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Essay to Miss Cathorine Jay

An SA now I mean to write 2 U, sweet K T J,

I 1 der if U got that 1 I wrote to U B 4, I salled in the R K D A, And sent by L N Moore.

My M T head will scarce contain A calm I D A bright : But, A T miles from U, I must M- this chance to write.

And 1st, should N E N V U, B F Z, mind it not; Should N E friendship show, B true; They should not B forgo

From virt U nev R D V 8; Her influence be 9 A like induces 10 dern S, & 40 tude Divine.

And if U cannot cut a -----Or cut an ! I hope U'll put a . 21?

R U for an X ation 2, My Cous N ?-hart and (2) He off R's in a ¶ A § 2 of land.

Ile says he loves U 9 X S, U R virtuous and Y Y; In X L N C U X L All others in his I^oI.

This S A. until U I C I pray U 2 X Q's, And do not burn in F E G My young and wayward muse.

Now fare U well, dear K T J, I trust that U R true; When this U C, then U can say An SALOU.

Hyacintho's Great Lecture.

HIS IMPRESSIONS OF AMERICA-GOVERNMENT BY THE PEOPLE-CHARITY-REASON-LOVE-THE TWO ROADS-MANIFEST DESTINY.

is a greater thing for man to be monts-change life into an aspira. From the New York Corres- beginning of Anno Domini, 1870. Let governed by his conscience. But tion toward heavon, instead of before proceeding further let me define the meaning I attach to the They sock to scale their way into , expression.

The old scholastics, after Aristotlo, referred to life as a movement -"vita in motu." In each movemont three parts are discerniblethe point of departure, the line traversed, and the point of arrival. It is thus in life. The motivo powor in life is the heart-a more imperative, impulsive power than the conscience, from which, however, it is not to be separated. I have the right, so to speak-I, a priest of heaven to the things of earth. of Jesus Christ addressing you. Guard thine own heart; every man hath his own heart in his keeping. The three principal powers of the soul and the body are the reason, the senses and the heart. Neither of the first two mentioned are real powers. By the senses man is assimilated to the brute creation, and sometimes | was the king, the owner, the mandegraded below its level. By reason he is assimilated to the angels. He reasons on truth under a dim shadow, while the heavenly hosts behold it in all its full radiance. Nothing, however, is more exclusively, more essentially human than the heart, for man cannot live or find any permanent principle that will inspire him in life without its aid. I have loved, and still love, ideas, but I have nover found in them absolute certainties, or consolations and joys. What is the heart? It is the flesh; it is an organ that commands blood and ife. Moses said : "The soul is the blood." The heart is almost the man, for in it all motion in life commences and ends. It is the first organ awakened to life in the infant in the mother's womb; it is the last that beats on the deathbed. The material heart is the image of the moral heart. And the heart is love, the power of loving. Man is not a thought, a sontiment, but he is love. This love is the source of all moral acts, for in every man you will find a good or a bad love, the weight of which will decide his after life. St. Augustine has said : "My love is my weight; where it bears me Celibacy is cowardice if it does thither I go." I may recite to not glorify marriage. The Aposyou a German legend I have heard: It deals with a young man in love. lle is sketching fod and men. an admirable land. scape. Behind him is the fiend in in view is the reconciliation of human semblance, watching his heaven and earth, and of the pre-Satan, after sent life with the future, and to every movement. watching him for a while, cries to secure union on earth. Union in the city, in the nation, and in huthe youth: "You are in love." "And how do you know that?" replies the youth. "I can see it." ever graced a public hall in the metropolis. The following is a re-presses itself by means the most presses itself by means the most foreign to it. In man it is as I Ladies and Gentlemen :-- I, too, have before said -- at the root of this great union the nations have require to give some explanation every act-the heart is at the foun- began. The labor has commenced dation of all. Let us then be men came to seek in this country a few of heart. Let us bear our hearts obstacles. Agassiz says the Amerwocks of reposebetween the strug- | into eivil life, into social life, into | gles of yester evo and those of the domestic life. Let us be men of ted; it will be the last in the fulmorrow. I came resolved to be heart in city and in State. Let fillment of the designs of the Cre- ultimately succeed in bringing the silent; I came to behold that grand us love country, family, loyalty, ator. A cosmopolitan land-cos-nature bearing an impress of the probity. Let us love the Church mopolitan in the intentions of its Doity, the more profound as the of Christ, but not as the church of founders, in the bloody struggle be. It is idle to say that our Congress-hand of man is less apparent upon any particular sect. Let us respect of its defaulters (total struggle per and According to Congresshand of man is less apparent upon | any particular sect. Let us respect it. I came to look upon that the letter, but not as an extinguishyoung and vigorous nation, which, er-the letter kills, the spirit gives plishment of admirable results. our neighbors, evidences of fraud, corif it weakens not, will realize in life. [Loud applause.] Let us the future the greatest and best then, I repeat, start as mon of came here to listen, and not to low, whose acquaintance it was moving people to dwell amid the so we go back once moe to the Church, speak. It happened, however, my great privilege to make a few that in this cosmopolitan city I days ago, has written in one of his found France, and was appealed verses-the force of which is but to by charitable men in behalf of poorly rendered in French-lines suffering France. The members which have been my motto through life :

striving to merit that heaven.

heaven in hot haste. Now my experience has convinced me that between these two roads there is a third opened for the greatest moral and religious progress man can make, and trodden by men who can reconcile heaven and earth-the present life with a future existence-a task to be accomplished in these times as it was accomplished by Christ dying on the cross to reconcile the things I open the Bible, and I read in it that God made man out of dust, and placed him in a beauteous garden, which, by material toil he was to care for and cultivate. Then he led before him the animals-(that inferior race which is intended to supply slaves to man) -man, then, the work of God,

ager of the universe. The part we have to act now is unchanged. We have to continue in these ages the work of Adam. Instead of a small part of Asia Minor, though, we have a whole planet. God has given us steam and electricity, and distance is annihilated. This globe, I say, is our Eden, and by our labors on it we gain heaven and earth. [Applause.] After the first man came alone, and God thought it not good that he should be, or He knew what Adam only felt he lacked. "Let there be light," God said, "and light was made, and He beheld it and said it was good; and Ife created stars, animals and plants, and saw that all were very good. But when Ho made what He adjudged His masterpiece, and the edifico was crowned by man, He perceived His work was incomplete. So God made Adam a companion, and saved him from egotism." Thus was the organization of the family perfected.

In modern society colibacy ex-ists for the sake of God; but this exception, if you make it a rule, is against God and against naturo. tlos have said marriage is honorable, marriago is spotless, before

The great object

pondence of the Charleston Courier.

THE AMERICAN METROPOLIS AT THE COM-MENCEMENT OF 1870, NORALLY CONSID-ERED-THE LIVING PRESENT AND THE DARK FUTURE-WHERE WILL IT ALL END ?

NEW YORK, JANUARY 6, 1870. The new year has commenced in the metropolis at least with a horrible record of crime. Murders of the most atrocious pattern have followed one another up in rapid succession over since 1869 has left us, so that the enormity of the crimes committed even astonishes a population so theroughly accustomed to have their daily dish of horrors served up before

Our prisons are full and overflowing, and while on the one side we hear of en ormous efforts on the part of religious organizations to spread the gospel and civilization among the lowly, we hear on the other side of the most sickening outrages committed by those whose education and social position ought to have imbued them all with that morality which religion professes to teach among the masses, but which it knows not how

to enforce. How then are we to account for all this? What is to become of our society, now boasting of hitherto unsur-passed civilization? Cau it be true that the fault lies in the morals of our entire people? It certainly looks very much so, when we find, as in the case of young Pell, son of one of our millionaires, making away with his life under the merest domestie affliction ; when we find a prominent school-teacher, like Baumann living in open adultery with another family and society. Adam was man's wife, also a teacher of our public seminaries, and then commit murder and suicide when exposure is about to reach them: when we find a well-to-do man like Buckhont kill his wife and a New York merchant and his son on the merchant suspicion that they took liberties with his wife, not allowed by the laws of socicty ; when we find a woman like Mrs. Kern, of Hoboken, take Paris Green, because now she has not the riches of bygone years ; when we find cashiers rob-bing the banks with which they are conneeted, and theft, arson, murder, adultery, become events of such ordinary occurrence that even the public press can-not follow them as rapidly as they trans-pire. We may well ask, "what is to be-come of us?" "What is the cause of it all?"

The first question is difficult to answer. We do not live in the time of the prophets. As to the second question we might say as has often been said before, that the fault hes with our rulers, with the men who in high positions control the affairs Gen of cities, states and of the nation, that their profligacy and their corruption have set the example which we find so closely followed by the people. But a

Horse Matrimony. us hope that in my hebdomadal communications to your readers during the present year, I'll be enabled to soften the TRADING FOR A WIFE AND GETTING MORE THAN WAS BARGAINED FOR.

colors of that picture, not at all over-drawn at the outset of the year. PINK.

ATLANTA, GA., January 11 .- Tho Georgia Senate convened at noon. yesterday, The galleries were crowded with both sexes. The desks of the late Senators Adkins that a singular transaction was dising. The hall was decorated with created not a little surprise and merthe American flags. Provisional Governor Bullock's order convening the Legislature and Genname of Isnao Yelton for the pureral Meade's order of June, 1868, pose of impeaching the testimony announcing the terms of Senaof a witness named William Orcutt, tors elect, were read; when the members came forward to qualify plaintiff. After the direct exam--among whom were Aaron Al. ination of Yelton was concluded he peoria Bradley and Campbell, (negroes.) Campbell made a protest one of the attorneys for plaintiffs, against the qualifying of several white members, as having held following ovidence was elicited : office and engaged in the robellion and not yet relieved of disabilities on good terms with each other? by Congress; but amid applause from the galleries, all were sworn in. About two white members sworn in are considered as not be-

iny quarrel or difficulty ? ing able to qualify. Benjamin Attorney-Did you not take Or-Conley was elected Speaker. cutt's wife away from him and run In the House, the Governor's proclamation and Gen. Mead's have a difficulty with him? order were read ; also the opinion Witness-I never took his wife away from him.

of the Attorney-General, as to the qualification of members. During the swearing in of members, Bry ant, ex-momber 1 1 1 post master of Augusta, intorrupted the proecodings, declaring the reading of the Attorn sy-General's opinion an not take her away from Oreutt; outrage and the acts of Congress illegal and revolutionary. Being called to order by the Speaker, he Arms; the officer was resisted by Bryant, whose friends clustered or difficulty about it. around him and several pistols Attorney-How w were drawn, bloodshed being imminent). Bryant held the floor, protesting against the right of the

the flegaly of the proceedings. Gent. Tory advised the organi-zation A the Honse on the plan beguly; when the proceedings. This testimony was given with thought they know him best with About nine members in the fouse are considered disqualified. Both Houses adjourned, and met to-day. On re-assembling, they swore in a few members and again adjourned, to meet to morrow, at 10011.

NO. 3.

The Mean Man who got Con-

[INVARIABLY IN ADVANCE.

vorted.

and a state of the second state of the second second

BY THE "FAT CONTRIBUTOR."

On Tuesday last, while the trial of There was a great revival in the region where Old Smithers, as the ejectment suit of Taylor's heirs vs. Hornbeck and others was prooverybody called him, lived; and gressing before a jury in the it took hold of him one day. Courthouse of Newport Kentucky, Smithers was a dreadful mean the Cincinnati Commercial says man, oppressive to the poor and desks of the late Senators Adkins that a singular transaction was dis-and Ayer were draped in mourn-closed by the evidence, which if he could help it. He had been known to turn a poor widow with riment in the Court-room. The a family of small children out into defendants called a witness by the the street on a cold winter's day because she was unable to pay the rent of the miserable shanty she had of him. He was only known who testified in the behalf of the as "Old Staithers," although he wasn't so very old either, but wo have noticed that mean men have was turned over to Mr. Carlisle, the prefix "Old" attached to their names, generally, when their neighfor cross-examination when the bors speak of them.

Old Smithers "took a Labit," 'as they say in Wisconsin, to attend one of the "protracted meetins." Ho was struck with conviction the first night and hopefully converted, as he claimed, the next. After his conversion he was announced to address his fellow-sinners and sinneresses on the followaway with her; and did you not ing Sunday afternoon. The news that Old Smithers had got reli-gious spread all about the neighborhood. Some doubted it; snid he was putting it on so as to skin man named Gosney take his wife folks a little closer; others, moro charitable, said it might bo true; and they hoped he would not be

so mean in the future, if it was. When Sunday afternoon arrived there was no difficulty at all about the church was crowded. The entire neighborhood turned out to him a horse for his wife, but I hear what so mean a man as Old refused, and the Speaker ordered found that I had been imposed on. Smithers would say for himself his arrest by the Sergeant at , and I returned her to him, and it after passing through conviction was all right; there was no quarrel and conversion. All was still in the church, when Old Smithers arose to speak. He began by telling what a mean man he had been Witness-I traded the horse for all his life. Ile said he had probahis wife, but he put on me besides bly done more mean things than Spe faker pro tem. to the Chair, and was finally himself elected Chair-turned her to him; I do not mean tunities living, and if there was man ; when a committee of three that he cheated me in the trade, any mean thing he had failed to appointed to wait on Gen. for the transaction was all fair; do, it was either because he hadn't Terfry and plain his views as to but he imposed on me-he got the thought of it, or there was no good

There was a brief pause, after

On the 9th ult., at the Academy of Music, New York, Father Hyaeinthe delivered a lecture for the benefit of his destitute countrymon. The assemblage is said to have been the most brilliant that port of the lecture :

of my presence here to-night. 1 intentions of God on the earth. I heart. Your great poet, Longfelof the Societe Francaise de Bien-

faisance ask me to come to aid (now that a sovero winter is about to set in) my suffering compatriots in New York. The French population in this great city is not numorous, but its momories are many and glorious. Since the time of Washington and Lafayotto no cloud has darkoned the friendship heard of two roads opening before of the two countries they respectfvoly represent. I should have shown but a slonder sympathy between the two for conturios. for France had I not responded to the appeal made to me on behalf Shall man give to his existence an of its suffering children. This will impulse that will separate him account for my presence before from the world that bears him, you this ovening.

The question I would speak on tor has made its basis-family, afto-night is one of most important, fections, interests, sufferings; or yet one of the least understood. I shall he east away all idea of lovspeak of charity. The government ing heaven, and concentrate upon of life is, however, the real subject earth his faith, his hope, his of my locture, and charity a sub- love? Man, I say, hesitates besidiary element. In this practical age acience is studied for its appli-cation to the practical purposes of Materialists say that heaven is life, rather than for its own excel-line, rather than for its own excel-nothing, and see but the earth, lence. The fact par excellence is truth, and from this comes the great question : Of what use is it for man to conquer the universe if life. Mystical minds (and no one for man to conquer the universe if life. Mystical minds (and no one he loses his soul—his life? It is a grand thing for this Continent to I do;) false mystical minds set be found—not even in the "fellow" that the above is the pictre of the be governed by the people, but it aside all earthly duties and enjoy. Interviewed her,

"Let us then be up and doing, With a heart for any fate, Still achieving, still pursuing, Learn to labor and to wait."

[Tremendous applause.] Now] would speak of the direction to be given to life, and of the region it should traverse. We have often man, each diverging from the other. Humanity has hesitated Shall heaven or earth be chosen ? and tear it from all that the Crea-

which the Prophets but dimly saw and the Jews never did see. Steam and electricity remove all ican Continent was the first creamon from walled China the unmoving nation, the stationary to mingle with the progressive; all [Great applause.] The founda-tion of your people is the Bible, the book that speaks of God, the living word of Jesus Christ. In an admirable manifesto from your President, their shines through old Europe preparing amid strife unity and religious and material prosperity. And when I return, I shall tell Europe that I have found

God. [Great applauso.] WISHES OF LADIES .- First, husband; second, a fortune'; third, a baby; fourth, a trip to Europe fifth, a better looking dress than well buttored with flattery; sov. enth, to have nothing to do in particular; eighth, to be handsome; ninth, to be well thought of; tenth, to make a sensation ; eleventh, to attend worldings; twelvth, to be always considered under 30.

calm survey of the field must change our

views in regard to this It is a pity to be compelled to say it, but long and con-tinued alienation forces the expression from me that our rulers, and representatives in the State and Jational Councils manity was the thought of Jesus Christ, who first proclaimed that people. The fact is the people are corrupt.

One party as well as the other is gov-erned by that morbid desire for gain, The centuries that will realize which saps the root of all patriotism and honor. It is a widesprad disease among the people of all classes and all parties. And the sooner we begin to acknowledge this fact, the sooner we publicly avow that the masses of the people are at heart corrupt, the sooner we tan set to work to mend matters somewhat, and probably American nation back to what it once of its defenders-God has in store for you who peopled it the accom-day among their contituents, among Northward are the Esquimaux ; ruption and crimes, which have even southward is Africa. You sum. ceased to astonish the community in whose midst they constantly occur. And that cradle of civilization; from which all morality ought to flow, and we find even such a cancor, such a profligato as impelled by the breath of you, the John Fisk, Jr., pays a ligh premium for great humanitarian people. a pew in the Church of Henry Ward [Great applause.] The founda- Beccher. Has it really come to this, when that religion is tobe made a mockery of.

Or, again, do the thosands that crowd Tammany every Sunda night, and vociferously applaud the blsphemous utterances of the bulloon, George Francis his words the Christian faith. A Train, represent the reigious element of belief in Jesus is at the root of the country? They an not of the lower this nation. May Jesus Christ order, these audiences: they applaud protect your country and develop him to the echo for two long hours on the Sabbath night. Ticy are men well to do in society, too, ay, and among the crowd are a fair sprinklug of well dressed ladics, whose equipagesline Fourteenthstreet while the buffoor holds forth in here liberty associated with Chris- breathless haste, huling anathemas tianity, and have been among a against institutions wich the dust of people who do not think that to centuries alone ought to make respected bo free they must be parted from in the eyes of well-bree people. But no; their onthusiasm is aroused; they go in madly for tearing dows all mankind has learned, all mankind hs built up for two thousand years past, and go in forwhat?

Read the bloody reord daily spread any of her neighbors; sixth, to be Is this their answer? If so, for the sake of our lives, then, and he protection of our property, if for bothing else, it is about time that this hast city and its faster community, shuld go back to first principles, and one more embrace the religious of the pat conturies; with all of their superstitions, with all of their traditions; far, far beter, that this beautiful city should, in a eligious point of view, bear with the evis it knows, than

The above is the picure of the great American metropolis s I find it at the I ring themselves.

The Republicans hold a meeting to-night. It is supposed that the Democrats and conservative Republicans will have a majority in both Houses. The city is crowded. and there is much excitement. The Attorney-General's opinion is that any citizen having ever held office, civil, military or naval, previous to the rebellion, cannot deal in children or dogs. take the oath ; but if he held no office, either State or national, previous to the rebellion, he can, legally, take the oath, no matter during the rebellion. He includes, as officers, all persons who may have held office, either commissioned, non-commissioned or so authority, to carry out the provisions of any law of the United States, general law of the State, or local laws, and who afterwards engaged in rebellion and gave aid or comfort to any foreign govern ment against the United States.

PARIS, January 11 .- Rochefort in his Marsellaise nowspaper, at tacked Prince Pierre Bonaparte. Two editors of the Marsellaise were visited by Prince Pierre Bonaparte, to arrange a duel .-During the interview, Bonaparte, becoming enraged, fired twice killing Victor Noir. The tragedy causes great agitation. Bonaparto surrendered himself.

LATER .--- Rochefort's paper-Marsellaise-has been seized .-Prince Bonaparte states that he received a slap in the face from Noir, before firing. A decree has been issued, convoking the Chambers to form a high court of justice. A prince, belonging to the Emperor's family, can only be tried before it.

Some paper is ugly enough to make this joke: Fair widow to intimate friend-"Dear me, Laura, what with rents, and bonds, and law papers, and all, I sometimes wish that Mr. Jones hadn't died."

Why does the bridegroom always put on the ring at a wed- haven't got. Entertain your ding? Because bell(o)s cannot frienze, but never beyond your

the utmost coolness, and in a man- the recital, and declaring his uttor ner which indicated that the wit- unworthiness, he resumed his seat. ness regarded the transaction as eutirely legiturate and proper. He which a neighbor of Old Smithers, is a man of ordinary intelligence, a member of the church arose and and has been for a long time a said: "I have lived nigh reighbor constable in the upper end of to Brother Smithers for a long Campbell County. Having re- time. I have just listened to scinded the contract with Orentt, Brother Smithers' remarks, and we presume that he is now prepared to consider any new propositions that may be submitted to years, I am prepared to indorse, him. Gentlemen who would rather winter a horse than a wife charges he has made against himmight find it to their advantage to self, and more too. Ile is cortaingive him a call, but they must ly the meanest man I over know

Attorney-Are you and Orentt

Attorney-Did you never have

Witness-No sir ; we never did.

Attorney-Did not you and

Witness-Ilis wife went away

with mo and Gosney, but wo did

it; it was all satisfactory ; 1 traded

Attorney-How were you im-

posed upon ?

Witness-Yes, sir.

bear in mind that he declines to in the whole course of my life"-THE SOUTHERN REVIEW, says the

last issue, a new feature, or rather what may have been his conduct the revival of an old one, which, in some degree, unites review with magazine literature. 11 contains a delicately managed original metrical tale from the pen of Paul II. lected or appointed by public Hayne, which is done somewhat easy, unaffected verse of that early day. "Daphles," the title of this talo, is a gracefully told and useful to them. touching little fiction of unrequited and ill bestowed love, the source of which may be found in nature, in all periods; and, possibly, sometimes in what we call "society."-It is hardly consistent, however,

with a period when the wives insist upon carrying the purse, which the husband carns, and when divorces may be had, of a negro magistrate, at fifty cents per couple, and of an Ohio or Indiana judge at the magnificent rate of five dollars per head!

Paste this in your hat-pay your debts soon as you get the money in your pocket. Do without what you don't need. Speak your mind when necessary. Hold to a friend in a seedy cont. If do the same. Cut acquaintances who lack principle. Bear with in-firmities but not with vices. Re-

spect honesty, despise duplicity. Wear your old clothes till you can pay for new ones. Aim at comfort and propriety, not fashon. Acknowledge your ignorance and don't pretend knowledge you haven't got. Entertain your

means.

from an intimato acquaintanco with him and his actions for many in the fullest manner, all the and sat down. Then arose Old Smithers: pale and trembling with rage and ex-Charleston Courier, exhibits in its claimed: "Its a lie, and I'll whip you as soon as you leave the, church."

The writer has deduced a few simple rules of health from experience and careful observation .---To him they are of exceeding valin the style of Chaucer, in the free, uc. He offers them to his younger brethren, with the carnest hope that they may be found equally

1. Find, from careful observation, what articles of diet are healthful, and partake of such only.

2. Eat only at meal-time.

3. Never take so much food at one meal that natural hunger will not be experienced at the next.

4. Eat only when hungry, no matter what the doctors say.

5. Exercise enough every day to produce full perspiration.

6. Keep the body clean by bath. ing. A thorough towel bath in the bed-room answers the purpose well.

7. Sleep only at night, regularly and enough.

8. A celebrated physician is roported to have condensed his rules your trague when prudent. Speak on health into the following sentonce: "Koop the feet warm, the you can't lend a man money, tell head cool, and the body open,"-him why. If you don't want to, The writer endorses the rule most heartily.

> Mrs. Wilbour thinks women could vote and do a good deal of man's work, but when she comes. to drilling rocks she would get the back-acho.

The editor of a cotemporary telis his correspondents that "if we want any stupid items we can write them ourself."