THE MEMPHIS DAILY APPEAL.

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The Memphis Appeal.

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UNDER THE STYLE AND FIRM OF

M'CLANAHAN, TROUSDALE & DILL,

TO WHOM ALL LETTERS ON BUSINESS, OR OTHERWISE, SHOULD BE ALDRESSED.

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5	9.00	12.00	14.00	16.00	24.00	30.00	37.00	45.00
6	10.00	14.00	17.00	21.00	29.00	35.00	42.00	50.00
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DR. R. T. WEBB,
OFFERS his professional services to the citizens of Memphis and vicinity. Office on Main street, between Union and Gayoso streets.

H. & H. L. BEDFORD,
ATTORNEYS AT LAW,
MEMPHIS, TENNESSEE.
OFFICE north side Court street, one door west of Main, up stairs, will practice in all the Courts of Memphis, the Eleventh Circuit and the Supreme and Federal Courts at Jackson. Prompt attention given the collection of claims in West Tennessee and North Mississippi. jun2-dawdm

Drs. Brock & Spiegel
HAVE associated themselves for the purpose of practicing medicine in all CHRONIC DISEASES, and would call the attention of invalids to the numerous cases which have resisted the skill of the faculty, among which will be found Cancers, pronounced curable without the use of CAUSTIC or KNIFE, Old Sores, Scrofula, White Swellings, Bronchitis, Dropsy, Gravel, Rheumatism, Dyspepsia, Liver, Lungs, Eyes, and every variety of the diseases of the Women and Children.
DR. D. S. BROCK has devoted much time and expense in collecting all the vegetable medical properties of the Southern States, and with the North and South American Indians, including the PARICA of the Tuscaloosa, of Mahpe, and the Mahe Tu-Ga-na-ih, of the Choctaws, Seminoles, etc., with a practical medical knowledge of over five thousand Botanical Plants, Barks, Roots and Herbs.
Those wishing to avail themselves of the services of Dr. Brock, are informed that his stay in Memphis will be limited to this session.
Being acquainted with all Modern Languages, our examinations are without an interpreter.
Office corner 1st Main and Union streets.
jun1-daw-ly

DR. A. W. WRIGHT,
HOMŒOPATHIC PHYSICIAN.—Office in Stewart & Pryor's Building, Main street, 3d story, 2d door, residence Mr. S. S. Simms, Second below Madison street. jy8-2p*

DR. R. W. MITCHELL,
OFFICE corner Main and Madison streets, over the Exchange Bank.

NEW LAW PARTNERSHIP.
WM. H. POLK, and Smith P. Bankhead, having formed a partnership, will hereafter practice law together in the city of Memphis. mch7-1y

R. C. FLOURNOY.....J. P. FARRELLY.
FLOURNOY & FARRELLY,
ATTORNEYS AT LAW, Memphis, Tennessee. Office, Exchange Street, Hyde Building, Northeast corner of Court Square. jul3-dly

HARRIS SCOTT.....L. V. DIXON.
SCOTT & DIXON
ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY, Memphis, Tenn., will practice their profession in all the Courts held in the city of Memphis, and the Supreme and Federal Courts at Jackson. Prompt attention will be given to collections entrusted to their care. Office in New Bank Building, corner of Main and Madison streets, over River bank. Entrance on Madison street. jun8-1d

AUGUSTUS H. GARLAND.....WM. M. RANDOLPH.
GARLAND & RANDOLPH,
ATTORNEYS AT LAW, Little Rock, Arkansas. The unsettled law business of Pike, Pike, Montgomery, Clarendon and Garland, is in our hands to be attended to. jun2-d6m

DR. H. J. HOLMES, SEN.,
FORMERLY of Cape Girardeau, and recently of Brandon, Miss., has located in Memphis to practice the various branches of his profession. For the last twenty years he has devoted his attention more particularly to the treatment of diseases and accidents during parturition. He has associated with himself his son, Dr. Holmes, Jr.
REFERS TO—Hon. Henry S. Foote, Charles Scott, L. W. Ross, Hon. A. M. Feild, R. E. Avery and John M. Robertson, President of Memphis and Little Rock Rail road.
OFFICE—489 Main street. Residence Court street, below Third. Office hours 9 to 9 a. m. and 4 to 5 p. m. my16-1m

DR. JAMES M. KELLER,
RESPECTFULLY offers his professional services to the citizens of Memphis and its vicinity.
His residence is on McCall street, next to that of A. H. Douglass.
Office in Greenlaw's Building, Main street, South of Union, second floor, where he may be found at all hours, unless professionally engaged. jun17-dly

DR. ORVILLE R. EARLY
HAVING located permanently in Memphis, offers his professional services to its citizens and persons in the surrounding country. Special attention will be given to Obstetrical cases and all diseases of women and children.
Residence on the corner of Hernando street and Brown's Avenue. Office, 26 Madison street. my2 1y

T. KNOX WALKER.....W. L. M'CONNICO.
WALKER & M'CONNICO, Lawyers, Memphis, Tennessee. Office, No. 27 South side Court Square. ap18

E. M. YERGER.....JNO. C. FARRINGTON.....O. YERGER.
Yerger, Farrington & Yerger,
ATTORNEYS AT LAW, MEMPHIS, TENN. ap15-dw

WM. R. ARICK,
DENTIST, Mississippi, Tennessee, General Land Agent for Arkansas and Mississippi.
REFERENCES.—Gov. H. S. Foote, Memphis; Brooks & Newsom, Vicksburg. ap21-d6m

EDWARD PICKETT, Jr.,
ATTORNEY AT LAW, Memphis, Tenn. Office adjoining Court, midway the Post Office Building. jun4-d-ly

THEODORE C. CONE,
ATTORNEY AT LAW, Memphis, Tenn. Office on Main street in Greenlaw's Building, between Union and Gayoso streets. no22-dly

JOHN HALLUM,
ATTORNEY AT LAW, Memphis, Tenn., Collector for West Tennessee. Office on Jefferson street, First door east of Court. sep6

WILLIAM KENNEDY, Jr.,
ATTORNEY AT LAW, Gayoso Bank Building, Main street, Memphis, Tenn. my12-1y

DR. CREIGHTON'S
OFFICE HOUSE
For attending Diseases of the
EYE AND LUNGS!
ARE from 9 to 11 a. m and 2 to 4 p. m. The balance of his time will be devoted to general practice.
N. B.—Persons wishing Dr. Creighton's services must consult this arrangement. feb18-tf

DR. T. F. PEYTON.
OFFICE on the corner of Jefferson and Second streets, in Tarrant's Building. jan23-1y

NOTICE.
DR. J. K. BLEDSOE has returned from New York, after an absence of nine months, and has effected some astonishing cures in that city. He has taken an office at No. 37 Monroe street, Northeast corner of Court square, and will resume the practice of Medicine, where he has for sale his celebrated Vegetable Pills, which are tendered to day or night. As he intends locating permanently in Memphis, and from the great success he has had in his profession, he hopes to merit and receive a share of the public patronage. He would have a liberal patronage from the citizens of Memphis. jan8-dly

DR. THOS. TATE,
OFFERS his services to the citizens of Memphis and vicinity. Office on corner of Second and Washington streets. mar21-1y

ISAAC M. STREETER.....E. Y. MORGAN.....WM. D. STEELE.
Germantown, Tenn. Memphis, Tenn. Memphis, Tenn.
STEELE, MORGAN & STEELE,
ATTORNEYS AND COUNSELORS AT LAW, Memphis, Tenn., will practice in the Courts of West Tennessee. Office on Main street, in Hunter's Block, No. 6, 2nd floor. Special attention paid to the collection of Claims. oct7-1y

M. D. WELCH,
ATTORNEY AT LAW, Jackson, Tenn. All business entrusted to his care promptly attended to. aug8-dawdwtf

SCHEDULE OF THE Arrival and Departure of the Mails FROM THE MEMPHIS POST OFFICE.

EASTERN MAIL via New York, Philadelphia, Nashville and Louisville, arrives daily at 7 A. M.; closes at 4 P. M.

Northwestern Mail via River, Cairo, St. Louis, Chicago and Cincinnati, due daily at 7 A. M.; closes at 11 A. M.

Southern Mail via River, due daily at 7 A. M.; closes at 11 A. M.

Southern Mail via Mississippi Central Railroad for New Orleans, Vicksburg and Natchez, arrives daily at 7 A. M.; closes at 4 P. M.

Mail via Mississippi Central and Tennessee Railroad, arrives at 5 A. M.; closes at 7 A. M., for Somerville, Bolivar and Jackson, Tenn.

Mail via Memphis and Ohio Railroad for Brownsville, arrives at 10 A. M.; closes at 4 P. M.

Mail via Mississippi and Tennessee Railroad for Panola, arrives at 10 A. M.; closes at 1 P. M.

Mail for Olive Branch, Byhalia, Red Banks and Cold Water, arrives Monday, Wednesday and Friday at 5 P. M.; closes at 6 P. M.

WM. H. CARROLL, P. M.

Hammocks.
A FEW just received by Rattlesnake. For sale low at INGRAHAM & LESBY.

DAILY APPEAL.

SUNDAY.....AUGUST 15, 1858.

FEMALE SOCIETY—LETTERS TO YOUNG PEOPLE.

In many of the books addressed to young men, a good deal is said about the purifying and elevating influences of female society. Sentimental young men affect this kind of reading, and if anywhere in it they can find countenance for the policy of early marriage, they are delighted. Now, while I will be the last to deny the purifying and elevating influence of pure and elevated woman, I do deny that there is anything in indiscriminate devotion to female society which makes a man better or purer. Suppose a man cast away on the Cannibal Islands, and not in sufficiently good flesh to excite the appetites of the gentle epicureans among whom he has fallen; suppose him, in fact, to be "received in society," and made the private secretary of a king without a liberal education; suppose, after a while, he feels himself subsiding into a state of barbarism, and cast around for some redeeming or conservative influence—at this moment it occurs to him that in the trunk on which he sailed ashore were a number of books. He flies to the trunk, and, in an ecstasy of delight, discovers that among them is a volume addressed to young men. He opens it eagerly, and finds the writer to declare that, next to the Christian religion, there is nothing that will tend so strongly to the elevation and purification of young men as female society. He accordingly seeks the society of women, and drinks in the marvelous influences of their presence. He finds them unacquainted with some of the most grateful uses of water, and in evident ignorance of the existence of ivory combs. About what year of the popular era is it to be supposed that he will arrive at a desirable state of purification and perfection?

Now, perhaps, you do not perceive the force of this illustration. Let us go at it, then. When you find yourself shut out from all female society except that which is beneath you, that society will do you just as much good, and no more good, than that of the fair Cannibals, especially if it be young. If, in all this society, you can find one old woman of sixty, who has common sense, genial good nature, experience, some reading, and a sympathetic heart, cherish her as you would her weight in gold, but let the young men go. You will hear nothing from them but gossip and nonsense, and you will only get disgusted with the world and yourself. Aspiration to higher and purer life always comes from above a man; and female society can only elevate and purify a man when it is higher and purer than he is. In the element of purity, I doubt not that women generally are superior to men, but it is very largely a negative or w[illegible] element, and has not the power and influence of a positive existence.

Therefore, whenever you seek for female society as an agency in the elevation of your tastes, the purification of your morals, and the improvement of your mind, seek for that which is above you. I do not counsel you to trust with rudeness or studied neglect such inferior female society as you are obliged to come in contact with. On the contrary, you owe such society a duty. You should stimulate it, infuse new life into it, if possible, and do for it what you would have female society do for you.

This matter of seeking female society above yourself you should carry still further. Never content yourself with the idea of having a common-place wife. You want one who will stimulate you, stir you up, keep you moving, show you your weak points, and make something of you. Don't fear that you cannot get such a wife. I very well remember the reply which a gentleman who happened to combine the qualities of wit and common sense made to a young man who expressed a fear that a certain young lady of great beauty and attainments would dismiss him if he should become serious. "My friend," said the wit, "infinitely more beautiful and accomplished women than she have married infinitely uglier and meaner men than you are." And such is the fact. If you are honest and honorable, if your character is spotless, if you are enterprising and industrious, if you have some grace and a fair share of good sense, if you love appreciatingly and truly, you can marry almost anybody worth having. So, to encourage yourself, carry in your memory the above aphorism, reduce to a form something like this: "Infinitely finer women than I ever expect to marry have loved and married men infinitely meaner than I am."

The apprehensions of women are finer and quicker than those of men. With equal early advantages, the woman is more of a woman at eighteen than a man is a man at twenty-one. After marriage, as a general thing, the woman ceases to acquire. Now, I do not say that this is necessary, or that it should be the case, but I simply state a general fact. The woman is absorbed in family cares, or perhaps devotes from ten to twenty years to the bearing and rearing of children—that most dignified, delightful and honorable office of her life. This consumes her time, and, in a great number of instances, deprives her of intellectual culture.

In the mean time, the man is out engaged in business. He comes in daily contact with minds stronger and sharper than his own. He grows and matures, and, in ten years from the date of his marriage, becomes, in reality, a new man. Now, if he was so foolish as to marry a woman because she had a pretty form and face, or sweet eyes, or an amiable disposition, or a pleasant temper, or wealth, he will find that he has passed entirely by his wife, and that she is really no longer a companion for him than a child would be. I know of but few sadder sights in this world than that of mates whom the passage of years has misplaced. Young men ought to have a long start of a man, and then, ten to one, the man will come out ahead in the race of a long life.

I suppose that in every young man's mind there exist the hope and expectation of marriage. When a young man pretends to be that he has no wish to marry, and that he never expects to marry, I always infer one of two things: that he lies, and is really very anxious for marriage, or that his heart has been polluted by association with unworthy women. In a thousand cases, we shall not find three exceptions to this rule. A young man who, with any degree of earnestness, declares that he intends never to marry, confesses a brutal nature or perverted morals.

But how shall a good wife be won? I know that men naturally shrink from the attempt to obtain companions who are their superiors; but they will find that really intelligent women, who possess the most desirable qualities, are uniformly modest and bold. Music charms in modest estimation. What such women most admire in men is gallantry; not the gallantry of courts and foppery, but boldness, vigorous, devoted, decision and refined civility. A man's bearing wins ten superior, women where his boots and brains win one. If a man stand before a woman with respect for himself and fearlessness of her, his suit half won. The next may safely be left to the parties most interested. Therefore, never be afraid of a woman. Women are the most harmless and agreeable creatures in the world, to a man who shows that he has got a manly soul in him. If you have not got the spirit in you to come up to a fair like this, you have not got that in you which most pleases a high-souled woman, and you will be obliged to content yourself with the simple girl, who in a quiet way, is endeavoring to attract and fasten you.

But don't be in a hurry about the matter. Don't get into a feverish longing for marriage. It isn't creditable to you. Especially don't imagine that any disappointment in love which takes places before you are twenty-one years old will be of any damage to you. The truth is, that before a man is twenty-five years old he does not know what he wants himself. So don't be in a hurry. The more of a man you become, and the more of manliness you become capable of exhibiting in your association with women, the better wife you will be able to obtain; and one year's possession of the heart and hand of a really noble specimen of her sex is worth nine hundred and ninety-nine years' possession of a sweet creature with two ideas in her head, and nothing new to say about either of them. "Better fifty years of Europe than a cycle of Cathay." So don't be in a hurry, I say again. You don't want a wife now, and you have not the slightest idea of the kind of wife you will want by-and-by. Go into female society if you can find that which will improve you, but not otherwise. You can spend your time better. Seek the society of good men. That is often more accessible to you than the other, and it is through that, mostly, that you will find your way to good female society.

If any are disposed to complain of the injustice to women of advice like this and believe that it involves a wrong to her, I reply that not the slightest wrong is intended. Thorough appreciation of a good woman, on the part of a young man, is one of his strongest recommendations to her favor. The desire of such a man to possess and associate his life with such a woman gives evidence of qualities, aptitudes, and capacities which entitle him to any woman's consideration and respect. There is something good in him; and however uncultivated he may be—however rude in manner and rough in person—he only needs development to become worthy of her, in some respects, at least. I know of no quarrel with a woman who desires a husband superior to herself, for I know it will be well for her to obtain such an one, if she will be stimulated by contact with a higher mind to a brighter and broader development. At the same time, I must believe that for a man to marry his inferior is to call upon himself a great misfortune; to deprive himself of one of the most elevating and refining influences which can possibly affect him. I, therefore, believe it to be the true policy of every young man to aim high in his choice of a companion. I have previously given a reason for this policy, and both that and this conspire to establish the soundness of my counsel.

One thing more; not the least important, but the last in this letter. No woman, without piety in her heart, is fit to be the companion of any man. You may get, in your wife, beauty, amiability, sprightliness, wit, accomplishments, and learning, but if that wife have no higher love than herself and yourself she is a poor creature. She cannot elevate you above mean aims and objects; she cannot educate her children properly; she cannot, in hours of adversity, sustain and comfort you; she cannot bear with patience your petulance, induced by the toils and vexations of business, and she will never be safe against the seductive temptations of gaiety and dress.

Then, again, a man who has the prayers of a pious wife may feel assured that he has those—upheld by Heaven, or by a refined sense of obligation and gratitude—can rarely become a very bad man. A daily prayer from the heart of a pure and pious wife for a husband engrossed in the pursuits of wealth or fame is a chain of golden words that links his name every day with the name of God. He may snap it three hundred and sixty-five times in a year, for many years, but the chances are that in time he will gather the sundered filaments, and seek to re-unite them in an everlasting bond.

THE RELIGION OF MR. JEFFERSON.

From the Philadelphia Evening Argus 7

We hope the evil custom of persecuting and proscribing men on account of their religious faith or their want of it, will speedily go out of fashion. Our belief does not depend upon our will; it is not a voluntary matter; it is founded upon evidence and is addressed to our reason and judgment, and is not therefore a matter of choice, depending upon our free agency and wholly under our own control. To persecute a man for his opinions is therefore unreasonable, cruel, and absurd. If he believes wrong, enlighten him—do not hang or burn him for what he cannot help. If his opinions are erroneous, he is to be pitied not persecuted.

The great error in all discussions in regard to the personal religion of individuals, says the Cincinnati Times, is the tendency to judge of a man's faith by the adherence he may profess to certain dogmas and sectarian formularities of doctrine. This is always a fruitful source of error and misapprehension. Experience convinces us that a man's inner, deep, and vital religious sentiments and spiritual emotions have very little to do with external observances and technical professions, and adherence to a prescribed form of words. Of a thousand men that experience on occasion, the same occasion we will suppose, a sense of adoration toward the Supreme Being, sorrow for personal imperfections, aspirations after holiness and a true life, no five will exactly agree on strict points of doctrine, or be able to convince any other five that their views and peculiarities of faith are accurately and reasonably founded. It is the saddest mistake that has ever been made, in the many clumsy and oppressive attempts to which the mind of man has been subjected, in the hopeless and preposterous endeavor to establish a uniformity of thought, and a universal concurrence of religious doctrines—it has been the saddest mistake, we say, to imagine that personal convictions and private judgments could be constrained and moulded, and made after an artificial and uniform pattern.

No man can be religious on compulsion; and no compulsory or prospective sentiments of a religious nature are worth a straw to any individual. If they are not genuine and experimental, spontaneous and original, they are of no value. This false and narrow judgment of which the world has so long been guilty, is the mother of bigotry and persecution, and leads to all manner of misapprehension and injustice in estimating the religious opinions and Christian standing of others. It is very presumptuous to say, it is very shallow to think, that a man's piety and Christian principles may be measured by rules and systems; that his attainments in a religious life may be gauged with reference to the creed he professes or the sect to which he ranks himself. It is very superficial and trivial evidence of the reality and clearness of one's religious faith and devotional practices that he belongs to the Catholic Church, or that he is a Methodist or a Unitarian. Name and special attachments, and adventitious inclinations of this sort, are of very little consequence. The loudest professor may be the merest hypocrite; the most religious sentiments may be apt to be a zealous bigot; and he whose piety is pond and proud of his God may be the humblest and the most unpretending and non-professing of them all.

We have been led into this train of thought by perusing the revelations afforded, in Randall's Life of Jefferson, of the traits of this eminent statesman's religious sentiments and the reality and warmth of his personal piety. Mr. Jefferson has been much misunderstood and perseveringly misrepresented on this point, as appears by his own writings and the record we now have of his inner life and daily walk and conversation. The Bible was his companion, and to it he resorted sometimes alone and confidently for consolation, strength, and instruction in hours of doubt and inquiry, as other testimony of this fact, Mr. Randall mentions that:

"Early in 1814, in answer to a letter from Mr. Samuel Greenhow, who applied to him for aid to a Bible Society, and who stated to him that there were families in Virginia destitute of the Bible, Mr. Jefferson expressed his surprise at the latter assertion, but presuming that the society had evidence of the fact, he inclosed a draft of fifty dollars to his correspondent, 'sincerely agreeing with him that there never was a more sublime system of morality delivered to man than is to be found in the four Evangelists!'"

A clergyman who had a conversation with him one day on miscellaneous subjects, said afterwards, to a friend, that he regarded Mr. Jefferson as neither an atheist nor an irreligious man, adding that a man of juster sentiments he had rarely met with. He said of himself, in a letter to Dr. Utley, that he always went to bed "without an hour or half an hour's previous reading of something moral, whereon to ruminate in the intervals of sleep," and his biographer states that the book most usually chosen for this kind of reading, so conducive to correct and devotional thought, was a collection of extracts from the Bible. He made a book with his own hands by cutting passages from the New Testament, connecting mostly of the words of our Saviour, and pasting them upon blank leaves prepared for the purpose.

In a letter to an old friend, Mr. Jefferson described this book, (which he called "The Philosophy of Jesus,") and said: "A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a *real Christian*—that is to say, a disciple of the doctrines of Jesus, very different from the Platonists, who called me infidel and *themselves* Christians and pagans, who gleaned from the Gospel what they draw all their characteristic dogmas from what its author never said nor saw." In later years he placed the texts, in columns side by side, in English, Greek, Latin, and French, and thus this book which MUSSO and others had for an hour or half an hour before he retired to bed, "whereupon to ruminate in the intervals of sleep," grew to be the most valuable and familiar one he possessed, as he himself declared. In it just to demonstrate to his intimate daily life exhibited this interesting practice, and who thus estimated the religion of Jesus, an infidel, because he did not formally attach himself to some sect, or profess, as thousands do of whom he knows and cares little, what is neither believed nor understood? The subject of religion was one of his most habitual and serious speculations; and his private writings show how far his private sentiments exceed in fervor and depth the public professions. We are told by his biographer that he subscribed to religious objects, and gave money for the erection of Christian churches and the support of the clergy. Irregularly attended the Episcopal Church; was baptized into it in his infancy; was married by one of its clergymen to a wife who lived and died in it. His children also were baptized and married according to its rites, and its burial service was read over those of his children who preceded him to the grave, over his wife, and finally over himself. He never was heard to utter a word of profanity—never to breathe a scoff at religion.

It may be added, that we conclude these hasty observations, which we put down simply and as a matter of justice to one who has often been condemned without a hearing, with the following expression by Mr. Jefferson of his opinion in regard to the right, assumed by so many, of judging other men's religious faith by their own:

"I most ever believe that religion substantially good which produces an honest life, and we have been authorized by one whom you and I equally respect, to judge of the tree by its fruit. Our particular speculations of religion are a subject of accountability to our God alone. I inquire after no man's, and trouble none with mine; nor is it given to us in this life to know whether yours or mine, our friends or our foes, are exactly the right. Nay, we have heard it said that there is not a Quaker or a Baptist, or a Baptist, a Presbyterian or an Episcopalian, a Catholic or a Protestant, in Heaven; that on entering that gate, we leave these badges of schism behind, and find ourselves united on those principles only in which God has united us all."

"Who art thou," said the Apostle, "that judgest another? To his own master he standeth or falleth." Let us not forget that the greatest of Christian effections is charity.

IMPORTANT TRUTHS FOR WIVES.

In domestic happiness, the wife's influence is much greater than her husband's; for the one, the first cause—mutual love and confidence—being granted, the whole comfort of the household depends upon trifles more immediately under her jurisdiction. By her management of small sums, her husband's respectability and credit are created or destroyed. No fortune can stand the constant leakages of extravagance and mismanagement; and more is spent in trifles than women would easily believe. The one great expense, whatever it may be, is more over and carefully reflected on or incurred; the income is prepared to meet it; but it is pennies, imperceptibly sliding away, which do the mischief; and this the wife alone can stop, for it does not come within man's province. There is often an unexpected trifle to be saved in every household. It is not in economy alone that the wife's attention is so necessary, but in those little niceties which make a well-regulated home. A unfurnished crumb-cloth, a missing key, a buttonless shirt, a soiled table cloth, a mustard-pot with its old contents sticking hard and brown about it, are severally nothings; but such can raise angry words or cause discomfort.

Depend on it, there's a great deal of domestic happiness in a well-dressed mutton-chop or a tidy breakfast table. Men grow sated of beauty, tired of music, are often too wearied for conversation, (however intellectual!) but they can always appreciate a well-served beefsteak and smiling comfort. A woman may love her husband devotedly—may sacrifice fortune, friends, family, country for him—she may have the genius of a Sappho, the enchanting beauties of an Armida; but, melancholy fact, if withal she fail to make her home comfortable, his heart will inevitably escape her. And women live so entirely in the affections that without love their existence is a void. Better submit, then, to household tasks, however humble, for they may be to your tastes, than doom yourself to a loveless home. Women of the higher order of mind will not run this risk; they know that their feminine, their domestic, are their first duties.

FRAZER'S RIVER.

—The *Visurgia*, Captain Sears, is advertised to leave next Monday for Port Townsend, Frazer's river; cabin passage, $225; steerage, including provisions, $150.

FATAL.—One of our exchange papers this week contains what is called "a fatal case of suicide."

EXTRAORDINARY DECEPTIONS.

—The Paris correspondent of the New Orleans *Picayune*, writing under a recent date, says that a singular fraud had been discovered at Versailles. A lady known by every person in that decayed city, and honored for her name, position and piety, died four or five days ago, and when she was shrouded it was discovered she was a man! This pseudo lady who had played her part for forty-two years—ever since 1816—pretended to be the Countess de Solege de Lange, and the last member of that noble family. Having been the Superior of a convent suppressed at the first revolution, she wore a monastic costume, which singularly favored her deceit, and she enjoyed a pension of one thousand two hundred dollars, which seems to have been the principal motive for this bold imposition. Is it not strange that this impostor, who took possession of all the papers of the true Countess, (who, as it is believed, died abroad as an emigree,) should have played the part forty-two years without exciting the least suspicion, and without being exposed for a knave by an accident. The pretended Countess lived in great retirement, and visited only the Faubourg Saint Germain families, who treated her with marked attention, and sent her the earliest vegetables and fruits of their gardens.

The police are endeavoring to ascertain who this adventurer is, but a mask worn forty-two years is likely to prove impenetrable. This is the most extraordinary imposition I had ever heard of, although the adventure of the Count of Saint Helena is more dramatic. You may rely upon it, this story is no hoax. Versailles is in a fever about it. Something like it occurred a few years ago at Brussels. On the death of a chief clerk in the Ministry of Foreign Affairs, it was discovered that he was a woman. *He* had entered the public office as a supernumerary clerk, and had gradually risen from post after post to the chief clerkship, whose duty it was to manage the political correspondence, which he did with extraordinary ability. And it is not long since an old soldier at the Hotel des Invalides, having fallen violently sick, was discovered to be a woman who had served as an artilleryman through most of Napoleon's battles from Egypt to Waterloo.

AN ISLAND AFLOAT.

—The Wayne *Democratic Press*, contains the following statement:

"A few days since, a large object was seen on Lake Ontario, in a northwesterly direction from Pultneyville, gently floating to the eastward. It excited considerable curiosity, as it appeared unlike anything ever seen before in this lake. As all had a desire to know more about it, several young men, in boats, started in pursuit, and after a sturdy pull with the oars, they at last overhauled, some five miles from the shore. It was steadily wending its way down the lake, impelled by the current at the rate of three miles an hour, and when overtaken presented to the astonished beholders a less novel spectacle than an island covered with luxuriant vegetation! It was about five rods in length and nearly of equal breadth, and had probably been formed in some bend of a river or bay upon some timber or brush that had become stationary under the surface of the water, till an admixture of earthy and vegetable matter had accumulated, sufficient to nourish vegetation, and to keep it buoyant in swampy locations. These had grown and fallen, through a long succession of years, until the whole had become matted together by the roots of the trees so as to give the whole mass a firmness and tenacity sufficient to resist the waves, and a specific gravity that enabled it to float. The late rains increasing the volume of water where it formed, elevated it from its bed, loosed it from its moorings and sent it off on a voyage of discovery. The island was covered with such plants as are seen about Irondequoit Bay, and had much such an appearance. It was sufficiently firm to bear up a gaunt cow Dr. Beardsley stepped on shore and took possession in behalf of Uncle Sam. The island was not wholly uninhabited, as several small birds were seen. The highest points of this novel island were about five feet above the surface of the water, and the plants stood firm and erect, vigorous and healthy.

☞ The Parisians are laughing over the last good story from the German watering-places. It appears that the Princess N., who resides in a sumptuous chateau near the ballad of Nerac, sent a dinner invitation, according to her hospitable custom, to Major P., an officer on service at the garrison near by. The Major chanced to be on duty, and was obliged to decline by note, on account of the absence of his full sergeant, he told him to bring him his dinner as he came back—meaning, of course, that he should go for it to the neighboring restaurant. The sub-altern chanced to be very literal in his habits of mind, and he delivered the two errands at once to the servant at the gate of the chateau!

Very much astonished, at first, that her proposed guest should send for his dinner, the Princess soon entered into the joke, and bringing a huge tray to be sumptuously laden from her kitchen, she dispatched it by the hands of the sergeant and her own footman.

Astonished at the magnificence of the "dinner for one," the sergeant, as well performing his duty, sent him out a collar, for his perquisite as messenger.

"Excuse me!" said the little sergeant, as he looked at the one dollar, and supposed that, of course, it was to pay for the confectionery he had bought. "Excuse me, but it cost *five!* Four dollar more, if you please."

The Princess, by this time, understood the character of the man, and she gravely sent out the other four dollars.

The Major was still at dinner with his feasting brother officers, when the faithful sergeant entered, with the military touch to his cap, and laid down the five dollars upon the table.

How many of his military friends the gallant officer burst off, in containing his rage while the return of those five dollars was explained, is not told in the story.

TENNESSEE CURRENCY.

The parties most interested in the currency of our State, and particularly those having their principal business transactions in the city of Memphis, we are happy to learn, from personal inquiry, are fully alive to the importance of personal interviews with our customers, as well as numerous communications through public prints, are taking at least a sensible view of the wretched and ruinous state of the currency.

Now the power of correcting the evil is in our own hands, as it requires but a unison to set the Legislature in motion, and, from the prompt manner, but that has been totally in error—at least, it has only made bad, worse. The plan is this: Let every planter and merchant refuse to receive everything called money which is not lawful currency, except at its par and convertible value as the time it may be received at this point, or at the principal point at which they transact their business; if at Memphis, let it be specie at Memphis; if at Nashville, let it be specie at Nashville; if at Knoxville, let it be specie at Knoxville; if elsewhere, let it be specie at that point. If it is not specie at such point, and cannot be converted into specie at that point, treat it as an individual note, or an article of trade, worth what it will bring for cash, that being the market value, and leaving no certain value beyond the value of the day, and let it be as money on hand. Let the merchant, or the planter, who has a set of business in future, viz: We take nothing for the sales of our goods or our crops, but specie, or its equivalent of other, except legal currency, which is not at such fix. As we can deposit in bank as gold, subject to check, so we can deposit in bank as gold, subject to the check owner may agree on. This will settle the question between the parties, and we consider that so long as the currency is under the control of the others here, but subject to the dictates of the other banks at another point, whose policy is as fluctuating as the wind, so long will our currency be subject to such payment here; then Exchange is secondary and at the will of the notebroker, and not the bank.

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Removal.

R. E. ORNE'S LAND OFFICE,
HAS been removed to Stewart & Pryor's Block, on Second street, below Main, first door above Gayoso. Lands in the Chickasaw and River counties, in Mississippi, Plantations in Mississippi and Arkansas, City Lots, Improved and Unimproved in Memphis and vicinity, always on hand and for sale. ap21-1y

Mail for Olive Branch, Byhalia, Red Banks and Cold Water, arrives Monday, Wednesday and Friday at 5 P. M.; closes at 6 P. M.
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