The Pittsburgh Gazette.

[From the Boston Post.]

A MODERN DRINKING SONG.

Adapted (slightly), from the old Poets, to the new style of "Beverage," and dedicated,

BY GEORGE SENNOTT.

To the "Whiskey Ring."

I.

Fill high the bowl with Fusil Oil!
With Tannin let your cups be crowned!
If Strychnine gives relief to Toil,
Let Strychnine's generous juice abound!
Let Oil of Vitriol cool your brains,
Or animated atoms brew,
And all your arteries, hearts and veins,
With glee—and infusorial glue!

II.

Wine? *That* died out in '68—
What fool would have it back? And how?
The cup that *will* inebriate,
And never cheer," they tell us now
"The conscious water saw its God
And blushed." Want of it? Don't you feel
That water knows the Drugger's rod,
And blushes now—with Cochineal?

III.

Ah-h! Fragrant fame of Kreosote!
Bewitching bowl of Prussian Blue!
Who would not soothe his parching throat
With your solid offspring, "Mountain Dew?"
Stronger than aught that racked the frame
And shook the mighty brain of Burns,
Surely, you'll set our heads aflame,
Whene'er his festal day returns!

IV.

Bring on the Beer—Fresh Copperas foam!
With Alum mixed, in powder fine.
How could my foolish fancy roam
In search of whiter froth than thine?
Thy Indian Berry's Essence spread
Through amber wavelets, sparkling clear,
Benumbs dull Care—strikes Feeling dead—
And narcotizes Shame and Fear!

V.

Far down thy babbling depths, Champagne!
Drowned Honor, Love and Beauty lie—
They fought in unequal fight in vain—
Shall we, too, *merely* drink and die!
Sweet Acetate of Lead, forold!
Fill every drink with pangs—and tell
What tortures could—and always did—
Anticipate the stings of Hell!

VI.

Then drink, *boys!* drink! We never can
Drink younger! And we never will
Be men, or aught resembling man,
While poisoners have the power to kill!
Amen!—From frenzy's screech of mirth
To maudlin sorrow's drivelling flow,
We'll rave, through scenes unmatched on earth,
And not to be surpassed below!

MEN AND GENTLEMEN.

[From the London Saturday Review.]

We have no doubt that we have some time or other before now, commented on the marked difference between our own habits and those of the ancient commonwealths with regard to the ways of describing and addressing particular persons. It comes briefly to this, that we cannot, except in the familiarity of private intercouse, speak of a man without using some sort of a title, be it Lord, Sir, or plain Mr., while a Greek and Roman was simply called by his name. Closely connected with this is the difference in the way of addressing bodies of men, and in speaking of persons when the name is not mentioned. A Greek addresses his hearers as "Men"—*Andres*. To this he might add any qualification of nationality of office that might be needed; they might be Men of Athens, Men and Judges, or, as in the New Testament, Men, Brethren and Fathers, but "Men" is the universal address, whatever qualification may be added. Roman usage in this, as in the case of proper names, came one degree nearer to modern usage. Pericles could be called nothing but Pericles, whoever it was that spoke to or of him. But Cæsar might be called Caius, Julius, or Cæsar, and Caius, Julius and Cæsar were each proper ways to speak to or of him, according to the time, the place and the person speaking. So a Roman orator never addresses his hearers as "Men;" the formula is never "Viri," either alone or joined, like *andres*, with anything else. Romans are addressed as "Quirites," "Judices," "Commilitones," "Patres Conscripti," never as "Viri." This is quite in conformity with the far higher regard paid at Rome as compared with Athens to rank and office of every kind. In the Athenian form of address the common humanity of the speaker and his hearers is the thing which is put most prominently forward; the official descriptions something secondary. In the Roman form of address the official description is everything, and the common humanity is not put forward at all. This is not exactly the same as the modern style of address, but we feel that we are one step nearer to it than we were among the Greeks. There is no word in Latin, any more than in Greek, which exactly translates the word "gentleman."

There is certainly something very odd in the custom which, among our most modern European nations, requires an assembly to be addressed, and in many cases an individual to be spoken of, by some purely complimentary title. "Gentleman," "Monsieur," "Herr," are words which must, even in the most inappropriate applications, be ever on the lips of a speaker in any of the three chief European tongues. Nay, the orators who, at the present day, can still employ the speech of Demosthenes, address a modern Athenian audience, no longer as *andres*, but as *kurioi*. The English expressions, if one comes to think of it, are the oddest of the four. "Monseiur," "Herr" *kurios*, are instances of the custom, borrrowed, most likely, from the East, by which it is thought courteous for the speaker to talk of himself as a servant, and of the person to whom he speaks as his lord. In English the word "lord" has gained a more definite political sense than the words which answer to it in other languages. No assembly, therefore, is addressed as "My Lords," except the assembly to which the title belongs as a matter of strict political right. Yet the old form of address, "My Masters," is a translation almost literal of "Messieurs" and "Meine Herren." Modern English usage, however, requires that nearly every kind of assembly which is addressed directly—for the House of Commons is addressed indirectly—should be addressed by a title which is, properly speaking, the description of a particular class of society to which, in most cases, the mass of the assembly do not really belong. To address a mixed assembly as "gentlemen" is, in itself, as absurd as to address them as knights, earls and princes; it is far more absurd than the conventional self-abasement of addressing them as "Masters" or "Messieurs." But usage calls for it, and it is difficult to see the origin of this usage and of several usages closely connected with it.

We will not go about to undertake any task so perilous as that of defining a gentleman. Perhaps, speaking roughly, it may be understood to mean that a man holds a certain position in society, and that he at the same time behaves as a man holding that position in society ought to behave. This last qualification, or something like it is certainly implied in the modern use of the word. But it is very remarkable that it should be so. In itself the word "Gentleman" implies a certain rank, just as the word "Nobleman" implies a certain rank. But the word "Nobleman" is applied to a man quite irrespectively of his character. If the conduct of a nobleman be in any marked way ignoble, the contrast between name and nature may add point to a sarcasm, but the fact that he is a nobleman is not denied. But if the conduct of a man in the rank of a gentleman is unworthy of his rank, we do not scruple to say expressly that he is not a gentleman. Nay, we may say of the nobleman, or the prince, whose conduct is ignoble or unprincely, that he is not a gentleman. And, more curiously still, there is hardly one in any class who would not look upon it as an insult to be told expressly that he was not a gentleman. A tinker would, perhaps, hardly say in so many words; "I am a gentleman," but he would certaily resent being told that he was "no gentleman." And an assembly of tinkers would certainly expect to be addressed, not as "Tinkers," but as "Gentlemen," and there are cases in which it would be expedient to apply the words "this gentleman" even to the individual tinker.

There is something odd about this, something even more odd than those usages in other tongues by which some extravagant title, Excellency, or the like, is lavished upon everybody. In itself, to say that a man is not a gentleman is simply to state the fact that he does not belong to a certain rank in society, just like saying that he is not a nobleman. No one counts it as an insult to be told that he is not a nobleman, or rather the remark would be so wholly void of point that no one would make it by way of an insult. Yet, as we have seen, it is felt as an insult by a man of any rank to be told that he is not a gentleman. This shows that the word "gentleman" has gained a secondary meaning. And the fact that it should have acquired such a secondary meaning may perhaps be explained by the general facts of English history. In England the rank of gentleman was social and conventional, not legal; it was an affair for the herald and not for the lawyer. Deeply aristocratic as have been many of our customs and some of our statutes, the common law of England has never been democratic. As Hallam says, "It has never recognized gentlemen. There are only two orders of Englishmen, the peer and the commoner; a nobility, in the continental sense of the word, we never had. Whatever might be the fancies of heralds, there never was at any time in England the same barrier between class and class which in France distinguished the "gentilehomme" from the "roturier." And for the cause of this, as of every other fact in our history, we must go back to the earliest time. When the hereditary nobility of the Earls, in whatever that nobility consisted, gave way to the official nobility of the Thegns, the thing was done, once and forever. The Ceorl had always the chance of becoming a Thegn, and he kept it ever since. The backward change which happened in Normandy and other continental countries never happened in England; possibly the Norman conquest itself did something to hinder it from happening. The shuffle of landed property which followed on the Conquest—which rather, perhaps, was the Conquest—the confiscations, the grants, the exchanges, undoubtedly placed a powerful aristocracy of foreign birth in the highest rank of all. But in the secondary classes, the smaller landowners, the burghers, the inferior clergy, they had the effect of jumbling together people of all kinds of origins, noble and ignoble, native and foreign.

The fact has probably had a good deal to do with hindering the formation of any such impossible barrier as separated the "gentilhomme" from the "roturier" in France. The law never drew any marked distinction between the gentleman and the ordinary freeholder. As the gentleman had no legal privilege, there was nothing to hinder a man of one class from rising gradually into the other. We remember being struck years ago with the gradual rise of a Northamptonshire family in the fifteenth and sixteenth centuries. The parish church contains the tombs of four generations, described in order of succession as "Mercator," "Generosus," "Arminger," and "Miles." The family is that of Andrews, of Charwelton, one of whose members had the honor or dishonor of attending as Sheriff of his county at the beneading of Queen Mary Stuart.

All this has probably something to do with our English laxity in the use of the word "gentleman." It is an insult to refuse to a man in any pointed way, a title to which he may not have attained but to which he conceivably may attain. It is an insult to refuse to him a title to which we may fancy that he has no claim, but to which he may himself fancy that he has a claim. It would be absurd to call a man a Duke who is not a Duke, because the rank of Duke is strictly defined, and there is no doubt who are Dukes and who are not. But the rank of gentleman is not defined, and where the thing is possibly doubtful, each man takes to himself the benefit of the doubt. We, therefore, when people are to be pleased, especially when votes are to be gained by it, not only directly refuse the title of gentleman to no man, but even directly allow it to men of all conditions.

But from this there has come a curious reaction. It is said that in some parts of America the word "gentleman" is so universally applied to everybody that the word is beginning to have the distinctive sense of "gentleman." And something like this may be seen among ourselves. Men who have an undoubted right to the title of gentleman seldom apply the word to one another. If an undoubted gentleman uses the word "gentleman" to one of his own class, it is most commonly by way of special praise or blame, by way of asserting or denying that he is a gentleman in the highest sense. Otherwise, in simply speaking of A or B, he will commonly use the word "man." But the moment he gets among people of a somewhat lower grade than himself, he is forced to have the word "gentleman" every moment on his lips. He uses it if he speaks to an inferior one of his own rank; he applies it to all those among his inferiors to whom he wishes to be civil. In short, to speak of a man as a gentleman is speedily becoming a sign that you really hold that the person to whom or of whom you are speaking is not a gentleman.

A Nut for Geologists.

A remarkable discovery was made in the underground workings of the Star Mine. In a lot of ore sent to Davidson's mill at Silver Mountain, in September, 1867, for experimental test, there was found imbedded in the solid ore "an arrow-head of solid silver," four inches in length, having a small piece of the root of a tree attached to the point. The ore was taken from the vein at a depth of three hundred feet below the surface. This arrow-head was an inch broad at the base, where it was attached to the shaft, and split down about an inch, and pressed apart, evidently for giving it a better hold on the wood. At the point, it was about half an inch wide, and of the uniform thickness of an eighth of an inch. The silver was slightly alloyed with tin, but otherwise very pure. It was perfectly incrusted with rich sulphurets of silver, which, scaled off, revealed this wonderful relic of another age and people. This arrow-head and the ore which incased it I carefully examined while at Silver Mountain, last summer. It was in the possession of the Hon. Henry Eno, Judge of Alpine county.—*Nevada Letter.*

AT THE late meeting of the British Association, attention was called by Mr. Kohn to a process of manufacturing steel upon the open hearth of a Siemen's furnace, which is in successful and economical working in England. It is closely related to the idea of melting wrought iron by liquid pig iron, and thereby converting the whole into steel. The method is applicable to the conversion of old scraps of wrought iron and steel, including old iron rails, into steel, and the prime cost in England is about thirty-seven dollars per ton. By processes such as this and others recently introduced, like Henton's, it is believed that the cost of steel will soon be not more per ton than the present price of iron.

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