

LITERATURE.

REVIEW OF NEW BOOKS.

THE PLANET, A SONG OF A DISTANT WORLD. BY LARRY BEST. Printed at the Riverside Press, Cambridge, Philadelphia Agents: Turner Brothers & Co., No. 808 Chestnut Street.

The argument of this poem is, that becoming dissatisfied with the vanities of earth, the poet longs to dwell upon a favorite star, which he conceives to be an abode of untroubled bliss. The muse comes to his relief, and he is translated thither; but he finds that evil has preceded him, and that a majority of the inhabitants have yielded to its influence, leaving but a remnant steadfast to their integrity.

For the peculiar machinery of the poem there does not appear to be any necessity. The planet visited proves to be but another earth, while the human interest is destroyed by transferring the scene of action, and there has been no corresponding gain. It is impossible to set a bound upon the exercise of poetic license, and the rule that the end justifies the means holds good here, if nowhere else. We judge a poet by his results, and deal tenderly with the manner in which those results have been brought about. Mr. Best's versification is easy and flowing, and there are some passages which are not unpoetical; indeed, his poetical perceptions seem to be greater than his powers of expression, and in the work before us he fails to rise to the height of his subject—a subject that must be handled in a grand manner, or it will not be raised above the level of a platitude. "The Planet" is an ambitious attempt by a writer who has over-estimated his powers, and it is scarcely likely to make more than a ripple on the current of contemporary literature.

—From the Presbyterian Publication Committee, No. 1334 Chestnut street, we have received "Captain Waltham," a tale of Southern India. The date of the narrative is just previous to the great Sepoy mutiny, and it presents a lively picture of the manners, customs, and religion of the native and foreign population of the portion of India where the scenes are located. The religious purport of the story renders it well suited for Sunday School libraries.

—The ninth number of "Zell's Popular Encyclopedia and Universal Dictionary," edited by L. Colange, has reached us; and we again recommend it as one of the cheapest, most interesting, and most valuable publications ever issued in this country. Price 10 cents a number. Published by T. Ellwood Zell, Nos. 17 and 19 S. Sixth street.

—The March number of the "Little Corporal," published by Alfred L. Shewell, Chicago, Illinois, is filled with interesting matter for juvenile readers. The stories, sketches, and poetry are well written, and the "Little Corporal" is one of the cheapest and most attractive of the magazines for young people that come under our notice.

ODDITIES.

We now and then detect in a friend a dawning eccentricity which we have to accommodate to our previous experience of him. He surprises us by some departure from usage, he has fallen into some trick of speech, he allows himself to enlarge on topics of merely personal interest in a way that is strange to us. He is getting odd, we say; this habit of his is something new. On reflection we probably detect the germ of this unpleasing growth; but what set it growing? It may be some inevitable development which has only waited for freedom of action; it may arise from some sudden relaxation of self-control allowing the natural characteristics fuller play. It may be that the whole strength and activity of the man is declaring itself—faults and blemishes along with better things; or it may be a herald of intellectual or moral decline.

Such speculations we can imagine to have perplexed the friends of that excellent Roman gentleman of whom we are told that he was a good man, full of sweetness, justice, and nobleness, but he would read his "non-sense verses" in all companies—at the public games and in private feasts, to sleeping and walking people. Everyone was afraid of him; and though he was good, he was not to be endured. Whether this worthy could have helped it or not, it is certain that there are people constructed on so singular a mould that they may be pronounced born oddities. Education may strike out some fancies and give a turn to some queer propensities, but no education can reduce such persons to uniformity. They act through a life some occult principle of their own which outrages or defies general custom. They cannot see things as others do; they have a standard of their own on a hundred points where it were to be wished they could adopt their neighbor's. Even with the will to conform, they do not know how; they are literal where they should act in the spirit of a social precept; they understand nothing of the things that among other people are taken for granted; they learn nothing through their eyes; nobody is a guide or rule to them. They see no differences or distinctions in things similar; they blunder about times and seasons; they relapse where subtleties are out of place; they go straight through stone walls of convention, wholly unconscious of the feat. Nothing that is obvious to us is obvious to them; nobody is like them and they are like nobody, not even like any other oddity. If they have good faculties, they set men talking of the eccentricities of genius, but in fact their good faculties have nothing to do with it. There are more odd people without intellectual endowments, any sort than there is; people perhaps who pass with fair credit through the world, but never mix or harmonize with others; whose ways are always different from other people's, and who excite aversion or indignance according to their temper or the nature of their deviations from the approved model. Good and amiable oddities are a trial to their friends, but we recognize a use in them; they afford a relief to that uniformity of habit and manner which is likely to become wearisome in an over-civilized society. They freshen what might become a monotony of speech; more especially when there is in them any power of expression; and they suggest thought; they put puzzling questions, and force us to defend our habitual course of action. In fact, one of these eccentric spirits, if amiable in his aberrations, is often a favorite; his near belongings would gladly see him subside into the commonplace, but mere acquaintances are tolerant.

His absence of mind, his breaches of decorum, his wild invention in doing the wrong thing and missing the obvious one, all prop-

erty indulgence, and put other people in good humor with themselves. It is something, they perceive, even to be capable of following a lead gracefully. We believe this sort of native oddness, along with other forms of originality, belongs more to men than to women; that is, where a woman is odd, we find it easier to see the reason of it. Perhaps she has very early detected in herself more cleverness than beauty, and she resolves to be independent, and to take a line of her own. Under this idea a slight mutual bias may become a very decided characteristic. She has only to encourage in herself strong likes and dislikes about immaterial matters, matters not worthy of any strong feeling, to grow very quickly into eccentricity. There may be policy in it, for a credit for oddness brings a great amount of toleration where there is talent to support it. It amounts in some cases even to a sort of sanction or protection to a course of life which might otherwise be open to criticism. A good many women wander about the world alone, using oddness as a panoply; and in one sense it is a very complete one, for men do not fall in love with odd women; though a vein of eccentricity may add spice to raucous and a dash of humor to natural cleverness. Some women, however, fall into singularity by mistake, through despising commonplace and seeking to be original. They aim at intellectual distinction, and have no design whatever to outrage custom or to adopt a manner; but effort at originality can issue in nothing else than the odd and the bizarre, and that of the least attractive kind. For oddness, to be tolerable, must at least be undesigned.

Yet few people who are odd have the excuse of an irresistible bent. When we think over the persons who incur the charge, we see that it need not have been so, and that some indulged vanity, indolence, cowardice, low taste or preference—something unamiable or inferior—is at the bottom of it. There is a form of rabid self-conceit which, once indulged, separates a man once for all from his fellows; we can only survey its excesses in wonder; all sympathy is stopped. The man is a mere victim to a passion; he is monstrous in the things he will believe about his deserts and his elevation above the whole human race; this is, however, rather a madness which has all his life bided its time, than oddness or eccentricity. Commonly what merits this name is the consequence of some weak spot, intellectual or moral, which he has natural aptitudes enough to be on his guard against, only that some persuasive, insinuating temptation, some craze of prying curiosity, perhaps, or some subtle vanity, has proved too much for him. His oddities are not wide or general; he has only that one about his "non-sense verses"—that is, something he especially values himself upon. It may be some possession, lifted out of its due importance because it is his, some speciality, some distinction, some favorite pet, or some pursuit. There are people eccentric simply on the amount of business they have to transact, which they will recapitulate and detail to others without any thought of the barrenness of the subject as one of general interest, or any comparison of their own state of mind under similar conditions. It is undoubted that eccentricity for a man to entertain strangers with all that he has done in the course of a day, and yet a good many people are oddities in this way whom nature never meant for such. All forms of close occupation, of being thrown upon oneself, tend to set a man at odds with his fellows, are against his understanding them readily or moderating his tone to theirs. We are aware that here we trench upon the cognate subject of bores; but are not some bores emphatically eccentric, according to any true definition of the term? and in so far as people are odd are we not antipathetic towards them?

It is true that fiction utilizes eccentricities to its own purposes. We read and are amused; but a vast many things are entertaining in fiction which we keep at arm's length in actual life, because they do not amuse us at all. No person who has lost a sense, whom nature has left in permanent eclipse on certain points, is actually better company for the privation, though sometimes there are equivalents which more than compensate in fiction, however, for the loss of reality. He has no idea that he is odd, and is often odder when he is most laboriously following what he thinks custom and precedent. But the eccentricities we have often to put up with have a provoking touch of self-consciousness about them, and are rather after the pattern of the "Second Solomon," "who, when he acted in the common concerns of life against common sense or reason, valued himself thereupon as if it were the mark of great genius," and "you cannot make him a greater compliment than by telling the company before his face how careless he was in any affairs that related to his interest or fortune." To be pleased at being odd, to aim at oddity in things indifferent, is, in fact, an insult to other people; and whether we recognize the sensation or not, is felt as such.

Some forms of oddness do no doubt belong to men of great powers of abstraction and long-sustained thought. They can scarcely help falling into some life or some occult principle of their own which outrages or defies general custom. They cannot see things as others do; they have a standard of their own on a hundred points where it were to be wished they could adopt their neighbor's. Even with the will to conform, they do not know how; they are literal where they should act in the spirit of a social precept; they understand nothing of the things that among other people are taken for granted; they learn nothing through their eyes; nobody is a guide or rule to them. They see no differences or distinctions in things similar; they blunder about times and seasons; they relapse where subtleties are out of place; they go straight through stone walls of convention, wholly unconscious of the feat. Nothing that is obvious to us is obvious to them; nobody is like them and they are like nobody, not even like any other oddity. If they have good faculties, they set men talking of the eccentricities of genius, but in fact their good faculties have nothing to do with it. There are more odd people without intellectual endowments, any sort than there is; people perhaps who pass with fair credit through the world, but never mix or harmonize with others; whose ways are always different from other people's, and who excite aversion or indignance according to their temper or the nature of their deviations from the approved model. Good and amiable oddities are a trial to their friends, but we recognize a use in them; they afford a relief to that uniformity of habit and manner which is likely to become wearisome in an over-civilized society. They freshen what might become a monotony of speech; more especially when there is in them any power of expression; and they suggest thought; they put puzzling questions, and force us to defend our habitual course of action. In fact, one of these eccentric spirits, if amiable in his aberrations, is often a favorite; his near belongings would gladly see him subside into the commonplace, but mere acquaintances are tolerant.

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French Stage Morals. The following extract from the Gazette des Tribunaux, of a date some five and thirty years back, is to be found in the fourth volume of Southey's "Commonplace Book." Valentin, a French dancing-master, was brought up on a charge of allowing a prohibited dance at a ball in the Place du Carrouai. Being questioned by the president of the tribunal, he replied that his profession was that of a dancing-master and a teacher of good manners. "You are accused of an offense against morals in having exhibited an indecent dance on Sunday, December 13, at a ball in the Rue Capois." "I am sorry to dispute the word of the sergeant-de-ville, but what they have asserted is not common sense." "You were taken in the fact." "This is not to be understood as a dancing-master, but as a professional man, a professional man, could permit myself to lapse into such absurdities! You might as well accuse a professor of rhetoric of lauding lies." "Your dance was of so indecent a nature that you were arrested on the complaint of several persons who were present at the ball." "I beg to be reminded for a week to bring forward a number of pupils as witnesses." "What can your pupils say?" "They will tell you that I am utterly incapable of the kind of which is ascribed to me, and that it is impossible to be more scrupulous than I am in everything relative to dancing. There are three things that I most particularly enjoin—honor to the fair sex, the fear of the gods, and the respect for the laws of the country." "This proves that you have not followed your own rules." The accused then drew from his pocket a dirty piece of paper, and replied:—"I beg to lay before you the rules of my establishment, and of the regulations of the country, communicating them to you." "It is useless." "It is my defense. You will see if I am capable of being wanting in the observance due to society." "Hold your tongue. The case is decided." The accused then expressed the pleasure of producing his regulations:—"Art. 1. Every pupil, on entering the ball-room, shall pay a sum of twenty-five centimes for polishing the floor. 2. Politeness being the life of humanity, it is not permitted to enter the ball-room by penetrating into the hall. 3. If the wearer has only a casquette, he will take that of all the same. 4. The ball-room will be lit with candles. Those who desire a lamp must make a purchase of our persimmon candles, five centimes each. 5. Each pupil shall pay a premium of thirty centimes on being promoted to the gallop, and fifty centimes on reaching the gallop. 6. The products of these premiums shall be expended on a dinner to be given every six months, at which the Professor will preside, who will fix the day and hour. 7. The fair sex being especially the ornaments of society, and of the ball-room in particular, it is especially forbidden to occasion the ladies the slightest inconvenience, or to call them camels. Lastly, the Can-can, the Macaré, and other characteristic dances are forbidden under the most severe penalties. It is understood that the violator will be punished by expulsion." M. Valentin reckoned, no doubt, on the moral effect which this official document would produce; but he was undeceived when the tribunal condemned him to five days' imprisonment and a fine of thirty francs.

An English Bankrupt. A week or two ago Mr. Howard Ashton Holden appeared before the Bankrupts' Court on his own petition, his debts and liabilities being set down at the most figure of £28,877. Mr. Holden was manager of the Greenwood & Weyleys Lime, Coal and Railway Company (limited). His salary was £800 a year, and he seems to have been chiefly engaged in raising money for the company. One of the transactions as to which he was examined was the purchase of twelve pictures for £1000, which he immediately deposited with a firm of money-lenders for an advance of £500. Apparently the pictures have not yet been paid for. The bankrupt did not think it necessary to mention this story to the directors until afterwards, when they expressed their approval of what he had done. The directors were—Mr. George Moore, a gentleman not engaged in any business; Mr. Pemberton, a retired naval officer; Mr. Haggart, a retired wine merchant; Mr. Harris, a gentleman at Brighton, and Mr. George Forbes, a professor of music.

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CLOTHS, CASSIMERES, ETC. PANTALON STUFFS! JAMES & LEE, NO. 11 NORTH SECOND STREET. Sign of the Golden Lamb. Have now on hand a very large and choice assortment of all the new styles of Fall and Winter Fancy Cassimeres IN THE MARKET. To which they invite the attention of the trade and others.

PATENTS. OFFICE FOR PROCURING PATENTS, FORREST BUILDINGS, No. 119 South FOURTH ST., Philadelphia, AND MARBLE BUILDINGS, No. SEVENTH Street, opposite U. S. Patent Office, H. HOWSON, Solicitor of Patents, O. H. HOWSON, Attorney at Law, O. HOWSON, Office, Philadelphia.

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SHIPPING. CHARLESTON, S. C. The South and Southwest FAST FREIGHT LINE. EVERY TUESDAY. The Steamship PROMETHEUS, Captain Gray, J. W. EVERMAN, Captain Vane, The Steamship FROMETHEUS, Captain Gray, will sail on THURSDAY, March 4, at 4 P. M. Through bills of lading given in connection with M. C. B. R. to ports in the South and Southwest. Insurance at lowest rate. Rates of freight as low as by any other route. For freight apply to J. A. FORBES & CO., 221 1/2 DOCK STREET WHARF.

FOR NEW YORK. Sailing Tuesdays, Thursdays, and Saturdays at noon. The winter rates at which freight is not taken is 20 cents per 100 pounds, 4 cents per 100 lbs. for 20 cents per gallon, ship's option. The line is now prepared to contract for spring rates lower than by any other route, commencing on March 15, 1869. Advance charges cashed at office on Pier. Freight received at all times on covered wharf.

FOR LIVERPOOL AND QUEENSTOWN. TOWN.—Annua Line of Mail Steamers are appointed to sail as follows: CITY OF NEW YORK, Tuesday, Feb. 20, 1 P. M. CITY OF NEW YORK, Saturday, Feb. 27, 1 P. M. CITY OF NEW YORK, Wednesday, Mar. 3, 1 P. M. CITY OF NEW YORK, Saturday, Mar. 10, 1 P. M. CITY OF NEW YORK, Tuesday, Mar. 17, 1 P. M. CITY OF NEW YORK, Friday, Mar. 24, 1 P. M. CITY OF NEW YORK, Monday, Mar. 31, 1 P. M. CITY OF NEW YORK, Thursday, Apr. 7, 1 P. M. CITY OF NEW YORK, Sunday, Apr. 14, 1 P. M. CITY OF NEW YORK, Wednesday, Apr. 21, 1 P. M. CITY OF NEW YORK, Saturday, Apr. 28, 1 P. M. CITY OF NEW YORK, Tuesday, May 5, 1 P. M. CITY OF NEW YORK, Friday, May 12, 1 P. M. CITY OF NEW YORK, Monday, May 19, 1 P. M. CITY OF NEW YORK, Thursday, May 26, 1 P. M. CITY OF NEW YORK, Sunday, Jun. 2, 1 P. M. CITY OF NEW YORK, Wednesday, Jun. 9, 1 P. M. CITY OF NEW YORK, Saturday, Jun. 16, 1 P. M. CITY OF NEW YORK, Tuesday, Jun. 23, 1 P. M. CITY OF NEW YORK, Friday, Jun. 30, 1 P. M. 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