

**TERMS OF THE "AMERICAN."**  
H. B. MASSER, PUBLISHERS AND PROPRIETORS.  
JOSEPH EISELY, Editor.  
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THE "AMERICAN" is published every Saturday at TWO DOLLARS per annum to be paid half yearly in advance. No paper discontinued till all arrears are paid.  
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Manufacturers of  
UMBRELLAS, PARASOLS, and SUN SHADES,  
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INVITE the attention of Merchants, Manufacturers, &c., to their very extensive, elegant, new stock, prepared with great care, and offered at the lowest possible prices for cash.

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A large assortment of the New Style Curbin Parasols.  
Philadelphia, June 1, 1844.—ly

**HERR'S HOTEL,**  
**FORMERLY TREMONT HOUSE,**  
No. 116 Chestnut Street,  
PHILADELPHIA.

THE SUBSCRIBER, recently of Reading, Pa., would inform the public that he has fitted up the above capacious and convenient establishment, and is always ready to entertain visitors. His established reputation in the line, it is hoped, will find full assurance, that his guests will be supplied with every comfort and accommodation; but his house will be conducted under such arrangements as will secure a character for the first responsibility, and satisfactory entertainment for all visitors and families.  
Charge for boarding \$1 per day.  
DANIEL HERR.  
Philadelphia, May 25, 1844.—ly

**To Country Merchants.**

Coats, Shoes, Bonnets, Leghorns and Palm Leaf Hats.  
G. W. & L. B. TAYLOR,  
the S. E. corner of Market and Fifth Sts.,  
PHILADELPHIA.

OFFER for sale an extensive assortment of the above articles, all of which they sell at unusually low prices, and particularly invite the attention of buyers visiting the city, to an examination of their stock.  
G. W. & L. B. TAYLOR,  
Philadelphia, May 25, 1844.—ly

**LAND FOR SALE.**—The small farm, containing about 100 acres, about 2 miles from Northampton, adjoining lands of Jesse C. Brown, John Leghorn and others, will be sold cheap, if application is made soon to the subscriber.  
Sunbury, Aug. 31. H. B. MASSER.

**BLANK NEEDS.**—The highest price will be given for Flex Need by  
Aug. 31, 1844. H. B. MASSER.

**VOLTAIRE BIBLES.**—Five copies of the Cottage Bible, the cheapest book ever published, containing the comments on the Old and New Testament, just received and for sale, for six dollars.  
June 15. H. B. MASSER.

**REMOVAL.**

**DOCTOR J. B. MASSER.**  
RESPECTFULLY informs the citizens of Sunbury and its vicinity, that he has removed his office to the white building in Market Square, east of Ira Clement's store, and immediately opposite the office, where he will be happy to receive calls the line of his profession.  
Sunbury, May 4th, 1844.

**DAVID EVANS'**  
tent Fire and Thief Proof Iron Chests, Slate lined Refrigerators, with Filters attached when required.

**EVANS & WATSON,**  
No. 76 South Third St., opposite the Exchange,  
PHILADELPHIA.

MANUFACTURE and keep for sale DAVID EVANS' celebrated Water and Proof Iron Chests, and Patent Refrigerators, with Filters attached when required. Books, Papers, Desks, Jewellery, Gold, Silver, &c., &c., made to order, and not over Plank as ninety-five cents of every hundred now in use and for sale made.) with first rate Locks and David Evans' ten Keyhole Covers, similar to the one exhibited at the Philadelphia Exchange, for three months the summer of 1842, when all the Keys were at once to be used, and the Chest not opened, although the experiment was tried by at least 1500 persons. One of the same Locks was tried by others, at the Delaware Coal Office, in Walnut street, above Third, but did not succeed.

Hotting Machines, Iron Doors, superior Locks, and all kinds of Iron Railings, Seal and Copying Presses, and Smithwork generally, on hand and manufactured at the shortest notice.

CAUTION—I do hereby caution all persons against making, using, selling, or causing to be sold, any Keyhole Covers for Fire Proof Chests, or Doors, of any kind similar, in principle to my Patent, of 10th July, 1841; and also against Lining Refrigerators with Slate, for which my Patent is dated 26th March, 1844, as any infringement will be dealt with according to law.

DAVID EVANS,  
Philadelphia, April 13, 1844.—ly

**FORESTVILLE**  
**BRASS EIGHT DAY CLOCKS.**

THE subscriber has just received, for sale, a few of the above celebrated Eight Day Clocks, which will be sold at very reduced prices, for cash. Also, superior 30 hour Clocks, of the best make and quality, which will be sold for cash, at \$4 50. Also, superior Brass 30 hour Clocks, at \$8 00.  
Dec. 2, 1843. H. B. MASSER.

**STONE WARE** for sale.  
225 Stone Jugs, from 1 quart to 3 gallons,  
50 Stone Jars, from 2 to 6 gallons. For sale cheap, by  
Oct. 1. H. B. MASSER.

# SUNBURY AMERICAN.

AND SHAMOKIN JOURNAL.

Absolute acquiescence in the decisions of the majority, the vital principle of Republics, from which there is no appeal but to force, the vital principle and immediate parent of despotism.—JEFFERSON.

Sunbury, Northumberland Co., Pa. Saturday, Feb. 22, 1845. Vol. 5--No. 22--Whole No. 230.

**LATE AND IMPORTANT FROM MEXICO.**

Santa Anna, who has for so long a period exercised almost absolute sway in Mexico, has at length fallen. After having failed in his repeated attempts upon Puebla, he attempted to escape in disguise. He was, however, discovered by some Indians who gave the alarm, notwithstanding he offered them his watch and purse. He is confined in the same prison in which he had immured the Texan prisoners. He will be tried by Congress, and as a just punishment will most probably be shot. The following from the New Orleans Picayune furnishes the particulars:  
VERA CRUZ, Jan. 12, 1845.

Since my last the cry against Santa Anna has been echoed throughout the whole Republic; he remaining master only of the sod he and his troops stand upon. The news of the overthrow of his tool, Canalizo, reached him in Queretaro, on his march against Paredes. He immediately counter-marched with all his forces upon Mexico, swearing vengeance upon the Congress, &c. &c., whom he called revolutionists. On arriving before the gates of the Capitol, he addressed a communication to Gen. Herrera, the actual President, advising him that he had come to take charge of the presidency, which, he said, belonged to him beyond any question, and demanded to know if he was disposed to evacuate the "big chair." He of course was well aware of the decree of the Congress, by which he was deprived of all authority, civil and military, when he addressed his note; but, as he had resigned ignorance, in reply a copy of the decree was sent to him, and he was asked if he was disposed to deliver over the command of his troops, as he had been previously ordered, and present himself to the government to answer to the charges made against him before the Congress constituted in Grand Jury.

To this Santa Anna replied, with his accustomed audacity, that if the gates were not thrown open to him within twenty-four hours, he would open them himself and enter sword in hand. This communication was handed over to Gen. Bravo, as Commander-in-Chief of the troops of the Capital, for reply. Accordingly an answer was forthwith given, notifying him that the defence of the city was under his charge, and that it should be defended to the last, at the same time calling upon him at the same time to submit and avoid bloodshed.

After bravadoing for three days to no purpose, Santa Anna retreated with his forces and marched upon Puebla, before which city he arrived on the 2d inst., and immediately demanded the surrender of the city, giving one hour's time to do so, and notifying Gen. Inclan, the Commandante General, that if the city was not surrendered by that time, he would carry the place by assault and give quarters to no one. The reply of Inclan was short and sweet, without any of the humbug so common in the military proclamations of this country; he told him that he would not surrender the city as long as he had a man left to fire a shot. He kept his word. Santa Anna commenced his attack on the following morning and was repulsed; as also in all the successive attacks, which he continued making daily until the 7th, when he sent in a flag of truce with propositions. While a Council of War was holding in Puebla to determine upon the propositions which Santa Anna's Commissioners had to make, an attack was made with a large proportion of the traitor's forces, and had already forced their way to a considerable distance, when the Poblanos rallied and drove them back at the point of the bayonet, taking some two hundred prisoners and one piece of artillery.

After this disgraceful act of treachery Santa Anna retreated from before Puebla, and reports says that he was in the neighborhood of Perote on his way down to make his last desperate effort upon Vera Cruz. Should he come he will here find his grave. I must tell you that in Puebla there were not above 800 regulars, and that its defence was made principally by its volunteers—private citizens of the most respectable classes—Viejan los Poblanos. Santa Anna has lost in his several attacks upon that city something like 800 killed and wounded; among whom one general, and perhaps a greater number of prisoners and deserters. Among the prisoners are two generals. The killed and wounded on the part of Puebla is not known with any certainty. Every breast burns to revenge the blood of the noble Poblanos.

We are here all prepared, and our volunteer companies are doing active service. We sleep every night in our barracks, and lay with our arms beside us.  
I shall leave this letter open, to add anything new that may occur before the vessel sails.

Bravo and Paredes have left Mexico, and are already close upon Santa Anna, with 7,000 infantry and 3,000 horse. Before this vessel sails all will be concluded, and Santa Anna shot, beyond any doubt.  
January 17.—Since writing the above, Santa Anna has retreated from Puebla, and has placed himself between Perote and Jalapa. All was joy here, as we made sure that his intention was to attack us, but we were disappointed.

On the 14th the troops of Santa Anna placed themselves at the disposition of General Rincon, Commandante-General of the Department, who is stationed at La Hoya for the defence of that pass, at the same time making it manifest that their object in approaching, and entering the Department was not to commit any act of hostility, but to escort General Santa Anna in his flight, and this General, having succeeded in making his escape, there only remained for them to place themselves at the disposal of the Government, which they then did.

The object, no doubt, was to cause it to be believed that he had succeeded in embarking, and thus put a stop for further search for him. This, however, failed in its object, and searches were made with redoubled vigilance, which were very shortly crowned with success, for on the night of the 16th, at half past nine, he was captured, with others who accompanied him near a place called Jico, about 14 leagues from Jalapa, in a barranca. He was disguised as an *arriero*, but this was of no avail in this part of the country, where there is not an Indian that does not know him well, and they all enjoy a pleasure in hating him. He was taken by a party of volunteers, and, by official news, was carried into Jalapa yesterday, (with his hands tied behind him, as report says.) It is just two months since he left Jalapa, in state, to go and crush the revolution, which has brought him to the gallows, beyond any doubt. It is not known yet whether Government will order him to be carried to Mexico, to be tried formally on the accusations made against him, or whether they will try him by court martial and shoot him immediately.

Such rejoicings as we have had here were never seen before in this place. To-day, by order of the Governor, has been made a Feast-day, and consequently all commercial establishments are closed. There is but one voice to be heard—"Shoot him and his Generals, without exception!" Shoot all of them! No mercy! Government will be obliged to proceed with great severity, as the whole country is in the greatest state of exasperation that was ever seen in any country, owing to the late attacks on Puebla.

January 21.—Nothing new to add. Santa Anna is on his way up to Mexico, under a strong escort, to stand his trial before both Houses of Congress.  
[From the New Orleans Bulletin.]  
"Santa Anna had written to the President, General Herrera, on the 10th ult., from his camp near Puebla, soliciting passports for Senor Harry Tamarez and Generals Cortzar and Mendosa, late of his suit. He also begs passports for himself, that he may leave the country, and, as he says, "seek abroad a home where I might end my last days." He states that he has already given up the command of his army to Gen. Morales, who would proclaim the Constitutional Government.

At daybreak on the morning of the 14th ult., Santa Anna left his camp in a coach, taking the route for Vera Cruz, escorted by 300 cavalry, but soon changed his course for Grizava, intending to leave the Republic at Huatucalco, or some port in Oajaca, as the road to Vera Cruz was strongly fortified at almost every place through which he could have a pass. Having dismissed his escort, he proceeded as a citizen, until he was arrested by some Indians, by whom he was recognized, from his lameness, and delivered to the military authorities.

At Puerta National, the *Key* of Mexico, the peasants had congregated *en masse* to oppose his flight.  
The same day that the flight of Santa Anna took place, General Paredes and Arrillaga, followed by Gen. Bravo, entered the city of Puebla with their united forces, amidst the rejoicings of the inhabitants.

In a letter from the captive ex-President to the Governor of the Department of Vera Cruz, dated Jalapa, 17th ult., he complains most bitterly of his treatment by his guards and the populace. He says his habitation presents the appearance of a guard-room, with a sentinel constantly by his bed—he cannot sleep—the officials will permit none of his friends to have any intercourse with him—and, in fact, his condition is vastly more rude and degrading than whilst he remained a prisoner in the hands of the Texans. His entry into Jalapa, resembled a triumphal procession, conducting him as a conquered foe to his country. "Indeed," he continues, "I would prefer death to such insults which I neither noble nor decent."

It is stated that Santa Anna had \$400,000 in gold at his residence, Esasco, which was to have been forwarded to him but it has fallen into the hands of the Government of the departments of Vera Cruz, who propose to employ it in remunerating the inhabitants of that department for the losses sustained by them during Santa Anna's occupation.

Captain D. Jose Santa Anna, the eldest son of the fallen President, was arrested near Jalapa on the morning of the 16th.  
Senora Santa Anna had paid her husband a visit in camp, accompanied by her brother, a few days before his flight. She alone is faithful to the tyrant.

We have no advices from the Capital since the events we chronicle. At that period they were carrying on the trials of the ex-Ministers, and had already voted honorary medals to those citizens of Puebla who should distinguish themselves in the approaching struggle, as also a sword to the Governor of that town.

Gen. Arista, the instrument of Santa Anna in the murders at Tabasco, has published a manifesto against his fallen leader, and declares that although they now all unite against him, they must not lose sight of Texas.

**ANCIENT EGYPT.**  
MR. GILSON has recently been delivering a series of interesting lectures on Ancient Egypt, in Philadelphia. The following, showing the connection of the theological dogmas and worship of the Egyptians with scriptural history, will be read with interest. We copy from the Phila. Ledger:—

On Monday week last, Mr. G. brought his highly interesting course of lectures to a close, much to the regret of the numerous intelligent audience which has attended them. The concluding lecture was devoted to a great measure to subjects connected with the theological dogmas and worship of the Egyptians. Mr. G. commenced by defining the ages of writing, as elucidated by the recent researches of the Sinaologists and Hieroglyphists. These ages are:

I. The figurative or hieroglyphical age, whose written language consists of the figured representation of objects and ideas. This was the earliest form of the Chinese as well as the Egyptian character, and it is here that they resemble one another, diverging as they improve, as is demonstrated in the *Sinico-Egyptian* of Pauthier. This resemblance arose from the fact that they both copied from the same original, and not from any intercourse between the two nations. Thus, when either wished to express the sun, he drew an orb; if the moon, a crescent, &c.

II. The altered and conventional representation of objects. This may be called the transition age, in which pictorial representations are more and more mingled with phonetic signs. To this age belong the Chinese character and the various forms of hieroglyphical writing found on the monuments of Egypt.

III. The purely phonetic expression of the articulations of the human voice. This is the alphabetic age. This does not extend back much beyond Cadmus in the 16th century, B. C., and was adopted by Moses in the 15th century. At this period it was still imperfect, the vowels and other letters having been added to the alphabet at a later date. From these all our European alphabets are derived. The anomaly in the derivation of alphabets is the Sanskrit, the parent of several modern Hindostanic alphabets, the antiquity of which ascends to at least B. C. 315 monumentally, but how long prior is unknown—certainly to beyond the 14th century, B. C.

All known alphabets can be traced back to one of three sources—the Chinese, Egyptian and Sanskrit. The two former required transplanting to other nations, to produce a purely alphabetic writing; but the Sanskrit, the most perfect of all alphabets, seems to have bounded into existence at once, at an unknown period of time.

Mr. G. then went on to consider some of the religious symbols found upon the monuments. These emblems belong to the second of the ages just indicated.  
The winged globe is an emblem of an attribute of the Almighty, personified under the form of *Har-hat*, the good genius, corresponding to the *Agathodemon* of the Greeks. The kings, temples and habitations of Egypt were under his especial protection. His definition is "science and celestial light personified." The symbol, as presented, was a compound one. The globe is the disc of the sun, *Phe*, solar vivifying influence, surmounted by the horns of Amun, typical of frontal or intellectual power. Amun symbolized the divine creative wisdom, and is the *Amon* of the Hebrews, (meaning truth,) whence comes our *Amen*, "so be it," as truth itself. The wings are those of a vulture, representing Maat, the female principle or divine mother. Attached to the globe are the wings of Neph, who signify the spirit of God, breathed into our nostrils. The wings are typical, also, of royal dominion, and are both crowned, one with the *Ouahak*, the white helmet, and the other with *Tushak*, the red helmet. These crowns symbolize the upper and lower regions, and, on the head of these asps, mean dominion over heaven and earth. Below these again are the symbols of immortal life—the crosses.

Mr. G. suggested that most probably the prophet Malachi (iv. 2) alluded to this figure when he used the expression—"The sun of righteousness shall arise with healing in his wings." He also stated that our translation of Isaiah, xviii. 1. is erroneous, and should read—"Wo, land of the winged globe!" meaning, evidently, Egypt. On the whole, the symbol may be understood as expressive of the Providence of God, shadowing over and protecting Egypt; and, as such, is just as pure and sublime as are the phonetic signs or letters by which we convey the same idea. Mr. G. also pointed out the striking resemblance between the symbol and the winged head of a cherub.

The next subject touched upon was the Egyptian Cross, *crux ansata*, or the handled cross. This has also been called "the sacred tau," from its fancied resemblance to the Greek T. By some it has been called "the key of the Nile," for no other reason than that it bears some resemblance to a modern hydrant key. It is found in the hands of numerous persons, both divine and human, on the sculptures. It was selected by the Egyptians during the second age of writing, to symbolize eternal life. That they attached a spiritual significance to it, appears from the fact that the early Christian authorities who sought refuge, during the era of the martyrs, in the reign of Dioclesian, in the tombs and quarries of Egypt, frequently adopted it instead of the Christian cross. The original symbol resembles an ordinary cross, with a loop whereby to hang it up. Mr. G. mentioned that he had seen in a remote quarry in Middle Egypt, a figure, designed to represent the Saviour, drawn as it appended, not to a cross, but to this symbol of immortality. The cross had, therefore, the same meaning with them as with us—it was the type of the life everlasting beyond the tomb.

Next was the *Ark of the Tabernacle*. The Egyptians appear in the earliest times to have made use of arks or shrines, figures of which abound on the monuments. These arks were veiled, or sometimes the veil was raised, and in the "Holy of Holies" was placed some symbol, guarded and overshadowed by two kneeling figures, with outstretched wings, resembling and corresponding to the Cherubim of the Hebrew ark of the covenant. Generally the symbol is the sacred beetle, or *scarabeus*, (which was the emblem of the generative vital principle,) supporting the disc of the sun.  
The scarabee in the mythology of Egypt, symbolized regeneration, i. e., being born again, and to show how undeviatingly the so-called heathen emblems were adopted by the early Christians, the lecturer stated that the fathers of the Church, and St. Ambrose in particular, termed Our Saviour the good scarabee. In other arks different emblems, such as "purity," "life," and "stability," occupy the Holy of Holies. Having pointed out an ark, Mr. G. showed that in their distant campaigns the Egyptians carried with them shrines, for which tabernacles were provided. One was shown in the representation of the camp of Rameses III in his campaign in Asia, in which is a blank cartouche (one without any writing inside,) dedicated to the worship of the ineffable name, singular in acceptance to the unpronounced *Jehovah*, which the Hebrews always sounded *Adonai*, and which Josephus has called "the shuddering name of God." Before this are five Egyptians kneeling, with uplifted hands.  
Mr. G. then remarked that he would not discuss the question whether the immortality of the soul were taught in the Pentateuch or not, but he would undertake to show that the Egyptians were acquainted with it. This can be proved from the Ritual for the Dead, now translated. It is called "the book of the manifestations of light," and is inscribed on the papyrus found in the wrappings of the mummies. It contains prayers, and also a confession of faith and of practice, showing curious analogies with the Decalogue. The form of this confession is negative, the deceased saying, "I have defrauded no man," &c. At the end of the roll of papyrus, sometimes forty feet long, is generally a drawing, representing Anubis standing by an embalmed body, from which the soul is just flying in the shape of a hawk, with a human head, and holding in its claws the emblem of immortality, and "the sail of transmigration." The text says: "Thy living soul abandons thy corpse, thy mummy remains in the earthly sepulchre." In connection with this subject, Mr. G. remarked that the custom of burying prayer books or rituals has only ceased in Italy within three hundred years. This symbol was inverted while as yet the Egyptians had no alphabetic signs by which to express the idea we now convey by the letters s, o, v, l. In the judgment scene, the soul was represented as reincarnated in its earthly form, (the same as our notion at present.) A painting was shown, representing Manepthah 1st, presented after death to Osiris, who was the judicial attribute of the Most High. The hieroglyphics over the king call him the *Osirian*, i. e., taken to Osiris. Another instance of the same was shown in a painting of Rameses IV, also taken from his tomb.  
The judgment scene of Amenhotep was explained at large from a beautiful painting representing the trial of the soul of a woman, whose merits are about being weighed in an even balance. (Job, xxxi, 6.) Her heart, in a vase, is weighed against the "feather of truth," and it seems to show in her favor. Anubis and Horus attend the balance, and before it sits the Egyptian Cerberus. Osiris is painted green, as he always is, and sits upon a throne, with a flail or whip in one hand and a pastoral crook or crosier in the other. On his head is the white crown, the prototype of the Bishop's mitre, and before him is an altar, on which are placed a lotus flower, a bud of papyrus and a cake of consecrated bread. On another part of the picture, is the soul of the individual judged last before. (See Daniel, v. 27.) He has been condemned for gluttony, and is on his way back to earth in a boat and in the shape of a pig, of a brown color, and marked with dark stripes, showing that even the striped pig is not a Yankee invention entirely! He is under charge of two monkeys, who fling him along the road, and Anubis stands ready to close the door upon him on his exit. In a line along the top sits the jury of forty-two assessors, each with a different head to express the sin over which he has jurisdiction. By these Osiris was assisted in his judgement. This beautiful illustration expresses the doctrine of the immortality of the soul, the future judgment and the metempsychosis.

Mr. G. next adverted to the Trinities of the Egyptians, but was compelled by the lateness of the hour to dismiss them with a brief notice. He said enough to show that they believed in the unity of the Godhead, and expressed his attributes by Triads. On this subject, Mr. G. referred his audience to the pages of Champollion-Figeac, (p. 245), and the Rev. C. W. Taylor's "Illustrations of the Bible from the Monuments of Egypt." From the "Antiquities of Egypt," illustrative of the Sacred Scriptures," issued by the London Religious Tract Society, he quoted as follows: "The Religion then, of the Egyptians, the most ancient nation in the world, has been investigated on the very walls of the temples and monuments that were erected for the celebration of its worship. Its divinity recognizes the doctrine of a Trinity, and the hope of a future incarnation of God. Its ethics rest upon the tenet of the immortality of the soul of man, upon his responsibility to his Maker for his deeds on earth, and upon his appearance after death before the judgment seat." Several trinities were pointed out among the illustrations, which were defined, in general terms, as emphasizing the "male principle," the "female principle," and the offspring, identical with early Chinese philosophy.

We thus conclude our short and necessarily very imperfect history of those delightful lectures.

CURE FOR A COLD.—The following prescription has been taken from an old black-letter book, A. D. 1403. We print it for the benefit of those medical antiquarians who are fond of tracing the progress of medicine:  
Put your fette in hotte water,  
As high as your thigles,  
Wrappe your heade up in fanelle,  
As lowe as your eyes.  
Take a quart of rum'd gredde,  
When in bedde, as a dose,  
With a number four dippe,  
Well tallow your nose.

A young lady who had been insulted by an old maid in her neighborhood, by way of revenge placarded the following lines on her doors and windows one night:  
To be let or be sold for the term of her life,  
Elizabeth Hall—by the way of a wife;  
She's old and she's ugly; ill-natured and thin;  
For further particulars—enquire within.

WOULDN'T BE STUMFLED.—A Kentucky girl marrying a person of mean reputation, was taken to task for it by her uncle. "I know, uncle," replied she, "that Joe is not good for much, but he said I dare not have him, and I won't take a stump from any body."

A gentleman, while in church, intending to scratch his head, in a mental absence reached over into the next pew and scratched the head of an old maid. He discovered his mistake when she sued him for a breach of promise of marriage.

A beggar, getting rid of some of his retinue, was accosted by a pompous gentleman thus: "You dirty rascal, what are you about?" "Nothing, sir, but guilting a few aristocrats." "Aristocrats, you seditious scoundrel! how dare you call such vermin aristocrats?" "I cannot find a better name for them, sir, please your honor, for they always pick the poor."

SUBSCRIPTION TO A LETTER.—There is a letter in the Portland Post-office, directed "To the pastor of the Church of God in Portland."  
An old woman fervently praying that a certain man, who had lost his nose, might never lose his eye-sight, being asked why she did so, answered, because he had nowhere to hang his spectacles.

SAFETY VALVE.—The mouth of an infant ignorant, by which the steam goes off without doing harm.

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Advertisements left without directions as to the length of time they are to be published, will be continued until ordered out, and charged accordingly.	
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