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## THE GARLAND.



—“With sweetest flowers enriched,  
From various gardens culled with care.”

## THE SINNER IN HEAVEN.

As in a solemn revelry,  
From earth I pass'd away,  
And mounted on ethereal wings  
To climes of living day.

One whom I lov'd sat on the throne  
Beyond conception fair,  
Which shone as if the fountain head  
Of nature's light was there.

And there were beings beautiful  
In all that charms the soul,  
With golden harps, whose melting notes  
O'er the bright region stole.

As I gaz'd on with raptur'd eyes,  
I saw one stealing in,  
With anxious, trembling step, like him  
Who has committed sin.

No beauteous robes adorn'd the man,  
But filthy raiment hung  
In ragged fragments on his form—  
And speechless was his tongue.

He drew not near the throne of light,  
But cast a fearful look  
At him whose glory lit the throne,  
And then to flight betook.

He saw the trees of life, and ran  
To find a shelter there;  
But there no hiding place he found—  
The light was every where!

In wild dismay, he roam'd about—  
His doom was still the same;  
Where'er he went, the light expos'd  
His filthiness and shame.

Though all in that bliss'd clime  
Were glorious and pure,  
It seem'd the glories of the place  
His soul could not endure.

And when the shining choir began  
Their Sovereign's praise to tell,  
The poor wretch writh'd and seem'd to feel  
That place was worse than hell.

He sprang out frantically, and plung'd  
Into the black abyss;  
Lost soul! he found that even heaven  
Possess'd no bliss for him.

When this my revelry was o'er  
I was near midnight's hour,  
And long the solemn subject held  
My mind beneath its power.

I sigh'd to think that thousands were  
To such mad blindness given,  
As how to live in sin on earth,  
And reign in bliss in heaven.

## ORIGINALS.

The following article is a reply to "Socrates" of week before last.

FOR THE GENTYNSBURG STAR.

MR. EDITOR.—On looking over the columns of the last "Star," my attention was arrested by an article, over the imposing signature of "Socrates," in which the writer labored hard to prove, that the intellectual powers of woman are not equal to those of man. He started out as novices in composition usually do, by dwelling on the interest and importance of the question, which was about to undergo the scrutiny of one, that felt himself to be of that number, who are wont to style themselves "the Lords of creation."

After reading the article with as much calmness, as woman's indignation would allow me to do, I was unable to determine whether assurance or ignorance, was the predominant quality of his Lordship's maiden effort. I say maiden effort, because it was evidently the author's first attempt. No experienced and intelligent person, would have been guilty, of so gross and awkward a blunder, as that of stating a question in such a manner, as to oblige the person, who first appeared upon the stage to advocate the negative. The question is put in the following terms—"Are the Intellectual Powers of Woman equal to those of Men?" Now, had an intelligent woman, undertaken to state the question, she would no doubt, have stated it in such a manner as to have enabled her to give what arguments she intended to offer, on the affirmative, and would not have displayed, such a want of taste, as to offer arguments, to disprove, a proposition advanced by herself.

But this is not the only, nor even the least blunder, committed in the statement of the question. If

the writer, will consult his Rhetoric, I opine, he will find, no rule, therein contained which would justify, or even excuse, the want of uniformity between the former and the latter clause, of the question.

Mark the language, "Are the intellectual powers of Woman, (in the singular number) equal to those of Men." The word woman, is used in the singular number, whilst her intellectual superior, is pluralized. What does "Socrates" mean? Does he ask, the question, whether the intellectual powers, of a single woman, are equal, to those of all men? If this be his meaning, it is presumed he will succeed in establishing the negative; though even this would be problematical, were all men, of his own intellectual stature. Charity however, compels me to suppose, that he intended to ask the question, whether the intellectual powers of women are equal to those of men. That there may be no mistake on the subject, I will give you a woman's statement of the whole question. Are the Intellectual Powers of Men, Superior to those of Women?

I shall now proceed as though the arguments of your correspondent, had been advanced, to prove the affirmative; and shall endeavor to refute them, offering at the same time, such arguments as may present themselves to my mind, tending to establish the negative.

But before I consider the arguments of the gentleman, I have a word to say concerning his exordium. He says, that the question has been more or less discussed, "at different times, in the history of the world—and it has generally been decided in the negative, although a few distinguished persons have advocated the affirmative, such however, were either females themselves, or such men as adhered to the other sex with that servile attachment so much to be regretted." Now this is certainly a very flowing and harmonious sentence, but "Socrates" ought to remember, that all men are not doomed to live with a Xantippe, which may perhaps account, for their "servile attachment" to our sex.

Then come the writers reasons for appearing on the stage the champion of creation's lords. He tells us that "not long since, he happened to be in company where the question was canvassed with considerable spirit, the ladies of course throwing all their eloquence, and arguments (if they had any) in favor of the affirmative." The feat of giving personal offence deterred him "from giving full utterance to his sentiments." Unlike his prototype of olden times he became "a little piqued," that the company should be deprived of sentiments which he deemed of "much importance." Then came the ungracious & stuperous resolve, "to commit them to writing & give them to the world," and at the same time to "submit the ladies to a discussion of the question."

The author has very enlarged ideas, and it was certainly benevolent in him not to deprive the world of such "important sentiments." But it is presumed that like the unfledged bird, he considers that to be a world, which in after times will appear to be nothing more than a birds nest. His aversion to broom sticks, &c. is quite natural and least I should strike him off the course, if solemnly promise to invoke, no other aid than that of my "grey goose quill." I now proceed to consider what "Socrates" calls his arguments, the first of which is, "subordination in creation." "This (it is said) clearly indicates the superiority of the male over the female mind." "The mind of man is an emanation from Deity itself, uncontaminated by any foreign admixture whatever, whilst that of woman, is a step further removed from the original self." "An intermediate or rather an earthly agency has been called in, and added some of the imperfections common to human nature." This is truly learned and logical, and is worthy the pen of a "Socrates." Will the writer be good enough to inform us, what "intermediate or earthly agency" was called in by Deity in the formation of the mind of woman. I for my part, am not aware of any agency employed, in the formation of the female intellect, which was not purely divine. Surely even "Socrates" would not be absurd enough to contend that the Almighty employed the rib of Adam in the formation, of the mind of Eve. Where then is the earthly agency spoken of? If the Mosaic account of the creation be correct, woman, as well as man, was created after the image of the maker. In the first Chapter of Genesis it is written, "God created man in his own image, in the image of God, created he him; male and female created he them."

Why then the mind of woman is not a pure emanation from Deity, it remains for our hero to tell.

But even admitting, what no one would contend for; namely that the mind as well as the body of woman, was formed from that of man; it still remains to be shown, that it was on that account, less pure or less perfect.

I hold that it was not, for up to the time, of the creation of woman, sin had not entered into the world, and consequently "the imperfections common to human nature," had not yet any existence. Besides did not God make Adam himself out of the dust, and was not this employing as earthly an agency (or rather material) as that employed in the creation of woman? If this argument prove any thing, it certainly proves that woman was made from a finer material than man. He was formed from the rough and impure ore, just taken from the mine, whilst she was formed from a substance that had already been purified in the crucible of Omnipotence. And if we pursue the analogy between the body and the mind, which has been attempted to be established, we may justly infer, that woman's mind is as much superior to man's in the fineness of its mould, and the nicety of its structure, as her body notoriously is. But it is asserted that, "if it had been intended, that the mind of woman should sustain an equality with that of man, she would have been created simultaneously with him." How this discovery warms me, it is not for me to tell, the argument if such it may be called has certainly the merit of originality.

By a similar process, I could prove, that from Adam down to the present age, the human race, has been continually undergoing a mental deterioration; and that every son must be inferior in intellect to his father because of his subsequent crea-

tion. And by a parity of reasoning, I doubt not, "Socrates" could prove, that the Bear was created after the Elephant because forsooth the Bear is the inferior animal.

If woman had not been created the equal of man, she would not have been a "help meet for him" as the Lord himself expressly calls her. The subordination of the woman to the man, or of the man to the woman, is necessary to domestic, as well as, civil government; and no more implies mental inferiority, in the one subordinate, than does the subordination of a nation, to a chief magistrate imply the intellectual superiority of the latter.

The next argument is that "all the commands of the Deity, in reference to the creation were entrusted to the man; and that therefore he is mentally superior to woman. Now I deny that all the commands of the Deity were entrusted to the man alone. By examining the 28th verse of the 1st Chapter of Genesis, it will be seen, that after creating male and female after their own image—God blessed them, and gave them dominion over the fish of the sea, and over the fowls of the air, and over every living thing, that moveth upon the earth."

His subsequent dealings, with the human family also testify, that some of the most important trusts have been committed to the hands of Woman. In all ages of the world, the developing of the faculties of the infant mind and heart, have been committed to her sacred keeping; a greater and more responsible duty than which, God never imposed on any of his creatures. And are we yet to be told that Heaven has committed ever, important trust, and every responsible duty to the care of man alone? The physical rather than the mental constitution of woman, renders her unfit to undergo that toil and hardship which man is sometimes called upon to endure; and hence the reason that so few of the commands of the Deity were entrusted to her.

"A still stronger argument (it is said) of the inferiority of the female intellect, is the fact, that Satan, to accomplish his hellish designs against the happiness of the human family, chose the woman, as the instrument with whom he would be most likely to achieve his object." "The intellect stamped upon the very features of the man, swelled him, and bid him despair of accomplishing his object with man." "But the mind of the woman was, too weak—too superficial to detect the flimsy and sophistical logic of the enemy of mankind." "Sophistical logic is something new; it is not Mr. Socrates! No marvel, that such a modest unassuming young man, as the writer, has shown himself to be in the above quotation, should have a natural aversion to broom-sticks, &c. Alas! for mankind! God "Socrates" had not been here!

It is written that the Serpent was the most subtle of all animals, and that he beguiled the woman, and she did eat. The Serpent was compelled to use all his art, and all his subtlety to persuade the woman to eat; yet we are not informed that a single argument was required to induce the man to partake of the forbidden fruit. If Eve used any arguments to influence her husband, they were certainly no other, than those used by the Devil to seduce her into the path of disobedience. And why could not Adam detect their sophistry, as well when coming from his wife, as if they had been received immediately from the serpent?

I apprehend that Satan's motives, for first attacking the woman, were quite different from what they are supposed to have been. He well knew that if he once succeeded, in shaking the foundation of the woman's virtue, the basis of the man's was too sandy long to survive.

The theory of our correspondent Mr. Editor, destroys itself. For by admitting the woman competent to influence the conduct of the man in a matter of such great importance, he at once asserts, her mental superiority, of at least her mental equality.

An other ponderous argument is "the fact, that from time immemorial, woman has been considered inferior to man in point of intellect." By whom, permit me to inquire, has woman been considered inferior to man in point of intellect? Surely not by herself. But by such modest unassuming men, as "Socrates," from whose very countenances, are reflected beams of intellect, that would "overawe and prostrate even Satan, in his evil machinations."

And here our philosopher, quotes the example of barbarous nations in the treatment of their women to prove his position; and tells us that the idea of woman's mental inferiority, "seems naturally to be implanted in all." It might not be unadvisable for him to bear in mind, that man in an uncivilized state is ever found disposed to dominate over those, who are in point of physical strength his inferiors. Woman has been formed of more delicate mould than man, and hence, either from defect of intellect or want of magnanimity of soul, he has always been found ready to assert his superiority. On the principle that might makes right, woman has in barbarous countries, as well as, in some of these calling themselves civilized, been kept in that state which such illiberal and selfish states as "Socrates" would now glory to see her.

Our author next tells us that "the most distinguished men of every age—those who have left their names bright on the pages of history—shining like dazzling stars amid the hazy darkness, have written upon the subject."

How poetical! Is this not trying to use that "highly favorite style of the ladies?" He says these distinguished personages have written on the subject; but he has forgotten to tell us what they have written, or which side of the question they have advocated. In the pages of history (he continues) you will find the names of but few women, who have constructed to snatch from male mind from mediocrity, and place it on any thing like an equality with that of man—and in the few who have made their appearance nature seems to have betrayed herself—for if the mind of woman had originally been equal to that of man, he would find a large number of females distinguished for intellectual acumen in all ages of the world.

"Socrates" has not forgotten a superabundance of intellectual acumen himself, in this argument,

for he has evidently mistaken the effect for the cause. The reason that more distinguished females have not appeared in the world; is not, that the female mind was originally created, unequal to the male; but simply because, these magnanimous "Lords of creation" called the men, have always placed woman under circumstances, the most disadvantageous to the developing of her intellectual faculties.

Considering the situation of woman; from Eve down to the present time, the marvel is, not that so few but that so many have become distinguished. What inducement is there for woman to exert herself to become, distinguished for intellectual acumen? In the Pulpit, in the Bar, and the Legislature Forum, open to her? Let these questions be answered; and perhaps another reason, than that of mental imbecility for the appearance of so few distinguished females on the world's vast theater. Even in our own age and country, woman has no political existence; and if she be married, the law looks upon her, as though she were not. By a similar process of reasoning, the negroes of our country could be proven to be mere intellectual novelties—a position which might not be so readily granted.

But the writer says: "he has known females, whose education was attended to in the most careful manner, from the age of five to twenty, and after all the were but females."

In answer to this overwhelming argument, I have only to say, that I have known men, whose education was attended to in the most careful manner, from infancy to a dull age; and yet they were (mentally) not even females.

We need not Mr. Editor! go beyond the pale of "that world," to which "Socrates" has given his "important ideas" for proof of the allegation.

Charity prevents me from pointing to your correspondent for an example. The rest of the communication is taken up with lame attempts at wit. The author dresses a story, half a century older than himself, and puts it in the mouth of a fellow student, and endeavors to palm it off as something of recent date, of its own "important ideas." Here again, he manifests his utter want of taste, as well as, of judgment, by putting language, in the mouth of an educated female, that the veriest clown, would be ashamed to use. Did I not know that the story was borrowed to suit the occasion, I might be tempted to tell the gentleman, that he and his fellow student, has not been very fortunate in the choice of their female acquaintance. It is said that "some people are led astray, by the great loquacity which usually characterizes the female sex."

"They think that a person, who talks much, must necessarily know much."

With "Socrates," I think that this is bad philosophy. For by applying the same principle to writing, it would follow that the person, who writes much must necessarily know much, of the fallacy of which the author and his production are living testimony.

Then comes another adventure with the fair. "In his younger days he happened to be in company with ten or twelve ladies." From his own statement it appears that he was the only one present, and did not attract much attention, the ladies it seems were intently engaged in the discussion of some question, which he from their boisterous manner supposed to be one of no little importance. But he "listened, he became calm and collected," and then he asks you to "preserve your gravity, when he tells you, that it was all about that favorite indispensable, the rocking chair."

Now for my own part I see nothing so laughable, nor yet so improper in all this; every well bred woman, makes a point on all occasions, to shape her conversation, according to the capacities and understanding of her hearers. The question then, why the ladies on this occasion chose the rocking chair, for their theme, is answered by replying that "Socrates" was the only auditor.

Permit me now for the present to bid you and your correspondent a cordial farewell.

TREODOSIA.

## THE REPOSITORY.

### Noble conduct of two Seamen

The generous character of a sailor is proverbial, but seldom has it fallen to our happy lot, to record an act more truly noble, than the following which took place a few days ago in this city.

A poor widow woman, who occupied two rooms in a house in the lower part of Commercial street, since the death of her husband, about six months since has been compelled to earn a living for herself, and a family of young children, by taking in washing, and with all her industry and economy, her quarterly rent bill became due, before she could scrape together sufficient to discharge it. Unfortunately for her, the landlord was one of "Old Crumb's" school, cold and calculating, mercenary and unfeeling. His sole business was to collect his rents; and all his recreation seem to be to distress the virtuous. She begged of him to grant her time. He gave her two days—she asked for more; and he refused, stating that unless her rent was paid before 12 o'clock on the following day, every stick of furniture should be put out of doors. The time arrived, when agreeable to promise, his lackeys were sent down, and the threat was begun to be put into execution. The poor woman prayed the unfeeling landlord to desist in his purpose, but her prayers were in vain. At length giving up entirely to despair, and wounded pride, she seated herself upon her furlow bed, with her little children crying around her. At this crisis two "jolly" American tars happened-by, and spying the work going on, the door open, and the wretched woman and her children weeping immediately stopped their course, began to reconnoitre.

"I say shipmate," cried one "there be some

foul play going on in these waters—let's overhaul the craft."

"Aye, aye, Jack," replied the other, "the young 'omen by the bed, has hoisted signals of distress—her pumps are going in—light earnest—let's give her a long haul."

The tars called the woman to them, and from her soon learnt the whole of her story.

"Well, now shipmate, if that landpirate had'nt ought to be lathered with hot tar, scraped with a rusty hoop, and then keel-hauled, for laying his grappling irons on the few loose spars which are scattered about this wreck. Never mind my good woman, keep your spirits up and we'll set you in the right course, with plenty of ballast and provisions. I say you land lubbers just bely there upon them things we'll be 'sponsible for the damage."

"How much do you owe this landpirate?" The woman told him the amount when Jack took from his wallet the same in hard currency, and paid the bill, made the woman a present of a handful of silver, while his shipmate in the meantime, went to a butcher shop near by and brought back a large joint of meat, for the dinner for herself and poor children. They left after receiving the poor woman's blessings and wishes for their prosperity and went whistling through the street as though nothing had happened.—Boston Herald.

### A SKETCH—HAYNE & WEBSTER.

Our object is to give a sketch of Congress as it is—its members and their manners; but we must be pardoned if we travel a little out of the record to a point of time removed some years back. We refer to the great South Carolina debate which took place in the Senate Chamber upon the tariff question of 1833. We were in the gallery. The nullification fever had risen almost frenzied high. Members of all parties had deserted the Lower House to witness the splintering of lances between Robert Y. Hayne, of South Carolina; and Daniel Webster. When we entered the Hall, General Hayne was speaking; he was a man of general youthful appearance, with his shirt collar turned over his cravat, and his hair smoothly brushed across his forehead. He was of the middle stature and well made. He was speaking energetically—his eyes were peculiarly brilliant, and his face was extremely pale; he moved up and down the aisles formed between the desks with a rapid and agitated step; his gestures were vehement, and he appeared to be under a high state of excitement. We were peculiarly struck with his whole appearance and the tone of feeling evident in the Chamber. Mr. Calhoun then Vice President, was in the chair, with his large, steady and vigilant eyes witnessing the first great battle of doctrine; he seemed the very spirit of embodied interest—not a word, not a gesture of General Hayne escaped his lion look. The Senate was deeply interested as a matter of course. The language of General Hayne was rich and vigorous; and his powerful sketch of the effect of the Impost Law upon the South—the description he gave of her people—his own bold and hazardous elocution and rapidities bearing were evidently making a strong impression on the body. From time to time attention would be directed from him to the gentleman who was expected to answer him, and whom General Hayne attacked under cover of terrible and galling fire.

Cold, serene, dark, and melancholy that man; thus assailed, sat apart, bleak and frowning as a mountain rock; he evidently felt the gigantic influences that were at work around him, but his profound mind was strengthening itself for the contest. And how deeply solemn was that hour, that moment—how grand that scene, and what were the meditations and spirit rallying of that dark man? His countenance wavered not during the whole of that tremendous speech; he assailed after assault was made upon him, but yet he neither turned to the right nor left, but calmly and gallantly, like a soldier waiting the sign he "bided his hour." That time of retaliation came swift as the thoughts to Daniel Webster. Who will forget the exordium of that remarkable effort—the lashing carcass—the withering tones of that voice, and the temper of his language? General Hayne [we remember distinctly] changed color and appeared much disconcerted; but who that heard him will permit the peroration to be forgotten—those closing passages of grandeur, that majestic allusion to the flag of his country? Looking with his dark and lustrous eyes, through the glass dome of the chamber, over which he could see that banner flowing, he believed an apostrophe which has never been surpassed and seldom equalled. It composed a figure of the most thrilling interest—a burst of solemn and pathetic feeling; and, coming from such a source, [a man generally esteemed phlegmatic,] it was electric. It was like the beam of sunset, or the gleam of summer lightning, radiating the brow of the cliff; to which we have above alluded.

But those scenes are past, and the country has the benefit of those speeches only in the memory of them, and the incidents that attended them are forcible impressed upon our mind.—National Magazine.

### ONE WAY OF RECOVERING STOLEN PROPERTY.

On Monday last, while E. Burr, Esq., was engaged in the Marine Court, postpon-

ing the case of the Mayor vs. Buckley, he missed his cap, a beautiful \$20 otter skin, and in its stead he found a worthless old cat skin cap. He shrewdly suspected that some one of the witnesses in his very case, might know something of it, and he laid his plans accordingly. Yesterday the trial came on; and when the first witness for the Corporation came to the stand Mr. B. after examining him as to the case, suddenly enquired if he had heard of any body who had recently made an exchange of caps. The witness replied he had not, and departed. When the second witness was called, Mr. B. examined him very critically as to the merits of the case, and without any previous notice, he displayed the cat skin to the astonished witness and asked "Is not this your cap?" The man, who was of course on oath, blushed; stammered; looked very foolish, finally managed to confess that it was, and that he had made an exchange with some person whom he did not know, and had the other cap at his residence in Carmine street. The court, jury and even the bar were convulsed with laughter; and the detected personage walked off quite crest fallen, but promised to return the cap to-day.—N. Y. Cour.

A young lady in Vermont has recovered no less than \$22,000 from her sweetheart who had broken his promise to marry her. If this dear girl could manage to make two or three such contracts, she might spend the remainder of her life a very easy style of broken hearted independence.

JAMES SHERIDAN Knowless might make a good story of this namesake!

James Knowless, of Point Judah, (Rhode Island) in the last war, lived in an exposed station, near the ocean and never went to bed without having his gun charged by his side. One night there was a violent thunder gust, which shook the house to the foundation, and awoke his wife from sound sleep. In affright, she screamed "husband, husband, the British have landed, or the day of judgement has come, I don't know which." "By gosh," said Knowless, springing up and seizing his gun, "I am ready for either."

"Patrick," said an employer the other morning, to one of his workmen, you came late this morning; the other men were at work an hour before you." "Sure and I'll be even with 'em to night, then." "How, Patrick?" "Why faith, I'll quit an hour before 'em all, sure."

AN EFFECTUAL REMEDY.—A physician who had attended on a patient a great length of time; one day called upon him when in rather a bad humor. The invalid complained and stated that he could neither sit, stand nor lie down. "Well," replied the doctor, "there remains one remedy yet; suppose you hang yourself!"

WELLERISM.—"The closest ties will sometimes be broken," as the criminal said, when the rope with which they were hanging him snapped in two.

"I think we had better drop the subject," as the man said when the judge asked him what he had to say against sentence of death being passed upon him.

"Whatever is right," as the Frenchman said when he discovered a cat's paw in the soup which he was eating.

"It's sick fun," as the soldier's boy said when his father was buried with military honors.

POISON AND PORTY.—A forlorn damsel in a country village sought relief from life's trouble by swallowing poison; but fortunately, the stomach pumped prevented serious consequences, and the bellman celebrated her recovery in the following quatrain: "Gals whose minds have something odd in 'em, Oit seek relief by taking laudanum, And after all 'tis not surpris'ing, Forsaken gals should swallow pain."

ECONOMY.—A white-haired veteran (down East of course, lately went to a dentist's with the determined purpose of having a few pegs inserted in his superannuated devourers, but the exorbitance of the price bade him pause. "Meester Dentist," said he, "I think upon the whole, I'll wait a bit longer, for 'twont be long before I shall want a new head, and I'll have it all done together."

A RULE WITHOUT AN EXCEPTION.—It is often said there is no rule without an exception—but there is one rule to which I never know an exception. I never knew a respectable person that did not behave with decency in a place of public worship.

VERY TRUE.—An exchange paper says, a lady should not marry until she has given up wearing corsets. Reason, because the marriage state should be free from bondage.

ELLIOT SMITH was a celebrated upholster and good natured auctioneer at Cambridge, whose body exceeded in dimensions the proper corporation standard—on him a wag wrote the following lines:

"If flesh be grass as some folks say,  
Then Elliot Smith's a load of hay."

Love Letters, once caused a lady to exclaim: "When the devil's very desirous of ruining a man or a woman, he always picks a pen in their paw!"