J. L. Chamberlaine

EASTON GAZETTE.

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Sufferings from Famine.

There was lately living at Frankfort in Germany a man who resided in Manheim, when that place was besieged and taken by the French.—The following account of his sufferings was taken from his mouth, and as nearly as possible in his own words. During the progress of the siege, and when the firing had become so frequent as to render exposure in the streets dangerous to the inhabitants, the cellars of the houses became the only secure places of refuge. To the cellars most of the people betook themselves with such provisions as they could.—These cellars being strongly arched over, it was a rare circumstance that a bomb, after falling through the roofs and floors, had force enough left to penetrate them. The person whose sufferings are now to be detailed, retreated to his cellar, which was connected by another at the other end of the building by a vaulted passage occupied by his two female domestics and a boy named Ernest. About the centre of the vaulted passage was a flight of stone stairs, leading to the kitchen above. One morning, the firing from the siegers seemed to rage with uncommon violence; the earth shook with the explosions from the batteriers; and the boy Ernest left his master, to see what the terrible loudness of the fire indicated. He had hardly time to make his egress from the vaulted passage when a noise and crash equal to the loudest thunder involved the master in dust and darkness. A load of rubbish choked up the doorway, extending some feet within the entrance of the room. A shell had fallen upon the house & exploded on the arched passage at the entrance of the cellar, making its inmate a prisoner. The remainder of the story we present in the language of the relator.

When I had a little recovered from my surprise, I found the entrance hermetically sealed against ingress or egress; and what was, in my circumstances, equally dreadful, a tinder-box, candles, and a little store of provisions, which were just without the cellar door in an excavation in the wall of the passage, were lost. I might have crawled thither from my mattress and secured them, but the masses of stone piled on each other forbade the most distant prospect of hope from any exertion of my own. I threw myself back in an agony of despair. In the confusion which reigned without, I must remain forgotten! All the horror of my situation came upon me at once & my heart died within me. To add to my misfortune, my candle was nearly burnt out; with what feelings did I watch its glimmering in the socket! Its last flash was like the arrow of death passing through my heart. I now wept like a woman amid the darkness of my unseen abode, that was, as far as I could judge my charnal vault. Death from hunger was before me, with all keenness of suffering. The dull and as it were remote sound of the guns from without, so different in intensity from what it had lately been, told to me that the mass interposed between myself and the upper world must be very considerable. I felt my heart shrink up at the discovery of my situation. The hours lingered into ages; but it was long before the feeling of hunger affected me—so much was my mind occupied with apprehensions for the future, and filled with hopes and fears of continual ebb and flow. In grouping around me I found two stale crusts of bread, and some water yet remained in a vessel by the side of my mattress. Both I used avariciously, yet at every mouthful my apprehension for the future increased, and a hundred times did I in vain feel around carefully for some other relic of food. I had, I then though no alternative but to die. Why should I fear to do so?—hundreds perhaps, thousands, were at the same moment, dying above, but a short distance from me, in the violence of angry passions, and with horrible lacerations. I should go out from life like a taper; and most probably the pains of such a death had been greatly exaggerated. Such were my self-comforts—refuges from despair.

I soon found a sensation of emptiness come over me, bordering upon faintness, similar to what many people feel who delay a meal to a very late hour. It appeared to me that my eyes were weak, and I fancied if I had had light near me that still I could have seen nothing distinctly. This sensation was accompanied by a tremour of the eyelids, and a swimming in the head. I tried to relieve myself by giving way to sleep, the inclination for which came at times very strongly over me, but I could not gain more refreshments than a restless doze imparts and this was always cut short by some horrible vision that prevented its affording me the least benefit. Now I thought I was seated at a splendid feast, where all that could attract the palate and delight the senses was before me. I was touching the richest viands—nay actually lifting the envied morsel till it touched my mouth and its flavor was in my nostrils, when I was awaked by some hideous phantom snatching the untasted morsel from my shrivelled lips and dashing it away. Sometimes I found myself in a delicious island, where the finest fruit grew in nature's prodigality; but on tasting them, they were nauseous & sickening mere soot and ashes; and if I sought to relieve my thirst from the pure limpid streams that ran in crystal among the luxurious scenery, I found them changed into bitter blood. Every thing seemed to combine to mock my sufferings and edge my tortures. I was afflicted by spasms and twitching sensations internally, as if the vicera were drawn together and expanded too suddenly. Holow, aching, gnawing pains, as if my vitals were torn with pincers, frequently assailed me, but seemed to diminish in force from repetition. I strove with all my might to bear up with patience and resignation; and at times I subdued my bodily pain with my mind's energy, but alas! such periods were of momentary duration. Drowsiness generally accompanied the cessation of pain, but it was only to make me start from hideous visions and tantalizing dreams. It seemed as no recollection of my past life—no images but such as would distress me to the utmost at such a moment, were ever recalled; such as they were, they appeared horribly vivid and true, torturing me like fiends, and rendering my mind an instrument of pain, horrible as that where the worm dieth not, and the fire is not quenched.

That absolute weakness which is the fruit of inaction in general, did not come over me for some days. It is true I had no opportunity of trying my strength; and I knew not what effect my recent accident might have on my frame, in rendering it less or more capable of resistance to the approach of hunger. My mind seemed to me first susceptible of the advance of suffering, for my memory was very quickly impaired. All my recollection seemed in disconnected links, or united with what had not the remotest affinity to each or either, as is often the case in a fevered dream. Almost intolerable restlessness of spirit at first accompanied by bodily torment, ending in deep depression of mind, and sighing, I poured forth my prayers to God, incessantly; but they seemed to give little or no consolation. Instead of being followed by resignation, (I am speaking of the early part of my suffering,) I felt inclined to murmur the more at my destiny, and to task the justice of the Almighty in predestinating me to such a doom. Then my feeling would be converted into a keen regret, or rather torment, for my murmuring. The prospect of death added weight to my mental anguish, and suddenly summoned before me, enlarging darkly in bulk, the sins of my past life, until they arose to be inaccessible barriers to the hope of eternal glory, when my miserable existence on earth should have closed. I always rate the mental torment I endured on this occasion as equal to the bodily, during the time the body preserved the consistency of its functions.—Afterwards the mind sunk down with it into a species of apathy no apprehension could rouse. In that dreadful state I demanded of heaven if my terrible sufferings, would not propitiate my sins—whether heaven that had so permitted agony to be heaped upon my head, would not balance it against my offences towards its majesty! Thus I prayed or murmured. Reason seldom aided me. I was the victim of suffering's impulses, and was cast upon wild fancies enjoying no repose.

The stage of my trial soon had its end. I had no mode of computing time, for the hands of my watch were invisible from the darkness; I knew that it had concluded just after I had finished the last drop of my water. The absence of this beverage, though I had made it last me as long as I could, produced a rapid change in my sensation; this I well recollect I began to feel fainter and more weak, and my limbs grew painfully cold. Shiverings now and then came over me; and my mind contrary to what had happened before, seemed to have by far the advantage of the body. I was conscious of delirium at times, and of demoniacal dreams, but at intervals I was more composed, and suffered little pain but inexorable debility. The viscera seemed to me diminished, & all energy in them extinct, feeling like a dead mass, & as if those of a dead disembowelled animal had been placed within me instead of my own. My giddiness of head increased, together with spasms and faintness I am certain too, that about this time I became totally blind, at least such is my firm impression. I found too that in my paroxysms of delirium, I had attempted to gnaw my arms, but the laceration was not deep, simply from the want of my physical power to penetrate the muscle with my relaxed jaws. 'When, O God, will my agonies end?' was my frequent sigh, for I was too weak for an articulate ejaculation. I seemed to have forgotten words, even to myself, as I found when I tried to pray: I could not connect what I would say, I can well remember. At length a repose, which seemed the forerunner of speedy death, came upon me, though still sensible, but powerless as a corpse. I looked for my deliverance by death with unconcern. I have an impression, that while lying in this state, I heard the sound of artillery, but I cannot be certain any more than I can tell how long it was before I became wholly insensible.

My next recollection of myself is a most painful one. I was I could not guess where.—Strange voices were around me, and I could not see the speakers, from the utter want of vision. The horrible debility I felt in body combined with the activity of my mind during my resuscitation, was unspeakably painful—so much so that the recollection almost overpowers me even now. It appeared that Ernest had escaped the effects of a 13 inch shell, which burst over the passage to the cellar and broke in the arch. The siege grew warmer, and the city was taken. When matters were a little quiet, the faithful lad did not fail to implore all he met in my behalf. A humane French officer ordered a search to be made, and I was found, apparently lifeless, stretched on my mattress. To the care of a French surgeon I also owe my recovery, and the power of now relating my suffering. That recovery was slow I had endured a fasting of nine entire days. I am six feet high, and proportionably stout; when found, a boy could have carried me on his back and I seemed shrunk to the lowest nature, a mere cage of bone and skin. Nothing of inconvenience remains to me now from this my severe trial, save now and then, a stream of horrible vividness, which comes upon me whenever I suffer from feverishness or indigestion, & fearfully recals the past.—*Boston Courier.*

Discovery of a Wonderful Cave,

Near the Chaudeier Falls—Canada.

Among the interesting scenery which surrounds the above place, a curious cave has recently been discovered, which has excited the attention of such as have visited it, and is reported as being well deserving the notice of the curious and scientific traveller.—The opening to it is through a fissure of the rock, which appears to have been at one period a rent, but is now, from the upper place having fallen together, of the form of a gothic arch. The entrance is low, only capable of admitting a person crawling on the hands and knees. After proceeding in this way for a short distance, the height of the opening, as well as its width expands so as to admit of a person standing upright, & is nearly 8 feet in diameter.—This forms what may be termed the first chamber.—The sides and roof of this part are covered with beautiful stalactitical incrustations, which can be readily detached from the solid rock, which under them presents a smooth surface, of the same appearance as the limestone rock about the Falls. From this first apartment there are several other openings, branching off in various directions, and which, in all probability, lead to other caverns. The whole appears to have been excavated by some convulsion of nature, and at one period the course of water.

Our informant, not being provided with the necessary implements, was not able to ascertain the exact dimensions, nor would his time permit of exploring this interesting object farther. It has been very appropriately denominated Cobb's Cave from the name of a lady who first discovered it.

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The ten lost Jewish Tribes.

The following paragraph lately appeared in a German paper, under the head of Leipsic.

"After having seen some years past merchants from Tiflis, Persia and Armenia among the visiters at our fair, we have had, for the first time, *two traders from Bucharia, with shawls which are there manufactured of the finest wool of the goats of Thibet & Cashmere* by the Jewish families, *which form a third part of the population.* In Bucharia, (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian Government succeeded in extending its diplomatic mission into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colors as are most esteemed in the East."

The existence in Bucharia of so large a body of Jews was unkown, it is said, to any of our Geographers—and the question has arisen, Whence have they proceeded, and how have they come to establish themsleves in a region so remote from their original country? The Editor of the Caledonian Mercury thinks that this question can only be answered by supposing that these persons are the decendants of the long-lost Ten Tribes, concerning the fate of which theologians, historians, and antiquarians have been alike puzzled. The Editor remarks—

However wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the Second Book of Kings it is said, "In the ninth year of Hosea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and in Habor, by the river of Gozen and in the cities of the Medes; and in the subsequent verses, as well as in the writings of the Prophets, it is said, that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria, unto this day." In the Apocraphy, 2d, Edras xii, it is said, that the Ten Tribes were carried beyond the river (Euphrates) and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt; that they entered in at the narrow passage of the river Euphrates when the springs of the flood were stayed, and 'went through the country a great journey, even in a year and a half;' and it is added, that 'there they will remain, until the latter time, when they will come forth again.' The country beyond Bucharia, was unknown to the ancients; and, is, we believe, generally admitted, that the river Gozan, mentioned in the book of kings, is the same as the Ganges, which has its rise in these very countries in which the Jews reside, of whom the Liepsic account speaks. The distance which these two merchants must have travelled, cannot, therefore, be less than three thousand miles; and there can be little doubt that the Jews, whom they represent as a third part of the population of the country, are descendants of the Ten Tribes of Israel, settled by the river Gozan.

The great plain of central Asia, forming four principal sides, viz. Little Bucharia, Thibet, Mongalia, and Mantchouse, contains a surface of 150,000 quare miles, and a population of 20,000,000. This vast country is still very little known. The great traits of its gigantic formation, compose, for the most part, all that we are certain of. It is an immense plain of an excessive elevation, intersected with barren rocks and vast deserts, of black and almost moving sand It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior flow all the great rivers of that part of the world. In the interior are a quantity of rivers, having little declivity, or no issue, which are lost in the sands, or perhaps feed stagnant waters In the southern chains are countries, populous, rich and civilized: Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds. Their habitations are tents and towns and camps, which are transported according to the wants of pasturage. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. 'The inhabitants of the country,' as we learn from a great authority, 'are in a high state of civilization; possessing all the useful manufactures, and lofty houses built with stone. The Chinese reckon; [but this is evidently an exaggeration] that Thibet alone contains 33,000,000 of persons. The merchants of Cashmere, on their way to Yarkand in Little Bucharia, pass through Little Thibet. The country is scarcely known to European Geographers. The immense plain of Central Asia is hemmed in, and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides except China: and when the watchful jealousy of the Government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

Such is the country which these newly-discovered Jews are said to inhabit in such numbers. The following facts may perhaps serve to throw some additional light on this interesting subject.

In the year 1822, a Mr. Sargon, who if we mistake not, was one of the agents to the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cannamore, and their vicinity, who are evidently the decendants of Jews, calling themselves Beni-Israel, and bearing almost uniformly, Jewish names, but with Persian terminations. This gentleman feeling very desirous of obtaining all possible knowledge of their condition, undertook a mission for this purpose to Cannamore; and the result of his inquiries was, a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochin, and consequently that they were a remnant of the long lost Ten Tribes. This gentleman also concluded, from the information he obtained respecting the Beni-Israel, that they existed in great numbers in the countries between Cochin and Bombay, the North of Persia, among the borders of Tartary, and Cashmere; the very countries in which, according to the paragraph in the German paper, they exist in such numbers. So far, then, these accounts confirm each other, and there is every probability, that the Beni Israel, resident on the west of the Indian peninsula, had originally proceeded from Bucharia. It will therefore be interesting to know something of their moral and religious character. The following particulars are collected from Mr. Sargon's accounts. 1. In dress and manners they resemble the natives, so as not to be distinguished from them except by attentive observations and inquiry. 2. They have Hebrew names of the same kind, and with the same local termination as the Sepoys in the 9th regiment Bombay Native Infantry. 3. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4. Their common language is the Hindoo. 5. They keep idols and worship, and use idolatrous ceremonies intermixed with Hebrew. 6. They circumcise their own children. 7. They observe the Kippor, or great expiation-day of the Hebrews, but not the Sabbath-day or any feast or fast days. 8. They call themselves Gorah Jehudi, or White Jews, and they term the Black Jews Collah Jehudi. 9. They speak of the Arabian Jews as their brethren—but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10. They use on all occasions and under the most trivial circumstance, the usual Jewish prayer,—'Hear, O Israel, the Lord our God is one Lord.' 11. They have no cohen, [priest] levite, or kasi, among them, under those terms; but they have a kasi, [reader] who performs prayers and conducts their religious ceremonies; and they appear to have elders and a chief in each community, who determine in their religious concerns. 12. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing that at Jerusalem they will see their God, worship him only, and be despised no more.

COBBETT seems to be as industrious as ever in laboring to enlighten the English Ministers. The following characteristic passage is from a letter to Lord Wellington, in one of his latest Registers:—

To what Prime Minister of my day have I not had to address my remonstrances? What pains have I not taken with them all (including yourself) TEN? How many letters have I addressed to each? Not less, in the whole, than three or four hundred! And yet how little impression have I made on them; always excepting you, my Lord Duke, who have in one thing, at any rate, acted, I do not presume to say, on my advice, but according to the principles that I have so long been endeavoring to inculcate. All the other nine have been perverse and obstinate beyond all description: they have seemed to have in view, as their principal object, a desire to thwart me; though from year to year, and almost from month to month, they had the fatal evidence of the soundness of my advice, and of the truth of my predictions; and, during all the twenty five years, or indeed twenty seven, I have had the mortification to behold them going on in their sad courses, & setting at naught all my warnings, until at last the concern is brought into a state that makes every man, when he meets another man, ask, with a deep sigh and an affectionate look, what is to happen next; just like People in an earthquake country, when they hear the rumbling of the elements. Yet all this time I have been patient as a post; and at the same time active as a bee; all their perverseness; all their obstinacy; all their something else, which I will not now mention; all these things have disgusted me; or, at least, they have made me cease to endeavor to make them believe well. Talk of "plagues," indeed! Where is there a man on earth who has had to endure such plagues as these nine ministers have been to me? Smoky house, scolding wife, squalling children, footmen that cannot eat shoulders of mutton, and even "female domestics" who are too handsome to please their mistress, and who, for the sake of their master, will do any thing in the world, work only excepted; all these plagues put together are not equal to the plagues that my nine Prime Ministers have been to me.—When I was a little boy, I made one of four to worry my mother, during more than half the time that our eyes were open, for nuts, bread and cheese, or for something or other; and at times when we were lugging and tugging at her apron, and bothering her in the midst of her work, she, though a very mild, and patient, and indulgent mother, used to exclaim, "hold your tongues, do, you plagues of Egypt." Little did she dream of the plagues that her poor son William was destined to endure! If she had it would have made her lament having brought him into the world. Pharaoh's plagues were child's play compared with mine; they were of short duration, and ceased with the conviction that calamity brought with it: mine have never ceased; no experience, no calamity, nothing has been able to procure me a cessation. Pharaoh had ten, indeed, but each of my nine has been greater than the whole of his ten; and I do, my Lord Duke, most earnestly pray, that I am to be spared the most unspeakable anguish of completing his number!

[From the Boston Bulletin]

Bonnets—The prerogative of carrying fashions to extremes does not belong exclusively to either sex; but in the article of bonnets, the palm of victory has been decidedly obtained by the ladies of the present day. And as if determined to exhibit their trophies above all future possibility of depression, they have crowned themselves with domes of pasteboard, satin, ribands & feathers, that resemble the overloaded market-baskets of flowers and wreaths and chaplets whilome used to decorate the Roman conquerors withal, It is impossible, according to any canon of fashion now recognised, for the sterner sex to outdo this tremendous reach of female ambition. A hat seven stories high, with all suitable out-buildings, is not so easily overtopped or cast into the shade. Wherefore, let those who wear male attire content themselves with weaving their way along Washington street, as chance and opportunity may dictate—let them contrive to take the altitude of the Old South steeple, or obtain a squint, at its clock, during a snow storm or in the midst of a shower; for while the sun shines, in vain shall they attempt to accommodate themselves with an angle or a position whereby such observation may be accomplished! Let them sit down at the Theatres and console themselves with the comforts of listening, and the idea that they are ensconced behind interminable forests of peacock plumes or embowered beneath the umbrage of impenetrable convolutions of gauze and buckram, where neither gnat nor dust can disturb, nor quizzers peep through and grin. Let them eke take humble seats at churches and concerts and all other places where horizontal floors afford a common level and a footstool to every heel, and watch their fortunes with Argusian optics. Peradventure some slight turn of an intervening head-apparatus may afford an accidental prospect a few feet beyond—or a lucky nod give some slight glimpse even of the very performers. One grand effect results from this fashion, besides the proof which it furnishes of good breeding, viz; it teaches patience and humility to proud and imperious man.

Scotch Pride.—A carter, at one of the ports in Scotland, had the misfortune to back his horse and cart over the pier, into the river. The horse was drowned, and the cart broken. When the merchants of the town heard of the accident, they kindly resolved to assist the poor man to obtain another horse and cart; because he had always been very steady and industrious. But, lo! when they told him that they were about to raise a subscription for him, the honest man scratched his head and said, "Na, gentlemen, I'm muckle obleegd ed to ye for your gude will, but I canna consent to be beggit for yet. Ye see, the wheels o'the cairt are no broken, nor a bit the waur, & the sheen (shoes) of the horse are a'four as gude as new; and I have just ta'en aff his skin' and selled it in a gude market; and so with the siller for it, and a little that I laid by for a rainy day, I'll just try to do for myself since mair. But I'm as muckle obleeged to ye as if I could tak your siller. It's no pride, ye see but just that I dinna like ony thing in the shape of alms."—*World.*

One of the crew of the Macedonian, having received the wages of the late three year's cruise, went with the money in his hand, into a store and having purchased a pocket book, put the roll of notes in his waiscoat pocket, & the book into that of his round jacket. The store keeper told him that it was the fashion to put the money into the pocket book, but the sailor affirmed, he was up to the tricks of the land-lubbers, and went off. The next day he returned to the store, exclaiming, in great glee, "They've got it—give me another?" He had indeed lost his pocket book, but secured his notes.—*ib.*

A CARD.

Mrs. Julia Ann Stevens
BEGS leave to inform her friends, and the public generally, that she has taken the
NEW BACK BUILDING,
Lately put up by Mr. James M. Lambdin, directly back of Dr. Thomas H. Dawson's Drug Store. The Buildings are all new, and completely finished, and also in a central part of the town. Mrs. STEVENS has just moved, & would receive a few Girls and Boys to Board, either by the year or for a less time. Terms made known by application to
JULIA ANN STEVENS.
Easton, Nov. 29 4w

FALL & WINTER GOODS.

THE SUBSCRIBER informs his Customers and the Public generally, that he has just received his
Fall and Winter supply of Goods,
CONSISTING IN PART OF
Super & Common Broad Clothes,
Cassimeres & Cassinets,
Vestings, Flannels, Blankets, Quilts
CALLICOES, JACKONET, CAMBRIC AND
BOOK MUSLINS, &c.
AND A GENERAL ASSORTMENT OF
DOMESTIC GOODS,
Hard-ware, Glass & Queen's-ware,
Groceries & Liquors, &c. &c.
He has also, and constantly keeps a general ASSORTMENT OF
LEATHER.
All of which he offers at very reduced prices for CASH, Hydes, Wool, Feathers, Kersey or Meal, &c. and invites an early call.
LAMBERT REARDON.
Easton, Nov. 18.

PORK & CORN WANTED.

THE TRUSTEES of the POOR, for Talbot County, wish to purchase a quantity of PORK & CORN, for which Sealed Proposals will be received until the 11th of DECEMBER, next, on which day they will meet at the Poor-House to make Contracts. Proposals left at the Store of the Subscriber.
WM. JENKINS, Treasurer.
Nov. 22.
N. B. The lowest Proposal, for either the PORK or CORN, the quality equal, will be accepted by the Board of Trustees. W J.

The Washington City Chronicle,

A WEEKLY NEWSPAPER,
PUBLISHED IN THE CITY OF WASHINGTON
BY ROTHWELL & USTICK.

THIS Paper has been established at the Seat of the General Government, under auspices which the Publishers think favorable to the encouragement of a Periodical devoted as it is, to the diffusion of Literary, Scientific, and useful Miscellaneous information. Its object has been, as it will continue to be, to promote the cause of Letters, & to spread, within its range, a knowledge of all that may be new, interesting, and valuable, in Science, Literature, and the Arts, together with the latest Foreign and Domestic Intelligence. Mere party disputations, are, and shall be, sedulously avoided, and nothing will be admitted but what may tend to enlarge and interest the mind, and improve and benefit the heart.

☞A summary of the Proceedings of Congress will, during the Sessions, be regularly given.

☞The Chronicle is published every Saturday; and is printed in the best manner, on a large sheet (imperial size) price $3 per annum; or, $2 50 if paid in advance.
Nov. 29

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