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VOL. LX.

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The Carlistz Henald is published weekly on a large sheet containing twenty eight columns, and furnished to subscribers at \$1.50 i. paid strictly in advance; \$1.75 if paid within the year; or \$2 in all cases when payment is delayed until after the expiration of the year. No subscriptions received for a less period than six months, and none discontinued until all arrearages are paid, unless at the option of the publisher. Papers sent to subscribers living, out of Cumberland county must be paid for in advance, or the payment assumed by some responsible person living in Cumberland county. These terms will be rigidly adhered to in all larges.

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The Carlisic Herald JOB PRINTING OFFICE is the largest and most complete-stablishment in the county. Three good Presses, and a general variety of material suited for plain and Fancy work of every kind, enables, us to do John Christing at the shortest notice and on the most, reasonable terms, 'Portons in want of Bills, Blanks or anything in the Johning Ilansell find it to ribe interest to give us a call.

general and Local Information

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Copport—Mitchell McClellan.

inty Commissioners.—An irew Kerr, Samuel Me-Nathaniel II. Eckels. Clerk to Commissioners James Armstrong.
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High Council—Thos. D. Mahon.
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CHURCHES. First Preabyterian Church, Northwest angle of Cen-e Square. Rev. Conway P. Wing Paster.—Services cry Sunday Morning at 11 o'clock, A. M., aud 7 o'clock

second Presbyterian Church, corner of Sonth I anover and Pomfret streets. Rev. Mr. Kalls, Pastor. Services at 11 o'clock A. M., and 7 o'clock P. M.

Be. John's Church. (Prot. Episcopal) northeast augle of Courte Square. Rev. Jacob B. Johnes. Rector. Services at 11 o'clock A. M., and 7 o'clock P. M.

Br. John's Church. (Prot. Episcopal) northeast augle of Courte Square. Rev. Jacob B. Johnes. Rector. Services at 11 o'clock A. M., and 7 o'clock P. M.

German Reformed Church, Louther, between Malu acr. Jouther streets. Rev. Jacob Fry. Pastor. Services at 11 o'clock A. M., and 7 o'clock P. M.

Services at 11 o'clock A. M., and 7 o'clock P. M.

Methodist E. Church (first charge) corner of Mislu and Pitt Streets. Rev. J. M. (first charge) corner of Mislu and Pitt Streets. Rev. J. Rev. Jacob B. Chenowith, Pastor. Services at 11 o'clock A. M. and 7 o'clock P. M.

Methodist E. Church (second charge.) Rev. Alex. D.

Glibson Instor. Services in Emory M. E. Church at 11 o'clock A. M. and 7 o'clock P. M.

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Glibson Instor. Services at 11 o'clock A. M. and 6 o'clock P. M.

Glibson Instor. Services at 11 o'clock A. M. and 6 o'clock P. M.

Glibson Instor. Services at

DICKINSON COLLEGE.

Charles Collins, D. D., President and Professor Harman M. Johnson, D. D., Professor of Philosophy and English Literature.

James W. Marshall, A. M., Professor of Ancient Lan-

BOARD OF SCHOOL DIRECTORS. row Blair, President, H. Saxton, P. Quigley, E. Lan, C. P. Humerich, J. Hamilton, Secretary, Jason by, Treasurer, John Sphar, Messenger. Meet on North and South.

CORPORATIONS

CARLISLE DEPOSIT BANK .—President, R. M. Henderson Cashier, W. M. Beetem; Asst. Cashier, J. P. Hasler Teller, Jas. Roney; Directors, Richard Parker, Thomas Paxton, Hosee Bricker, Abraham Rosler, Jacob Leiby, R. C. Woodward, Wm. B. Mullin, Samuel Wherry and John Zuz.

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Westward, leaving Carlisle at 9.50 octock A, M., and 2.50 P. M.

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SOCIETIES.

Cumberlar 2 Star Lodge No. 107, A. Y. M. meets at Marion Hall on the 2nd and 4th Tucsdays of every Month. onth.
St. Johns Lodge No 280 A. Y. M. Meets 3d Thursty of each month, at Marion Hall.
Carlisle Lodge No 91 I. O. of O. F. Meets Monday
ening, at Trouts building.

FIRE COMPANIES.

The Union Fire Company was organized in 1/89. tary, Theo. Cornman; Treasurer, P. Mon-y meets the first Saturday in March, June, September, and December.
The Gunberland Fire Company was instituted February 18, 1869. President, Robert McCartney; Secretary, Phillip Quigley; Treasurer, H. S. Hitter, The company meets on the third Saturday of January, April, July, ober will Hose Company was instituted in March, resident, II. A. Slurgeon; Vice President, James rtney; Secretary, Samuel II. Gould; Treasurer, D. Halbort. The company meats the second y of January, April, July, and October.

RATES OF POSTAGE.

Postage on all letters of one half ourice weight or un-ler, 3 cents pre paid, except to 'Galifornia' or Oregon; which is 10 cents prepaid.

Postage on the 'Herald'—within the County, free.

Vishin the State 13 cents per year. To any part of the little State 23 cents. Postage on all transfer appear under 3 ounces in weight, I cent pre-paid or two cents inpaid: 'Advertised letters, to be charged with the cost of advertising.

HERALD JOB & BOOK PRINTING OFFICE.

. E. Cor. of the Square, Main St.

Nov. 0, 1850-3t.

Boetical.

Flien GOUGAUNE BARRA.

From a brief sketch in the Philad'a. Press, f the life and writings of Callanan, an Irish Poet: who died in 1829, at an early age; we extract the following beautiful poem, with the ocality as described by the author.

ED HEBALD.

"The Lake of Gougaune Barra—i. e., the hollow or recess of Saint Finn Barra, in the rugged territory of Ibh-Laoghaire, (the O'-Learys' country,) in the west of the county of Cork—is the parent of the river Lee. It is rather of an irregular oblong form, running from N. E. to S. W. and may cover about twenty acres of ground.—Its waters—embrace—a simil but verdant island, of about half an acre in extent, which approaches its castern shore. The lake, as its name implies, is situated in a deep hollow, surrounded on every shore. The lake, as its name implies, is situated in a deep hollow, surrounded on every side (save the east, where its superabundant waters are discharged) by vast and almost perpendicular mountains, whose dark inverted shadows are gloomily reflected in its waters beneath. The names of these mountains are now remains; Madagh, which signifies a country—a region—a map—perhaps so called from the wide prospect which it affords; Nadan' uillor, the Eagle's Nest; and Faoilte na Gougaune, i. e., the cliffs of Gougaune, with its steep and frowning precipices, the home of an hundred celoes."

GOUGAUNE BARRA. There is a green island in lone Gougaune Barra. Where Allua of songs rushes forth as an arrow.

In deep vallied Desmond—a thousand wild fountains Come down to that lake, from their home in the moun-There grows the wild ash, and a time stricken willow Locks chidingly down on the mirth of the billow; As like some gay child, that sad monitor scorning, it lightly laughs back to the laugh of the morning.

And its zone of dark hill-oh! to goo them all brightning, When the tempest flings out its red banner of lightfling And the waters rush down mid the thunder's deep

And brightly the fire created billows are gleaming. And wildly from Mullagh the eagles are screaming Oh! where is the dwelling, in-valley or highland, So meet for a bard, as this ione little island?

low oft, when the summer sun rested on Clara, And lit the dark heath on the hills of lyers, Hayo I sought thee, sweet spot, from my home by the and trod all thy wilds with a Minstrel's devotion !

And thought of thy bards, when assembling together, In the cleft of thy rocks, or the depth of thy heather; They fled from the Sazon's dark bondage and slaugh ind waked their last song by the rush of thy water.

High sons of the lyre, ohi how proud was the feeling, To think while alone through that solitude stealing, Though loftier Minstrels green Erin can number, I only awoke your wiid harp from its slumber, And mingled once more with the voice of those foun

he songs even echo forgot on her mountains And glean'd each gray legend, that darkly was sleeping Where the mist and the rain o'er their beauty were

EXTRACTS

From a Sermon by Rev. Henry Ward Beecher. . Few men have been more abused, or less ... Wm. L. Boawell, A. M., Professor of Mathematica. Ham C. Wilson, A. M., Professor of Natural Science but as a man is supposed to be the truest exand Curator of the Museum.

Alexander Schem, A. M., Professor of Hebrow and ponent of his own principles, we are willing odern Languages. Samuel D. Hillman, A. M., Principal of the Grammar to let the Rev. gentleman speak for himself. hool. David C. John, Assistant in the Grammar School The sentiments to be found in the following extracts, from a sermon recently preached by him, on the Harper's Ferry Tragedy, will, we think, bear the test of unprejudiced criticism, ED. HERALD.

Speaking of Slavery, he says: But it exists in our land, with a broad spread, and a long-continued hold. The extent of our duries toward the slave and toward the master, is another separate question. Our views upon the nature of Slavery may be right, and our views of our duty toward it may be wrong.— At this time, it is peculiary necessary that all good men should be divinely led to act with

good men should be arrively set to act with produce and efficient wisdom.

Because it is a great sin, because it is a national curse, it does not follow that we have a right to say anything that, we may happen to please. We certainly have no right to attach the still greatly made. to please. We certainly have no right to attack it in any manner that will gratify men's fancies or passions. It is computed that there are four million colored slaves in our nation. These dwell in 15 different Southern States, with a population of ten millions whites. These sovereign States are united to us, not by any federal ligaments, but by vital interests, by a common national life. And the question of duty is not simply what is duty towards the blacks, not what is duty towards the whites but with the whites the with the whites, but what is duty to each, and to both united. I am bound by the great law of love to consider my duties toward the slave, and I am bound by the great law of love also to consider my duties toward the slave, to consider my duties toward, the white man, who is his musical Both are to be treated with Christian wisdom and forther the way. with Christian wisdom and forbearing must seek to benefit the slave as much as the white man, and the white man as really as the

slave. We must keep in mind the interests of every part—of the slaves themselves, of the white nonulation and of the e population, and of the whole brother of States federated into national life. And while the principles of liberty and justice are one and the same, always, and everywhere, the wisest method of confering upon man the benefit of liberty and justice, demands great consideration, according to circumstances.

How to apply an acknowledged principle in practical life. is a task more difficult than the defence of the principle.

defence of the principle. It is harder to de-fine what would be just in certain emergen-cies, than, to establish the duty, claims and authority of justice.

After showing the "wrong way" to apply this principle, he proceeds to discuss the right way," as follows:

Let us turn, then, from these specifications of the whose way to some considerations relating to the sight way, TRAY BULL.—Came to the residegree of the subscriber, in Newton township,
among the company of the subscriber, in Newton township,
among the company of the subscriber, in Newton township,
among the company of the subscriber, in Newton township,
among the company of the compa in the rights of the truth of God rotal pecting the rights and dignities of men are just as important to free volored men, as to

CARLISLE, PA., WEDNESDAY, NOVEMBER 23, 1859.

mities, and take on himself the form, of a servant, and to an ignominious death, that he might rescue men from ignorance and bondage—whenever we are prepared to do such things as these, we may be sure that the example of the North will not be unfelt at the South. Every effort that is made in Brooklyn to establish schools and churches for the free colored people, and to encourage them to educate themselves and become independent, is a step toward emancipation in the South. The degradation of the free colored men, in the North, will fortify slavery in the South!

degradation of the free colored men, in the North, will fortify slavery in the South!

2. We must quicken all the springs of feeling in the Free States in behalf of human liberty, and create a public sentiment, based upon truth and true manhood. For if we act to any good purpose on the minds of the South, we have got to do it through a salutary and pure public sentiment in the North. When we have corrected our own practice, and set an example of the right spirit, then we shall have a position from which to exert a benefi-cial public influence on the minds of Southern

free discussion. Under our institutions, public opinion is the monarch, and free speech and debate form public opinion.

3. By all the ways consistent with the fearless assertion of truth, we must maintain sympathy and kindness toward the South Welson brothers. are brethren; and I pray that no fratricidal influence will be permitted to sunder this Union. There was a time when I thought the Union. There was a time when I thought the body of death would be too much for the body of life, and that the North was in danger of taking disease from the South, rather than they our health. That time is gone past. I do not believe that we shall be separated by their act or ours We have an element of healing—which, if we are true to ourselves and our principles and food is bind to see the state of the s and our principles, and God is kind to us shall drive itself further and further into the shall drive itself further and further into the nation, until it penetrates and regenerates every part. When the whole lump shall have been leavened thereby, old prejudices will be done away find new sympathies will be created. I am for holding the heart of the North right up to the heart of the South. Every heart-beat will be, ere long, not a blow riveting oppression, but a throb carrying new health. Freedom in the North is stronger than Slavery in the South. We are yet to work for them as the silent spring works for us. They are a lawful prey to love. I do not hesitate to tell the South what I mean by loving a union with them. I mean Liberty. I nesitate to tell the South what I mean hiberty. I mean the decay of Slavary, and its extinction. If I might speak for the North, I would say to the South, "We love you, and hate your Slavery. We shall leave no fraternal effort untried to deliver you, and ourselves with you, from the degradation, danger and wickedness of the system." And for this we cling to the Union. There is health in it.

Union. There is health in it.

4. We are to leave no pains untaken through he Christian conscience of the South, to give to the slave himself a higher moral slatus. I lay it down as an axiom, that whatever gives more manhood to the slave slackens the condsthat bindibing and that whatever lowers him in the scale of manhood, tightens those bonds. If you wish to work for the enfranchisement of the African, seek to make him a better man. Teach him to be an obedient servant and an honest, true Christian man. These virtues are God's step-stones to liberty. That man whom Christ first makes free, has a bet er chance to be civilly free than any other. To make a slave morose, fractious disobe-lient, and unwilling to work, is the way to dofer his emancipation. We do not ask the slave to be satisfied with slavery. But, feel-ing its grievous burden, we ask him to endure it while he must, "as unto God and not unto nan;" not because he does not love liberty man;" not because he does not love liberty, but because he does love Christ enough to show forth his spirit under grievous wrong. Poor slaves will never breed respect, sympa-thy and emancipation. Truth, honor, fidelity,

an example of the right spirit, then we shall have a position from which to exert a beneficial public influence on the minds of Southern slaveholders. For this there must be full and free discussion. Under our institutions, public opinion is the monarch, and free speech and debate form public opinion.

3. By all the ways consistent with the fearless assertion of truth, we must maintain symptomic approach that moment there will be a certain sanctity and protection of the Eternal and Divine Government recting upon father. mother, and children have had its death-blow struck! You cannot

end to diffuse, you bring a whole solar flood

for Among the means to be employed for 6. Among the means to be employed for promoting the liberty of the slave, we must not fail to include the power of true Christian prayer. When Slavery shall cease, it will be by such instruments and influences as shall exhibit God's hand and heart in the work.—

The downfall will have been achieved so largeby through natural causes, so largely through reasons as broad as nations, that it will be apparent to gil men that God led on the emancipation; man being only one element among the many. Therefore, we have every encouragement to direct our prayers without ceasing to God, that he will restrain the wrath of twenty first the street of the control of t man, inspire men with wisdom, over-rule all. But the form that stood before us, caused a laws, and control the commerce of the globs, 'trembling to come o'er us, and memory quickly so that the poor may become rich, that the bore us back again to days of yore; days bond may become free, that the ignorant may when items were in plenty, and where'er this become wise, that the master and slave may writer went he picked up interesting pencilings respect each other, and that, at length, we at almost every door. Twas our horned unmay be an evangelized and Christin people. der-strapper—twas this young informal rapper may be an evangelized and Christian people. May God, in his own way and time, speed the The time and the second

THE WHITE PATIENT.

show forth and specific spect, sympathy and emancipation. Truth, honor, fidelity, manbood—these things in the slave will prepare him for freedom. It is the low animal condition of the African that enslaves him. It is moral enfranchisement that will break his bonds.

The Pauliue treatment is the most direct brough thim, to the door of a house, at which road to liberty. No part of the wisdom of the part of the window in the wasted a sum of the wasted a window of the part of the window in the wasted a window of the part of the window in the wasted a window of the window of the part of the window in the wasted a window of the the Pauliue treatment is the most direct road to liberty. No part of the wisdom of the New Testament seems to me more divibely wise than Paul's directions to those in shavery. They are the food that servants need, now, at the South, everywhere, the world ever! If I lived in the South, everywhere, the world ever! If I lived in the South, everywhere, the world ever! If I lived in the South, I should preach these things to the slaves, while preaching on masters' duties to those who hold them. I should doit with a firm conviction that so I should advance the day of their, liberty!

In order to labor the most effectually for the emancipation of the slaves, I would not need to say one worl, except to preach Christ, and purity, and manhood, and to eajoin upon them faithfulness in every duty belonging to their. The state. I should be conscious that in doing this limits and manhood, and to eajoin upon them faithfulness in every duty belonging to their. The surgeon in vain observed that baving that I was lifting them up higher and higher and liver toward their was carrying them in the ance shown his an disagreement between the true spirit of emancipation, and the enfortement of every single one of the procepts of the New Testament, respecting servants.

The reactions of the slaves of the same transfer that the same was shown into a saloon, hung like the same transfer the same was shown into a saloon, hung like the same transfer the signet representation of the form when the same transfer the same transfer the same transfer to a same transfer the same transfer to a same transfer to a same transfer the same transfer the same transfer toward their manhors. The form the same transfer the same transfer toward their manhors the same transfer toward their manhors. The same transfer the same transfer toward their manhors that the same transfer toward the same transfer toward their manhors. The same transfer the same

convent colored num. T. may seem stronger the colored to the color

thousand times over, against such an assettion. Children are bred like colts and calves, and are dispersed like them.

It is in vain to preach a Gospel to slaves that leaves out personal classity in man and woman—that leaves out the sanctity of the marriage state, and the unity and fiviolability of the family. And yet no Gospel the Boene the conscience of the South. If ministers will not preach liberty to the captive, they ought, at least, to preach the indispensable necessity of thousehold virtue! If they will not call upon the masters to set their slaves free, they should the masters to set their slaves free, they should at least proclaim a Christianity that protects woman, childhood and household!

The moment a woman stands self-poiged in the captive the moment a woman stands self-poiged in perpetrator.

MORE COPY.

We extract the following paraphrase of any parody on Poe's Raven, from the St. Anthony News: have had its death-blow struck! You cannot make Slavery profitable after these three conditions are secured! The moment you make slaves serfs they become a difficult legal tender, and are uncurrent in the market: and families are so cumbrous, so difficult to support, so expensive, that owners are compelled, from reasons of pecuniary interest, to drop the system

Therefore, if you will only disseminate the truths of the Gospel: if getting timid priests out of the way, and lying societies, whose cowardice slanders the Gospel which they pretend to diffuse, you bring a whole solar flood

Ah, how well do we remind us, in the walls Once (last Friday,) item greedy, sat this

of revelation to bear upon the virtues and practical morals of the slave, you will begin to administer a remedy which will inevitably heal the evil, if God designs to cure it by money till to morrow and the slave, you will begin to administer a remedy which will inevitably heal the evil, if God designs to cure it by money papers till to morrow and twill be relief Ah, how well do we remind us, in the walls I hought we "ollies morrow" and 'twill be relief from sorrow to get rid of Jinks, the bore, so I'll open him the door." Still the visitor kept

Pembina proceeding, where they voted the Dakotas and Ojibways by the score, and were lost in the reflection that the Otter Tail election might with cart-loads sent for Becker tip our calculations o'er."—Here we opened wide the door. But phancy now our phelinks-for

trembling to come o'er us, and memory quickly bore us back again to days of yore; days der strapper "twas uns young mernat rapper —hand out stretched like Taptain Capper, with "the foreman's out of copy, sir, and says he wants some more." And it kinder riz our dander, that, like grasping Alexander, he

THE WHITE PATIENT.

There is a curious story on record of some mysterious transactions reported to have taken place in Paris in by-gone times. If the reader's credulity should be staggered, and he be disposed to condemn the tale as a false hood, let him in justice to its author, recollect that in its worst construction, it can only be denominated a "white Re," and must be proportionally venial.

In the reign of Louis XV, M. de Isisse was the fashionable surgeon of Paris. One morning him to a fatend in the Rue Pot de Fer, near the Luxembourg.

"Now this local had already walked about till nearly dead—he, had sauntered through the city till his feet were very sore, walked through line and Todd and Cedar, through the city till his feet were very sore, walked through line and Todd and Cedar, through the city till his feet were very sore, walked through line and Todd and Cedar, through the city till his feet were very sore, walked through line and Todd and Cedar, through the city till his feet were very sore, walked through line and Todd and Cedar, through the city till his feet were very sore, walked through line and Todd and Cedar, through the line and the city till his feet were very sore, walked through line and Todd and Cedar, through the line and the city till his feet were very sore, walked through line and Todd and Cedar, through the line and the city till his feet were very sore, walked through line and Todd and Cedar, through the line and the city till his feet were very sore, walked through line and Todd and Cedar, through the had sauntered through the city till his feet were very sore, walked through line and Todd and Cedar, through the city till his feet were very sore, walked through line and Todd and Cedar, through the city till his feet were very sore, walked through the city till his feet were very sore, walked through the city till his feet were very sore, walked through the city till his feet were very sore, walked through the city till his feet were very sore, walked through the city till his fee

and passed him into a third apartment, in readers face before as bears the signer give in off respecting servants.

and passed him into a third apartment, in readers face before as bears the signer give in off respecting servants.

A tall "Copy" still—forevermore.

ETIQUETTE.

هم.

EVENING PARTIES OR BALLS .- "A very con EVENING PARTIES OR BALLS.—"A very common mode of entertaining friends among the fashionable people is by giving evening parties, or balls. The season for these entertainments usually begins about the first January and terminates at the beginning of Lent, or Ash Wednesday. Frequently evening parties are renewed after the cessation of Lent.
"The invitations are issued by the lady and not the gentleman, and are sent out about one "The invitations are issued by the lady and not the gentleman, and are sent out about one week previous to the entertainment. They may be printed or written The length of time between the issuing of the invitations and the entertainment, usually indicates its pretensions. Engraved cards of invitation are now much used for this purpose, and are considered quite appropriate.

"The gentleman may give a verbal invitation to a friend, but one so invited should take very road care to leave his card with the

tion to a friend, but one so invited should take very good care to leave his card with the lady, previous to the evening of the party, lest she should hot be aware of the invitation: a card left, in this mode will bring about an explanation between herself and husband.

"When supper is announced, each gentleman offers his arm to a lady, and preceded by the host, and followed by the hostess, the party enters the supper room.

the host, and followed by the hostess, the party enters the supper room.

"It is in bad faste for a husband and wife to be much together in company, as they can enjoy each other's society at home. The purpose of mingling in general society is to enjoy that of others.

"If any accident occurs it should pass unnoticed, especially by the entertainer. A lady

noticed, especially by the entertainer. A lady who had suddenly sprung into affluence, gave a large party to her friends in her new house. a large party to her friends in her now house. During the evening, a servant jostled the waiter on which he was carrying around refreshments, and overturned a large quantity of ice cream, with other knick-knacks. This was too much for the good lady's philosophy, who exclaimed, 'there goes the ice-cream over my.new.Turkey carpet,' and fell to the task of removing it with her own hands, infinitely to the amusement of her guests and the mortification or her friends.

Music.—"'A song, or two, or a piece of

A lady, when asked to sing, should do so at once, if she intends to sing at all She should neither require great persuasion to induce her to begin, nor very decided hints to leave off. The sweetest toned voice loses its and this, too, for fear lest, by rendering them effect by repetition, and no lady can long fix the attention of an audience.

"A family, on arriving in town, after an absence of some time, should send their card to their acquaintances.

"A to the intended to sing, should do so Justice. We ought always to deal justly, not only with those who are just to us, but likewise, with those who are just to us, but likewise, by rendering them evil for evil, we should fall into the same vice. So we ought likewise to deal justly, not only with those who are just to us, but likewise, with those who are just to us, but likewise, by rendering them evil for evil, we should fall into the same vice. So we ought likewise to us, but likewise, by rendering them evil for evil, we should fall into the same vice. So we ought always to deal justly, not only with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, with those who are just to us, but likewise, but likewise, but likewise to with those who are just the use of the likewise to with those who are just the use of the likewise to us, but likewise to us, but likewise to us, but likewise to with those who are just the use of the "A lady, when asked to sing, should do so

to their acquaintances.

"The mother and daughters may leave their names on one card, but no daughter's name should be left who is not already 'brought out,' or who does not intend to make her apearance during the season.

"When the visit is intended for more than

one member of the family, separate cards should be left, especially if there be two mar-ried sisters, or a guest. The lady may leave her husband's card.

the letters P. P. C., (pour prendre congec,) or T. T. L., (to take teate,) written upon it.

MARRIAGE.—"Bachelor's acquaintances have no right to consider him such after marriage, unless he intimates a wish to quaintance the acquaintance by sending his card, together with that of his intended bride, to them, or

personally requests a continuance, and no of-fence should be taken, by not being numbered among his newly-selected friends; for a gen-tleman has an undoubted right to make a so-lection of such friends as he considers suitable associates for him as a married man, and he has furthermore an equally undoubted privilege of living as retired as possible, on both of which points he is certainly the best judge.

'It is perhaps better for a bachelor to give a dinner to his friends at parting, in order to show that his discontinuance of intimacy arises from no improper feeling.

Conversation.—"Conversation is the soul of society, and an individual who has not at least some pretensions to conversational power, no matter what other qualifications he or she may possess, is fitted to perform a very poor part in it. It is true, that every one is not gifted with the same intellectual capacity, or colloquial powers, but with attention to a few simple rules, each person may contribute somewhat towards the gratification of those in associates for him as a married man, and he

few simple rules, each person may contribute ment is his naked hide.

Somewhat towards the gratification of those in whose company he chances to be placed.

"An argument should never be carried on miles off, asked another who he liked best to in a general company. No individual is bound to correct the false opinions another may entertain, and if slight inaccuracies occur, it is like to hear any preaching, and his comes the far better to allow them to pass than to attend to correct them.

tempt to correct them.

"It is exceedingly rude not to pay attention to a conversation addressed to yourself. It you are not interested, seize a proper opportunity for breaking it off in a polite manner.

"No consideration will justify a less of command over the temper, and every person, should remember, that if he does not owe it to the accide with which he is placed, he at least the accide with the content of water in a tremendous perspiration!" the society in which he is placed, he at least does to himself, to preserve his equanimity assion is even more objectionable in a lady than a gentleman.

"Especial care should be taken not to speak in the disparagement of an absent person. It is low bred to take advantage of absence to say what dare not be told directly to the person, besides, although the curiosity of those present may be gratified, they will be certain to hold in little esteem the person who coutributes in this manner to their entertainment. An insult should never be resented, nor even recognized, in company. If the person who wany children she had. The mether was not been the company. even recognized, in company. If the person to whom it is given is a truly brave one, he will chose the appropriate moment for redress "Family matters should never form the subject of conversation. The good qualities on one schildren may be very interesting to the parents, but cannot possibly much enter is engaged in a discussion on the following tain another person. If inquiry is made one luestion: If a husband deserts his wife, which them, and turn at one to another subject. iem, and turn at once to another subject. "The name of a person with whom another is conversing, should never be repeated. No one desires to hear his name called over from he lips of another, unless it is necessary to

call his attention. all his attention.
"The person at whose house the company
s, should not take the lead in conversation. is should not take the lead in conversation. In should not take the lead in conversation. It is conversation. It is conversation the should suggest topics. If no one else does, and when it is fairly under way, leave it for the entertainment of others, taking cars to intertainment of the door of the conversation of the conver

NO. 10.

THE STARS AND FLOWERS.

When Eve had led her lord astray, And Cain had killed his brother,

The Stars and Flowers, the poet say, Agreed with one another, To cheat the cunning tempter's art, And teach the race its duty,

By keeping on its wicked heart Their eyes of light and beauty. A million sloopless fids, they say, Will be at least a warning;

And so the Flowers would watch by day, The Stars from eve to morning. TRUTHS.

KNOWLEDGE.—The more widely knowledge is spread, the more highly will they be prized whose happy lot it is to extend its bounds by discovering new truths, to multiply its uses by inventing new modes of applying it in practice. Real knowledge never promoted cither turbulence or unpelief; but its progress is the forerunner of liberality and enlightened toleration. Whose dreads these, let him tremis the forerunner of liberality and onlightened toleration. Whose dreads triese, let him tremble; for he may be well assured that their day is at length come, and must put to suddan light the evil spirits of tyranny and persecution which haunted the long night now gone down the sky.

EMMENCE.—To set out in the world with no other principle than a crafty attention to self-interest, betokens one who is destined for crooping through the inferior walks of life.—But to give preference to honor above gain, when they stand in competition; to despise every advantage which cannot be attained without dishonest arts; to brook no meanness, to stoop to no dissimulation, are the indications of a great mind—the presages of future eminence and distinction in life.

EARLY MARRIAGE. - Tacitus says that early marriage makes us immortal. It is the soul and chief prop of empire. The man who resolves to live without woman, and that woman who resolves to live without man, are enemies to the community in which they drail into tification of her friends.

Music.—"A song, or two, or a piece of music well performed, at intervals. furnishes to the community in which they dwell, injurishes to the community in which they dwell, injurious to themselves, destructive to the whole agreeable, it degenerates into a source of an earth, and fail to carry out the design of their Creator. design of their Creator.

RIGHES AND POYERTY.—It is no honor to be rich, and no disgrace to be poor; therefore, it is exceedingly foolish to strive after the appearance of wealth if we are poor, and be ashamed of the poverty which circumstances have brought upon us. This folly is a source of continual misery, and is seldom productive of any good. of any good.

should be left, especially if there be two marical sisters, or a guest. The lady may leave her husband's card.

"In Washington, it is not considered dismediate action, Hence the term old fogyish respectful to sand a card by a servant; to re- is often applied to those who are mentall progressive, but care to have others take the initiative in action.

however, to leave it in person, everywhere, if convenient so to do.

"After a wedding, the cards of both the bride and bridegroom are sent around to their acquaintances, to inform them of the wish of the newly-married pair to continue their acquaintance. The parents of the bride send out the cards to their acquaintances, and the bridegroom sends them to his. They may be enclosed in an envelope, but should never be tied by a/white ribbon, as is sometimes done "When an individual or family are about to be absent for some time, they should announce the fact to their friends by leaving a card with the letters P. P. C., (pour prender congec,) or the exercise of history and encouragement

Non Esr. -- A man named Bliss lately stole a horse in Indiana, and absconded or hid himself. He can't be found.

"Regiless mortals toil for nought,"
Bliss in vain on earth is sought."

A beggar importuned a lady for alms ; an a gentleman.

**God bless your

**Especial care should be taken not to speak... adyship!" said he, "this will prevent me

nother of a family in California, and asked her how many children she had. The mother 1833 replied, that she really couldn't tell; but there replied, that she really couldn't tell; but there was one thing of which she was certain, "that the measles got among the children once, but there wasn't prough of it to go round."

is the most abandoned, the man, or the wo-

A preacher lately said, in his sermon, tet women remember, while putting on their way profuse and expensive attire, how narrow are

A Lover required the following note, so-A LOVER received the londwing note, and only noted by a boquet of flowers.

Door ______, I send bithe boy a buckette of flowers. They is like mit luve for in The control of the control o

l'and even after the large of so many years; ret if that was not spoiled by being lionized, was a deer tain something of the warmth of her sighs." I Jew named Daniel.