

TERMS OF THE "AMERICAN."

H. B. MASSER, PUBLISHER AND JOSEPH EISELY, PROPRIETORS.

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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.

By Masser & Eiseley.

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From the Miltonian. The Child of Nature to His Mother.

O Nature! on whose star-like face I gaze, And see in all, above, beneath, around, A varied beauty, and a mystery.

Silent and unchanging, I reflect upon Thy laws unchanging—vastness infinite—Thine origin that baffles mightiest Thought, And bids high Reason tremble, ere it dare To lift its bold imagining to thy source.

Here through the darkness, I behold the stars, The far-off habitations, it may be, Of happy races—nobler than we, Whose shadowy aspirations vainly try To solve the dread enigmas of thy birth:

O grand and glorious Nature! dign to lift The veil that wraps thee, and reveal the source Of thine existence—The Almighty Power Which we must own, but see not, save in thee:

Make us to know, with unceasing voice, The doom that waits our helpless race, beyond That dark and solitary bourn—the grave: Must we, as righteous, gaily men have taught, Be dam'd or blessed, according to the deeds Of our frail bodies—bodies, which the King Of Heaven and Earth created weak or strong, Or good or evil at his sovereign will—

Shall we, the transient beings of a day, Gay butterflies, sporting for an hour, In life's bright sunshine, endless pain endure?

Because our life is passion—thy strange gifts, Fair mother, Nature! govern'd by the tide, Of mighty circumstance, have led us on To petty wanderings from the beaten track Of monkish fith, and doubtful holiness?

Shall we, by erring fellow-creatures, Mark'd for woe, and doom'd to fire eternal, Because fainth, we deem not as they deem, But believe as unborn'd Reason dictates?—

Has thy sweet voice such justice ere reveal'd? To man's amazed, enquiring, stord-soul?— Tell me, O Nature! in thy wildest moods, When Darkness brooded, or when Lightnings lit Thy echoing vaults—

Of thine own cities of a thousand years, Palace and fane, and tower and battlement, Of wrecks and buried—

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From the Cincinnati Gazette. MR. ADAMS AND THE CINCINNATI BAR. THE SPEECH.

The Bar of Cincinnati devoted Saturday to Mr. Adams. There was no popular display—no stirring music—no banners nor badges—no procession.

They met him as an elder brother and as a brother he spoke to, and mingled among them.—And glorious was this communion! We doubt if any of the profession can ever forget the scene which was witnessed at the Assembly Rooms.—Judge Este's eloquent welcome—Mr. Adams' reply, so full of earnestness, of honest, heartfelt advice, and of integrity, and the deep stillness which prevailed while eagerly all listened to catch every word, and see every emotion of the venerable speaker—these things, better than loud applause, or a gala display, spoke of the deep, solemn, and abiding interest of the occasion. It was a fitting welcome by the Bar of Hamilton county of a good and great man.

Mr. ADAMS responded to Judge Este as follows: HONORABLE SIR—Brethren of the Bar:—It has been my fortune during the last half year, to appear before my fellow-citizens in various States of the Union, under circumstances such as never occurred before in the whole course of my life; but among all those occasions, there has not been one for which I was so totally unprepared as now. I have received complimentary addresses from fellow citizens of every class, character, denomination and party; but this is the first time that I have received a tribute of that nature from my professional brethren.

I have been a member of that profession upwards of a half century. In the early part of my life, having a father abroad, it was my fortune to travel much in foreign countries; still, under an impression which I first received from my mother, that in this country every man should have some trade, that trade which, from the advice of my parents, and my own inclination, I chose, was the profession of the Law. After having completed an education in which, perhaps more than any other citizen of that time, I had advantage—and which of course brought with it the incumbent duty of manifesting by my life that those extraordinary advantages of education secured to me by my father, had not been worthlessly bestowed—on coming into life after such great advantages, and having the duty of selecting a profession for myself, I chose that of the Law. I closed my education as a lawyer with one of the most eminent jurists of the age, Theophilus Parsons, of Newburyport, at that time a practising lawyer, but subsequently Chief Justice of the Commonwealth of Massachusetts. Under his instruction and advice, I closed my education, and commenced what I can hardly call the practice of the Law, in the city of Boston.

At that time, though I cannot say that I was friendless, yet my circumstances were not independent. My father was then in a situation of great responsibility and notoriety in the Government of the United States. But he had been long absent from his own country, and still continued absent from that part of it which he belonged to and of which I was a native. I went therefore as a volunteer—an adventurer—to Boston—as possible many of you whom I now see before me, may consider yourselves as having come to Cincinnati. I was without support of any kind. I may say I was a stranger in that city, though almost a native of the spot. I say I can hardly call it practice—because for the space of one year from that time, it would be difficult for me to name any practice which I had to do. For two years, indeed, I can recall nothing in which I was engaged, that may be termed practice; though during the second year, there were some symptoms, that by that persevering patience of which you, sir, have spoken in such eloquent terms, practice might come in time.

The third year I continued this patience and perseverance; having little to do, I occupied my time as well as I could in the study of those laws and institutions which I have since been called to administer. At the end of the third year, I had obtained something which might be called practice.

The fourth year, I found it swelling to such an extent, that I felt no longer any concern as to my future destiny, as a member of that profession. But in the midst of the fourth year, by the will of the first President of the U. S. and with which the Senate was pleased to concur, I was selected for a station, not perhaps of more usefulness, but of greater consequence in the estimation of mankind, and sent from home on a mission to foreign parts.

From that time—the fourth year after my admission to the bar of my native state, and the first year of my admission to the bar of the Supreme Court of the United States—I was deprived of the exercise of any further industry or labor at the bar, by this distinction—a distinction for which a previous education at the bar, if not an indispensable qualification, was at least a most useful appendage. From that time my

practice at the bar has been little more than during the past year.

I was absent in Europe on that mission, succeeded by others which it was the pleasure of the first President to confide to me, for seven years. Returning then to my native country, I again commenced the practice of my profession in Boston. But in the first year, I was again selected to an office which no longer admitted of my practicing at the bar. From that time, now upwards of forty years, I have appeared at the bar but once—and that within the last two years, in the Supreme Court of the United States, on the occasion to which you have alluded sir, in terms so much more complimentary than I deserve; and I embraced that occasion to take a final adieu of the profession.

In the course of that period of time, I have gone through a great variety of public offices, among which was the highest political station that can be conferred by the people of the U. States upon any citizen. And yet, it may perhaps furnish to some of the younger members of the bar who now hear me, food for serious meditation, to say, that if it were now permitted to me to pass another life, commencing in the profession of law, as mine did, and it were put to me, after passing three and a half or four years of the first part of my life as a lawyer, whether I would pass the remainder of it as I have done, entirely in the public service, and to the exclusion of the practice of that profession, or continue that profession as I began, with such powers as it had pleased the Creator to give me, and such industry and integrity in the application of these powers, as have been spoken of—I now solemnly declare, that so far as personal happiness is concerned, I would infinitely prefer to pass my life as a member of the bar, in the practice of my profession according to the ability which God has given me, to that life which I have led, and in which I have held places of high trust, honor, respectability, and obloquy.

I say not obloquy, now, for the purpose of complaint. If it were true, that all the public servants of the United States, it had been my fortune to suffer more of the ill opinion of the world at various times, and from the variety of estimation, high and low, which public servants must undergo, then I say, that if it were my fate to share a greater proportion of those evils than any other man living,—the scenes of the last six months, my reception by my fellow-citizens of this city alone, and the prospect now before me, would more than compensate for all.

Brethren of the profession of the law—Perhaps my estimation of the profession, notwithstanding what I have said, may not be so high as that which many of you make. So deep is my impression of the natural equality of mankind, and of the fundamental rights which that natural equality confers upon every human being, that I have been accustomed, and have accustomed myself, to transfer that principle of equality to all the professions of men—the honest professions adopted by men in the great and various pursuits of life.

It is common to say that the profession of the Law is the highest, most honorable, and most dignified, that can be exercised by man. Possibly some of you may think so. It is possible that you may have entered upon the profession with that impression. But that impression is not mine. I do believe that the liberties of a country depend more upon the members of the Bar, than upon any other profession common to man. Yet I do not consider it, in point of dignity, in point of importance, beyond that of the Shoemaker, or the Tailor, or the Housewright, or Mason, or any mechanical profession. I consider it not superior to the profession of the Healing art, destined to alleviate and remove the physical evils of the human race; far less do I consider it superior to that profession which connects man with the future and with God.

Perhaps some among you entertain the opinion that this profession alone may have the same claims to honor and dignity. Brethren, my own opinion upon that subject is, that the profession of Divinity stands upon the same foundation as the profession of the Law. The professors of both are bound by the laws of nature and of God, to pass lives of purity and innocence, doing all the good they can to their fellow creatures on earth. And if it is the privilege of the professors of Divinity to stand as mediators between God and man, it is equally that of those of the Law to maintain at all hazards every individual right conferred upon man by Nature and God.

I would say, therefore, that we ought to refer the whole question of the relative dignity and importance of professions and trades, to that sacred principle of natural equality which is the law of nature between man and man.

I deem it unnecessary to enlarge further on this subject. I will not discuss the right of different classes, to make pretensions to the superiority of their respective professions. If there is any one profession which can claim superiority over all the rest, it is that of the cultivator of the earth. For him, more than once, that

claim has been asserted. But to him I should assign precisely equal rights with all the rest. Because he in numbers counts more than all the rest—though his profession numbers more than ten to one of all others together—I cannot admit superiority on his part over the mechanic, the merchant, or the lawyer.

It is truly an exceedingly agreeable circumstance to me, to receive this address on the part of brethren of my own profession. The manner in which it has been pronounced—the terms in which the honored gentleman has spoken to you of me—would furnish me language of eloquence, if language of eloburne were mine, for the remainder of this day. But this would put your patience to a severe trial.

In reference to that constant and persevering, labor, and exertion of mind, in illustration of which the great name of Cicero was introduced, I trust that I shall be excused, if, speaking to the younger members of the profession present, I say, that whatever of justice there may be in the compliment paid me—if constant and persevering labor of mind, in the performance of the duties of life has ever belonged to me, it is to that very name of Cicero that I have been in a great measure indebted for it. And I will say to the younger members of the Bar, if they have not read Middleton's life of that great orator, statesman and lawyer—that if they will take the trouble to read that portion of it in which he traces to their sources the practice of Cicero in those virtues, they will find there a source to which I have been much indebted for whatever of truth that compliment may contain.

BRETHREN—It is painful to me, and I presume all will be sensible of it, to speak of myself—painful even when there seems to be an excuse furnished by circumstances, under which I cannot help saying something.

But I cannot dwell longer, than to assure you, that this kindness will remain in my bosom till the last grasp of life. And now may all the blessings of Heaven belong to you and yours!

Mr. Adams then, much affected, took by the hand each member of the Bar, and the meeting adjourned.

LUNATICS.

The learned blacksmith, Mr. Boritt, has undertaken to find out what is going on in the moon, and to ascertain the language spoken by the inhabitants there, through the power of clairvoyance. Here is an extract from his letter to the Rev. La Roy Sunderland, which is as supremely ridiculous and absurd as any thing that ever was hammered out upon the metal anvils of any man, learned or unlearned:

"A few months ago I received a communication from a gentleman residing in a remote part of the State to this effect. He had sent a lad, in the cloivryant state, to the moon, where he made many discoveries with regard to the inhabitants, &c. Having found his way into a building resembling a school house, he detected a book, which, upon opening, he was unable to read. At the request of the magnetizer, he copied off twenty-eight well formed characters, as different from each other as the letters of our alphabet. These were forwarded to me to compare with the characters employed in the Oriental languages. A few weeks afterwards, I received another letter, from the gentleman, containing the results of another tour of discovery to the moon. The lad saw things more definitely this time; and took drawings of a monument and metallic horn. Upon the monument was an inscription, written in the very characters which the boy found in the book. I have just written to the gentleman, requesting him to begin a new series of experiments upon the moon, simultaneously with Mr. Shepherd, and send the result to me. I would therefore, propose that you do the same with the subject, and to publish the result of the three series together, should there be a striking correspondence. The course I have proposed to Mr. S. and the other gentleman was, to take their subjects to the northeast side of the moon, and let them proceed through to the southwest side; then from the west to the southeast; from north to south; and from east to west; describing what they saw, as would be natural to a traveller journeying through a new country. When each of the three subjects has been through in the above order, it might be of great interest to compare their notes on the moon."

FASHION.

But few things betray greater imbecility of mind than a servile imitation of the extravagancies of any fashionable monster.—A man possessed of the delicate and proper feelings of a gentleman would deem himself degraded by copying another, even to the curling of a whisker, or the tie of a cravat; as, by so doing, he could only show the world of how little importance he felt himself, and the very poor opinion he entertained of his own taste.

Fashion and gentility are very distinct things, for which reason people, really of the highest rank, are too proud to become martyrs to any prevailing mode; and the man of true taste will limit his compliance with the caprices of fashion to not appearing equally conspicuous for its utter neglect.

DRESS.

It is bad taste to dress in the extreme of fashion; and, in general, those only do so who have no other claim to distinction—leave it, in these times, to shopmen and pickpockets. There are certain occasions, however, when you may dress as gaily as you please, observing the maxims of the ancient poet, to be "great on great occasions." Men often think when they wear a fashionable cut coat, an embroidered waistcoat, with a profusion of chains and other trinkets, that they are well dressed, entirely overlooking the less obtrusive, but more certain, marks of a refined taste.—The grand points are—well-made shoes, clean gloves, a white pocket handkerchief, and, above all, an easy graceful deportment.

Do not affect singularity in dress, by wearing out-of-the-way hats, or gaudy waistcoats, &c. and so become contemptibly conspicuous; nothing is more easy than to attract attention in such a manner, since it requires neither sense nor taste.—A shrewd old gentleman said of one of these "minnies," that "he would rather be taken for a fool than not to be noticed at all."

A dress perfectly suited to a tall, good-looking man, may render one who is neither, ridiculous; as, although the former may wear a remarkable waistcoat or singular coat, almost with impunity, the latter, by adopting a similar custom, exposes himself to the laughter of all who see him. An unassuming simplicity in dress should always be preferred, as it prepossesses every one in favor of the wearer.

Never affect the "ruffianly" style of dress, unless, as some excuse, you hold a brilliant position in society. A nobleman, or an exceedingly elegant and refined man, is sometimes foolish enough to disguise himself, and assume the "ruffian," as it amuses him to mark the surprise of people at the contrast between his appearance and his manners; but if you have no

claim has been asserted. But to him I should assign precisely equal rights with all the rest. Because he in numbers counts more than all the rest—though his profession numbers more than ten to one of all others together—I cannot admit superiority on his part over the mechanic, the merchant, or the lawyer.

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A GUIDE TO THE USAGES OF SOCIETY.

BY "COUNT ALFRED D'ORSAY." "Manners makes the man," SMOKING.

If you are so unfortunate as to have contracted the low habits of smoking, be careful to practice it under certain restrictions; at least so long as you are desirous of being considered fit for civilized society.

The first mark of a gentleman, is a sensitive regard for the feelings of others; therefore, smoke where it is least likely to prove offensive by making your clothes smell; then wash your mouth and brush your teeth. What man of delicacy could presume to address a lady with his breath smelling of onions? Yet tobacco is equally odious. The tobacco smoker, in public, is the most selfish animal imaginable; he perseveres in contaminating the pure and fragrant air, careless whom he annoys, and is but the fitting inmate of a tavern.

Smoking in the street, or in a theatre, is only practised by shop-boys, pseudo-fashionables—and the "SWELL-MO." All songs that you may see written in praise of smoking in magazines or newspapers, or hear sung upon the stage, are puffs, paid by the proprietors of cigar divans and tobacco shops, to make their trash popular; therefore never believe nor be deluded by them.

Never be seen in cigar divans or billiard rooms; they are frequented, at best, by an equivocal set. Nothing good can be gained there; and a man loses his respectability by being seen entering or coming out of such places.

SNUFF.

As snuff-taking is merely an idle, dirty habit, practised by stupid people in the unavailing endeavor to clear their stolid intellect, and is not a custom particularly offensive to their neighbors, it may be left to each individual taste as to whether it be continued or not. An "elegiant" cannot take much snuff without decidedly "losing taste."

"Doctor," said an old gentleman, who was an inveterate snuff-taker, to a physician, "is it true that snuff destroys the ol-factory nerves, clogs, and otherwise injures the brain?" "It cannot be true," was the caustic reply, "since those who have any brains never take any snuff at all."

IMPORTANT ADVICE.—The N. H. Telegraph says:—A gentleman who has occasion to walk with two ladies and one umbrella, should always go in the middle himself—that secures a dry coat to himself, and is showing no partiality to either of the ladies.

A quaint writer of sentences in the Galaxy, says:—I have seen women so delicate, that they were afraid to ride, for fear the horse might run away—afraid to sail for fear the boat might overset—afraid to walk for fear the dew might fall; but I never saw one afraid to be married!

'Hope told a flattering tale.' Sarah Williamson has sued Josiah Hope in Michigan for a breach of promise.

It has been aptly said that a false friend is like a shadow on a dial—appearing in clear weather, but vanishing as soon as it is cloudy!

Looking into a beautiful woman's eyes by moonlight, is taking a lunar observation, and, by sunlight, a soul-er observation.

A Dialogue.—Lawyer—"suppose, for example, your honor stole a sheep."—Judge—"Sir, you are not to suppose any such thing." Lawyer—"Then may it please your honor, suppose I stole a sheep." Judge—"Ah! now you have it."

I say, Nym, I've got a musquitto in my ear, and I'm afraid he will get into my head! "No matter," said Nym, "he will find plenty of room."

such pretensions, let your custom be as unostentatious as possible, lest people only remark that "your dress is as coarse as your mind."

Always wear your gloves in church or in a theatre. Avoid wearing jewelry, unless it be a very good taste, and then only at proper seasons. This is the age of mosaic gold and other trash; and by dint of swindling, any one may become 'flashy' at a small expense. Recollect that every shop-boy can coarsely imitate your "outward and visible sign," if he choose to save his money for that purpose. If you will stand out in "high and bold relief," endeavor to become eminent for some virtue or talent, that people may say, "There goes the celebrated (not the notorious) Mr. So-and-so."

It is a delicate subject to hint at the incongruities of a lady's dress—yet, alas! it forces itself upon our notice when we see a female attired with elaborate gorgeousness, picking her steps along the sloppy streets, after a week's snow, and a three days' thaw, walking in a dress only fit for a carriage. When country people visit London, and see a lady enveloped in ermine and velvets, reclining in a carriage, they are apt to imagine it is the fashionable dress, and adopt it accordingly, overlooking the coronet emblazoned on the panels, and that its occupant is a duchess or a marchioness at the least, and that were the same person to walk, she would be in a very different costume, and then only attended by a footman.

Ladies in good taste seldom wear jewelry in the morning; and when they do, confine themselves to trinkets of gold, or those in which osque stones only are introduced. Ornaments with brilliant stones are unsuited for a morning costume.

The Benefits of Advertising.

Here are a few remarks, from the Wheeling, Va., Times, on the subject of advertising, that may be read with just as much profit by Northern as by Southern men:

A friend remarked the other day to us that a business that is "not worth advertising is not worth doing." There is much truth in the remark, but truth that does not seem to be appreciated by most of our business men. Many men think to cease advertising is economy, that it reduces expenses; that if they have but little business to do, it is not worth advertising; if they do a great deal, there is no use of advertising. Is advertising less useful than insuring? Is it less useful than a sign? Is it less essential than a good business stand? We think not. A man does not buy his goods to keep them on hand. If he did, it might be well to insure without advertising. Again advertising is like a travelling sign. No business man will hesitate to pay twenty dollars for a sign, where he would never think of paying half the sum for advertising. The one is a sign seen only by those who pass the store, and can see the goods that are for sale as well as the sign. The advertisement is a comprehensive sign that comes under the eye of hundreds who will never see the sign over the door, yet some pretend to argue that because some men have done a good business without advertising, advertising is unnecessary. They might as well argue that because some men have made money without industry, industry is unnecessary.

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What is smaller than a mite's mouth? His tongue.

Why is the soul like a thing of no consequence? Because it is immaterial.

What question is that to which you must always answer 'Yes'? What does Y E S spell?

Why is an egg like a young horse? Because to be serviceable, it must be broken.

CONUNDRUMS.

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