow if he still persists in his suit,
I'll box the ears of the impudent brute;"
It an Oyster Dandy saw the maid, it in Oyster Dandy saw the maid, On, split me," said he, "if I am afraid!' o tighter he braced his corset shell, nd strutted away with a Bond-street swell, and he told the maid, as hetwirl'dhis seal, I'd die at her feet if a dandy could kneel.' You know you can hang yourself on a tree."

nd the Oyster rav'd-but no said she, You never shall die of a scorn from me.' she gave him her ruby red hand to kiss, id he felt like a fish in a sea of bliss; the Crab he cock'd his hat in their

dehalleng'd the Oyster to aght at two

paces.
The ground was mark'd and they took their stand,
and a Barnacle gave the word of command frey took their aim—and the Oyster fell!
At alas! the worst of the tale is to tell;
for while he weltering lay in his shell, giddy young Muscle that passed that way and saw the end of the fatal affray, eclar dthat the Lobster's love was a sham, be'd seen her married that morn to a

EPIGRAM.

What's Fashionable, I'll maintain, Isalways Right," quoth sprightly Jane, Indeed I wish," said graver Sue, What's Right were Fashionable too."

I FIND NO FAULT IN THIS MAN."

from the orphans court of Anne Arun-Behold! the doubtful judge appears Lost in a mystic maze, and stands del county, letters of administration ike the poor culprit in his fears, That waits his fate from injur'd hands! h! trembling Pontius, rash and rude, Of justice, in her wrath, beware! he lets not stained hands intrude, quested to present them, properly authenticated, and those indebted are requested to mail mmediate payment,

JACOB BARRY, Adm'r.

July 4. 3w.* The balance of her rights to bear! isy what is Truth? he strangely cried; To Him that only Truth could say; That which your council have denied, And cast, in sinful scorn away!

hat which Eternal Mercy spoke. hat which from sin and darkness, woke A rescu'd world to glad surprise! Thro' Pilate's heart an impulse ran, While with a fearful anxious breath, He cried, "No fault is in this man, That merits an untimely death."

Bless'd Jesus! how could fault be found In one Eternal as Divine! Vhen goodness and her train surround That pure and holy heart of thine!

deemer! on my spirit shower Part of thy peerless purity, that when thou com'st with cong'ring convenient to the above Establishment, enclosed with a post and rail fence.

Thy grace may find no fault in me!

RELIGION

Is not confined to any particular times places, but is of constant obligation, and could show itself on all occasions—not in ed in the sanctimonious visage, or in the ted in the sanctimonious visage, or in the into bigotry, but in the temper and spitwith which all the common duties of life reperformed. It should add new lustreto lithe kind and amiable feelings of our naure, and repress all those evil passions, which extensive intercourse with mankind, intid confliction interests is any to call forth. mid conflicting interests is apt to call forth.
should show itself in meekness under inks, patience under injuries—should re-tes the hasty word and the look of anger. should bring down the lofty look, and seekthe miserable aspirings of vanity— sould make one a better neighbour and a

ter patriot Religion, by being thus treated-not as in acquaintance that is to be seen and ad-hired, on visits of ceremony, but as a fa-siliar friend that is admitted to our retire-ment, that shares the secrets of our bosom, and finds a ready welcome at our board, in ur walks, in the domestic circle, or in miscellangous company—would elevate and improve our own character, and by our influence would be recommended to the actics and regard of others. [Chris Spec.

GRAVE YARDS.

GRAVE YARDS.

Intervalue a grave yard—the thoughtfil method by which it inspires, is grateful
materithm disagreeable to me. It gives
at no paid to tread on the green roof of
that dark mansion, whose chambers I must
occupy soon—and I often wander from
the nor society.—Something human is
tiers—but the folly, the bustle, the vanities,
the pretensions, the pride of humanity, are
form a method, and their spirits are still—matrokinca has lost its power of harming—an
the side of the merch of them, crack as he goes along, finishing at the great of the merch of them, crack as he goes along, finishing at the great of the merch of them, crack as he goes along, finishing at the great of the walking, or any
exercise of fatigue.

Among the regular To asts drank on the
4th of July, by the Milton Guards, commanded by Captain Henry Frick, was the
following:
McDuffie and Cumming—"Gratifying
Intelligence," McDuffie and Cumming—"Gratifying
Intelligence," McDuffie and Cumming,
McDuffie long live be;
Now let us sing, long live Cumming,
McDuffie long live he;
And when they next a dual fight,
Mray we be there to see. Three Groans.
Intelligence, and the trump of God.

the state of the state of the

Extract of a letter from Stephen Prass, Esq. to the editor of the Seaman's Maga-zine, dated

Bristol, (Eng.) May 1, 1822. My Dear Sir,

Yesterday the Bethel Plag waved all
day at the mast head of the fine American
ship Seine, captain Erastus Williams, who

ship Seine, captain Erastus Williams, who obligingly spread her awning for the accommodation of a numerous assemblage of christians of various denominations, her crew and passengers. Several sallors, ministers, and perhaps for the first time, a captain in the Royal Navy, Capt. John Banks, invoked the Divine blessings, safety and protection for the captain, officers, crew and passengers, on the deck of an American ship, in the most solemn, impressive and affectionate manner——delighting every christian heart by its appropriate fervour. May this commencement be reciprocated by American Naval Officers on the decks by American Naval Officers on the decks
of British ships till the only strife shall be
—who can show the greatest love for souls,
and bring the greatest tribute of glory to
our adorable Immanuel.

CONFIDENCE OF A BELIEVER
A military officer being at sea, in a dread
ful storm, his lady, who was sitting in the
cabin near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a storm? He arose from a chair lashed to the deck, and supporting himself by the pillar of a bed place, he drew his sword, and pointing it to the breast of his wife, he exclaimed, "Are you not afraid?" She instantly repli-ed, "No, certainly not" "Why?" said the officer. "Because," rejoined his lady, Al know the sword is in the hand of my hus band, and he loves me two well to hurt me." 'Then," said he "remember I know in whom I have believed, and thathe holds the winds in his fist, and the water in the hollow of his hands."

For the Ohio Galany. Mr. Denny, In your last number of the Galaxy, you put this

SCRIPTURAL QUESTION,
"How is it that Methuselah is saidto be the oldest man that ever lived, yet died before his father "

The Scriptural Question Answered.
Enoch, the 7th from Adam, begat Methuselah in the 65th year of his age, and after Methuselah's birth, Enoch lived 300 years, and died not, but was translated, bo-dy and soul, into Heaven. As the prophet Elijah, some hundred years afterwards was translated, or carried up to Heaven in a fiery chariot; that is, his mortal put on immortality—his natural body became a spiritual body, and left this habitable globe, spiritual body, and left this habitable globe, to join the society of the first born, whose names are written in Heaven, which will be the case with all the righteous found upon the earth at the general judgment: 1 Cor. 15th chap. 51st verse. But Methuselah lived 600 and 69 years after the translation of his father Enoch, and died, which will be the common end of the human race, and went to relian his translated father in and went to rejoin his translated father in the world of spirits. Query. Is not this an unanswerable proof which goes to establish the doctrine of the resurrection of the body, among many others that might be selected.

THEOPHILUS.

LABOUR.

Among the vain sons and daughters of men, there are those who despise labour, even though their circumstances sorely need it; as if the point of honour lay in being useless, improvident and helpless. This is Folly's pride. Whoso despiseth labour, despiseth an ordinance of Heaven. Not despiseth an ordinance of Heaven. Not only is labour made necessary by the law of our general nature, but it is a positive law from above. "Six days shalt thou labour and do all thy work." So far from being despised, it will always be held in honour by the wist and good. To honour useful labour—to encourage the industrious

on any free republic, especially where there is such an unbounded scope for industry.

OFFICIOUSNESS.

An English modern traveller thus describes a "dudicrous morning scene," at

"Here a barber, uncalled for, was shaving a man as hestill lay dozing; there another was cracking the joints of a man half dressed; here were two servants, one pourdressed; here were two servants, one pour-ing water on, the other washing, a Saheb's hands. In spite of my efforts to prevent them, two well dressed men were washing my feet; and near me was a laddexterously putting on the clothes of a sleepy brother officer, as if he had been an infant under his care."

REFRESHMENT. We expect the joint cracking mentioned above, is the same as that mentioned by Munro, in the Narrative of the Military Operations on the Coromandel Coast, where Operations on the Coromandel Coast, where he speaks of Gentoo and Malabar barbers cracking his joints very dexterously, and displaying much art. "The operator," he says, "first seizes a person by the ears, and giving a sudden twist to the neck, makes it crack in a manner sufficient to frighten.

MASONIC.

A Charge delivered to the Brethren of Mount Moriah Lodge, No. 178, Borough of Huntingdon, Pennsylvania, on St John's Day, June 24, 1822, by William R. Smith, W. Master of the Lodge. Published by order of the Lodge.

To you my worthy brethren, who have long and steadfastly gazed on the greatlights of Masonry, whose minds have been illumined by their never fading irradiations, and whose toilsome paths throughout this dark sojourn have been rendered the easier and the safer to tread, in proportion as by them ye have been guided; to you whose good works have been always commended, and frequently honoured by the craft, in this terrestrial lodge, and whose well directed labours for the advancement of science are unremittingly continued; it is unnecessary that I should particularly address my observations. But from you, my young brethren, who have so lately emerged from the darkness of ignorance into the light of Masonie truth. the darkness of ignorance into the light of Masonic truth, and whose enquiring eyes are yet directed towards the East in search of that knowledge which is thence always imparted with as heart felt pleasure, as by you it is received, I hope to obtain the undivided attention which I claim.

The ancient and honourable order into

which you have voluntarily entered, and have been cordially received; and in which have been cordially received; and in which you have most selemnly inrolled yourselves as faithful and strict supporters of its pure and moral precepts, and also of its most ancient and highly impressive ceremonies, needs not my feeblevoice to add to its praise. The principles of Masonry existed co-eval with creation, and the weight of time has not yet bowed down the pillars of our temple! Over the face of this extensive globe, great empires have been founded; they arose; flourished; faded, sunk & areforgotten! Cities whose splendid monuments of archirose; flourished; faded, sunk & areforgotten!
Cities whose splendid monuments of architecture were the pride and glory of their
age, and whose magnificent ruins are still
the wonder of the admiring world, have
crumbled into atoms; and the wild beast
now prowls amidst the sands of the desert,
which cover the palaces of beauty, valour,
and wisdom, where a Zenobia reigned and
fought; where a Longinus work and advisfought; where a Longinus wrote and advised. Kings and conquerors, heroes and statesmen have lived their transient hour, and played their ephemeral parts on the great theatre of the world: But the grave has equally closed over their names and their actions; and the honours which they received or conferred have alike perished with the possessors But Masonry! Pure and glorious Masonry, has, ever uninjured, existed amidst the convulsions of the earth, the struggles of power, and the desolation of the barbarian. The distinguished name of Free Mason has survived the conquerors and the conquered; and the dignities, and the mysteries of the royal art have unimpaired descended through the lapse of ages, with wisdom as their unerring guide, strength

as their sword and buckler, and beauty ever accompanying their illimitable march! How peculiarly gratifying to the finest feelings of the human heart; how highly satisfactory to the most ardent conceptions satisfactory to the most ardent conceptions of the human mind, are the principles of Masonry, and the rewards which flow from their correct cultivation. The demon of discord may hold extended sway through ont the habitable world; but harmony ever presides within the precincts of our lodge, The iron hand of oppression is in vain elevated to crush and to destroy; for heaven horn charity immediately issues from our vated to crush and to destroy; for heaven-born charity immediately issues from our gates, and casts her protecting mantle over the widow, the orphan, and the friendless stranger. The gloomy brow of despair is enlightened by the beaming smile of hope, and increase of strength is given to shelaith of the christian. An universal language is heard and understood throughout the whole family of Masons, from pole to nole. and family of Masons, from pole to pole, and from the rising sun to the waves of the west. Is the attainment of the knowledge of the arts and sciences the object of our being despised, it will always be held in honour by the wist and good. To honour wistulious of the lodge. Do we cover titles, and honours, & are we pleased with worldly distinction? What can be more noble and dignified than the badge of a Mason?—The high and mighty rulers of the world, pave in all ages descended from their thrones and sar as they prevail and become fash ionable, so far will there he order and thrift in any free republic, especially in this free country, where there is such an unbounded ambition? their arcana are developed to the

equal, save where virtue could draw a dis-tinction.

In the high minded and praise worthy pride, which always accompanies a correct knowledge of the first principles of our anknowledge of the first principles of our ancient order, we are tresistibly impelled to a scribe to our first parent, the germs of Masonry. Placed by the benevolent fist of the omnipotent Grand Master, in his paradisancal lodge, our great progenitor forfeited his blissful station, and sinking under the weight of temptation, was expelled the bowers of Eden. Forgetful of all the godlike benefits conferred; regardless of all the sacred duties which he owed; heedless of all exemplary punishment which might be inflicted, through disobediencethe first Mason fell! In vain repentance, who whilst crimes are to be committed, at distance lingers, unseen, unheard, but who swift as thought is present, when her presence is a reproach, and her voice is agony, came to his troubled soul! In vain he

"Cast one longing, ling'ring look behind!" The gate to him was for ever closed! and, let Masons ever mark the emblem! A mighty Angel with a sword of fire gnarded the entrance from unliallowed foot-

ed the entrance from unitatiowed foot-steps!

My brethren, let the impression of this instructive lesson sink deep into our hearts.

Obedience to the will of God, uncondition al submission to his immutable decrees, hereafter, to us, to be made manifest, altho' now inscrutable; a cheerful compliance with all his behests, and above all, patience with all his behests, and above all, patience even in suffering, are leading characteristics of the sincere christian. Upon us, as Masons, the acknowledged friends of order and of government, the preceptofthe Apostle is strongly enjoined: *Submit your. selves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as sent by him, for the punishment of evil doors, and the

el Peter, chap. 11.

praise of such as do well." Within the walls of our lodge, a strict obedience to, and a cheerful compliance with the lawful commands of our superiors, are the distin-guishing marks, of a worthy brother In our daily intercourse with the world, let these principles be brought into action, and we shall then exhibit ourselves as we pro-fess to be, firm lovers of our country, and faithful friends and supporters of her civil institutions.

The fear of God, and the honour due to our superiors are not the only maxims of conduct inculcated within our gates; the third injunction of the Apostie, Love the brotherhood, has fallen upon good ground. Harmony, and the delightful cultivation of all the social virtues, even to the cordial love of all mankind, have been the blessed fruits of our veneration for the fraternal bond. And, as brotherly love is equally commanded by our Heavenly Father and by the Redeemer of the sinful world, let us to the Redeemer of the sinful world, let us hope and trust that by cherishing this virtue in our hearts, and by diffusing, each within his own circle, the good effects which must eventually spring from such an inmate, we may render ourselves more worthy the love of Him, who of all love is the fountain, and the head.

With a full conviction that these senti ments are enforced both by precept and ex-ample in every lodge of worthy brethren, what has the institution to fear from out what has the institution to lear from out ward enemies? The shafts of malice fall powerless at our feet: The tongue of slan der for us possesses no venom; and even the bitter persecutions of bigotry, and the strenuous efforts of misguided zeal, against us, are raised and exerted in vain. To all assaults we are unpervious, and ever will be so, whilst our simple mean of defence is a proud and silent reference to our own conduct; and if such conduct be perfectly consistent with the genuine spirit of Ma-soury, the blush of shame will ever be fixed on the ignorant and illiberal accuser In the true feelings of the craft, the master po et has given a rule of deportment, to which we cannot too strictly adhere:

- Give thy thoughts no tongue, "Nor any unproportioned thought his act.
"Be thou familiar," but by no means vul-"The friends thou hast, and their adoption

try'd, "Grapple them to thy soul, with hooks of

steel;
"But do not dull thy palm with entertainment, "Of each new-hatch'd, uufledg'd com-

rade. "Give every man thine ear, but few, thy voice; "Take each man's censure, but reserve thy

judgment. "This above all, to thine own self be true;

"And it must follow as the night the day,
"Thou can'st not then be false to any
man" Be ye then in all things worthy the name which ye bear; be ye, in the language of the Apostle, "a peculiar people"—"laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking."—Be ye as alliving stones, built up a spiritual house—as free, and not using your liberty as a cloak of maliciousness, but as the servants of God—honour all men, love the brotherhood, fear God"—so that each of you may be designated by the emphatical

you may be designated by the emphatical language of our great master Solomon, to There is a man, whose labour is in wisdom, and in knowledge, and in equity." Finally, my brethren, let us ever bear in remembrance, that to us have the rites and ceremonies of masonry been regularly transmitted by an extended line of illustrious men, whom the world has been delighted to honour. In us then resides that knowledge which the great, the wise, and the virtuous of all ages and of all climes; have sought, asked for, and received. By us then let it be exhibited to the world, that the sacred mysteries of our order are no less venerated now, than they were by the ancient found-ers of the craft; let us strenuously endeavor to ereserve the immemorial land marks of Masonry as the palladium of our satety, eer having in recollection, that the wisdom

of Solomon has dictated the advice "Re-move not the ancient land mark, which thy fathers have set." Let our conduct as men, be the hest comment on our professi-on as christian Misons; let our faith be fixed in the secure rock of ages; let our hope be joyous in the revealed doctrines of the hole hook, the "sign of the evidence of the holy book, the "sign of the evidence of our profession;" let charity wide spreading extend her influence far beyond the portals of our lodge; and if unity, peace and con-cord be the guiding stars of our demeanor, then surely virtue pure and holy, will deign to inhabit our tabernacle.

*1 Peter, chap. 11. †Ecclesiastes 11,21. ‡Proverbs 22, 28.

EXTRACT.

To render good for evil is Godlike; to render good for good is manlike; to render evil for evil is beastlike; to render evil for good is devil like .- MASON.

Advice of a lunatic to one of the keepers of the asylum, near Dumfries.

"But tak' care o' yoursel', Mr.
, tak' care that some o' them dinna come Yorkshire owre you. They'll be income Yorkshire owre you. They'll being veeting you to tak' a dram, nae doubt, and then, alter making a puir mouth about the badness of the times, trying to borrow a little siller frae you. But if I war you, I'lltell you what I wad do—I wad get twa purses made, and ca ane o' them Somebody, and the ither A' the world; and next I wad put the siller in the first and next I wad put the world; and next I wad put the siller in the first and no a hawbee in a' my siller in the first, and no a bawbee in a' my siller in the first, and no a bavoce in the second; and then, whan any ô' them spak' o' borrowing, I wad whup out the toom purse and shaking't before the chiel's een, swear that I had no a ha'penny in A'the World until I got it frae Somebody.! I''

day of her marriagor

From Grimm's Deutsche Sagen. THE LADY'S SAND.

Towards the western part of the South Sea in the middle of the sea, the gracs springs up in the spot where the churches and proud houses of the ancient city of Stavoren lie buried in the deep flood.— Riches had made the habitants grow implous and when the measure of their crimes was full, it sunk. Fishermen and sailors from the borders of the Pacific, relate tha

story of its ruin

The most opulent of all the inhabitants of The most opulent of all the innabitants of the city of Stavoren, was a certian virgin, whose name is no longer known. Proud of her gold and her lands, repulsive to the other sex, she only strove to increase her immense wealth Even curses and blaphemies were often heard from her mouth, The remaining inhabitants of this city, so immoderately rich, at the time when Amsterdam was not known, and Rotterdam was but a little village, had left the path of

One day this lady called for her ship mas-ter and ordered him to sail, and return with a cargo composed of what was most nobla and valuable in the whole world. In vain did the captain, accustomed to exactness, did the captain, accustomed to exactness, and particular orders, beg her to give him more precise directions. She would say nothing more, and ordered him to set sail immediately. He left her irresolute and un certain; he knew not how he should meet the commands of his lady, whose wicked, violent tempe he well knew, and he hesitated for some time what he should do. At last he thought, of will bring back a cargo last he thought, "I will bring back a cargo of the finest corn: what is more beautiful and excellent to be found in the earth than this noble grain which no man can do with-out?" With this design he sailed for Dantout: With this design he salied for Dankzic, freighted his vessel with choice grain,
and returned, though still fearful and uneasy at what would be the result. "How,
captain," said the lady to him, "are you already here? I supposed you on the coast of
Africa trading in gold and ivory; let us see
what you have brought." Trembling, for
he saw by her manner that his bargain was
not likely to please her, he answered, "I
have brought you some of the choicest corn
which is to be found upon the face of the
earth." "Corn," said she dost thou
bring me so vile a present?" "I shought
that could not be despicable, which gives us
a daily and healthy bread." "I will she
you how much I despise your cargo On
which side is your ship loaded!" "The
right side," said the Captain "Then I
command you, this hour to throw the whole
of your cargo over the left side into the zic, freighted his vessel with choice grain, of your cargo over the lelt side into the sea. I will come myself and see my orders obeyed "

The captain dreaded to obey a command which showed such contempt to the gilts of God, and he called in haste all the poor and God, and he called in haste all the poor and needy people of the city to the place where the ship lay, hoping that he might move his lady by the sight of them. She came and asked, "is my order obeyed?" Then a crowd of the poor fell on their knees before her beseeching that the corn might be divided among them rather than throwd into the sea. But the heart of the lady was hard as tone and she reneated her orders that the stone and she repeated her orders that the whole cargo should be thrown overboard. whole cargo should be thrown overboard. The captain could contain himself no longer, and cried aloud, "No, this wickedness will not go unrewarded by God if it is true that heaven rewards the good and punishes the wicked; a day will come when you would gladly pick up this noble grain that you now despise so much, kernel by kernel, to satisfy your own hunger." "How," cried she, with a wicked laugh, "I shall come to want. I shall see poverty and feel the want to want, I shall see poverty and feel the want of bread? As truly as this happens, I shall see again this ring which I here throw into the deep sea." Saying these words, she the deep sea. Saying these words, she took from her finger a costly ring and threw it into the waves. The whole cargo of the ship, and all the corn, was also thrown into the waves.

What happened? Some days after, this lady's maid went to market and bought a fish, which she was preparing to cook in the kitchen. Upon cutting it open she discovered a costly ring and carried it to her lady. When the mistress looked at it she immediately recognized it as her own which she lately threw into the sea. own which she lately threw into the sea. turned pale and felt in her conscience the messenger of punishment But what was her terror when in the same moment the news arrived that her homeward bound eastern fleet was all stranded. Some days afcame the tidings of ships sunk in which she had most valuable cargoes, other ships were robbed by the Moors and Turks; the failure of some mercantile houses in which she was concerned, soon completed her misfortunes, and a year hadscarcely passed away, before the dreadful threat of the captain was en-

the dreadful threat of the captain was entirely fulfilled. Poor, and trusted by no one, scorned by many, she sunk deeper and deeper into want and misery; in hunger she begged her bread from door to door, and often was denied, at last she died in despair.

But the corn, which was thrown into the sea, spronted and grew the following year, but it bore false ears. No man regarded the warning but the wickedness of Stavoren grew every year more alarming, till God withdrew from this city his protecting hand. Upon a time, fishes were drawn out of the wells and in the night the sea opened and avesliowed up three fourths of the city. and swellowed up three fourths of the city. The next year several houses sunk, and it is some time that there has been no man of wealth living in Stavoren. But there grows every year a grass out of the water that is every year a grass out of the water that is known to no botanist, and resembles no species that is found upon the earth. The stalk grows long and high the ears resemble the ears of corn, but are false and without grain. The sand bank which is made green by it lies the length of the city of Stavoren, and bears no other name than the Lady's Sands.

RUM

Has conquered more than ever Alexander or Buonaparts subdued, and will continue to carry on his conquests as long as vice and folly exist in the world. The di-PUN PUGILISTIC.

When Jack Marten, the pugilist, married Elizabeth Martin, of St. Giles, that incorrigible punter rema ked, that it was too do; the fool will still he a drunkard, and the grave yawn, but all will not bad to knock his wife's lout on the very drunkard still be a fool.