

THE SIEGES OF PARIS.

It was found to be a heartless lie. After hard and continued fighting, Marmont, seeing that his army was of no avail against such overwhelming numbers, and unwilling to see the city destroyed in a defense which was useless, made terms with the enemy and surrendered. The fight was only one day's duration, but the total loss was 16,000 men.

This was the last siege of the city previous to the present one which has just terminated so unfavorably to the French. The city during the late siege was incomparably stronger than it ever was before, and the power of the enemy was increased in proportion. But the power of starvation is always the same no matter what the strength of the fortress, and to this aid is to be attributed in a great measure the present downfall.

ST. ANGELO.

Among the massive remains of imperial Rome, one of the most imposing is the ancient Mausoleum or Mole of Hadrian, now known as the Castle St. Angelo. It stands on the site where once were the gardens of Domitian, overlooking the undulating plains of the Campagna in its rear, and stretching out its long, narrow corridor to the Vatican. Poised on its summit, and dark against the blue Italian sky, towers the bronze figure of the Archangel Michael, as if he had just alighted with outspread wings and floating mantle, and paused there in the act of sheathing his sword. Beneath it flows the Tiber, in whose tawny and troubled waters it had cast its wavering reflection for nearly eighteen centuries.

What a change has come over men and things since first the stones of this great Mausoleum were laid! Could they speak, how terrible a history they might reveal of human baseness, tyranny, hypocrisy; of human arrogance and misery; and let us hope, somewhat too of noble endurance, of heroic patience, of uncorrupted virtue and patriotism! Within those walls what crimes have been committed, what agonies have been endured? Without those walls what tumult of seething battle, what clashing of armies, what glories of pain and fury, what glancing of wild flames, what raging of wilder passions, what horrors without a name? In its secret cells popes have been strangled, starved, and sent to a bloody end; philosophers and thinkers have perished, vainly struggling against bigotry and superstition; patriots have fought and died for liberty. On the foul walls of its dungeons artists and poets have scrawled their names, their verses, and their pictures, longing for the light of day; beauty and youth have perished in the dark, vainly praying for help; innocent men have falsely confessed crimes under the torture of the rack. In its frescoed halls emperors and popes have held their courts, and banqueted and trampled on the rights of man; and the ashes of emperors have filled the vases of its sepulchral chambers. The silent statues which gathered once around its colonnades and looked upon the glory and pageant of ancient Rome, saw also the storm and fury of barbarian battles, and the desolation by the Goths, before they were toppled down upon the heads of infuriated soldiery. These walls, too, have seen the dreary processions of the plague pass under them. They have shaken with the awful heave of the earthquake and the sudden explosion of powder. They have been the silent witnesses of the history of the Church in its blackest moments and at the zenith of its pride and power; and they still stand, a part of the present as of the past.

THE TRIAL BY JURY.

The word jury denotes, in short, an institution so commonly known and so sacredly regarded as a sort of palladium of British liberty—namely, trial by jury—that we shall say a word or two concerning what is known of its origin among us. Perhaps we should rather say that our remarks would take the form of a speculation about the origin and growth of trial by jury; for of the early history of this method of deciding disputed questions, of fact, very little is known exactly. In our country, we soon get into the far-back ages of fog and mist, where history gropes her way with faltering and uncertain step. There is, in fact, no means of discovering when trial by jury began in England. Jurors sat to try cases in Henry II's time. Now what were Henry II's jurors like? It is a matter of the purest conjecture. We cannot say, and we cannot find out. The growth of trial by jury has probably been a gradual process. Its origin was, with little room for doubt, as follows:—In the early times of our own history a small number of men lived together; they constituted a tithing, or a larger number a hundred. Now those names have no sensible meaning, if we regard their ancient meaning. They denote merely the limits of topographical boundaries, the space within those limits. Then they really meant an association of ten families in a tithing, or a hundred families in a hundred. A man committed a crime in a hundred, and only about six thousand of the National Guard. His jury, by whom he was tried, were the men of his own hundred. They knew every act of his life—his incoming, his outgoing, his innocence or his guilt; they constituted the jury by which he was tried; and the peculiarity of their case was that they tried the case, having a complete previous knowledge of all the facts. Herein lies one chief difference between our ancient and our modern jury. While the jurors of early times possessed a full knowledge of all the facts of the case, the modern twelve "good men and true" are men caught hap-hazard in the streets; we may say, men who are supposed to be perfectly innocent of any knowledge of the facts of the case they are to try until they hear the evidence. After hearing that evidence they tell the judge what they think about it. It has not been for so very long a period that an army of six hundred thousand men; but this

England; and in the last century a celebrated judge said it was one of the highest feats of constitutional government to get well-homed into a jury-box. It is thus established that a modern juror is the very opposite of the old juror for the one entered upon a trial, in all cases, with a knowledge of the facts of the case; the other, as a rule, knows nothing of them until they are disclosed in evidence. And this knowledge possessed by the old jurors was a matter of necessity. Take the case, for example, of a small village nowadays. Everybody knows everybody else's business, and if the man of the village tried the criminal themselves, ignorance of facts and freedom from prejudice would be alike impossible.—Once a Week.

THE INFLUENCE OF THE DRAMA.

Appleton's Journal says:—The recent refusal of a clergyman in this city to permit the funeral of an actor to take place in his church has revived, in some quarters, a discussion of the moral influence of the theatre. The arguments advanced are not new; but the truth remains as at all times, is neither on one side nor the other of the question, but embraces a large share of all that is advanced both in favor of the theatre and against it. The theatre, like almost all social institutions, is complex: it is a varied and mixed thread of good and evil, and only careful analysis can determine whether its influence upon society has been, as a whole, favorable or not. The same difficulty exists as to many other things. There are people who condemn the theatre, and advance good reasons for their opposition to it. There are others, but not so many, who question the advantage of poetry, or any of the forms of refined or imaginative literature. Art, in many of its forms, does not excite the severe analysis of the moralist, nor does music, except for religious purposes, meet the approval of purists. It is possible for a powerful and to some minds a convincing train of arguments to be advanced against the things which serve to warm the imagination, excite the emotions, and relax the mind. A people wholly devoted to such refined pleasures as art, poetry, and music, would soon lose all its robustness of character, and become degenerate, effeminate, and contemptible. But, on the other hand, a people wholly insensible to pleasures of the imagination would be dull and brutal. It is sometimes the pleasure of a poet to imagine an Arcadian people in whom innocence, gentleness, and ignorance are united—people with pure thoughts, simple hearts, and kindly natures, who remain in ignorance of the sin and ambitions of life. But Arcadian peoples exist only in poetry. Without those refinements that come of civilization men are never innocent, gentle, and pure. Whatever injury art, poetry, music, and other products of the imagination may cause when attaining too large a place in our civilization, these things are absolutely necessary if a people are to be other than rude and brutal. These are truisms, perhaps; but it is necessary to state them, in order to show in what spirit and with what understanding the influence of the drama is to be discussed. That certain evils are to be traced to the theatre is no argument against it. So can certain evils be traced in every one of our institutions. Many a mind has become effeminate, weak, and worthless, under novel reading; but so has many a mind been sweetened and humanized by it. Poetry will greatly elevate the imagination; but a surrender of the whole nature to the sweet and delusive strains of the verse-maker would soon render one luxuriant and effeminate. Fine paintings give a glow and delight to the mind; but he who is greatly enamored of colors and ideas in color is apt to become sensuous and weak. Let the drama take its equal place among the arts. Let its excesses be watched and controlled, just as all other excesses are; but these excesses should bind no one to its mission. It has, in its time, been illuminated by great lights. It has had lustre over many periods in history. It has been, in certain epochs, almost the sole instructor of the people. It has, just like all other arts, struggled through its sloughs of despond, fallen sometimes into wrong paths, and been used for bad ends. But it was one of the earliest aids by which men advanced from barbarism to civilization, and, without it and its kindred arts, culture and art would be unknown. As to the conduct of the drama, we refer to the opinion of the writer, in a separate article, while, at this late hour, to add our voice to the general indignation. The censure which it has received seems entirely deserved. It is marvellous, indeed, that any one should be moved to deny to the remains of a man who all unite in declaring had led a blameless life, the last rites which are even extended to misefactors. By this unwise act, a good man's memory was outraged, a large body of worthy people were insulted, many hearts, no doubt, broken, and the name of religion, and the fair name of Christianity was defamed.

The Land of Flowers.—Florida—by far the largest and most accessible of our Atlantic States, the first among them to be settled by Europeans—remains to this day the most sparsely peopled. With a coast line of over five hundred miles on the Atlantic, and over six hundred miles on the Gulf, with several good harbors, and considerable inland navigation, she has hardly more inhabitants than square miles. Let her natural attractions be certainly considered. Her climate is semitropical, yet not excessively hot, being modified by breezes from the ocean and the gulf. Her timber is more abundant and accessible than that of any other State, while game and fish are nowhere so abundant. Her soil is of unequal value, but much of it is decidedly fertile. It is too soon by many years to talk of draining her rich swamps; but very much of what seems to be a casual vein but white sand is really composed of minute marine shells, and produces large crops at a moderate cost. For the growth of fruits she cannot be surpassed. Oranges of fine quality are produced in great abundance and at a good profit, though frost sometimes destroys fruit and tree together. Lemons, limes, peaches, figs, grapes, pomegranates, olives, blackberries, thyme, and many other fruits, sheep, and swine thrive and multiply on the wild prairie with little feeding and less care. Very large herds of cattle have cost their owners little besides the trouble of marking the calves so that they may be identified. Some raisers have each twenty-five thousand head or thereabout, and are rapidly enriching themselves by pasturing stock on everybody's land. The Confederate armies were largely supplied with beef from these magnificent herds. Whenever Florida shall be systematically cultivated, even in part, her cultivators will derive great advantage from the early maturing of their crops. Berries, fruits, vegetables, will be sent by daily lines of steam to every great seaboard city, months before those of the North will be ready for market. New potatoes in May, and fresh grapes in July, will command prices far exceeding those paid three months afterwards.

CURE FOR DRUNKENNESS.

The following, from a physician who has made the cure of inebriates a special study, is well worthy of consideration:—A statement has been going the rounds of the papers, and has even found its way into temperance journals, to the effect that drunkenness can be cured by satiating the appetite of the drinker with whisky; and to do this it is recommended to cook his food in whisky, to mix his coffee and tea with it, and not to drink but to have water without the addition of the stimulant. The theory is that he becomes disgusted with the taste and odor of the intoxicant, and loathes it to such a degree that he will never taste it again. The fallacy, to say nothing of the danger, of such a course must be apparent to every one who thinks intelligently upon the subject. Every inebriate who has had anything like an ordinary experience with the article knows that in the decline of a debauch among the first symptoms of recovery is a nauseating disgust for liquor. He wants nothing but whisky. If he will let his debauch run its course, drink as he pleases, and subject himself to no restriction or restraint, he will come to a stop by sickness. He cannot reject his accustomed stimulant; he rejects food, and is threatened with exhaustion and perhaps delirium. When he is nauseated, disgusted, he ceases to drink and allows nature to recover herself again, so that he can take food and regain his strength. This is the experience with almost every debauch, and yet he continues from time to time to indulge, notwithstanding the sickening process.

From a moral standpoint, we do not see how temperance men can reconcile such a course with convictions of duty. The doctrine of total abstinence is the doctrine of safety, and we do not believe the morality of urging men to protracted drunkenness, nay, of confining them and compelling them to remain drunk for any length of time, can be justified. There are no institutions for the treatment of inebriates in this country where such a practice is permitted, and we are surprised to find advocates of total abstinence supporting such a dangerous and immoral practice.

The Moabite Stone.—This curious relic of antiquity was the subject of a paper recently read in the department of Ethnology and Anthropology of the British Association. The author of the paper, Rev. C. D. Guisbert, said that this stone dates back nine hundred years before Christ, and that the inscriptions are more ancient than two-thirds of the Old Testament books. Out of fifteen Moabite cities mentioned in the Old Testament, the names of eleven are to be found on the stone. From the inscriptions, Dr. Guisbert had arrived at the conclusions that the Moabites had attained a high degree of civilization, and were superior to the Israelites in military ability. He was also of the opinion that our alphabet was derived, through the Greeks and Romans, from the Moabites. He also contended that, at the period indicated by the inscriptions, an organized temple service existed among the Israelites living out of Palestine, and that the service was analogous to that of the Moabites. He also stated that the word "Jehovah" was in common use among the Israelites nine hundred years before Christ, although afterwards it was considered too sacred to be named. Dr. Guisbert, in the discussion that followed, objected to the conclusions of the paper, and attributed to the Phoenicians the merit of the discoveries claimed for the Moabites.

RAILROAD LINES.

PENNSYLVANIA CENTRAL RAILROAD.

AFTER 9 P. M. SUNDAY, JANUARY 1870. The trains of the Pennsylvania Central Railroad leave the Depot, at THIRTY-FIRST and MARKET STREETS, which is reached directly by the Broad Street car connecting with each train leaving Front and Market streets thirty minutes before its departure. The Chestnut and Walnut streets cars run within one square of the Depot. Sleeping-car tickets can be had on application at the Philadelphia, N. Y. corner Ninth and Chestnut streets, and at the Depot. Agents of the Union Transfer Company will call for baggage at 9 P. M. at the depot, and will call at No. 901 Chestnut street, or No. 118 Market street, will receive attention.

PHILADELPHIA AND BALTIMORE CENTRAL RAILROAD.

Stopping at all stations between Philadelphia and Baltimore. Leaving Philadelphia at 11:00 A. M., 2:30, 6:00, and 7:30 P. M. The 9:30 P. M. train connects with Delaware Railroad for Harrington and Intermediate Stations. Leaving Baltimore at 6:45 and 8:15 A. M., 2:00, 4:00, and 7:15 P. M. The 8:15 A. M. train will not stop between Philadelphia and Baltimore. Trains leaving Philadelphia at 9:30 A. M., 1:00, 3:30, 6:00, and 7:30 P. M. will connect with the 7:00 A. M. and 8:30 P. M. trains for Baltimore Central Railroad. On Saturdays, leave Philadelphia for West Grove at 12:15 P. M., and arrive at 2:30 P. M. Retaining, leave West Grove at 2:45 P. M.

PHILADELPHIA AND ERIE RAILROAD.

The trains on the Philadelphia and Erie Railroad will run as follows: Leaving Philadelphia for West Chester at 7:00 A. M., 1:30, 4:00, 6:30, and 9:00 P. M. Leaving West Chester for Philadelphia at 7:30 A. M., 1:00, 3:30, 6:00, and 8:30 P. M. Leaving Philadelphia for Pottsville at 7:30 A. M., 1:00, 3:30, 6:00, and 8:30 P. M. Leaving Pottsville for Philadelphia at 7:00 A. M., 1:30, 4:00, 6:30, and 9:00 P. M. Leaving Philadelphia for Reading at 7:30 A. M., 1:00, 3:30, 6:00, and 8:30 P. M. Leaving Reading for Philadelphia at 7:00 A. M., 1:30, 4:00, 6:30, and 9:00 P. M. Leaving Philadelphia for Lancaster at 7:30 A. M., 1:00, 3:30, 6:00, and 8:30 P. M. Leaving Lancaster for Philadelphia at 7:00 A. M., 1:30, 4:00, 6:30, and 9:00 P. M. Leaving Philadelphia for York at 7:30 A. M., 1:00, 3:30, 6:00, and 8:30 P. M. Leaving York for Philadelphia at 7:00 A. M., 1:30, 4:00, 6:30, and 9:00 P. M. Leaving Philadelphia for Gettysburg at 7:30 A. M., 1:00, 3:30, 6:00, and 8:30 P. M. 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