# Miscellany.

## TWO MINIATURES.

BY WIEN FORNEY.

The fresh breeze sweeping from the towering mountain,
Lulls the calm evening to a calm repose.
While distant music, like a tinkling fountain,
Gives heavenly cadence to the wind that blows.
My aching heart seems filled with some new feeling,
My eyes are strained to gaze on picture traces;
While here, unconscious and alone, I'm kneeling,
To kiss the outlines of two childish faces.

Two miniatures are lying on the moss beside me.
Two dimpled faces now seem gazing into mine,
As if to point to holier scenes and destiny,
That must unite us in a home divine.
One is a boy; his noble face revealing
The chastened impulse of a youthful soul:
And one a girl, with beauty's blush, just starting
To burst with laughter—infantiles like gold.

And these are mine; but yet their gladsome voices
Unheard by me, are tuned in childish songs;
Their words of love another's heart rejoices,
While fate my weary pilgrimage prolongs.
Be calm my heart; if Anna and her brother
Should e'er forget a father's kind caress,
Fate's angel whispers, we shall see each other,
And bless the hour when we each other bless.

I will not ask these painted lips to whisper
Those words of fondness which my lips would hear;
But kiss the boy and kiss his tender sister,
And bathe their faces with affections tear.
Two miniatures are lying on my bosom lonely,
As I retrace the evening's shaded path;
Two miniatures beloved by me, and only
To shield and guard from envy or from wrath.

PLEASANT GAP, Centre Co., Aug. 1858.
—*Lebanon Courier.*

## Eloquence Extraordinary.

In an address lately delivered before the Young Men's Association in Great Bend, Tenn., and published by request of the association, we find the following elegant, eloquent and perspicuous passages. The oration opens thus:

"To chide the reprehensible is an impulse of humanity, but to impersonate the transgressor, is to surrender in guilt. This surrender concedes an implication absolute as it is universal of man's relationship as transgressor, and of his involvement in the limitless expansion of exceptionable undertakings. The extension of this involvement varies like its magnitude in the ratio of its intensity—in the indulgence of its participants—and in the complexity of its aspiration."

That's so! If anybody contradicts that statement, it must be because he don't understand it—or is wilfully captious and wrong headed. Here the orator again: (his subject is the "Romance of Reform:")

"Romance of reform lies not in *glittering phantasms*, dazzling the impetuous with blazes of excellence—not in vague sentimentalism reproaching the languor of sudden vicisitude; not in national celebrations from party eminence or halcyon repose—not in rattling thunders of boiling eloquence, or in a patriot's zeal for his country's good; but it lies in substituting the calm repose of regularity for the wild madness of intensity and perturberation."

"Impetuous blazes of excellence," is good, but it don't come up to "rattling thunder of boiling eloquence." But fine as the language is, the thought is the thing. How clear and precise! how original and yet how obvious! But hear him again:

"Some of our ladies find this romance mid flounces and ostentation, mid luxury and expense, mid smatterers of French peppered with Latin, of Latin salted with Greek, or Greek hashed with German. To petrify their brains with problems or dishes would be blowing up the ramparts of beauty and fortune; pillaging the flower pots of geranium magnificence and insulting the bounties of a benevolent God. The hot aired furnace; the attenuated visage; the wasted finger; the powdered varnish; the wasp like waste are to them sublimated attainments, stereotyped as the magnets to a pauperized neglect."

What will "some of our ladies" say to that? What does he mean "by blowing up the ramparts of beauty?" The obscurity can't be in the writer, and must therefore lie in our own ignorance. Still we ask—what are the ramparts of beauty? Echo only answers, "beauty," which thows no light on the subject, and is probably intended as a simple note of admiration at the author's style. What *does* he mean by "blowing up the ramparts," &c? A thought strikes us?—it's the swell of the crinoline! Hoops! by all that's extravagant! Hoops! whoop!—hurrah! But mark the orator's felicity of diction in the passage about "pillaging the flowerpots of geranium magnificence," is there anything finer than that in Carlyle or Emerson? Hear him once more:

"Such a theme needs no epitasis. It needs no Amphitheater with its Ignatius irritating the lions to accelerate his glory. It needs not the intellect of an Origen; the inflexibility of Lamentius; or the suavity of a Pontius for its apodopsis."

Clear as mud! perspicuous as "Brahma!" Let us pause for a while to ponder these maxims of wisdom. It is enough for one day.

## Lola Montes on Clerical Interference.

The celebrated man-tamer-and-killer, Lola Montes, a few evenings since delivered a lecture in New York to aid in rebuilding Dr. Hoyt's free church for the poor. A number of those clergymen who always make it a point to attend to other people's concerns having interdicted their flocks from patronizing the lecture and its abject, Lola, at the close of her discourse, paused a few minutes, and with a mischievous flash of her big grey eyes, paid her respects to them as follows:

"Ladies and gentlemen: The advertisements have informed you that the proceeds of this lecture are to be given to the Rev. Ralph Hoyt, to aid him in rebuilding his free church for the poor. The papers have also apprized you that some of the clergy have cast reflections upon the worthy Rector for his willingness to receive the sum which your patronage of this lecture yields, which is certainly a piece of bigotry, intolerance, cruelty to the poor, and meddlesome impertinence, which I have never before witnessed, even in the most illiberal Catholic countries of the Old World. Who are these men that would bar you and me from doing a good act, and would rather lock the doors of comfort and instruction on the poor than that they should be blest by a hand which will not be moved by their dictation? [Applause.] How many churches will be built, and how many poor will be fed, by money which they will give?"

A Voice—"Not one in a thousand."

[Renewed applause.]

"It is reserved for me to read those blind bigots a lesson, and tell them they are *not* Christians, but Pharisees. [Applause.] They belong to the same class of hypocrites who condemned the Saviour because He ate and drank with publicans and sinners [applause]; and they appear to be just as full of the head-strong devil of intolerance, as in the old times. They are certainly very impudent and very bold devils, when they enter into the breasts of professing Christians in such a free and enlightened land as America. Such bigotted intolerance would be bad enough in Timbuctoo or the Feejee Islands, but in America it is like a foul spot upon the bright sunshine. [Applause.] I am going to Europe in a few days, and when I come back—which I certainly will do—it may be that I will give a course of lectures to raise a fund to send missionaries to Christianize those clerical Pharisees—[laughter]—who had rather the poor and desolate should not have the gospel preached to them than that the means should be furnished by the patronage of your humble servant. I now entreat the prayers of this congregation for all such benighted and miserable sinners."

PRECOCITY OF CALIFORNIA FRUIT TREES.—The Tuolumne *Courier*, in describing the orchard at Columbia of C. H. Parsons, says:

"In this orchard is a fig tree four years from the cutting, that measures seventeen inches round the stem directly above the ground. It is twenty feet high, and embraces with its limbs a circumference of forty-five feet. It is now hanging full, with its second crop of fruit for the season. We noticed a grape vine, three years old from the cutting, that will yield an estimate weight of eighty pounds of grapes this season. An apple tree called the Red Astracan, three years from the graft, bore fifty-five apples this season; averaging from eight to twelve inches in circumference, with a weight of nine ounces average to the apple. One apple tree in the orchard, not yet a year old, has two apples ripening on it."

JEFFERSON DAVIS ON NOAH WEBSTER.—In a speech delivered on the 23d inst., at the Main State Fair, in Augusta, Jefferson Davis paid a Mississippian's tribute to a Yankee spelling-book:

"You have a right to be proud of your achievements in the school-house, in the public assembly, in the work-shop, in the field and on the sea. You have a right to be proud that your manufactures encircle the world. This is the power of mind over matter. This is what makes your people great. Above all other people we are one, and above all books which have united us in the bond of a common language, I place the good old spelling-book of Noah Webster. We have a unity of language which no other people possess, and we owe this unity, above all else, to Noah Webster's Yankee spelling-book."

THE GIFT ENTERPRISE.—*Customer*—What's the price of this volume?

*Clerk*—That's a dollar and a half, with which we give you a handsome piece of jewelry, worth at least two dollars.

*Customer*—Dear me; why, you will be ruined if you continue this.

*Clerk*—Oh, no; the business is so extensive, and we made the purchases when the times were very hard and people anxious to sell.

*Customer*—Well, that's very funny—I don't understand it. But look a here: I don't wish to be outdone in liberality. That's a dollar and a half book, and you want to make me a present of two dollars' worth of jewelry besides. Now I like to be liberal; I have no money, but I don't need the jewelry—you just let me have the book and you keep the gift, and you will clear fifty cents, according to your own argument. Capital plan for business, ain't it?

THE striving of modern fashionable education is to make the character impressive; while the result of good education, though not the aim, would be to make it expressive. There is a tendency in modern education to cover the fingers with rings, and at the same time to cut the sinews at the wrist. The worst education, which teaches self-denial, is better than the best which teaches everything else, and not that.—*Tales and Essays by John Sterling.*

TEARS AND LAUGHTER.—What makes laughter determines whether laughter is good or bad. If it is the expression of levity or vanity, it is frivolous. If it be the expression of moral feeling, and it often is, it is as reverent as tears are. In a natural state, tears and laughter go hand in hand, for they are twin-born. Like two children sleeping in the same cradle, when one wakes and stirs, the other wakes also.—*Beecher.*


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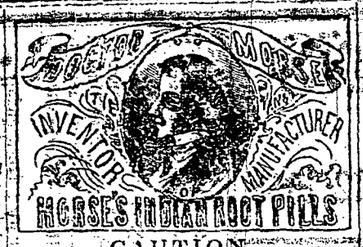


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When the various passages become clogged, and do not act in perfect harmony with the different functions of the body, the blood loses its action, becomes thick, corrupted and diseased; thus causing all pains, sickness and distress of every name; our strength is exhausted, our health we are deprived of, and if nature is not assisted in throwing off the stagnant humors, the blood will become choked and cease to act, and thus our light of life will forever be blown out. How important then that we should keep the various passages of the body free and open. And how pleasant to us that we have it in our power to put a medicine in your reach, namely, Morse's Indian Root Pills, manufactured from plants and roots which grow around the mountainous cliffs in Nature's garden, for the health and recovery of diseased man. One of the roots from which these Pills are made is a Sudorific, which opens the pores of the skin, and assists Nature in throwing out the finer parts of the corruption with it. The second is a plant which is an Expectorant, that opens and unclogs the passages to the lungs, and thus, in a soothing manner, performs its duty by throwing off phlegm, and other humors from the lungs by copious spitting. The third is a Diuretic, which gives ease and double strength to the kidneys; thus encouraged, they draw large amounts of impurity from the blood, which is then thrown out bountifully by the urinary or water passage, and which could not have been discharged in any other way. The fourth is a Cathartic, and accompanies the other properties of the Pills while engaged in purifying the blood; the coarser particles of impurity which cannot pass by the other outlets, are thus taken up and conveyed off in great quantities by the bowels.

From the above, it is shown that Dr. Morse's Indian Root Pills not only enter the stomach, but become united with the blood, for they find way to every part, and completely rout out and cleanse the system from all impurity, and the life of the body, which is the blood, becomes perfectly healthy; consequently all sickness and pain is driven from the system, for they cannot remain when the body becomes so pure and clear.

The reason why people are so distressed when sick, and why so many die, is because they do not get a medicine which will pass to the afflicted parts, and which will open the natural passages for the disease to be cast out; hence, a large quantity of food and other matter is lodged, and the stomach and intestines are literally overflowing with the corrupted mass; thus undergoing disagreeable fermentation, constantly mixing with the blood, which throws corrupted matter through every vein and artery, until life is taken from the body by disease. Dr. Morse's PILLS have added to themselves victory upon victory, by restoring millions of the sick to blooming health and happiness. Yes, thousands who have been racked or tormented with sickness, pain and anguish, and whose feeble frames have been scorched by the burning elements of raging fever, and who have been brought, as it were, within a step of the silent grave, now stand ready to testify that they would have been numbered with the dead, had it not been for this great and wonderful medicine, Morse's Indian Root Pills. After one or two doses had been taken, they were astonished, and absolutely surprised, in witnessing their charming effects. Not only do they give immediate ease and strength, and take away all sickness, pain and anguish, but they at once go to work at the foundation of the disease, which is the blood. Therefore, it will be shown, especially by those who use these Pills, that they will so cleanse and purify, that disease—that deadly enemy—will take its flight, and the flush of youth and beauty will again return, and the prospect of a long and happy life will cherish and brighten your days.

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