PUBLISHED EVERY SATURDAY MORNING, BY WILLIAM H. COUNCELL, EDITOR AND PROPRIETOR.

TERMS.

TWO DOLLARS PER ANNUM IN ADVANCE, or TWO DOLLARS AND FIFTY CENTS if not paid within *one month* of the time of subscribing, or the renewal of subscription—A failure to notify a discontinuance is considered as a new engagement.

The Easton Gazette.

VOL. XLIII. EASTON, Md., SATURDAY, FEBRUARY 11, 1860. No. 5.

ADVERTISEMENTS.

Of one square (10 lines,) inserted ONE or THREE TIMES for ONE DOLLAR and TWENTY-FIVE cents for each subsequent insertion. Longer ones in proportion. A liberal deduction to yearly advertisers. Advertisements not marked the number of insertions desired, will be continued until forbid, and charged accordingly.

Merchants and others who advertise by the year, will in no case be allowed to insert any advertisement not connected with their regular business, without an additional charge.

All orders addressed to the editor, post paid will receive prompt attention.

LIFE—A SONG.

BY J. HAGEN.

Let poets sing,
And sages bring
The best their wits can borrow,
To prove this life
A scene of strife—
A scene of strife and sorrow.
With some alas, alas!
The world may pass
For what these worthies take it;
But much to me
It seems to be
The very thing we make it.
Though grief and gloom
At times may loom
On every side appalling,
And wrong come in
Where right hath been
Across our pathway falling.
Yet not a wrong
Hath life so strong
But honesty can right it;
And not a path
So dark it hath
But cheerfulness can light it.
Let not in grief
Life's moments brief,
Then foolishly be waisted;
With all its care
It hath its share
Of joy, would we taste it.

Miscellaneous.

The Matter-of-Fact Man.

I am what the old women call an "Odd Fish." I do nothing under heaven without a motive—never. I attempt nothing, unless I think there is a probability of my succeeding. I ask no favors when I think they are not deserved, and, finally I don't wait upon the girls, when I think my attentions would be disagreeable. I am a matter-of-fact man, I am. I do everything seriously. I once offered to attend a young lady home; I did it seriously; that is I meant to wait on her home, if she wanted me.—She accepted my offer, I went home with her, and it has ever since been an enigma with me, whether she wanted me or not. I bade her good night, and she said not a word. I met her next morning and I said not a word. I met her again, and she gave me two-hour's talk. It struck me as curious. She feared I was offended, she said, and could not for the life of her, conceive why. She begged me to explain, but would not give me a chance to do so. She said she hoped I wouldn't be offended, asked me to call, and it has ever since been a mystery to me whether she wanted me or not.

Once I saw a lady at her window. I thought I would call. I did; I inquired for the lady, and was told she was not home. I expect she was; I went away thinking so. I rather think so still. I met her again—she was offended—said I had not been neighborly. She reproached me for my negligence; said she thought I had been unkind. And I've ever since wondered whether she thought so or not.

A lady once said to me that she should like to be married, if she could get a good, congenial husband who would make her happy, or at least try to. I said I should like to get married too, if I could find a wife that would try to make me happy.—She said Umph, and looked as if she meant what she said. She did. For when I asked it she thought she could not be persuaded to marry me, she said she would rather be excused. I have often wondered why I excused her.

A good many things of this kind have happened to me, that are doubtful, wonderful, mysterious. What is it then, that causes doubt and mystery to attend to the ways of man? It is the want of fact. This is a matter-of-fact world, and in order to act well in it, we must deal in a matter-of-fact way.

AFFAIRS AT LAWRENCE.—The Boston Journal says:

"A large force of men are still at work on the ruins of the Pemberton Mill, under the direction of the officers of the company, overhauling and removing the mass of machinery and rubbish. A large part of the machinery is found to be worthless, except for sale as old iron, but what is of any value otherwise is saved. In hiring laborers upon the ruins, a preference has been given to those formerly employed in the mill, and quite a large number of these are now engaged on the work. It will take considerable time yet to clear away all the rubbish, such is the magnitude of the work. The steam chimney and the main shafting, and the portion of wall between them, are still standing, and the chimney will no doubt remain a monument, pointing out the scene of the great calamity.

The Traveller learns "that the owners of the Pemberton Mill have made a claim upon the Insurance Companies for the entire amount of the insurance, some $415,000, and have retained able legal counsel in case the claim is resisted."

A large amount of the risks on the mill is held by New York Companies. It is the intention of these Companies to contest the claim of the mill-owners, on the ground that the property was not really destroyed by fire, but by the fall of the building. The fire occurred after that event.

RICHMOND, Jan. 26.—The joint committee appointed by the Legislature on the Harper's Ferry invasion, have made a voluminous report, which closes with resolutions urging the arming and equipping of the militia; the passage of laws encouraging domestic manufactures; for the more prompt punishment of persons attempting to incite slaves to insurrection, and vindicating the course of Gov. Wise throughout the Harper's Ferry affair. Five thousand copies were ordered to be printed.

CLEVELAND, Jan. 25.—Marshal Johnson was in Ashtabula county yesterday, to serve a summons on Mr. Giddings and John Brown, Jr., to appear before the Senate committee of inquiry. Mr. Giddings is now in New York, but has been notified by telegraph, and will undoubtedly proceed to Washington forthwith. Brown could not be found. Both are summoned to appear on the 30th instant.

The Colored Population.

IMPORTANT BILLS BEFORE THE MARYLAND LEGISLATURE.

Mr. Jacobs, from the committee on colored population, of the House of Delegates, has reported a series of bills, many of them containing provisions of an important and novel, if not extraordinary character, as will be seen by the subjoined abstracts:

APPROPRIATION WITHDRAWN.

Bill No. 1 repeals the first twenty sections of the 19th article of the code of public general laws, which provides for the appointment of a board of managers to remove from this State the free people of color, and which appropriates a sum of money for that purpose.

HAWKERS AND PEDLERS.

No. 2 repeals the 21st to the 26th sections, both inclusive, of the 55th articles of said code, regulating the issuing of licenses to hawkers and pedlers, and substitutes therefor, in substance, as follows: No license to be granted to any hawker or pedler, or traveling vender of goods of any description whatever, except to a white bona fide citizen of Maryland, and not then without a recommendation from the mayor of Baltimore or county commissioners to the effect that the applicant is a person of honesty and integrity, as well as a bona fide citizen. The license is not to extend beyond the city or county where granted, and no license shall be given in the name of a partnership, firm or company. Every person obtaining such a license to travel with a horse or wagon. The price of a license to be $100 per annum. Any hawker or pedler found otherwise vending any goods, wares, merchandize, medicine, books papers, etc., to forfeit all their effects in their possession to the State, one-half for the use of the sheriff, constable or police officer making the arrest, and the other half for the use of the school fund of the city or county. The offender, in addition, to be banished from the State, or, in the discretion of the magistrate before whom he may be arraigned, sent to jail to remain until discharged by court.

UNLAWFUL ASSEMBLAGES OF BLACK PERSONS.

No. 3 repeals the 27th, 30th, 31st and 33d sections of article 23 of the code, and substitutes the following: Every constable to visit once a week in the night, or oftener, upon information, all places within his district or ward where it is suspected unlawful assemblages of colored persons—slaves or free—are held, and suppress the same, summoning any white person in the neighborhood to aid him; said constable to be paid one dollar for each visit, by the mayor or county commissioners. Each slave or free colored person found at any unlawful assemblage to receive thirty-nine lashes, and the slave to be taken back to his master or employer, who must pay the constable one dollar for such service; said sum to be recovered as other small debts. Any constable refusing or neglecting the duties prescribed, to be indicted, and on conviction fined not less than $50 nor more than $100. Any citizen refusing to aid the constable when summoned, to be fined from $1 to $5 for the use of said officer.

SHOWS, EXHIBITIONS, THEATRICAL PERFORMERS.

No. 4 repeals the 102d to the 105th, (both inclusive,) and 107th to the 109th sections, (both inclusive,) of the 55th article of the code, and substitutes as follows: No person except a bona fide citizen, recommended by the mayor or county commissioners, to be entitled to a license to exhibit as stage players, ventriloquists, slight-of-hand performers, rope-dancers, tumblers wire-dancers, circus-riders, exhibitors of natural curiosities, or animals, or lecturers for hire or pay. The price of the license, thus confined to bona fide citizens, to be $100 per annum, in addition to any charge made in Baltimore city by ordinance.—The law is not to apply to lecturers upon religion or temperance, nor to lecturers requested, in writing, by any number of citizens of any county or city. The penalty for violating this act is the same as set forth in No. 2 concerning hawkers and pedlars.

A "VIGILANT POLICE."

No. 5 adds to the 28th article of the code propositions to establish a "vigilant police" for the protection of persons and property. The county commissioners of each county to appoint annually in April one person for every twenty-five voters in each election district, to be called the "vigilant police," whose duty will be to arrest every slave or negro found absent from his master's or employer's premises, or in attendance at political meetings, public elections or other gatherings without a pass, unless in attendance upon his master's or employer's business. The constable is to receive one dollar for each negro so arrested and returned, and five cents mileage, to be paid by the master or employer to whom the slave is brought back. The absence of a slave hireling or negro apprentice from the residence of his master or employer, in a town or village, between the hours of nine o'clock in the evening and five in the morning, although such slave may be within the bounds of the town or village, shall be considered an absence from the residence of the master or employer, and subject the offender to arrest. All sheriffs and constables and the police in Baltimore are also bound to perform the duties imposed upon the "vigilant police," and may receive the same compensation.

FORTUNE-TELLERS, ORGAN-GRINDERS, &c.

No. 6 adds a new article to the code, and declares that any gipsy, fortune-teller, organ-grinder, or other strolling player on musical instruments, or other person having no known lawful occupation, found wandering or exhibiting in this State, shall be arrested, the property found in their possession forfeited for the use of the sheriff, constable or policeman making the arrest. The offender may also be sent out of the State or to jail to await the action of court.

SALE OF NEGRO CONVICTS INTO SLAVERY.

No. 7 amends the code in several particulars, substituting therefor the following: Any free negro or slave, convicted of an offense which would send a white man to the penitentiary, shall be sold as a slave for life, either in or out of the State, the proceeds to go to the school fund after paying expenses and indemnifying the party who suffered by the offense. All negroes now in the penitentiary are to be sold as slaves for life, the proceeds, after liquidating expenses, to go to the school in the county or city where the party was convicted.

INCENDIARY DOCUMENTS.

No. 8 so amends the code that if any free negro shall knowingly call for, receive or have in his possession any abolition book, handbill, newspaper, or other paper of any inflammatory character, having a tendency to create discontent amongst, or stir up to insurrection, the negroes of the State, or induce them to abscond, he or she shall, upon conviction, be sold for life as a slave—the informer to receive one-half the proceeds, and the school fund the other half. Any postmaster in this State knowingly distributing, delivering or circulating any of said incendiary documents, shall, on conviction, be sentenced to the penitentiary for not less than ten, nor more than twenty years. No postmaster shall deliver any letter addressed to a free negro, or a letter addressed to a white man for a free negro, unless it be first opened by a justice of the peace in the presence of such postmaster. In case the contents of the letter be objectionable, the justice shall burn it; if unobjectionable, he shall so endorse it for delivery. All postmasters now in office in this State, on the 1st of March, to take an oath to support the constitution of Maryland and faithfully carry out the provisions of this act. Every new postmaster is to take a similar oath on entering upon his duties, and those refusing or neglecting to be found not less than $10, nor more than $100.

MANUMISSION OF SLAVES—RELIGIOUS MEETINGS.

No. 9 repeals several portions of the code, and enacts: No slave shall hereafter be manumitted by verbal order, last will and testament, deed of emancipation or other means. No negro shall preach or conduct any assemblage for religious purposes, or be present at any religious meeting other than regular meetings of the kind for white persons, and then only in day time. The offender, if a slave, to receive thirty-nine lashes and be returned home at an expense of $1 to the master or employer, in addition to five cents mileage, to be paid to the officer making the arrest; if free, to be sold for one year. All churches and meeting-houses of negroes are to be sold for the benefit of the white congregation to which the property so sold belonged or was attached. In Baltimore city, however, negroes may attend religious meetings, conducted by a white licensed or ordained preacher, or a respectable white person duly authorized by the Orphans' Court. Any person owning, hireing or having the control of a slave, who shall permit such slave to go at large, rent land, bargain or hire out, shall be fined not more than $100, nor less than $25; a continuance of the offense, after ten days, to subject the party to prosecution, costs and fine. Hereafter no free negro shall come into this State, and any such leaving shall not return, on the penalty of being sold as a slave for life. This prohibition, however, is not to apply to free negroes going to Virginia or the District of Columbia and returning within three days, or when engaged in the employment of any citizen of this State, traveling out of the limits of this State. No free negro here after shall keep any dog, gun or firearm of any kind, or military weapon, or powder, under a penalty or forfeiture of such dog, &c., besides paying costs and receiving not over thirty-nine lashes. Slaves to be similarly punished, except they are not to pay costs. Any slave out after night from his master's premises, to have a pass, and said pass is not to authorize any slave to go from any county to Baltimore city or vice versa, except in the service of the master. This provision in regard to passes to apply to free negroes hired or bound to service. No person shall keep a school or other place of resort for negroes, under a penalty of not over $100 for the first offense, and fine and imprisonment. On the 1st of May next, the constables for the counties and Baltimore city are to take a census of all the free negroes, specifying age, sexes, names, by whom manumitted or whether born free, &c. And if it appear that any free negro has been manumitted after a certain time, or be the issue of any free negro manumitted since said date, then he or she shall be declared the slave of his or her former owner for life; if the said owner be dead, or out of the State, or unwilling to take said slave back, then the legal representatives of such owner may come in possession; and if there be no representatives the sheriff is to sell the slave to a bona fide citizen of the State; provided, however, that any such negro may voluntarily select a master, and the choice of the mother shall be that of her children under twelve years of age; all such over twelve may also select a master. Various other provisions in regard to such negroes are set forth. All other free negroes, of 12 years, not provided for in the preceding sections, and not over 55 years of age, to be hired out for a term of ten years, to a bona fide resident of the city or county, with the privilege of such negro to enter into voluntary enslavement for life with any master he may choose; the issue of such negro also to be slaves of the person owning the parent.—Any free negro may appear before the Orphans' Court, renounce freedom and elect to be a slave for life to any white citizen of this State. No free negro shall hereafter acquire or hold any real estate by deed, will or otherwise, nor shall any real estate hereafter be devised to any person in trust for any free negro. The bill further provides that any free negro owning real estate may sell and convey the same, if he be over 55 years of age, at any time within two years from the first of March next, and if under 55 years, within three months from said date; should any free negro refuse so to sell and convey, the county commissioners, or mayor of Baltimore, shall do it, and apply the proceeds to the school fund.

The above is a hasty but, it is believed, a pretty clear abstract of the provisions of the several bills. Their novelty, if nothing else, will no doubt attract considerable interest and elicit no little comment and discussion.

Sunday Reading.

[From the Methodist Protestant.]

A few Words to Heads of Families.

Not long since the Editor of our church paper expressed it as his opinion that "the neglect of family worship is a growing evil among Methodists." The same opinion is entertained by others who, like the Editor, are frequently called upon, when traveling, to conduct family worship in houses where the evident surprise of the children and servants, and the general face of affairs, show that the observance is a novelty."—The writer of these lines has had some little experience of this kind, and desires in an affectionate, yet earnest manner, to plead with those concerned, with a view to inducing them to do their part in removing the cause of a great and sad reproach; for it *is* such a reproach that rests upon us if we neglect to worship God in our families.

It is not the purpose of this article to treat the subject at large, but simply to present a few incentives to the discharge of the interesting and important duty which all heads of families owe to God, to themselves, and to their children and servants, and all who form part of their domestic circle.

1. It is certainly *reasonable* that we should gather those under our charge around the family altar every morning and evening, and read a portion of God's holy word, and offer thanksgiving and prayer to God. We are *indebted* to him for all things, and we ought to *acknowledge* this daily. We are *dependent* upon him for all things, and we ought to *pray* to him daily. This applies to each of us in our *individual* relation to God, but not thus only; it also applies with equal force to *heads* of families, in view of their *special* responsibilities concerning those whom God has committed to their care.—More than two hundred years ago some pious writer penned the following, which deserves to be oft-repeated, and should be well observed:

"If in the family thou art the best,
Pray oft, and be the mouth unto the rest;
Whom God hath made the heads of families,
He hath made priests to offer sacrifice.
Daily let part of holy writ be read,
Let, as the body, so the soul have bread,
For, look! how many souls in thy house be,
With just so many souls God trusteth thee."

And this leads me to observe,

2. That it may be that a faithful discharge of duty on the part of heads of families will be the means of *saving souls*.—Indeed, it is almost certain that such a result will follow in the majority of cases.—God has promised to honor those who honor him, and we can conceive of no honor more likely to be conferred upon his faithful servants than that of marking them the instruments of leading souls to a saving acquaintance with himself. I think it was in Mr. Prime's book on "the Power of Prayer" that I read, not many months ago, of a gentleman who, immediately after his conversion, during the revival in New York city, resolved to erect an altar of prayer in his family. His wife, and a sister who lived with them, were very gay and worldly, and he was strongly tempted to break his resolution, but he prayed earnestly to God in private, and prevailed over Satan. He took up his cross, and commenced and daily continued family devotion, the blessed result of which was, not only his own establishment in the faith, but also, after some time, the *happy conversion both of his wife and sister*. I have no doubt there have been thousands of cases in which similar results have followed from the same course of action. In many instances, however, the results have been undiscovered to man, and known only to God.

3. I shall make but one other observation at present; it is this: If we do neglect family worship *now*, we shall be apt to *regret* it when it may be *too late*. "In one of our exchanges our eye fell upon an obituary notice, with which we were struck.—The person was a member of the Presbyterian church, and had been for a number of years, but he had never erected an altar in his house. A short time ago, he was laid upon his sick bed. Just before his death he called his family together and gave them a solemn lecture concerning the realities of the religion of Christ. Said he, "my children, it is one thing to profess Christ, and another to possess Christ." He mourned over his neglect of the great duty which he had neglected through timidity. "*My children have never heard me pray*," said he.—And again he said, 'O, if the Lord in his goodness does raise me to health again, I will, by the help of the Lord, erect a family altar." But the Lord called him soon after this to exchange worlds."

To apply what I have written, let me ask you, my dear reader, how stands the matter with you: Do you daily call together the loved ones around you to hear God's word, to join in God's praise, and to offer prayer unto him? Have you ever done so? If not, I beseech you, *begin to-day*.—If you have formerly, but have now backslidden in this particular, I beseech you, *begin anew*. And if you are now accustomed to do so, whatever occasional discouragement you may meet with, I beseech you, *persevere*. It is God's will, it has God's authority and approval, it is for your own good, and will unquestionably result in good to all around you. Trusting in God for his blessing upon these few words, I leave them with you as the counsels of a friend and brother in Christ.

W.

Agricultural.

Spring Pigs for making Pork.

That pork may be made most profitably of spring pigs, kept growing as rapidly as consistent with health until fall or early winter, has been shown by many successful experiments. Yet nothing is more common among farmers than to winter over pigs, weighing in the fall about one hundred pounds, expecting to make hogs when fattened a year later, weighing in the neighborhood of three hundred and fifty pounds. A year's care and keeping is given to very small advantage over pigs properly fed for less than half the time.

March pigs of a good breed, well kept and learned to eat while with the sow, then taken away at two months old and fed all they will profitably consume, will make "three hundred hogs," by the last of November. There have been frequent instances of a gain of one and a quarter lbs. a day, and even more. "Pigs, recently from the mother," says a writer on this topic, 'may safely and profitably be fed frequently. The digestive powers are most active in the *young* animal, as a matter of theory even; in practice it is found emphatically so; and if the animal is fed always, the growth is never stunted, and the animal does about all it was made to do, in a short time." An instance is given where two pigs fed from two months old, three, and often four times a day, with Indian meal and skim milk, weighed when slaughtered, at seven months old, three hundred and fifteen pounds.

An example of the cost and results of fattening shoats by feeding through the summer, met our eye sometime since, in the N. E. Farmer. A pig was bought of a drover, weighing at the time 120 pounds, and costing $10.20. He was kept nearly nine months, consuming meanwhile, besides slops from the house, $25 worth mostly of corn meal, and his dressed weight was 353 pounds. Taking first cost and expense of food purchased only into account, the pork cost ten cents per pound, though the cost of the meal would not average above $1.00 per bushel. The time spent in feeding, and the value of the slops, may have been remunerated by the manure, but we think manure could be made less expensively by fattening spring pigs: at least less time would be required in the process. —*Country Gentleman.*

History of the Plow.

The first plow is supposed to have been the rude branch of a tree, cut so as to have a cleft end the point of which dragged along the surface of the ground, scraped a furrow into which seeds were thrown. It soon occurred to the husbandman that he might relieve his own labor by yoking an animal to the long arm of this primitive instrument; then arose the necessity for a handle, affixed to the back, so that the plow might be guided. The strength of the animal soon wore away or broke the cleft of the branch, and this necessity gave rise to the invention of means for attaching movable shares, first of wood, and next of stone, copper or iron, worked to a shape adapted to the cutting of furrows, so as to avoid the excessive labor arising from the plowman's having to lean upon the plow with all his weight, to press it into the earth. Just such an implement as these conjectures indicate, was used by the Saxons. Some of the facts connected with the history of the plow are almost incredible. In Ireland there once prevailed a custom of "plowing by the horse's tail." The draft-pole was lashed to the tail of the horse, and, as no harness was embloyed, two men were necessary, one to guide and press upon the plow, the other to direct the horse, which he did by walking backwards before the miserable animal, and beating it on the head on either side, according to the direction required. This custom prevailed for a considerable time, in spite of a law which was passed in the early part of the seventeenth century, imposing severe penalties upon persons found guilty of "plowing by the horse's tail," as in the act mentioned and described. From the Rev. Cæsar Otway's "Sketches in Erris and Tyrawley," it appears that the barbarous practice lingered in the remote west of Ireland as late as the year 1740! And from a paper "On the breed of horses in Scotland in the Ancient Times," printed in the first volume of the "Transactions of the Society of Antiquarians of Scotland," we find that the same custom was practised in that country as late as the year 1792.—*Progress of Agriculture.*

Regularity in Feeding.

Every good farmer knows that any domestic animal is a good clock—that it knows, almost to a minute, when the regular feeding time has arrived. If it has been accustomed to be fed with accuracy at the appointed period, it will not fret until that period arrives; after which it becomes very restless and uneasy till its food comes. If it has been fed irregularly, it will begin to fret when the earliest period arrives. Hence, this fretting may be entirely avoided by strict punctuality; but it cannot be otherwise. The very moment the animal begins to worry, that moment it begins to lose flesh; but the rate of this loss has never been ascertained—it is certainly worthy of investigation—and can be only determined by trying the two modes, punctuality and irregularity, side by side, under similar circumstances, and with the same amount of food, for some weeks or months together.

There is one precaution to be observed in connection with regular feeding, where some judgment is needed. Animals eat more in sharp or frosty, than in warm and damp weather. Hence, if the same amount by weight is given at every feeding, they will not have enough when the weather is cold, and will be surfeited when it is warm and damp. Both of these evils must be avoided, while a little attention and observation will enable the farmer to do it.

Humorous.

As we are frequently solicited by the undersigned, (who thinks that Clay and Webster were fools to him and that the possessions of John Jacob Astor was a small matter, when compared with his own,) to publish his poems, we give the following for amusement:

Now for the president i now Stand,
as i am the mecanick and the worken Man
So perfessers beet me if you can
as i do not a prove of the Abellsin Plan
as i am with worken han ready to show you my plan
as i am not a Black Republican
But a perfect yunion man
as I Belong to the mecanick Band
and they Richly oye me for my plans
So Shanke hands Nort and Sout
and think of what you are a Bout

James Theede Van Rossum

CLOSED FOR REPAIRS.

A good one is told of old Judge L——. His Honor kept a demijohn of good old Jamaica in his private office, for his own comfort and the entertainment of his particular friends. The Judge had noticed for some time that on Monday mornings his Jamaica was considerably lighter than he left it on Saturday nights. Another fact had gradually established itself in his mind. His son Sam was missing from the paternal pew in church on Sundays. One Sunday afternoon Sam came in and went up stairs rather heavily, when the Judge hailed him:

'Sam, where have you been?'

'To church, sir,' was the prompt reply.

'What church, Sam?'

'Second Methodist, sir.'

'Had a good sermon, Sam?'

'Very powerful, sir; it quite staggered me, sir.'

'Ah! I see,' said the Judge, 'quite powerful, eh, Sam?'

The next Sunday the son came home rather earlier than usual, and apparently not so much 'under the weather.' His father hailed him with:

'Well, Sam, been to the 'Second Methodist' again to-day?'

'Yes, sir.'

'Good sermon, my boy?'

'Fact was, father, that I couldn't get in; church shut up and a ticket on the door.'

'Sorry, Sam, keep going—you may get good by it yet.'

Sam says on going to the office for his usual *spirit*-ual refreshment, he found the 'John' empty, and bearing the following label: '*There will be no service here to-day, this church being closed for repairs!*'

AN EXTINGUISHER.

Dr. X. attended a masquerade ball. In the motley and happy throng he falls in with a fair pilgrim in black silk, whose charming person; snow-white neck, and bewitchingly coquettish airs awaken in his soul the most rapturous love. She casts upon him looks of the most languishing tenderness, he revels in the hope of having made a blissful conquest. He musters up his courage, and ventures to address her:

"Who art thou, lovely mask?" asks the doctor almost melted in the glow of love.

"Is it possible you do not know me, doctor?"

"Ah! thou art surely the gracious fairy who has appeared to me to-day for the fourth time, to open to me the gates of bliss.'

"You mistake, doctor, I am no fairy."

"Ah! who art thou, then?'

"I am the well-known lady to whom you have now these nine weeks been indebted in the sum of two dollars and seven shillings for washing and ironing."

The doctor stood like a petrified herring,

A SMART WIFE.—An Illinois editor challenges the State to produce a wife equal to his, for smartness and muscle. Among the many things enumerated which she easily performed one morning before breakfast, are "whipping the editor, spanking nine children, kicking over the table and breaking all the dishes, wringing a neighbor's nose for interfering, cutting off a dog's tail, and throwing a servant girl into the cistern." Such a wife is a jewel.

SOUTHERN SENTIMENT.—Notwithstanding the excitement existing in the South, many of the papers there maintain their fealty to the Union and rebuke the too ready utterance of disunion threats. Among those journals thus honorably employed, the Lynchburg Virginian says:

"The opinion is advanced by a Southern Democratic paper, that the failure of the Charleston Convention to agree upon a candidate for the Presidency will eventuate in a speedy dissolution of the Union. We dispute that. The fate of this Union is not in the especial keeping of the Democratic or any other party. The Union is the inheritance of the people of the United States, and its fate is in their hands. The politicians cannot deprive them of it. They only can determine its duration. Let a fair proposition for disunion be submitted to them by the politicians, and they will spurn it with kicks and curses from their presence. Let the politicians try it if they choose. A convention may meet and wrangle, and break up in a row, but they will not heed it. It is self-constituted and irresponsible. It cannot in away bind the people or involve their consciences. Although the government is administered by a party, a party is not the government."

DEATH OF REV. DR. ALEXANDER.—The Rev. Dr. Joseph Alexander, professor in the Theological Seminary at Princeton, N. J., died at that place on Saturday last. He was the son of Dr. Archibald Alexander, and grandson of Rev. Jas. Waddell, of Virginia, known as the blind preacher. His brother, Dr. James W. Alexander, died in Virginia last summer. The late deceased spoke almost all the modern languages of Europe, and as a scholar in Oriental literature had no superior in this country.

There is many a man whose tongue might govern multitudes, if he could only govern his tongue.

©Maryland State Archives, msa_sc2940_scm11033-0724