The Huntingdon Globe.

BY W. LEWIS. HUNTINGDON, SEPTEMBER 12, 1855. VOL. 11, NO. 13.

THE HUNTINGDON GLOBE,

Per annum, in advance, $1 50
" " if not paid in advance, 2 00

No paper discontinued until all arrearages are paid.

A failure to notify a discontinuance at the expiration of the term subscribed for will be considered a new engagement.

Terms of Advertising

	1 ins.	2 ins.	3 ins
Six lines or less,	25	37½	50
1 square, 16 lines, brevier,	50	75	1 00
2 " "	1 00	1 50	2 05
3 " "	1 50	2 25	3 00
	3 m.	6 m.	12 m.
1 square, "	$3 00	$5 00	$8 00
2 " "	5 00	8 00	12 00
3 " "	7 50	10 00	15 00
4 " "	9 00	14 00	23 00
5 " "	15 00	25 00	38 00
10 " "	25 00	40 00	60 00

Professional and Business Cards not exceeding 6 lines, one year, 4 00

LIST OF PREMIUMS,

To be awarded by the Agricultural Society of Huntingdon County, at the Fair to be held at Huntingdon on the 10th, 11th and 12th of October next, 1855.

Farm Stock,

HORSES.—	Best stallion,	$5 00
	Second best do.	3 00
	Third best do.	2 00
	Best 2 or 3 year old colt,	3 00
	Best colt under 1 year,	1 00
	Best brood mare,	3 00
N. STOCK.—	Best pair of work oxen,	4 00
	Second best do.,	3 00
	Third best do.,	2 00
	Best bull,	3 00
	Second best do.,	2 00
	Best cow,	4 00
	Second best do.,	3 00
	Best 3 year old heifer,	3 00
	Best 2 year old do.,	2 00
	Best lot of calves,	2 00
SHEEP.—	Best fine wooled buck,	3 00
	Second best do.,	2 00
	Best Southdown do.,	3 00
	Best long wooled do.,	3 00
	Second best do.,	2 00
	Best fine wooled ewes,	3 00
	Second best do.,	2 00
	Best long wooled do.,	3 00
	Best lot of Southdowns,	3 00
HOGS—	Best boar,	3 00
	Second best do.,	2 00
	Third best do.,	1 00
	Best sow,	3 00
	Second best do.,	1 00
	Best litter of pigs,	2 00

Plowing.

Highest;	5 00
Second,	3 00
Third,	2 00
Fourth,	1 00

Agricultural Implements.

Best plow,	3 00
Best harrow,	2 00
Best cultivator,	3 00
Best hill side plow,	3 00
Best windmill,	3 00
Best wheat drill,	3 00
Best corn drill,	3 00
Best horse rake,	2 00
Best reaper,	3 00
Best mower,	3 00

Discretionary Premiums of one dollar each may be given for articles not enumerated in the above list to the amount of $12 00.

Grain.

Best wheat,	4 00
Second best do.,	2 00
Best Indian corn,	3 00
Second best do.,	2 00
Best rye,	2 00
Best oats,	2 00
Best buckwheat,	2 00

Domestic Manufactures.

Best butter,	4 00
Second best do.,	3 00
Third best,	2 00
Best cheese,	3 00
Second best do.,	2 00
Third best do.,	1 00
Best honey,	2 00
Best 2 loaves of bread	3 00
Best display of preserves,	1 00
Best display of pickles,	1 00
Best specimen of hard soap,	1 00
Best specimen of tallow candles,	1 00
Best hearth rug,	1 00
Second best do.,	50
Best carpet,	3 00
Second best do.,	2 00
Best flannel,	3 00
Second best do.,	2 00
Best quilt,	3 00
Second best do.,	2 00
Best wool socks,	1 00
Best worsted do.,	1 00
Best ornamental needle work.	1 00
Best silk embroidery,	1 00
Best worsted do.,	1 00
Best specimen of shelwork,	1 00

Premiums of 50 cents each may be awarded for meritorious articles not enumerated in the above list, to the amount of $10 00, at the discretion of the Judges.

Mechanical Implements and Manufactures.

Best pair of horse shoes,	50
Best made meat vessel,	50
Best cooking stove,	1 00
Best washing machine,	50
Best set of farming harness,	1 00
Best set of single harness,	1 00
Best pair boots,	1 00
Best pair shoes,	50
Best side sole leather,	1 00
Best kip and calf skin,	1 00
Best side harness and upper,	1 00
Best specimen of marble work,	1 00
Best lot of earthen and stone ware,	1 00
Best bridle and saddle,	1 00
Best 2 horse carriage,	2 00
Best buggy,	1 00
Best lot of cabinet ware,	1 00
Best greatest variety of tin ware.	1 00

Horticultural.

Best and greatest variety of apples,	3 00
Second best do.,	2 00
Best doz. fall apples,	2 00
Second best do.,	1 00
Best doz. winter apples,	2 00
Second best, do.,	1 00
Best doz. of peaches,	2 00
Second best do.,	1 00
Best pears,	2 00
Second best do.,	1 00
Best plums,	2 00
Second best do.,	1 00
Best quinces,	1 00
Best native grapes,	2 00
Second best do.,	1 00
Best display of grapes,	2 00
Best cranberries (cultivated,)	2 00
Second best do.,	1 00

Floral.

Best display of flowers in bloom,	2 00
Second Best do.,	1 00
Best variety of dahlias,	2 00
Second best do.,	1 00
Best display of plants,	2 00

Vegetables.

Best potatoes,	2 00
Second best do.,	1 00
Best sweet potatoes,	2 00
Best half dozen tomatoes,	2 00
Second best do.,	1 00
Best half doz. peppers,	1 00
Best " " beets,	1 00
Best " " parsnips,	1 00
Best " " carrots,	1 00
Best " " turnips,	1 00
Best " " onions,	1 00
Best " " stalks of celery,	1 00
Best two heads of cabbage,	1 00
Best two squashes,	1 00
Best pumpkin,	1 00
Best beans,	1 00

Poultry.

Best pair of turkeys,	1 00
Best " geese,	1 00
Best " ducks,	1 00
Best " shanghaies,	1 00
Best display of poultry,	1 00

The articles and stock exhibited must be manufactured, raised or owned by the exhibitor to entitle him to the premium.—For the one dollar premiums a copy of the "Farm Journal" or other publications for one year may be substituted. And instead of the premiums offered above in the Horticultural and Floral departments, literary premiums of equal or greater value may be awarded.

From the Westchester Republican.

THY WILL BE DONE.

How oft these words escape our lips!
But yet how swiftly in the hour
Of trial, from our spirit, slips
Remembrance of their hallowed power!
How often, does their utterance fall,
Unmeaningly upon the ear;
Or, scarcely yields us one, of all
The blessings they were meant to bear!

In youth, when all around is light,
When skies are clear, and hopes are bright,
And shine—like sunbeams thro' the dew—
On all within the spirit's view;
We little think, how vast the power,
These oft-repeated words convey;
Nor dream, that in affliction's hour,
They take its keenest sting away!
But, when we writhe beneath its stroke,
When those, on whom we learn to trust,
—Like Isreal's bruised read, which broke,
And pierced them with a traitor's thrust,—
Betray our confidence,—defame
Our actions, and malign our name;—
When sickness stands beside our bed;
And hopes, we've cherished most, are fled;
When anxious thoughts perplex the breast,
And—like the Patriarch's dove,—in vain
Seeking some place of earthly rest,
With drooping wing return again;
Or, when we've found, as oft we think,
Some fount of joy, amid life's waste;
The stream, at which we knelt to drink,
Becomes a Marah, to our taste;
When, too, whatever be the hand,
Which holds it o'er us, from the rod,
Comes forth the voice of the command,—
"*Be still and know that I am God!*"

Oh! then it is, this simple prayer
Can smoothe the ruffled brow of care;
Can bid the spirit's tumult cease,
And spread around the light of peace.
Then, *then*, it is, the Christian's heart
May deem earth's hardest victory won;
When, while he writhes beneath the smart,
He bows and says, "*thy will be done!*"

N.

FORGET AND FORGIVE;

Or, Never Nurse Your Enmities.

There are some individuals who seem disposed never to forget or forgive an injury, no matter how amply atoned for, or how long perpetrated. They seek *vengeance*, and thus they nurse their bitter feelings for years.—This, as it strikes us, is a false policy in many points of view. It is difficult to pursue the journey of this life, without jostling against some one, or being jostled against ourselves. And if on every such occasion, we should hoard up the ill feeling thus caused, life would become one long scene of anxiety, dissatisfaction and distrust. The wiser plan is to forget and forgive, to regard human nature as fallible, and human temper as imperfect.

The most careful often discover that they have committed sins of omission or commission, that they have caused pain, impaired confidence, and provoked ill-will. They may not have intended anything of the kind, and yet, a hasty remark, or even a sudden look, has perhaps had the sad effect. There are perhaps few persons in the world, who are without enemies. It sometimes happens, too, that they cannot discover when or where they gave the offence, and thus they are unable to explain or make reparation.—Nevertheless, ever and anon, some litle incident occurs, calculated to show that the old feeling still exists, that the enmity still lives, and that an opportunity is never lost on the part of the aggrieved party to retaliate and seek retribution. It is extremely difficult to bear all this quietly, calmly and patiently. The "better angel" will whisper a generous poliny, but the "little demons" of anger and passion which always find a place in the human mind and the human heart, are apt to prompt a course of retaliation, and thus the parties become still more widely separated.

A few days since we happened to converse with two old politicians who in years gone by, had been zealously opposed to each other. As they parted, we expressed surprise to one, especially as the other had travelled out of his way to assail him with more than ordinary warmth. The reply was, "I never nurse my enmities. Life has troubles and anxieties enough in the *present*, without hunting up the difficulties of the *past*." The remark was full of wisdom and philesophy. If we keep constantly before us, all the anxieties of former years—if we never foget or forgive an offence—if we vex and perplex ourselves in relation to things that have gone by—if we recall, revive and remourn the buried feuds of other periods—memory will become a curse to us, and the darkness of the past will constitute a perpetual shadow, and chill, depress and annoy. If moreover, we do not forgive others, how can we hope for forgiveness ourselves! If again, we magnify into serious errors the thoughtless indiscretion of a man of passion, of pique or of prejudice, and foster such errors for years—how can we look for a more generous judgment in relation to our own infirmities!

That frame of mind is most to be envied, which is at peace with all the world,—which feels that it has never wilfully committed a wrong or inflicted an injury—and that therefore there exists no just cause or reason for hostility or ill-will. Of course perfection cannot be found on earth. All are certain to err more or less, but it is in the power of all, either to explain an unintentional wrong, or to make reparation; and this done, the cause for anger on the part of the injured should cease. But how often do we hear individuals exclaim, even on the receipt of a slight injury, that they "will never forgive"—nay, that they "will pursue the offender to the grave." They forget their own errors and infirmities, and often mistake or misapprehend the facts. Difficulties frequently occur, because of contrary views. One person may be firmly impressed with a particular version of a transaction, while another may recollect the incident in a light or a spirit exactly the reverse. Both, too, may be confident and conscientious. Why, then, should discord ensue, friendship be broken, enmity engendered? But if, in the excitement of the hour, one or both should so far forget the proprieties of life, as to use harsh and unauthorised language, the honorable and manly course is to take back the improper words at the first opportunity, and thus, if possible, to repair the wrong, and neutralise the sting.—This, however, is not the way of the world, generally speaking. The unkind feeling thus hastily caused is nursed, becomes a source of bitterness through life, and often decends, unsoothed and unsatisfied, to the grave. In most cases, neither party will explain. Often, too, the cause of difference is reported to other persons, and in exaggerated terms; these repeat it again and again, until a deadly feud is produced. The enmity is nursed and strengthened, from day to day and from year to year, and finally becomes a passion, and forms part and parcel of the very nature.

And yet, we repeat, this is all wrong, unwise, irreligious and unjust. It is far better to forget and forgive, to explain and repair, than to keep up a constant source of anxiety, especially if the error be ours, or if it be mutual. And even when otherwise, and when we know or believe that we are the aggrieved or injured party, it is at least magnanimous to seek and be satisfied with an explanation. The enmities that are nursed and thus kept constantly alive, become demons in the end, which not only irritate the mind and embitter the heart, but impair the health and shorten life itself. In other words, there are not a few individuals, who die victims to their own infirmity of temper. They fret, excite and exhaust themselves, until, at last, they fall into premature graves.—*Pennsylvania Inquirer.*

THE MORMON DELUSION.

Its Rapid Progress.---A Coming Storm.

It is stated that no less than eighteen hundred persons have left Liverpool for Salt Lake City during the present season, and at the last dates, thirteen hundred more had entered their names, and were preparing to take their departure. The imposture therefore, is evidently spreading, especially in certain countries of the Old World. This is the more remarkable, because within a year or two, the doctrine of polygamy is openly proclaimed by the leaders, and it is practised to a frightful extent at Utah. How, then are we to understand the increase of this delusion? Is it attributable to the fanatic spirit of the age, to the ignorance of the converts, or to the plausible misrepresentations of the missionaries who preach the doctrine? That any intelligent wife should embark for Utah, and thus subject herself to the indignity and outrage, is indeed surprising. Within a short time, one or two publications have appeared, purporting to give true and faithful accounts of life among the Mormons. If the details stated by the authors be true, Utah is already a plague spot on the face of the Union, an abomination in the sight of Heaven, and will sooner or later be the scene of violence and collision. The period may be remote, because a long time will elapse before the neighboring States approach sufficiently near to feel the pernicious influence of the plurality wife system, and because too, the Mormons already number a very formidable body of men. But the overthrow of Mormonism seems to us inevitable. Either the leaders must abandon their obnoxious doctrines and their practice, or they must leave Utah and seek a resting-place somewhere else, or they must prepare for a fearful conflict. We cannot for a moment believe that these men are themselves deluded or deceived, for they manifest too much shrewdness in ordinary matters. Why then have they introduced poligamy as a feature into their system, aware of its immoral tendency, and also aware of the injury it is likely to cause to Mormonism generally. It is difficult to answer this question with confidence. The motive must either have been licentious or fanatical. One of the works recently published, entitled "Female Life among the Mormons," contains details so revolting, that we indulge a hope that they are rather the pictures of imagination than the statements of reality. If half be true that is told in this book, some of the Mormon leaders would not hesitate to commit any crime. The writer says:—

"There was one thing I could not fathom, one mystery unresolvable, and though I am not naturally suspicious, or prone to indulge unreasonable conjectures, I found it impossible to banish all thoughts of foul play from my mind. Indeed, several circumstances, all light and trivial, taken separately, yet of considerable importance in the aggregate, had inspired me with a sort of vague indefinable suspicion that the Mormon Church was the centre of a secret organization, whose plots and plans were of the blackest description. I had known for years that the scum of society, the refuse of prisons, and criminals hoary with all sorts of sin, were freely admitted and registered in its ranks. I had been aware of political machinations, and plundering expeditions against the helpless, and unsuspecting emigrants, and yet had fondly imagined that such things arose rather from the turpitude and evil dispositions of the Mormon leaders, than from the absolute and unchangeable nature of the Mormon Church. I know that a thing pure and heavenly in itself might be perverted to favor the pusposes of designing men, but after a while I began to suspect and ultimately discovered that the root of the evil was Mormonism itself; that a Mormon, if he acted out the principles of his church, must be hypocritical, sensual, devoid of all conscience and devilish."

"Another source of mystery and terror in Utah, was the almost constant exercise of Lynch law; and, of this, too, women are mostly the victims. Let a woman, if she dare, commit such acts as would be likely to bring polygomy into disrepute, expose the weakness or sensuality of an elder, or manifest a disapprobation to the existing state of things, and some hideous punishment would be sure to be hers—when, where, or what, it would be impossible to tell, though none the less hideous and certain—that is, if information of it ever reached the ears of the elect and sanctified."

This is indeed terrible, if true. And yet the reader can readily imagine to what a deplorable condition of affairs, polygamy, practiced as it is said to be among the Mormons, must inevitably lead. At our last advices, Brigham Young was still proceeding as Governor, the intelligence of the appointment of Judge Kinney not having been received or acted upon. If that gentleman accept, we may look for an effort on his part, to check the progress of the iniquity that now disgraces Utah. With what success remains to be seen. If, however, he too should decline the Governorship, it would indicate a condition of affairs well calculated to alarm, and the General government would be compelled either to abandon all control over the Mormons, or to vindicate its power in some still more significant manner.

Another question arises. Are these hundreds and thousands of foreigners who are pouring into Utah, fully aware of the system as practiced there, or do they join the Saints under some delusion or misrepresentation? In brief, do they become converts to polygamy at the same time when they become Mormons, and are they fully awakened to all the consequences? What too, is the real condition of affairs, as relates to the government of Utah, and the government of the United States? The question in all its bearings is becoming one of absorbing interest, and it cannot be met too soon. The authorities at Washington seem disposed to avoid the responsibility, and hence we rarely hear anything of Mormonism from that quarter. A collision, we repeat, is enevitable, sooner or later, unless the system of polygamy be abandoned, and hence the poor deluded strangers who are deceived into the adoption of this imposture should be admonished in time, and understand what sort of organization they are identifying themselves with. If after being made acquainted with all the facts, they still persist, the responsibility be upon their own heads.

Anticipation of the Future.

It is an elevating and spiritualzing exercise of the mind. It tends to carry the soul a little way toward its proper region. It tends to lesson the false importance of things of this world, and to slacken their hold. It contributes to obviate that unnatural and pernicious estrangement and dissociation between our present and future state. It tends to habituate the spirit to seek and find the grand importance of its existence in its hereafter. It tends to awaken a lively and a sacred curiosity, which is surely a right and worthy state of feeling with which to go toward another world, and to go into it. It may help to turn to valuble account the varieties in the present system of our existence—the facts in surrounding nature—the immediate circumstances of our own being—by prompting, on each particular, the thought and the question. "What corresponding to this—what in contrariety to this—what instead of this—may there be in that other world?" It may aid to keep us associated with those who are gone thither. It may give new emphasis to our impression of the evil of sin, and the excellence of all wisdom, holiness, and piety, the thought, "What manner of effect is this, or that, adapted to result in, in that future state?"—*Foster.*

☞ "Punch" teaches book-keeping in one lesson of three words, "never lend them."

More about Lightning and its Conductors.

Lightning rods do not attract electricity, nor is that their object; they are simple conductors of the electric fluid, and are erected higher than the other parts of buildings so as to act as highways for the fluid from the cloud to the earth.

The great number of houses, towers, and ships without rods that have been struck with lightning, afford evidence that it always selects the nearest object from a surcharged cloud to reach the earth. With respect to lightning and its action, Sir Snow Harris, who has perhaps written most ably on the subject, says: "lightning is the evidence of some occult power of nature forcing a path through substances which offer greater or less resistence to its progress, such as atmospheric air, vitreous and dry vegetable substances, and the like. In the case of such bodies, a powerful evolution of light and heat attends its course, together with an irresistible and disruptive force, by which compact substances are rent asunder, whereas it finds an easy path through some substances which offer but little resistance, such as copper, iron, &c." By good metallic conductors, then, lightning becomes transformed into an unseen, harmless current, hence the great benefit of and necessity for the use of such protectives in all countries subject to severe thunder storms. A lightning rod, to be effective, must be of such a capacity as to conduct all the electric current unseen to the earth, for if too small it may be fused, and the current will discharge itself through other parts of a building. It must always be continuous, and terminate in some moist part of the earth, to conduct it away and dissipate it in the mass below. The larger the electric conductor, the better, for it possesses the greater capacity to conduct the current with safety and ease. If the bed of a stream is too narrow to allow the passage of accumulated waters, they overflow its banks and carry destruction in their course, but if its banks are high and spacious they confine the water, and protect the surrounding vales; it is the same with electric conductors. If all houses were built of metal, such as cast iron, they would be perfectly free from danger by lightning, as great masses of conducting material obviate all danger. We have seen many lightning conductors put up too small to be of any great value, and others erected displaying equal ignorance of the nature of lightning. Thus, some rods are made to terminate in a dry sandy soil and others in ground which becomes hard, dry, and caked in summer. The effect of such methods of terminating the conducting rods is like raising a dam to obstruct the progress of a swollen river.—Conductors shall always terminate in moist earth, or in water.

For the central tower, 150 feet above the roof of the new House of Parliament in London, Sir Snow Harris recommends a capacious conductor of a copper tube two inches in diameter and one-eight of an inch thick, and conducted to the earth in as straight a direction as possible, and also connected to all other metal tubing in the building, for the purpose of spreading the electric current through numerous channels, and thus weaken its force.

Sheet copper for conductors 5 inches wide and 3-8ths thick, is sold at 31 1-2 cents per foot. Such strips of copper have proven to be safe conductors for ships, and they will make most beautiful ones for houses. As conductors require to be large—possess mass—according to their length, those for houses need not be so broad as those for ships.—Such copper sheets cut into ribbons 2 1-2 inches wide, would embrace a solid capacity of nearly half a cubic inch of metal, costing not quite 16 cents per foot. How easily these can be laid along the crowns of roofs, and up the sides of gables and chimneys. It would be well to have a point extending above every chimney in a house, and all of them perfectly connected to the copper strips, and the latter terminating by a suitable rod in the earth. Copper is eight times a better conductor than iron, and not so subject to oxydation.

We have lately seen lightning conductors composed of copper and iron wires, twisted together and connected at the foot in the ground with a cylinder of zinc. The object of this combination is to prevent—as we have been assured it would—the iron being coated with an oxyd, which impairs its conducting qualities. Sir Humphrey Davy noticed that substances would only combine chemically when in different electrical states, and that by bringing a body naturally positive into an artificially negative state, its usual powers of combination were destroyed. Copper is a metal but slightly positive, and by bringing it in contact with another, to render it slightly negative, the decomposing action of moisture and air are rendered null. He therefore attached a piece of zinc about an inch square to a plate of copper, and immersed it in sea water, and the result was that the zinc preserved fifty square inches of the copper from corrosion. An iron nail secured to the copper plate produced the same results. The copper was preserved, but the iron and zinc slowly corroded. If a cheap lightning conductor, composed of iron and copper wire, can be preserved from corrosion by a small zinc cylinder in the ground—which can be renewed often at but little expense—then an object of some importance is accomplished, but this is a question which only relates to the preservation from oxydation of the conductors.—*Scientific American.*

Anecdotes of Rev. Sidney Smith.

A PRIVATE GALLOWS.—Young delinquents he never could bear to commit; he read them a severe lecture, and in extreme cases called out, "John bring me my *private gallows!*" which infallibly brought the little urchins weeping on their knees, and "Oh! for God's sake, your honor, pray forgive us!" and his honor used graciously to pardon them for this time, and delay the arrival of the private gallows, and seldom had occasion to repeat the threat.

SMALL MEN.—An argument arose, in which my father observed how many of the most eminent men of the world have been diminutive in person; and after naming several among the ancients, he added, "Why look there at Jeffrey; and there is my little friend ——, who has not body enough to cover his mind decently with; his intellect is expesed."

SORROW FOR A GREAT MAN DEPARTED.—At a large dinner party my father, or some one else, announced the death of Mr. Dugald Stewart—one whose name ever brings with it feelings of respect for his talents and high character. The news was received with so much levity by a lady of rank who sat by him, that he turned round and said, "Madam when we are told of the death of so great a man as Mr. Dugald Stewart, it is usual, in civilized society, to look grave for at least the space of five seconds."

PARENTAL ADVICE.—"Lucy, Lucy, my dear child, don't tear your frock; tearing frocks is not of itself a proof of genius; but write as your mother writes, act as your mother acts; be frank, loyal, affectionate, simple, honest; and then integrity or laceration of frocks is of little import. And Lucy, dear child, mind your arithmetic. You know, in the first sum of yours I ever saw, there was a mistake. You had caried two (as a cab is licensed to do,) and you ought, dear Lucy, to have carried but one. Is this a trifle? What would life be without arithmetic, but a scene of horrors? You are going to Boulogne, the city of debts, peopled by men who never understood arithmetic; by the time you return shall probably have received my first paralytic stroke, and I shall have lost all recollection of you; therefore, I now give you my parting advice. Don't marry anybody who has not a tolerable understanding and a thousand a year, and God bless you, dear child!"

A BABY ESTABLISHMENT.—The usual establishment for an eldest landed baby is, two wet nurses, two ditto dry, two aunts, two physicians, two apothecaries; three female friends of the family, unmarried, advanced in life; and often, in the nursery, one clergyman, six flatterers, and a grand-papa! Less than this would not be decent.

CANNON LAW FOR THE LASSIES.—Says the Rev. Sydney Smith, Canon of St. Paul's: "Never teach false morality. How exquisitely absurd to teach girls that beauty is no value, dress of no use? Beauty is of value—her whole prospects and happiness in life may often depend upon a new gown or a becoming bonnet: and if she has five grains of common sense she will find this out. The great thing is to teach her their just value, and that there must be something better under the bonnet than a pretty face for real happiness. But never sacrifice truth."—*Memoir, by his daughter.*

Scenes in Sebastopol During an Attack.

A letter from a young soldier, a native of Belfast, addressed to his "Dear Cousin Kate," gives some interesting details as to General Ayre's attack. The writer says:

"My dear Kate, you can have no idea of the horrors of war. It was awful to look at these poor wounded fellows, suffering under every description of wounds, through heads, necks, bodies, arms and legs; some, in the pangs of death, blaspheming, others railing, and others were praying, while the blood trickled from their wounds—such ghastly wounds! One poor fellow was severely wounded with grape. The officer asked him if it was grape that caused the wound. "Yes sir," he replied; "it was d—d sour grape to me." The most of them bore their sufferings very patiently. The second brigade of the third division, to which the 9th regiment belongs, were the only troops engaged on the left. Some of the men of the regiment told me that Johnny behaved most gallantly in leading on the men, along with the officers, when under fire, in charging the Cemetery plain and gardens, where they were compelled to take shelter behind the house there, on account of their small numbers. They could neither advance nor retire.—They would have taken the Garden Batteries had the Round Tower on the right been taken by our troops there.

"During the time the brigade was charging through the Cemetery plain and gardens, they were exposed to a most galling fire of grape, round shot, shell, and musketry, and even when under shelter of the houses, the enemy never ceased firing at them, tumbling the houses and walls down. Some of the regiments were in the rifle pits, and if one dared to show himself he was instantly struck down. They had to remain there until dark, when they returned to the camp.

"These gallant fellows actually got into the houses of Sebastopol, which they plundered according to the custom of war. Enclosed is a perforated card-board pattern for my dear Louisa, which was taken from a house at Sebastopol in which a Russian General lived, by one of the men of the regiment, who gave it to me. He told me that when he and some others broke into the house, after driving the Russians away, they found a woman and four children in it. As soon as they saw the English soldiers they supplicated for mercy, but our gallant fellows were too generous to harm them, and made signs that they had nothing to fear from them; so they retired to a corner where they remained until our men left the house.

The man who gave me the card-board came to camp laden with plunder. I shall enumerate the articles I saw him with:—A general's goldlaced coat, a guinea pig, a valuable microscope, the card-board; knives and forks, a most ingenious Russian toy, some plates, some bottles containing wine and rum, a pair of lady's satin slippers, (the lady who wore them must have had a remarkably small foot.) How he managed to carry them all surprised me. While in the house they destroyed beautiful pianoes, mirrors, &c., but while there he said they did not forget their duty. When they returned to camp their forage caps were gaily decorated with gold lace and satin ribands.

"The brigade returned to the camp at dark, and through some mismanagement of high authorities, they were forced to relinqush the position they had so gallantly taken, af-