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WRITTEN FOR THE BRADFORD REPORTER.

Lines to My Brother.

BY MRS SARAH J. GAZLAY.

My brother! oh, my brother!
Thou 'rt wandering far from me,
And sadness now the vacant seat,
Where once I sat by thee.
The silvery tones of thy loved voice,
No more may greet mine ear,
But Memory lingers o'er the time
When thou wert with me here.

I ever love to think of thee,
And muse on hours now fled,
When hand in hand we gaily roamed,
O'er flowery hill and mead.
The time flew by "on angel's wings,"
So sweetly passed the hours—
Remembrance now is all that's left,
To such fond hearts as ours.

My loved, my only brother!
My eyes with tears are filled;
A pleasing sadness fills my heart,
And yet with pain 'tis thrilled.
We wander I wander o'er the scenes
We loved in days by-gone,
Old buildings seem as erst they did,
But thou, dear one, art gone.

The sun still shines as gaily bright
As when it did of yore,
The flowers we loved are fresh and fair,
As ever they were be ore.
The rose bush waits as of by row,
The fragrance o' the flowers."
And love as lonely 'mong the leaves
Of our own favorite towers.

The birds still sing melodious strains
To charm the listening ear,
And warble forth their loveliest notes,
As if sad hearts to cheer,
Are through the meadow's brilliant green,
Gleams in mirror along
O'er rock-bound river with its swell,
Of native cataract song.

A social girl's hour, the one you loved,
I see me it that stream,
A[illegible] mossy bank reclined,
In long my favorite dream,
And to the with its listening waves,
My tears of grief for thee,
A[illegible] with sorrow's earnest prayer,
To save return to me.

[illegible] o'er the shoal,
[illegible] grow,
A[illegible] song now clear,
[illegible] and low;
[illegible] gai,
[illegible] charms display.
[illegible] once so well,
[illegible] away

[illegible] thou revel in
[illegible] and pride,
[illegible] Southern sun,
[illegible] waters glide
[illegible] warmer glow,
[illegible] more clear,
[illegible] wandering gem,
[illegible] more sincere.

Where Nature's charms and Beauty's smile,
And Love, should all combine,
[illegible] never find one half so true,
[illegible] mine
[illegible] hasten home,
[illegible] pure and free,
[illegible] thought
[illegible] love for thee
[illegible]

[From the New York Observer.]

Lectures on the Antiquities of Egypt.

BY MR. GLIDDON.

NUMBER V.

You must now (said Mr. Gliddon,) be convinced that the subject of mummification is one of vast extent as well as interest, and we have now arrived at what is regarded as the worst evil, the darkest stigma on the Egyptian character—that of animal worship. Yet this, it was suggested, was derived from an innocent and pure use originally of animal figures in symbolic hieroglyphics—which gradually degenerated not only in Egypt, but Greece and other countries into practical idolatry. It was stated that when the Greeks first became acquainted with Egypt in the 5th or 6th century before Christ, animal worship prevailed, and we might well believe the story of the Roman soldier who was murdered by a furious mob because he had killed a cat, sacred among the Egyptians, and the disgust which Herodotus expresses as felt in his day towards the onion eaters of the Egyptians. Yet one who studies the antiquities of Egypt will find the idolatrous adoration vanishing more and more as he approaches the earliest times. We must consider that the human mind has passed from then to what it is now, that it has been developing through forty centuries of intervening so[illegible], and we shall learn from the learned on [illegible] that what was originally a pure philosophy expressing its ideas in symbolic language, became an unhallowed dogma and finally degenerated from the abuse of symbols into rites and abominable practices of idolatry. It must be admitted that animal worship prevailed in Egypt during the Roman period, yet to be believed in a far different and more perverted form than in the Pharaonic age. This worship had no existence in Egypt at the time of the construction of the first pyramid. The only mention of it in Scripture is the case of the Golden Calf of Aaron, supposed to be thence derived. Mr. Gliddon proceeded in a somewhat extended argument to show—that for a long period animal worship was unknown—that the doctrine of one supreme God was the primeval doctrine of Egypt. To this doctrine enquiring classes of men in different countries would arrive—and that from the use of the heads and forms of animals (often the head of some animal joined to the human body) as symbols of divine attributes and [illegible] ideas, [illegible] worship was transferred from the ideas to the symbols, and thus degenerated into idolatry. [illegible] Even as in christian churches [illegible] images originally intended to commemorate persons or events became in time objects of worship, so in Egypt the esoteric [illegible] meaning of the emblems became lost in a gross and material worship. It was asserted that in order to preserve the original meaning of these symbols and the original doctrines of the Egyptian religion, the mysteries were instituted of which we have remains probably, in Free Masonry. Of these ancient symbols we have a striking instance in the *winged Globe* signifying the overshadowing provinces of God, which could in the absence of an Alphabet, be only pictorially represented.

It was imagined by Mr. Gliddon that the leading minds of primeval ages would in their inquiries for a First Cause, arrive at similar results, and though separated from each other, they would arrive at the conclusion that there was a Creator and that he is one. This idea they might represent by a point or a line—but they would regard dual principles or the male and female as necessary to the production of effects. The product must also be added and thus you have the Triad of Pythagoras and of the Chinese. The grand term or first cause would have neither body nor figure, yet in the manifestations of its attributes the Triad or Trinity would be seen and symbolized. Such were universally the primitive ideas in Egypt, China, and India.

Thus the triangular form (as seen in the Pyramids) would become sacred; and the ancients represented the male principle in the creation, in the form of an upright triangle, and the female in that of an inverted one, both of which are combined and preserved in the Masonic symbol. This triangular form is seen not only in Egyptian but in all Gothic Architecture. In adopting pictures to represent Theological ideas (before the invention of an Alphabet) they would be likely to make them so impossible in real life, as to be strikingly figurative. Thus to human bodies were added the heads of birds or beasts and the whole was painted in significant and appropriate colors. Amun Kneph is represented of a blue color (that of the sky) with a rams head and human body. The ram is remarkable for the strength and osteology of his forehead, the seat of intelligence in the Egyptian philosophy and the whole combination was fitted to express Amun Kneph, Amun signifyang truth and intelligence, (whence our Amen,) and Kneph spirit, both together being the Divine Intelligent Spirit. The Jackal's head (the Jackal being a restless watchful animal) on a human body represented Anubis or the God of Vigilance. A Hawk with a human body signified the Soul or disembodied spirit. These animal symbols chosen to express divine attributes or spiritual ideas were selected from supposed resemblances in the objects or qualities of the animal chosen to such attribute or idea.

The first step towards idolatry occurred when the multitude began to hold the animals sacred to the Deity whose attributes it was used in pictures to represent.—The progress of degeneracy proceeded until many sacred animals were preserved at public expense in the temples and finally their remains embalmed with great expense and care. The Priests found profit in the superstition and idolatry of the multitude, and finally revealed the true meaning of the symbols, only to those few who were admitted to their mysteries. Thus became more and more obliterated the distinction between the spiritual or internal sense of the symbol and its material form—and animal worship became the popular religion of Egypt and other countries.

Mr. Gliddon deemed it unreasonable to judge of the earliest Philosophy and Religion of ancient nations by the degrading forms they eventually assumed among the ignorant, who were exposed to the imposition and oppression of the Priesthood. Referring to Joshua 24. 2, and to Exodus 6. 3, we must conclude that the ancient Egyptians were not worse than their neighbors; but there are to be found in the extremely ancient ritual for the dead, evidence of lofty conceptions of the supreme power and of the immortal destiny of the human soul. This ancient ritual, (from which extracts are to be found, upon every object connected with death or religion,) which has probably been modified during the lapse of centuries, but which has been preserved with great care, and has been published recently entire by Lepsius from the copy in the *museum* of Turin, is a poem, divided into three parts. The *first* directing the prayers, ceremonies and offerings to be used while the body was conveyed by the embalmers to the tomb—the second containing eleven prayers to Thoth, as the divine wisdom—the third the judgment scene, where the deceased appears before 42 assessors, each of whom presides over one sin, and the trial and sentence of the soul in the presence of Thoth.—The doctrine of the state of the soul appears to have been this: That after death, for seventy days the soul became extinct, but as soon as mummification was completed it was resuscitated—that in the form of a hawk with a human head it ascended to the new moon, and took a seat in the suns boat.—That in this it encountered enemies which were appeased by prayers and offerings, that it passed gates crossed rivers, and finally arrived before the dread tribunal of the eternal world. In the mean time the body had become an idol or image intimately united with Osiris until enclosed in the tomb. Then recovering its identity it commenced a fearful journey in search of the soul, it being impossible until reunited for either to appear before the judgment seat.

This Book is termed the Book of the manifestation of light and probably shines out with many beams of the earliest Egyptian Theology.

NUMBER VI.

After briefly alluding to his former lectures on these structures, which he had extended and polished and enriched with new facts—and to his general purpose which was far higher than communication of mere details, and referring [illegible] of revelation and having [illegible] of Egypt, [illegible] to be found [illegible] the world, since through the [illegible] of most of the nations of Europe, that had been enriched with the prints from great works not yet given to the public, Mr Gliddon observed that it was his design to keep up his facts with the most recent discoveries.—discoveries regarded in Europe as opening new facts in chronology and ancient history, and destined to modify to a considerable extent the theories and opinions hitherto entertained on these subjects. The opinions received from the ordinary books of travels in Egypt, were of little consequence and entitled to little credit. He might refer upon the incidents of his own travels, (for he had commenced them when but two years old,) and occupy his audience with the vexations, the changes, the dangers he had encountered in various countries, with the glorious sunlights and sunsets he had witnessed from Mount Blanc, in the great desert, or gilding the minarets of eastern cities or immerging forth the charming island of the Mediterranean, but these were not the topics which he deemed important, nor was he ambitious of making known his wanderings and adventures to the world. Not until 1829, when the library at Cairo first preserved the works of the Champollionists, were facilities afforded in Egypt for great and valuable discoveries—not until then did the orientalists awake from what had been to them like the barbarism of the middle ages. In Egypt and other portions of the East are still preserved the records of earliest history and civilization, and it is now vain for us to look upon the nebulae in that region through Roman and Grecian specula, since our powers of observation were now vastly augmented, and we could discern the signs and symbols of an antiquity and civilization which the Greeks and Romans never suspected. Indeed the words of the Egyptian sage to Solon were still applicable: "O Solon, you Athenians are mere children. You know nothing of that which was before you, and imagine that it was with yourselves the world began to exist."

Well might this priest of Sais use this language 2400 years ago, when he considered that Cecrops, an emigrant from Sais, had founded Athens only a thousand years before—about the time of Moses, a period of Egyptian history resplendant with the dynasties of Thebes, between which and the time of the first great pyramid, 500 to 1,000 years had rolled away—this long period from the crowning of this vast monument of Egyptian grandure to the laying of the first stone of the Athenian acropolis.

The lecturer observed that on this subject truth was more wonderful than fable. Innumerable errors existed in regard to the pyramids. Those who would know the truth should read the works of Rosellini, Wilkinson, the Champollions, and particularly that of Col. Vise, who was extremely particular and exact in all his measurements and descriptions. The lecturer had studied these works, while for eleven years he lived in the near vicinity of them, and had ascertained the great pyramid many times.

Mr. Gliddon then briefly adverted to the great variety of erroneous opinions which had been adopted in reference to the epoch, the builders, and the objects of the pyramids.—The day was passed for relying upon dogmas of Roman and Grecian history in regard to the history of Egypt. Indeed recent discoveries showed that most books of the learned on the subject of ancient chronology, need to be rewritten, and are not safe guides in reference to the civilization and epochs of ancient times.

All the memphite pyramids were built between the time of Noah and of Moses, that is between the first and thirteenth Egyptian dynasties. They were constructed exclusively as the sepulchres of kings—and before the introduction of the Shepherd kings. Nearly all are mausoleums, each of one king, whose size marks the proportionate length of his reign.—They were built by the Missaimites—children of Ham and of the Caucassianor white race.

These pyramids are all built with exact reference to the points of the compass—the entrance to all is on the north side. The angle of the great pyramid is 51 deg. 50 min., its inclied height 611 feet, and its perpendicular height 450 feet, 9 inches. It was originally perfectly smooth, but the exterior to the depth of almost 30 feet has been removed, leaving the interior massive construction fully exposed to view. [Here Mr. Gliddon directed the attention to his fine accurate drawing of the great paryrmid, its entrance, chambers, with his views of the other pyramids and his many admirable representations of the valley and scenery of the Nile and the adjacent regions, giving highly instructive explanations of the whole.]

He concluded by ascending in imagination the great pyramid and surveying and describing the varied scene from its lofty summit.—Egypt as thus seen, was worthy the encomiums Aamer, its Saracenic Conqueror in A. D. 540, who exclaimed, "On its river the blessing of the Most High reposes both morning and evening; and according to the vicissitudes of the seasons, the face of the country is adorned with a silver wave, a verdant emerald, or the deep yellow of golden harvest." To the west is a vast sandy sahara, stretching a thousand miles to the Atlantic Ocean—to the north is the Delta of Lower Egypt, with waving palm trees, verdant fields and distant tower, and far in the north-east have you the obelisk of Heliopolis—a cultivated plain, intersected by canals and adorned by hamlets spreads towards the Nile, and ten miles distant under the shadows of a mountain is Cairo veled in queenly beauty and resplendent with her mosques and palaces, and to the south are the other pyramids of Gheezeh, with those of Aboosier, Saccara, and Dashoor, in a line of about 20 miles. Concealed a little to the right, in a forest of palm trees, are the mounds which were once the walls of the renowned city of Memphis, and at your feet the sepulchres of countless generations. Thus in one view are comprised the dwellings, the tombs, and the mightiest and most ancient monuments of man. You see the present Fellah cheeting of a few acres and the mud of the Nile his miserable hovel; high foot of a pyramid which has survived perhaps 5,000 suns and so many ruins of empires.

MIS-SPELLING.—The name of Mainwaring, (the late, England,) is spelt one hundred and sixty-three different ways in the deeds, &c., belonging to the family, and can be spelt in two hundred and ninety-four different ways.

A Federal Monopoly Vetoed!

To the Senate and House of Representatives:

GENTLEMEN:—The bill entitled "An act to incorporate the Pennsylvania Railroad Iron Manufacturing Company," has been presented for my approbation.

This bill provides for the incorporation of five persons, naming them, and such others as may associate with them, for the purpose of manufacturing railroad and other iron, in all its varieties, with a capital stock of two hundred thousand dollars; and in addition to the usual corporate privileges, may purchase and hold one thousand acres of land. The company may go into operation, when the amount of fifty thousand dollars of the stock is paid in. Various provisions are made for the government of the company, and the security of the stockholders.

When I assumed the duties devolving on the Executive under the Constitution, in January, 1845, I announced the following, among other leading principles, by which I proposed to be guided in the performance of my official duties, to wit: "That the grant of exclusive privileges to some, is repugnant to our whole system, the intent of which is to make firm the equal rights of all, and that men associated for gain, should, in common with others, be liable individually for all their joint engagements." These I then regarded, and do still regard, as being among the primary truths, affecting the basis of our government, and needing no better confirmation of their value, than is to be found everywhere in the history of our country.

In the application of these primary truths to the action of the General Assembly, it has been my painful duty on several occasions, to return with objections, bills that had received the assent of a majority of both branches of the Legislature. In the messages I had the honor to transmit, containing these objections, my views upon this important subject, are expressed to some extent in detail;—they will be found among others in the message of the 22d March, 1845, Senate Journal, Vol. 1, page 487, on the bill relating to the Duncannon Iron Works, in Perry county—in the message of the 12th April, 1845, Journal House of Representatives, Vol. 1, page 717, on the bill to incorporate the North Branch Railroad and Coal Company; and in the message of the 9th March, 1846, Senate Journal, Vol. 1, page 355, on the bill to incorporate the Managers of the Conestoga Steam Mills, in the city of Lancaster. These views are predicated in principle of the first section of the bill of Rights, which declares "That all men are born equally free, and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, of ACQUIRING, POSSESSING and PROTECTING property and reputation, and of pursuing their own happiness."

By this section, the power of the Legislature to make distinctions among the citizens, in regard to the acquisition, possession and protection of property, is as clearly prohibited as the power to place the life, liberty, reputation or pursuit of happiness, of selected and favored individuals, under a particular guardianship and protecting care, from which the rest of the people are excluded;—a proposition too monstrous to be tolerated under a free government.

Equality of rights is the peculiar feature of our system. This principle had a distinct application in its adoption, when the love of liberty, and the inherent and indefeasible rights of man were felt and apprehended in their fullest force; being then placed in strong contrast to the inequality that prevailed in the government, from which our revolutionary fathers separated these States. This equality is sealed and sacredly guarded by the Constitution, as one of the great and essential principles of liberty and free government.

The distinguishing features of the bill before me, is to disturb this equality,—it proposes to confer on an incorporated Company, not only the right to manufacture Railroad iron, but iron in all its varieties; a business in which thousands of our citizens, with an investment of millions of capital, are already engaged on their own individual responsibility. It does not even compel the company to enter upon the manufacture of Railroad iron, which is held out as a principal object. The bill proposes to authorize the Company to hold one thousand acres of land in Blair county, which they may of course hold in as many different places in the County as to them may seem convenient, to establish furnaces, forges, and rolling mills to carry on the ordinary manufacture of iron, in competition with individuals, without conferring any, the slightest benefit upon the public, that is not derived from individual manufacturers. I cannot perceive the objects of this association, reasons of preference or peculiar merits, sufficient to warrant a departure from the settled policy of the commonwealth, and an invasion of the principles of the Constitution.

Individual means, enterprise and talents, have under the benign protection of equal laws, and with a sacred regard to the inherent and indefeasible equal rights secured to all, infused into the great departments of business in the state, Agricultural, Commercial, Mining, Manufacturing and Mechanical, a degree of energy, enterprize and health, which have carried us onward in prosperity, civilization and refinement. The people who have thus, under Providence, been the instrument of establishing our greatness—who have enjoyed their rights in common with their fellow-citizens—who have thriven under the observance of the declaration of rights, and have been a blessing to themselves and to the country; these are meritorious men of the Commonwealth, and they are elevated far above the desire to add to their gains, or to seek for security against contingencies, by asking for special privileges. Relying upon themselves, as freemen ought, they have cleared our native forests, built the log cabin and the homely shed, which have now given place to abodes of comfort and convenience—the precarious crop, growing amidst deadened timber trees, and snatched from the hostile Indians, is lost in the general and peaceful cultivation of the earth, that fills the land with plenty. The spinning wheel, behind which the frugal housewife was wont to ply her evening care, is hushed by the whirl of millions of spindles, propelled by the power of Steam in the manufactory. The dependent trafic of England, is exchanged for an enlarged and profitable commerce with the world. The mechanic arts, that once furnished only a limited supply of necessaries to a scattered people, now minister in profusions to the wants and conveniences of a large population. The bowels of the earth have been explored, and its mineral treasures brought out and appropriated for purposes of general good. And the small and obscure furnace and tilting hammer, are superceded by the full stacks, and extensive rolling mills, by which our limitless mines of iron ore are converted, in all possible varieties, to the use of man. Those are achievements under the Constitution, and sanctioned by its principles, and I cannot believe, that it is either the policy, the interest or the right of the government, to exchange such solid foundations of true greatness, for a new system of special privileges, repugnant to the principles of the government, and in my opinion, to the sentiments of the freemen of Pennsylvania.

The introduction of a class of operators, clothed with exclusive privileges, to me appears to be not only contrary to the spirit and meaning of the Constitution, but it promises no advantage either to the public or to individuals. This is proved by the result of all attempts that have hitherto been made in this State, to benefit public or private interests by means of corporations, for purposes within the compass of individual means and enterprize.

All that legislative grants could do, seems to have been done to animate incorporated Coal Companies with the ability to develope this invaluable mineral. Thirty-five companies have been incorporated, with an aggregate capital of more than eight millions of dollars, and with authority to hold eighty-five thousand acres of coal land. Where are they? What have they done? They are useless, because of their organic inadequacy to accomplish the objects for which they were created.

Individual enterprize, capital and energy, sanctioned and invigorated by the spirit and meaning of the Constitution have performed the work with resistless power. And those petty artificial creations have shrunk from competition with the natural and vigorous exertions of the people, made without the aid and in some degree, in defiance of legislative enactments.

Lending money has been conducted in this State by incorporated banks, perhaps with more success than has attended any other attempt to carry on business, by conferring special privileges, and the aggregate losses and injuries which have been inflicted upon the people by the paper system, of which they have been the prolific source, are badly compensated by all the advantages they have conferred. The festering sores that were created upon the body politic, under the banking act of 1814, and the flood of vice, gambling, and fraud which it spread over the land, had barely been stayed and controlled, when the Bank of the United States commenced and carried out its work of desolation—unsettling the foundation of property, stripping the virtuous of their honest acquisitions, and robbing the widows and the fatherless of their means of subsistence. The hope is now entertained, that by limiting the amount of banking capital, and by the introduction of wholesome restrictions, the advantages to be derived from the system may be secured, without being exposed to the danger of those excesses which have heretofore been so destructive. But, should the power to regulate and control the banks fail, who, that values honesty, truth, virtue and religion, would not infinitely prefer the old fashioned, simple and frugal mode of lending money, when those who were fortunate assisted their enterprizing neighbors upon a safe neighborhood security, to all the benefits of the banking system, purchased by the introduction of so much fraud, profligacy, oppression and disgrace.

It follows from this review, that our history proves conclusively that individual enterprize, in all the great departments of business has been as beneficial and successful, as corporate operations have been too frequently useless and ruinous.

But it is sometimes argued that by corporate privileges men of small means may engage in a large business, by aggregating their capital; and by this legal device, a man having one hundred, five hundred or a thousand dollars may become a coal operator, a banker, or an iron-master.

The thousands of our citizens who have lost their money by becoming shareholders in corporations demonstrate the fallacy and folly of this argument. Small shareholders in corporations are the mere instruments of the wealthy proprietors; they have no effective view in the management of affairs; they are powerless, helpless and dependent. A few large shareholders manage the institution, and direct it for evil or for good; and thus, instead of diffusing the benefits of a profitable business, and limiting the power and influence of individual wealth, this Power and influence are greatly increased. The principal shareholders not only manage their own money, but they work with the augmental power, derived from the means of their neighbors. The bill before me provides that the company may go into operation when fifty thousand dollars of the stock are paid in; a few principal shareholders who own twenty-six thousand dollars of the stock, may, as each share is entitled to one vote, assume the direction, and those who have paid in the remaining twenty-four thousand dollars, must patiently submit. Thus one or perhaps two or three men, with a capital of twenty-six thousand dollars; and the power which wealth always confers is multiplied, not by the natural course of things, but by legal contrivance; and the very argument by which these special privileges are attempted to be sustained, is found upon examination to be adverse to the end for which it is advanced.

This bill contains one extraordinary feature. By the seventh section it is provided, that the stockholders shall be individually liable, when the corporation is insolvent, not to pay all their just debts, but only those due to an enumerated class of creditors, while the claims of others are excluded from the benefits of this security. The preference thus given, limits the liability, not to the honesty and merit of the claim, but to the profession or business of the claimant, and introduces a rule of moral obligation so novel in its terms and unreasonable in its application, as to find no sanction in the plain principles of common justice. Besides, this section presents the strong temptation to the managers of a failing corporation, to apply the funds they can command, to the payment of those creditors who have claims by the law, upon the individual estates of the stockholders, and throw the loss upon those creditors from whom this security is withheld. This provision demonstrates the inconsistency and injustice which are inseparably connected with every deviation from the plain and natural principles of right, which hold every man liable to pay all his honest debts, and have the salutary effect of checking extravagance and making men careful and cautious in their enterprizes and business operations.

I have already adverted to achievements of individual enterprize, which is most strongly illustrated by the extensive and successful manufacture of Iron throughout the State. By granting special privileges to some, great injustice is done to others engaged in carrying on the same business. Upon this subject I remarked to the message upon the Lancaster manufacturing company, in 1846: "Aggregate corporate wealth, employed in any branch of industry which has already engaged the enterprize and capital of individuals, either is or is not, more advantageous and profitable than individual investments, devoted to the same object. If it is no more profitable, there can be no reason founded in State policy which will sanction its adoption. If it is more profitable, then it is made so by special privileges, conferred by the Government on some, and denied to others, a principle which finds no sanction in the universal opinion of the people of this State, and is repugnant to the fundamental law." And again: "Is this proposed change sustained by this allegation that the great manufacturing establishments at Philadelphia, Pittsburg, and throughout the State, begun and conducted as they have been, by individual means and skill, have failed in accomplishing the purposes for which they were erected, or that they are languishing for want of corporate animation? The entire aspect of the State negatives the idea." Why should one company or association be privileged to place only a portion of the estates of the partners, in a position to be subject to the contingencies of the business, and in case of misfortune, fall back upon the enjoyment of their protected means, and hold their creditors at defiance, while all the rest honestly apply all their property to meet the just demands of their creditors?

Every aspect of this bill, presents to my mind insuperable objections to the adoption of its provisions, and strengthens my conviction, that, by the exclusion of corporate privileges, and by a strict adherence to the sound, old-fashioned principles, by which the reward of industry is secured, and every man is compelled, if he is able, to pay all his honest debts, are among the best means of promoting individual happiness and prosperity, and of advancing the general welfare.

Upon a review of the whole subject, I am convinced, that irrespective of objections to details, the granting of exclusive privileges to some, for purposes within the compass of individual enterprise, is repugnant to the spirit and meaning of the Constitution of the State—to the sentiments of the people, and to the genius of our institutions.

With these objections, I have directed the bill to be returned to the Senate where it originated.

FRS. R. SHUNK.

EXECUTIVE CHAMBER, Harrisburg, Feb 9, 1847.

HINTS ON MATRIMONY.—That young lady will make a good wife, who does not apologise when you find her at work in the kitchen, but continues at her task till it is finished.

When you hear a lady say, "I shall attend church and wear my old bonnet and every day gown, for I fear we shall have a rain storm," depend upon it, she will make a good wife.

When a daughter remarks—"Mother, I would not hire help, for I can assist you to do all the work in the kitchen," set it down that she will make somebody a good wife.

When you overhear a young woman saying to her father, "Don't Purchase a very expensive or showy dress for me, but one that will wear best," you are certain she will make a good wife.

When you see a female rise early, get breakfast, and do up her mother's work in season, and then sit down to sew or knit, depend upon it, she will make a good wife.

When you see a female anxious to learn a trade, so as to earn something to support herself and perhaps assist her aged parents, you may be sure that she will make one of the best of wives.

The best qualities to look after in a wife are—industry, humility, neatness, gentleness, benevolence and piety. Where you find these, there is no danger. You will obtain a treasure, and not regret your choice to the latest period.—*Portland Tribune.*

TIME.—What can be more beautiful or touching than the following, by Sterne, on the rapidity of time: "Time wastes too fast, every lover I trow, tells you with what rapidity life flows away; the days and hours of it, more precious, my dear Jenny! than the rubies about thy neck, are flying over our heads like light clouds on a windy day, never to return more—every thing presses on—whilst thou art twisting that lock—see! it grows grey, and every time I kiss thy hand to bid adieu, and every absence which follows it, are preludes to that eternal seperation which we are shortly to make."