

# THE MOUNTAINEER

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VOL. I.

## THE MOUNTAINEER

EVERY SATURDAY.

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BLAIR & FERGUSON, EDITORS AND PROPRIETORS.

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### ADVERTISING.

One Square, each Insertion \$1 00  
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Every additional Square 5 00

### Original Poetry.

#### TIS ALL ONE TO ME.

[FROM THE GERMAN.]

Oh, 'tis all one to me, all one,  
Whether I've money or whether I've none;  
He who has money can buy him a wife,  
And he who has none can be free for life.  
He who has money can trade if he choose,  
And he who has none has nothing to lose.  
He who has money has care not a few,  
And he who has none can sleep the night through.  
He who has money can squint at the fair,  
And he who has none escapes from such care.  
He who has money can go to the play,  
And he who has none at home can stay.  
He who has money can travel about,  
And he who has none can go without.  
He who has money can converse as he will,  
And he who has none can be coarser still.  
He who has money can eat oyster meat,  
And he who has none the shell can eat.  
He who has money can drink foreign wine,  
And he who has none with the gout will not pine.  
He who has money the cash must pay,  
And he who has none says, "Charge it, pray!"  
He who has money keeps a dog if he please,  
And he who has none is not troubled with fleas.  
He who has money must die one day,  
And he who has none must go the same way.  
Oh, 'tis all one to me, all one,  
Whether I've money or whether I've none.  
ANON.

### Selections.

#### SLANDER.

This is a twofold crime: 1. It is a breach of natural law, of divine law, and of the implied law of society, in relation to the party spoken of. 2. It is a breach of the same law, in relation to the party speaking. It has been commonly treated in the first relation. It is now to be noticed in the second; and if it be shown why it is a breach in this, the other will take care of itself. We beg leave to ask a slanderer a few questions: Do you desire to be esteemed in society for your intelligence, your sense of justice, your knowledge of the decencies of life, and for the observance of them? If you happen to be ill-tempered, petulant, and disagreeable to your family connections and associates; if you make hasty and troublesome judgments, which you have to rescind or reform; if you happen to be ridiculous in your deportment, and remarkable for silly vanities; are you willing to have these things set forth in any, and every company, by any one who knows of them? Suppose there to be only some slight foundation for some one or more of these things, which, if you could have an opportunity to explain, would be entirely cleared up, are you willing to have that slight foundation made the basis of a structure of reproach, which if true and real, ought to expel you from decent society? Suppose there to be no foundation at all for any such accusation of yourself, and yet somehow, and unaccountably, it is afloat and circulating, should you not think great injustice to be done to you? This is just what you do to others. You take away their good name, if they deserve to have one; you magnify their little faults and errors, and make them ridiculous or odious; you try them on indictments for serious offences, on which they have no opportunity to defend themselves, and of which they are ignorant. Where did you get your information? What credit were they entitled to from whom you had it? Did you understand them as they meant to be understood? Where and how did your informants learn what they communicated? Were they thoughtless or malicious slanderers like yourself? How much have you added to their slanders by way of recommending and making yourself agreeable? Have you broken any law by this conduct? We take the liberty to answer for you.

You have broken every law, which an honest and honorable man, and a rational individual, should respect. 1. You have made every person whom you have spoken to, fear you and shun you. You have shown that you know not what the value of a good name is, and have forfeited your own, if you ever had any. If you have shown that you are a stranger to self-respect; that you have probably every one of the faults, follies, and errors, which you impute to others; and desire to bring them down to your own level. Thus you have broken that law which commands you to do no evil to yourself. 2. You have violated that principle of natural law which commands you to do no injustice to your fellow-men. You know not what opinions you may entertain of the party you have slandered, if circumstances (as they may) should bring you into connection with him. You may find him to be, on a better knowledge of him, an amiable and worthy person. You may find all that you have said, and helped to circulate, utterly groundless. If he be one whom you occasionally meet, and even ask to partake of your hospitality, how can you meet him, and manifest towards him every sentiment of respect and esteem, when you have so spoken of him? One of two things must be true: either you act a lie, when you meet him in such a manner; or you spoke a lie, when you represented him as you did to others. 3. You have broken the law of God. To this law, perhaps, you are a stranger, and know not what wrong you have done. If so, the kindest thing that any one can do you is, to urge you to find out what it is, and to learn there the sentence of the slanderer.

It may be asked, whether one is to be entirely silent at all times, and on all occasions, as to the character and conduct of others? Certainly not. There are many occasions for speaking of others, and for speaking the truth of them, whatever that may be. All the members of any community are interested in knowing the true character of each other. The knowledge of this character may be known, is one of the most salutary correctives of erroneous conduct, and one of the strongest inducements to pursue that which is commendable. It is probably the case, that the members of every community are pretty well understood by all who have an interest in knowing them. We know not of any law which holds it to be immoral to speak the truth of any one from good motives, and for justifiable ends. It is all-important that this principle should prevail in our country, where so much depends on public opinion. Surely one's arms are not to be folded, and his lips closed, when he sees one bent on mischief, public or private. It may be one of the highest moral duties to declare what men are, and what they are aiming at, in many supposable cases. There can be no surer guide than the *notitia* and the *end*. Inquiries are sometimes made, in matters of greater or less interest, concerning others, confidentially, and where the inquirer needs to be truly informed. The party inquired of has a right to be silent, if he thinks he has good reason to be so; but if he answers, he is bound to state the truth. If he chooses to speak, and willfully conceal the truth, so that the inquirer is deceived, he subjects himself to the imputation of an intentional deceiver.

There may be also, and there frequently are, confidential discussions of character, especially concerning public men, and where perhaps there is no particular end in view. This does not seem to be wrong; such intercourse is not founded in malicious or unworthy motives. It is even sometimes instructive and philosophical. This, perhaps, is the extreme limit. In all other imaginable cases, it is probably most consistent with one's own self-respect, and all truly respectable motives, to let other persons alone, and leave to them the care of their own characters.

#### MACAULAY'S COMPANIONS IN THE TOMB.

BARON MACAULAY now lies close at the foot of Westmacott's statue of Addison, whom he once so happily described as the unselfish statesman, the accomplished scholar, the master of pure English eloquence, the consummate painter of life and manners, and "the great satirist who alone knew how to use ridicule without abusing it; who, without inflicting a wound effected a great social reform; and who reconciled Wit and Virtue after a long and disastrous separation, during which Wit had been led astray by Profligacy, and Virtue by Fanaticism." The remains of Addison, however, are at some distance from the spot on which the monument stands; they are in Henry the Seventh's chapel; and it was not until three generations had laughed and wept over his pages that any tablet was raised to his memory in the Abbey. Macaulay said of the statue which now keeps watch over the newly closed grave:—"It represents Addison as we can conceive him clad in his dressing gown and freed from his wig, stepping from the parlor at Chelsea into his trim little garden,

with the account of the Everlasting Club, or the loves of Hilpa and Shalum, just finished for the next day's *Spectator*, in his hand."

Thickly strewn near the grave of Macaulay are the relics of men whose names are still held in reverence, and whose works adorn the literature of our country. As a poet, not less than a brilliant essayist, Macaulay has earned a place among the great men of the past and present, and in death the author of "the Lays of Ancient Rome," and the ballad on "the Spanish Armada," will face Thomas Campbell, who won a poet's fame by "the Pleasure of Hope." A few feet from the grave of the ennobled poet of the nineteenth century stands the fine old piece of gothic sculpture which marks the resting place of Chaucer, "the father of English poetry." Just opposite to the tomb of Chaucer, "the day star" of English poetry, is the monument of "Farris Spenser"—the sunrise of our poetry—was used, as Ben Jonson tells, "for lack of bread, refusing the twenty pieces sent him by my Lord of Essex, as he was sorry he had no time to spend them." Partly obliterated by the hand of time, the tomb of Spenser bears the inscription, "Here lies the body of Edmund Spenser, the prince of poets in his time, whose divine spirit needs no other witness than the works which he left behind him." Beaumont, the dramatist, sleeps there too, but no memorial or inscription marks his resting place; it is, however, immediately behind Chaucer's tomb. A marble, much defaced, erected by the Countess of Dorset, bears, in very illegible characters, an inscription written by Ben Jonson for the tomb of Drayton. Still nearer Macaulay's grave there is the small pavement stone with the inscription, "O rare Ben Jonson," which Aubrey tells us was done at the charge of Jack Young, who, walking there when the grave was covering, gave the fellow eighty pence to eat it." At the recent reopening of the pavement of the Abbey the original stone was removed and destroyed. A few feet distant is the monument of Cowley, raised by George, Duke of Buckingham. A monument raised by Sheffield, Duke of Buckingham, marks the grave of Dryden, "glorious John," who was followed to his resting place by mourners in twenty mourning coaches, each drawn by six horses, and at whose requiem an ode of Horace was sung with an accompaniment of trumpets and hautboys. The only titled poet that sleeps in this part of the abbey is the "Earl of Roscommon," the famous master of the horse to the Duchess of York at the Restoration. Another companion of Macaulay is Nicholas Rowe. There are also Matthew Prior and John Gay, and he whose tomb bore the inscription, in imitation of that of Jonson, "Oh rare Sir William Davenant," and Samuel Johnson, David Garrick, and Richard Brinsley Sheridan, and Camden, the father of English history; May, the historian of the long Parliament; Gifford, the editor of the *Tory Quarterly Review*; Dr. Parr, and numerous others. At the opposite, or north-end of the transept, there towers above other memorable graves the stately monument of Chatham, of whom Macaulay wrote, and the words are now not less applicable to himself, "Among the eminent men whose bones lie near him, scarcely one has left a more stainless, and none a more splendid name."—*London Chronicle*.

#### DANCING—A LUDICROUS DESCRIPTION.

"Look! look!" said a half dozen ladies' voices one pretty night, as we sat leaning against the outside of the ball-room. We did look—alms for our poor modesty, we ought not to have done so. "If my children were among them I'd whip them well for it. Yes, if they were full grown, I'd give them the hickory." So said the wife of one of our princes, as she turned away in utter disgust.

Doctor, let me describe a little—if the public may look, certainly it may read, though it run. A group of the splendid ones is on the floor, and lovingly mated. The gents encircle their partner's waists with one arm. The ladies and gentlemen stand closely face to face. The gents are very erect, and lean a little back. The ladies lean a little forward. (Music) Now, all wheel and whirl, circle and curl. Feet and heels of gents go rip-rip, rip-rip-rip. Ladies feet go tipity, tipity, tipity. Then all go rippity, clippity, tipity, bippity, skippity, hoppity, jumpity, bumpity, thump.

Ladies fly off by centrifugal momentum. Gents pull ladies hard and close. They reel, swing, slide, sling, look tender, look silly, look dizzy! Feet fly, tresses fly, hoops fly, dresses fly, all fly. It looks taggity, huggity, pullity, squeezeity, presity, rubbity, rip.

The men look like a cross between steel-yards and "limber-jacks," beetles and jointed X's. The maidens tuck down their chins very low, or raise them exceedingly high. Some smile, some giggle,

some frown, some pout, some sneer, and all sweat freely. The ladies' faces are brought against those of the men, or into their bosoms; breast against breast, nose against nose, and toes against toes. Now they go again, making a sound like Georgey, porgey, deary, peery, ridey, pidey, cooalaly-poochey.

The dance is not much, but the extras are glorious. If men were women there would be no such dancing. But they are only men, and so the thing goes on by woman's love of it. When a boy we used to visit those Dutch dances, and trip the whirling beer barrels as they pressed our feet, and then ran for dear life. We still feel the instinct of tripping in our toes. A secular writer says: "There is no established standard of propriety about this matter. If I were a lady, I might object to these dances; but, being a man, I do not. We certainly ought to be satisfied, if they are."

#### THE NUMBER THREE.

When the world was created we find land, water and sky; sun, moon and stars. Noah had but three sons; Jonah was three days in the whale's belly; our Savior passed three days in the tomb. Peter denied his Savior thrice. There were three patriarchs Abraham, Isaac, and Jacob. Abraham entertained three angels. Samuel was called three times. Simon, lov'st thou me? was repeated three times. Daniel was thrown into a den with three lions, for praying three times a day. Shadrach, Meshach and Abednego were rescued from the flame of the oven. The ten commandments were delivered on the third day. Job had three friends. St. Paul speaks of faith, hope and charity—these three. Those famous dreams of the baker and butler were to come to pass in three days; and Elijah prostrated himself three times on the body of the dead child. Samson deceived Delilah three times before she discovered the secret of his strength. The sacred letters on the cross are I. H. S.; so also the Roman motto was composed of three words, "In hic signo." There are three conditions for man—the earth, heaven and hell. There is also a Holy Trinity. In Mythology, three Graces: Cerberus with his three heads; Neptune holding his three-toothed staff; the Oracle of Delphi cherished with veneration the tripod; and the nine Muses sprang from three. In nature, we have morning, noon and night. Trees group their leaves in threes; there is the three-leaved clover. Every ninth wave is a ground swell. We have fish, flesh and fowl. The majority of mankind die at thirty. What could be done in mathematics without the aid of a triangle? Witness the power of the wedge; and in logic three premises are indispensable.

#### GRANDILOQUENT.

THE Americans of Baltimore have addressed, through their superior council, the party throughout the State; and, after deprecating the action of the Legislature and indulging in high hope for the future, thus invite to another struggle:

"And now, Americans of the everlasting Alleghanian mountains, dash down from your fastnesses with irresistible force, and gathering new strength from the rich valleys of the country honored by the name of the Father of his Country, descend to Monocacy's fertile plains, and the grass-clad hills of Langanore, there to marshal your majorities by hundreds. Then sweep through Montgomery's fair fields, and the lands of Carroll, endeared to us by revolutionary memories, until you reach the district of our own Howard and Arundel's iron banks. Risen from hundreds now to thousands, your majorities will meet with American voices from the land of the pilgrims of St. Mary's, Prince George's dark forests, Charles Potomac shores, and Calvert's broad fields, ennobled by the memories of Baltimore's first proprietary. Meanwhile, let the tide of American majorities from Worcester's island coast roll up along the plains of the eastern shore, swelled by the voices of Somerset, unconquerable Dorchester, Caroline, Queen Anne's 'pocket piece,' Kent, Cecil, and Talbot, and wheeling around the head of our noble bay, be ready to join old Harford and wily balanced Baltimore county, and send in a wave of friendly greeting to meet a similar one from the South, to swell our own Baltimore majority, until it shall rise mountain high, obliterating every trace of the party now seeking to fasten us to the car of disunionism."

#### HE'S COME!

ONE of John D.'s best yarns was spun in our hearing a few evenings since, and was, substantially, as follows: "John was boarding at the National Hotel, at which a Mr.——, a Connecticut manufacturer, also stopped when doing business in town. Mr. A—— was a prompt and successful business man, 'smart as a whip,' as the Yankees say, and withal (when business was all 'done

up snug') a genial, social companion, which naturally enough accounted for his sometimes perambulating with something heavy in his hat!

The dining-room of the National is of generous capacity—say one hundred (perhaps more) feet deep—quite a journey from entrance to end. One day, as our narrator was comfortably seated at table preparing to do ample justice to the merits of a capital dinner, who should he see enter the dining-room but Mr.——, minus his hat, but with the brack evidently still adhering to some portion of his upper story. No vacant seat at the lower extremity of the table offered rest and refreshment to the discouraged pedestrian; so he kept on the uneven "tenor of his way" surveying Virginia rail-fence up the right hand side of the table until he reached the extreme end, where he found an empty chair tilted forward, equivalent to being labeled "reserved"—the property, by courtesy, of a lawyer, whose august presence it was at that moment awaiting. A—— made a demonstration toward the vacant chair, but was intercepted by a waiter, who took the liberty of remarking: "This seat is reserved for a gentleman!"

A—— drew himself up proudly, "Hug!" his withering glance of scorn at the impertinent waiter, and remarked, loud enough for the whole table to hear: "By—— he's come!" The guests, who had watched the whole scene with intense interest, exploded, while A—— coolly sat down to the enjoyment of his dinner.

#### Laws of the Last Session.

[PUBLISHED BY AUTHORITY.]

##### AN ACT

Changing the north boundary line of Ogden City Corporation.

Be it enacted by the Governor and Legislative Assembly of the Territory of Utah, That the north line of Ogden City Corporation is hereby changed from its present location, to the street running east, between ranges five and six north, Ogden survey; and that all that portion of Territory included within the present corporation of Ogden City lying north of said line is hereby released from the municipal authority of Ogden City.

Approved January 20, 1860.  
A. CUMING,  
Governor of Utah Territory.

##### RESOLUTION

To publish the laws and distribute the laws and journals of the present Session of the Legislative Assembly.

Be it resolved by the Governor and Legislative Assembly of the Territory of Utah, That the Public Printer is authorized and required to publish, in pamphlet form, one thousand copies of the laws of the present Session.

That there be distributed under the direction of the Governor, to the President of the United States and each member of his Cabinet, to the President of the Senate, and Speaker of the House of Representatives, to the Governor of each State and Territory of the United States, one copy each: To each member and officer of the Legislative Assembly two copies each: To each civil officer of the Territory, including federal officers, and the mayor, aldermen, recorder and marshal of each incorporated city, to the Chancellor and Regents of the University, each one copy of the laws and journals of the present session; to the Governor, five copies of each; to every public library in the Territory, two copies of each; and to the Commander of the Navajo Legion, and the division, brigade, regimental, and battalion commanders, and their respective staff officers, one copy each of the laws.

Approved January 20, 1860.  
A. CUMING,  
Governor of Utah Territory.

##### RESOLUTION

To print the Journals of the ninth session.

Be it resolved by the Governor and Legislative Assembly of the Territory of Utah: That the Public Printer for this Legislative Assembly is hereby authorized and required to print and publish, in pamphlet form, five hundred copies of the Journals of the ninth session of the Legislative Assembly; said journals to include the Governor's Message and Proclamations, and the Territorial Auditor's and Treasurer's Reports.

Approved December 30, 1860.  
A. CUMING,  
Governor of Utah Territory.

##### A RESOLUTION

To convene the Legislative Assembly of 1860.

Be it resolved by the Governor and Legislative Assembly of the Territory of Utah: That the members of the Legislative Assembly of 1860, shall convene and organize in the Social Hall, in Great Salt Lake City, on the second Monday of December, 1860.

Approved January 20, 1860.  
A. CUMING,  
Governor of Utah Territory.

#### JOINT RESOLUTION.

Be it resolved by the Council and House of Representatives of Utah Territory: That the thanks of the Assembly be tendered to His Excellency the Governor, for his constant, hearty and liberal support of the Assembly, and for the general interest manifested by him for the welfare and peace of the Territory.

DANIEL H. WELLS,  
President of the Council.  
JOHN TAYLOR,  
Speaker of the House of Representatives.

#### Miscellaneous.

Cook roasts a Plover.—Roll a lump of roasting salt in a green leaf; roast it twenty minutes in the fire; cook gradually in the leaf; then pulverize it. Scrape a piece of bar soap, the size of a butterfat; then add one teaspoonful of the salt, and a few drops of water. Work it with a knife until it becomes a salve; when it becomes dry, work it over, adding a few drops of water. Apply as a salve. Cure certain skin diseases.

A New Discovery.—It is reported from Paris that two officers of the Toulon dockyard have invented a liquid which is said to increase the combustible power of coal seventy-five per cent., so that one ton of Newcastle coal will become equal, with the liquid, to four tons, and that French coal will last twice as long as it now does.

The Philadelphia Ledger calculates that it requires fifty million pounds of water to cover twenty-five acres one inch in depth, which is about the amount of water that falls in a "first-rate rain."

POOR FARMERS.—Of nearly 33,000,000 persons in France, says the *Reform*, there are 27,000,000 who do not drink wine; there are 31,000,000 who never taste sugar; there are 20,000,000 who never wear shoes; there are 31,000,000 who never eat meat; there are 8,000,000 who never eat wheaten bread; and, finally, there are 4,000,000 clothed in rag.

ABOLISHING THE GRAND JURY.—Last winter the Michigan legislature enacted a law which, in fact, really abolished the Grand Jury system, having made it optional either to indict upon information or to empanel a jury, and the former is receiving the decided preference. Already Vermont has followed in her footsteps, and now the proper committee of the Wisconsin senate has been instructed by a unanimous vote, to bring in a similar bill, which will without doubt pass into a law. [We advocated such a law for Pennsylvania, two years ago, and believe it would, if put in operation, greatly facilitate business, promote public justice, and economize the public funds.—*Exchange*.]

A SUBMERGED CITY DISCOVERED.—Some highly interesting discoveries have been made at Port Royal, Jamaica, by a company of divers in the harbor of that ancient town, of remains of the submerged city, which was overthrown by the great earthquake in 1692. What the nature of the discoveries is it does not appear. Could any considerable portion of the enormous treasure buried there be discovered, it would be a windfall to the island.

The Chicago Tribune claims that Mr. Heiler, photographer, of that city, has discovered a chemical process by which the photographer, without the aid of any touch of brush or pencil, may give all the color of life, more perfectly and beautifully than by any previous known process. The Tribune states that the magnifying glass discloses the truth of this statement, and shows the difference in the effects of this process as compared with that of painting.

#### MISCELLANEOUS ENIGMA.

My 1, 4, 5, 6, 2, 3, is the heroine of a romance;  
My 4, 8, 9, & 2, always loves to advance;  
My 7, 8, 4, 10, is a valuable possession unquarred by all;  
My 4, 8, 7, 10, is a particle as worthless as small.  
My 1, 6, 7, is of economy and industry a pattern;  
My 4, 10, 9, and 2, is neglected by the slattern;  
My 7, 5, 4, and 10, belongs to all domestic herds;  
My whole consists of letters ten, which make but forty words.

#### REBUS.

A cage for a lion, a trial of speed;  
The whole of this world, and a name for a steady patriot true, of Hungarian birth;  
The largest of quadrupeds found on the earth;  
A river of fame which through Egypt doth flow;  
A brave English admiral, slain long ago;  
A cardinal point of the compass; the ocean;  
A wonderful power which aids locomotion;  
The whole of those words now endeavor to find—  
Be careful you do not leave either behind;  
Then join their initials together, and, lo!  
'Twill give you the fountain of half the world's woe.

A fountain of evil whence poison doth spring,  
That's fatal alike to the subject and king;  
For thousands on thousands it stays in their prime,  
And thousands it leads in the pathway of crime;  
Through it children have often robb'd parents of life,  
And through it the husband hath murder'd the wife;  
And woman, by nature so gentle, is changed,  
And through it is from her own offspring estranged—  
And, and to relate, oft hath taken away  
The life of the man she should love and obey.  
All this it has done, gentle reader, and more,  
In every climate, on every shore;  
And I do proclaim it, without hesitation,  
A curse and a blot on this civilized nation.

#### HARRY.

Harry is a name that is very common, and is often used in a familiar way. It is derived from the name of the first Duke of Normandy, who was called Rollo. The name Harry is also used as a title of respect for a king, as in the case of King Harry of England. The name Harry is also used in a derogatory sense to refer to a person who is considered to be a scoundrel or a rascal. The name Harry is also used in a poetic sense to refer to a person who is brave and noble. The name Harry is also used in a religious sense to refer to a person who is devoted to God. The name Harry is also used in a historical sense to refer to a person who has played a significant role in the history of a country. The name Harry is also used in a modern sense to refer to a person who is successful and powerful. The name Harry is also used in a colloquial sense to refer to a person who is friendly and approachable. The name Harry is also used in a slang sense to refer to a person who is a member of a particular group or organization. The name Harry is also used in a technical sense to refer to a person who is an expert in a particular field. The name Harry is also used in a scientific sense to refer to a person who is a researcher or a scientist. The name Harry is also used in a literary sense to refer to a person who is a writer or a poet. The name Harry is also used in a musical sense to refer to a person who is a musician or a singer. The name Harry is also used in a theatrical sense to refer to a person who is an actor or a performer. The name Harry is also used in a sporting sense to refer to a person who is an athlete or a player. The name Harry is also used in a social sense to refer to a person who is a member of a particular social class or group. The name Harry is also used in a political sense to refer to a person who is a member of a particular political party or organization. The name Harry is also used in a religious sense to refer to a person who is a member of a particular religious denomination. The name Harry is also used in a cultural sense to refer to a person who is a member of a particular cultural group or organization. The name Harry is also used in a professional sense to refer to a person who is a member of a particular profession or industry. The name Harry is also used in a personal sense to refer to a person who is a friend or a family member. The name Harry is also used in a general sense to refer to a person who is a member of the human race. The name Harry is also used in a specific sense to refer to a person who is a member of a particular family or lineage. The name Harry is also used in a historical sense to refer to a person who is a member of a particular historical period or event. The name Harry is also used in a geographical sense to refer to a person who is a member of a particular geographical region or area. 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