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Selected Poetry.

VIRTUE.

"Tis not for mortals always to be blest,
But him the least the dull or painful hours
Of life oppress, whom sober sense conducts,
And virtue, through this labyrinth we tread,
Virtue and sense I mean not to disjoin;
A faithless heart betrays the head unsound,
Virtue (for mere good-nature is a fool)
Is sense and spirit with humanity;
Tis sometimes angry, and its frown confounds;
Tis even vindictive, but in vengeance just.
Knave's sin would laugh at it; some great ones dare;
But at his heart the most undaunted son
Of fortune dreads its name and awful charms.
To nobles uses this determines wealth;
This is the solid pomp of prosperous days,
The peace and shelter of adversity.
And if you pant for glory, build your fame
On this foundation, which the secret shock
Defies of envy and all-sapping time.
The gaudy gloss of fortune only strikes
The vulgar eye; the suffrage of the wise,
The praise that's worth ambition, is attained
By sense alone, and dignity of mind.
Virtue, the strength and beauty of the soul,
Is the best gift of Heaven: a hapless one
That even above the smiles and frowns of fate
Exalts great nature's favorites; a wealth
That never encumbers, nor can be transferred.
Riches are oft by guilt and baseness earned;
Or dealt by chance to shield a lucky knave,
Or throw a cruel sunshine on a fool.
But for one end, one much neglected use,
Are riches worth your care; (for nature's wants
Are few, and without opulence supplied.)
This noble end is, to produce the soul;
To show the virtues in their fairest light;
To make humanity the minister
Of spontaneous Providence; and teach the breast
That generous luxury the gods enjoy."

Miscellaneous.

Principles and Objects of the American Party of South Carolina.

Adopted at a meeting of the State Council, begun and held at Charleston, on 14th August 1855.

1. Resolved, That we ratify and accede to the principles of the American Order, promulgated by the National Council of the Organization, held at Philadelphia, in June last, subject to the modifications herein contained. To this ratification we attach the following declaration:

1. That with reference to the organization of the American party in the United States, the American Order of South Carolina is an independent body, whose self-government is supreme, and acknowledges no obligations and dependencies other than those imposed or adopted and ratified by its State Council, in due form of constitution, ritual, platform or resolves.

2. That the primary and fundamental principles and objects of the Order were and are:—to the consummation of the end—"that Americans shall rule America," the essential modification of the naturalization laws, with proper safe guards to preserve the purity of the elective franchise; that citizenship shall be constituted the basis condition of the privileges of office and suffrage; and, incidental to these, the restriction by its influence, through suffrage and in official appointments, of all politico-sectarian designs, and of all other than native civil influences. That the jurisdiction of the Order does not extend to and over the political or private opinions of individual members, or the political action of subordinate Councils, upon any other subjects political or religious. That any agreements upon the latter can only be binding to an extent which good faith may require.

3. That the judicial power of the United States extends to all legal questions under their Constitution, treaties and laws; but that the States, like other sovereign parties to a compact, are the final judges of the nature and extent of the federal compact, and that "each has an equal right to judge for itself, as well in its infraction, as of the mode and measure of redress."

4. That constitutional liberty is the supreme object of our republican system. Subject to this principle, do we construe and accede to the third article of the Philadelphia platform, to-wit:

"The maintenance of the union of these United States as the paramount political good; to use the language of Washington, "the primary object of patriotic desire." And hence:

1st. Opposition to all attempts to weaken or subvert it.

2d. Uncompromising antagonism to every principle of policy that endangers it.

3d. The advocacy of an equitable adjustment of political differences which threaten its integrity or perpetuity.

4th. The suppression of all tendencies to political division, founded on "geographical discrimination, or on the belief that there is a real difference of interests and views" between the various sections of the Union.

5th. The full recognition of the rights of the several States, as expressed and reserved in the Constitution, and a careful avoidance, by the General Government, of all interference with their rights by legislative or executive action.

6. That we hold no obligations into which we have entered, and especially those which have relation to the Union, to be inconsistent with our allegiance to our State, with our duty under either the State or Federal Constitution, with the rights and powers "reserved to the States respectively, or to the people," or with our rights as freemen under the latter to resist wrong and injury. That those obligations have sole reference to a Constitutional Union, and we hold none other to be binding upon us, either as members of the American order, or as citizens.

7. Resolved, That the term "Catholic," and all semblance of a religious test, be stricken from the official records and obligations of the American Order of this State, and that all

natives be eligible to the Order, and capable of its suffrage, who shall renounce all foreign temporal and ecclesiastical jurisdiction and influence.

3. Resolved, That while we deprecate Romish politico-sectarian influence in America we are inexorably opposed to any "Law respecting an establishment of religion or prohibiting the free exercise thereof," or any law which applies "a religious test." That our opinions as men, however, approve only the principles of self-government in Church as State, and we do not approve an ecclesiastical polity which has its source and authority in a foreign land and single potentate. And that we forbear to sustain those, who from either political or sectarian motives, oppose our contemplated reforms.

4. Resolved, That we disapprove of the adoption of any law which shall effect or disturb the previous existing legal privileges conferred on naturalized citizens.

5. Resolved, That in view of mobocratic tendencies and radical doctrines and practices, we shall ever seek to maintain and conserve "law and order," in consonance with our American republican system.

6. Resolved, That we renounce and repudiate all connection with those Councils, (State and subordinate,) or member in the non-slaveholding States, who have rejected the American platform of National Council on the slavery issues; and hold that they no longer constitute a part of the Order or party which adopted it.

GENERAL POLITICS.

1. Resolved, That now, as formerly, we stand by and will maintain the well known State Rights Republican principles of South Carolina which have been declared in her official resolves; we approve the principles of free trade, and insist upon a reduction of the tariff; we oppose internal improvement; by the Federal Government; we condemn the administration of President Pierce, for the appointment of foreigners to represent our country abroad, and for appointing and retaining free-traders in office; and that while we would cordially affiliate with all States Rights parties at the South we repudiate those who seek combinations with and factions in the free States, to secure Federal domination and spoils.

2. Resolved, In the language of General Quitman:

"That the institution of negro slavery is not only right and proper, but the natural and normal condition of the superior and inferior races when in contact.

That as the chief element of our country's prosperity, it constitutes a great interest which is entitled, like other great interests, to the fostering care and protection of the federal government, within the sphere of its powers.

"The legislation of action, directly or indirectly hostile to this interest, is at war with our compact of Union, and should be resisted by the States and the people affected by it at all hazards.

That the preservation of the institution of slavery in Cuba, which can only be effected by her independence and separation from the malignant influence of the European governments, is essential to the safety and preservation of our own system.

That upon all matters connected with our peculiar domestic institutions, the South must look to herself. That no national party organization will fully protect us.

Resolved, That a committee of Three be appointed to superintend the publication of the platform adopted, and to subscribe and verify the same.

JOHN CUNNINGHAM, Charleston.
J. S. RICHARDSON, Sumter.
T. J. SISTRUNK, St. George Colleton.
Committee on Publication.
Charleston Mercury.

SPARE YOUR TREES.—Civilization uses a vast amount of wood, although for many purposes it is being fast superseded; but it is not the necessary use of wood that is sweeping away the forests of the United States, so much as its wanton destruction. We should look to the consequence of this. Palestine, once wooded and cultivated like a garden, is now a desert—the haunt of Bedouins; Greece, in her palmy days the land of laurel forests, is now a desolate waste. Persia and Babylon, once the cradles of civilization, are now covered beneath the sand of deserts, produced by their forests. It is comparatively easy to eradicate the forests of the North, as they are of a gregarious order—one class, succeeding another; but the tropical forests, composed of innumerable varieties, growing together in the most democratic union and equality are never eradicated. Even in Hindostan all its many millions of population have never been able to coquet the proximate life of its tropical vegetation. Forests act as regulators, preserving coolness and rain from melting and evaporation and promoting a regularity in the flow of the rivers draining them. When they disappear, thunder-storms become less frequent and heavier, the snow melts in the first warm days of spring causing freshets, and in the fall rivers dry up and cease to be navigable. These freshets and droughts also produce the malaria which is the scourge of Western bottom lands. Forests, although they are at first an obstacle to civilization soon become necessary to its continuance. Our rivers, not having their sources above the snow line, are dependent on forests for their supply of water, and it is essential to the future prosperity of the country that they should be preserved.

SOUTHERN RETORTS.—The Charleston, S. C. Mercury says of the New Hampshire snake girl:

"Supposes some Southern slave holder had taken the meanest and most worthless of his slaves, and had forced her by the cruel exercise of power to submit to the discipline of learning to handle such a loathsome and terrible reptile, and, under a transparently false pretext of fascination, had made her exhibit before the public for money! What a howl of outraged humanity there would have gone up from Greeley and all his crew. The condemnation is moderate, when it is a New Hampshire farmer thus sacrificing his own daughter.

Memory.

Say, in the introduction to his celebrated work on political economy, tells us that he studied all the books he could find on the subject upon which he intended to write and then took time to forget what he had read, before beginning to write. Do we thoroughly comprehend what the memory retains in the gross! Are facts properly generalized, digested, assimilated, and made part and parcel of our mind till they are in great measure forgotten? Is not a good memory a mental dyspepsia, that retains intellectual food undigested, and disgusts the listener or the reader by bringing it forth in the gross just as it was swallowed? Who has not been bored a thousand times by a friend with a fine memory! Such a friend always remembers to forget, that he has retained the same learning or the same story to his impatient listener a hundred times before.

Probably every body has enough of memory. No one forgets what interests him. The dull boys who cannot remember a line of a book, are the very boys who never forget a name, or a foot of land. It is want of interest and attention, not want of memory that makes them dull. The twenty-four books of Homer were easily retained in men's memories, before writing was invented. Men have now learned to forget, and consider such a power of memory almost incredible.

How unfortunate we should be to recollect everything we saw or read! Some men are thus unfortunate are the poorest thinkers, and are thus intolerable bores in the world. We sometimes think that excess of memory is the only defect of memory. That excess occasions intellectual indigestion or dyspepsia.

Some men acquire and retain twenty languages. Such men have never been distinguished for great power or comprehension of intellect. All other mental faculties are sacrificed to mere memory. Great minds rarely retain the *passiva verba* of the books which they read.

We have often heard that Mr. Clay never forgot a name or a face. To him, as a public man such things were important, interested his attention and impressed his memory. He had little use for poetry, and scarcely could repeat correctly a line of it. Great lawyers recollect principles only, and can define those principles only in language of their own. Accurate lawyers recollect cases, and can repeat definitions by the hour in the exact words of the books. Great lawyers make bad judges, for they decide too often on principle, regardless of authority. Accurate lawyers, men of good memories, reverse authority; deem it almost profane to inquire into the reasons of such authority, have *stare decisis* for their motto, and make indifferent advocates and admirable judges. We knew a distinguished jurist, whose advice to his students was, "take care to comprehend what you read, but never trouble yourself about remembering it." To all readers, this is admirable advice. There is very little that we read, worth remembering; yet scarce anything we read, see or hear, that may not suggest useful reflection, and add thus to the volume of our intellect.

Richmond Enquirer.

HOW TO SUCCEED.—A correspondent out West thus relates of a character he has met. The lesson inculcated of the history of the man is one which commends itself to every person who would succeed in life. Read it:

On a small Mississippi steamer I met a very different character. He was a native of an Eastern State, and had gone West to make his fortune. While on his boat was tied to the banks for an hour, he gave me an account of the course he has followed, and the difficulties he has contended with. He started for the West with a small sum of money and the blacksmith trade. He went down the Ohio as a steamer passenger, reached St. Louis, thence up the Illinois till his money had failed. He stopped and worked to get his purse recruited to reach a friend's house. There he worked a month to pay a man for bringing a chest from Illinois river. Finally he reached Chicago got a contract on the Illinois and Wisconsin Canal, was getting rich, when Illinois scrip made him poorer than when he began. Then the chills and fever laid him up for a year. Let this suffice as a specimen. At last he returned to Chicago, bought enough boards on credit to make a blacksmith shop by sticking the ends in the ground and bringing the tops together. In this he began to make plows which his father-in-law had rented.—From that time he has gone steadily forward, until his car factories cover the principal part of two squares in the city, which he purchased, one for some fifteen hundred dollars and the other for some six thousand. The city is already far beyond him and by the rise of property alone he is rich, while his factories are bringing him a fine revenue.

He had accomplished his objects, but concluded his narrative by saying that had he life to begin again and he "knew that by enduring all he had endured he could attain the same wealth, rather than undergo the hardships, he would sacrifice the prospective wealth and be content with a mechanic's day wages." I believed him, as I looked at a man of thirty-eight as much care-worn and broke as a man of fifty.

"YOU FORGOT ME."—A good joke is told at the expense of one of our church-going citizens, who is the father of an interesting family of children, and among them a bright-eyed boy numbering four or five summers, the pet of the household and unanimously voted the drollest little mischief alive. On Saturday night he had been bribed to keep peace and retire an hour earlier than usual, with the promise that on the morrow he might go with the family to church. On Sunday morning it was found inconvenient to put the youngest through the regular course of washing and dressing necessary for his proper appearance at the sanctuary, and the family slipped off without him. They had not, however, more than become comfortably seated in their pews, when in walked the youngest with nothing on but a night wrapper and a cloth cap. "You forgot me," said he in a tone loud enough to be heard all over the church. The feeling of the parents can be more easily imagined than described.

Lafayette (Ind.) Journal.

When the streams are "murmuring" what do they grumble about?

From the Wilmington Herald.

We are surprised to hear that intelligent foreigners who have settled down and become citizens among us, entertain or affect to entertain the idea that the American party seeks to deprive them of their vested rights. The American party undertakes no such thing. It does not aim to deprive them of the privileges that are theirs by virtue of naturalization, or to lop off any right which, by the Constitution, they are entitled to enjoy. The same laws that protect the native, in like manner protect the citizen by adoption. They are his beyond recall; they cannot be taken from him. They throw their shield over him; the Constitution awards it, and the Courts decree it. He can worship God as he pleases; settle where his inclinations lead him; live under his own vine and fig tree wherever his lot may be cast in this favored land. There is a great deal of misconception on this point in the American creed.

The party is opposed not to the influx of foreigners in the mass, but to the outcasts and beggars of alien lands and jails. It does not wish to prevent the emigration of the worthy but of the unworthy. To the former class it interposes no obstacle, but to the latter the most determined. Beggars and criminals of all grades and degrees of crime have systematically sought our shores from abroad, until it has become a nuisance and an outrage that requires correction. It seeks to prevent this—to get rid of the evil of the country's becoming what it has already almost become—the glare and receptacle of the living filth and garbage of the old world. It does not think that this favored land will be benefited by this refuse class of population; that it is not the stuff whereof to make good citizens. But, to the honest, worthy emigrant, the road is free—he is welcome to enjoy our beneficial laws and institutions, subject only to such restrictions as an enlightened patriotism may provide.

The American party, in view of the abuses of naturalization, the easy and corrupt modes by which the rights of citizenship can now-days be obtained, and the demoralizing effect this fact exercises in our political contests, seeks to amend the naturalization laws, by requiring at the hands of the emigrant a longer residence and a deeper knowledge of the workings of our institutions before he can exercise the rights of a citizen. It is opposed to offering a premium to foreigners to become citizens. Whereas the native can vote only after twenty one year's residence, it does not recognize the justice of the law which enables foreigners to vote after a residence of five years only. Is not this right? But, under the Kansas Nebraska Act, as it now stands, even this five years residence is not required. For, the emigrant who has reached Kansas from the old world after a travel of say three weeks, by simply filing his declaration of intention to become a citizen, could vote the next day against the Constitution of that Territory were the polls opened for its adoption or rejection! Is not this monstrous? And remember that these foreigners that fill up our Western lands are at heart Abolitionists! They are so by nature and inclination. Is it not an outrage that such things should be tolerated? Truly, American citizenship is cheap, when it can be got on such very remarkable low terms. Hence it is that the American party seeks to abate this nuisance. It wishes to make the privilege of becoming a citizen of the great Republic something whereof to be proud. It seeks to throw a greater safeguard over our treasures.

But, it does not interfere with those who have already become citizens. They can enjoy their rights to the fullest extent. They can vote for whom they please and as long as they please. It does not aim to interfere in any of their vested rights,—these are guaranteed them by the laws. It says to them and all worthy men who come from abroad, "Here is a favored country that you can reside in; these are our laws and privileges, and they are in a great measure yours. But, we think that you ought to be permitted to govern our own country. Americans should rule America.

A Harvest Incident.

The Detroit Advertiser tells of a team of bright bay five year old mares, fourteen hands high, long and low built, sturdy, tough, strong and smooth, recently matched by S. P. W., of Calhoun Co., Mich., for farm service; a better team never settled a mould board into green sward. We had sixty five acres of noble wheat, and he had purchased a new McCormick's reaper, to which in the pride of his heart he hit the mares, scoring to disgrace his fine crop and new reaper, by contact with anything in the shape of horse flesh, poorer than his very best.

The mares were harnessed to the "machine," a raw Dutchman, who had never seen a reaper, was put on to drive, and away they went; at the first revolution of the big reel, which they saw over their blinders, they became impressed with the idea that they were bound "to run wild de machine," and sure enough they did, through the big wheat field, in all possible zig-zag directions, cutting some, breaking down the balance, and scattering the grain far and wide behind them—the Dutchman clung to his seat for a while, yelling "weo!" in nineteen different dialects, until they struck a stone whereat he bounded some ten feet in the air, describing a parabolic curve, with a radius of inconvenient length, and finally brought up, hull down, in the middle of the field.

The mares kept on as though Ceres had hired Bacchus for a car-driver, and was bent on a bust—the machinery rattling, the great reel revolving with fierce velocity, and the knives gnashing away at the grain like the teeth of a madman, until the breaking of a single tree turned over the machine, and the mares streaked it for the barn, where they remained at last accounts. The next day six remarkably old-fashioned cradles were observed busily at work in that wheat-field, and a notice headed,

Patent Reaper for Sale!

was to be seen posted on the front gate. It is rumored that Judge Rush Elmore will contest the power of the Federal Government to remove him from the position he has held, as Associate Justice of Kansas.

Conversation.

Among a large proportion of young women and especially among those who are not remarkable for the strength of their understandings, and who have not been accustomed to estimate the worth of objects according to the standard of reason and religion, conversation loaded with flatteries, as silly as they are gross, too often finds welcome hearers. Hence also discourse is confined, in circles of this description, to scenes, topics, and incidents, which embrace little more than the amusements of the preceding or ensuing afternoon; the looks and the dress of the present company, or of their acquaintance; petty anecdotes of the neighborhood, and local scandal. Is it not wonderful, then, that the wish prevalent in most men, and especially in young men, to render themselves acceptable in social intercourse to the female sex, should betray them into a mode of behavior which they perceive to be so generally welcomed? Is it wonderful that he who discovers trifling to be the way to please, should become a trifler that he who, by the casual introduction of a subject which seemed to call upon the reason to exert itself has brought an ominous yawn over the countenance of his fair auditor, should guard against a repetition of the offense?

But it is not only to women of moderate capacity that hours of trifling and flippant conversation are found acceptable. To those of superior talents they are not unfrequently known to give a degree of entertainment, greater than, on slight consideration, we might have expected. The matter, however, may be easily explained. Some women, who are endowed with strong mental powers, are little inclined to the trouble of exerting them. They love to indulge a supine vanity of thought; listen to nonsense without dissatisfaction because to listen to it requires no effort; neither search, nor prompt others to search, deeper than the surface of the passing topic of discourse; and were it not for an occasional remark that indicates discernment, or a look of intelligence which gleams through the listlessness of aloof, would scarcely be suspected of judgment and penetration. While these persons rarely seem, in the common intercourse of life to turn their abilities to the advantage either of themselves or of their friends; others, gifted with equal talents, are tempted to misapply them by the consciousness of possessing them. Vain of their powers and of their dexterity in the use of them, they cannot resist the impulse which they feel to lead a pert coxcombial young man whenever he falls in their way, to expose himself.

The prattle which they despise, they encourage because it amuses them by rendering the speaker ridiculous. They lead him on, unsuspecting of their design, and secretly pluming himself on his happy talents in rendering himself agreeable, and delighted the most when he is more the object of derision from one step of folly to another. By degrees they contract an habitual relish from the style of conversation which enables them at once to display their own wit, and to gratify their passion for mirth, and their taste for the ludicrous. They become inwardly impatient when it flags, and more impatient when it meets with interruption. And if a man of grave aspect and more wakeful reflection, presumes to step within the circle, they assail the unwelcome intruder with a volley of brilliant raillery and sparkling repartee, which bears down knowledge and learning before it, and convulses the delighted auditors with peals of laughter, while he labors in his heavy accoutrements, after his light-armed antagonist, and receives at every turn a shower of arrows, which he can neither parry nor stand.

Home Journal.

Be Careful of small Things.

Irving, in his life of Washington, dwells on the particularity with which the great hero attended to the minutest affairs. The Father of his Country, as his correspondence and account books show, was "careful of small things," as well as of great, not disdainful to scrutinize the most petty expense of his household; and this even while acting as the first magistrate of the first republic in the world. In private circles in this city, tradition preserves numerous anecdotes of this characteristic, which, if necessary, we could quote.

The example of Washington, in this respect might teach an instructive lesson to those who scorn what they call "petty details." There are thousands of such individuals in every community. We all know more or less of them.—Nothing is worthy of attention, in their opinion, unless it can be conducted on a grand scale. They will not condescend to the pennies, it is only the dollars to which they will attend.— They spurn a small business. They talk superciliously of those who overlook the little leakages that waste so much money in every concern. To hear, one might think they were above the ordinary affairs of life, and that nothing was worthy of their time except discovering a California or conquering a kingdom.

Yet no man ever made a fortune, or rose to greatness in any department without being "careful of small things." As the beach is composed of grains of sand, as the ocean is made up of drops of water, so the millionaire is the aggregation of the profits of single ventures, often inconsiderable in amount. Every eminent merchant, Girard and Astor down, has been noted for his attention to details. Few distinguished lawyers have ever practiced in the courts, who have not been remarkable for a similar characteristic. It was one of the most striking peculiarities of the first Napoleon's mind. The most petty details of his household expenses, the most trivial facts relating to his troops, were in his opinion as worthy of his attention, as the tactics of a battle, the plan of a campaign, or the revision of a code. Demosthenes, the world's unrivalled orator was as anxious about gestures or his intonation, or about the texture of his argument or its garniture of words. Before such great examples, and in the very highest walks of intellect, how contemptible the conduct of the small minds who despise small things.

HONORARY.—The title of LL.D. has been conferred on the Hon. J. B. O'Neil, by Wake Forest College, North Carolina.

Marry in Haste—Repent at Leisure.

In one of the Western papers we observe an account of a marriage ceremony, performed on board a steambath, the parties never having met until they began their voyage to the Crescent City. The narrative is given with various flourishes of rhetoric, as if the affair was a subject of pride and imitation. Perhaps, in the present instance, the editor may be correct. But, as in a general rule, the old proverb is right which says the people who, "marry in haste, repent at leisure."

We cannot approve, consequently, of the applause bestowed on transactions like this. There are foolish couples, enough in the world, ready to rush into matrimony without forethought, and prepared to think that it is a fine thing to have the ceremony come off in some striking manner, so as to attract public attention without having this weakness fed by eulogistic newspaper paragraphs. The evil is becoming a really serious one. Every few weeks some new paragraph appears respecting a pair who have wedded on short intimacy. The first one we believe, chronicled a marriage after a few hours acquaintance.—If things go on, accelerating in this fashion, American weddings will yet emulate to Chinese ones, for it will be considered most in the mode to marry without meeting at all.

It has been said that "marriage is a lottery." No one ever questioned that it was, when people wedded on a short acquaintance; but the remark is not true, if made respecting marriages after a due intimacy. No doubt, the closest friendship, before marriage will be insufficient to meet entirely the mutual character of the pair to each other. But, in proportion to the length of the acquaintance and the common sense of the lovers, will be their knowledge of the foibles of one another. Nor is this all. Even in the case of very young lovers, who do not observe character, if they are thrown familiarly together in the social circle of the bride's family, they cannot but assimilate to each other in time, so that the risk of marriage is greatly lessened. But when matrimony is contracted, upon an acquaintance of but few hours, or even days, the chances are frightfully great that the pair will not suit each other.

Another ridiculous, if not culpable practice, much lauded in some newspapers, is oddity, and therefore peculiar notoriety in the marriage. Some time ago a wedding was held in the Mammoth Cave. Before that, one occurred on a Bridge, just at the dividing line, if we remember correctly between two States. All these freaks are perpetrated for a secret love of publicity. They flow from the same unmanly spirit which aspires after ornate bridal chambers at hotels, and on board steamboats. It is not flattering to the sex of this country, that just when a truly feminine woman shrinks from all notoriety, so many brides are found to blazon it out, courting notice by the oddity of the ceremony, or by the remarked character of their dress and demeanor.

Church Etiquette in New York.

A Southern sojourner in New York writes to the Richmond Enquirer the following account of his experience in a fashionable New York Church, where "crowded" pews render it necessary to secure a seat in advance. A friend of our elbow suggests that when the owners of some of these fashionable pews get to Heaven, they may find the seats all "taken."

"Having for some time had a desire to hear the Rev. Stephen H. Tyng, I went, in company with a friend, to St. George's Church, yesterday afternoon. The church is a magnificent one, and in the most fashionable portion of the city. All of the 'Upper Tendon' attend there. On opening a pew door to walk in, I saw a large printed card (very neatly printed) with this notice on it:

STRANGERS
ARE RESPECTFULLY REQUESTED
NOT TO OCCUPY
THIS PEW.

Just then a gentleman sitting opposite remarked to me "that his pew was taken." There was sufficient room in that pew for us, but as he did not open the door, I could not help thinking of "secret seats" at the theatre. We passed on to another pew and where hardly seated before a tall-faced looking gentleman, with a voice as if his throat had just been oiled, touched me on the shoulder, and said that he would have to occupy it with his family. The tall-faced gentleman's family consisted of himself, wife, wife's acquaintance two grown daughters and two children. As the pew was only intended to seat five, we left at once; but though I singular that a gentleman (?) who would crowd seven people into a pew and pay for only five, should look so very important when he spoke of his pew.

"We would have left immediately then, but felt a curiosity to hear what kind of a sermon Dr. Tyng would preach to such a set. So we walked on a little further, when a gentleman pointed us to a pew which he said was not taken. We took our seats and congratulated ourselves that we had found one at last. After service was over, I went to the pew where we found the printed proclamation and taking it up, read it over carefully and made a copy of it. The wife of the tall-faced gentleman, and the flaxen-haired gentleman, who had just left the forbidden pew looked at me very savagely. The lady aforesaid looked as if she had just taken a dose of castor oil, or something else bad to take."

ARREST OF THIEVES.—The store of Mr. James Bancroft, on East Bay, has been entered at different times within the last three weeks, and twenty-eight thousand cigars stolen, valued at nine hundred dollars. Mr. Bancroft having suspicions of the person, procured the services of officer Schoubo who succeeded, with officer Palmer, on Sunday morning, in arresting seven negroes, the property of Mr. Thomas N. Gadsden. The negroes had been working in the store next to Mr. Bancroft's, and made their entrance into his store through the windows in the rear. They confessed that they had stolen the cigars at the instigation of two white men by the names of Patrick Donovan and John McDonogh, who reside in Archdale street. On searching the premises, they found about seven thousand of the cigars. The white men were arrested, and with the negroes, were conveyed to jail to await their trial.—Charleston Mercury.