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W. HY. SMITH, IRA P. JONES, } Editors.

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SATURDAY.............. NOVEMBER 6, 1858

☞ In yielding our columns this morning to the Address of JOHN A. MCEWEN, Esq., before the Literary Societies of Cumberland University, we have no indulgence to crave of our readers. The "Reform of Social Ranks" is a theme of universal interest, and its philosophic and artistic treatment will make the Address more than welcome. As a polished orator, a splendid scholar and a profound thinker, Mr. MCEWEN stands in the first rank. This, his last effort, is not less admirable for the felicity of its diction, the elegance of its figures and the force of its illustrations, than for its comprehensive insight, clear apprehension and perspicuous exposition of the social relations. As it is vastly superior to the ordinary productions of similar occasions, it will long outlive them. Its perusal has afforded us a most pleasurable entertainment, and we are sure no one can read it without a like result.

REFORM OF SOCIAL RANKS.

An Address,

DELIVERED BEFORE THE LITERARY SOCITIES OF CUMBERLAND UNIVERSITY, AT LEBANON, TENNESSEE, JUNE 21ST, 1858.

BY JOHN A. MCEWEN, A. M.

Not the least prominent feature of modern civilization is benevolent enterprise. There seems to be a present general movement throughout the world for the amelioration of social ranks. The eloquence of the best minds has been exhausted in pleading the cause of humanity. Men of genius, with an instinctive appreciation of the material most powerful to move the world, have seized upon this activity of the sympathies, and made it tributary to their purposes and fame. There is scarcely a modern work of fiction that is not interwoven with some story of human suffering. Not the woe of unrequited love, or the hindrance of accident and heartless circumstance, as with the old novelists, but the misfortune and wretchedness of some hero of a class, as he struggles beneath his unnatural burden, and writhes under the crushing weight of society above him. Reformers have changed their nomenclature with the progress of their philosophy and ethics. Poverty and misfortune no longer mean what they did in the earnest days of Shakspeare and Walter Scott. The curse and bitterness of indigence are no longer recognized as the sufferings, but wrongs, of the poor. A system of action, as well as of charity, is based upon this departure between the old and the new philosophy. It is as unconscious of the school of Bacon as of Aristotle, and goes forth preaching its reformation in words, that are acts, and with an eloquence, that leads the current of the intellect through the heart. It may be, and probably it is, that this philosophy and work-material of genius is but the reflex of the common mind. Certain it is, that it has been caught up and appropriated by the champions of the race everywhere, and practical experiment is being made of of propositions, that seem born of dreams and mere speculation. Thus has it been ever in the history of men, that the dreams of some minds become the work of others. The model establishment of Mons. Hardy, as it stands forth monumentally on the page of Sue's Wandering Jew, is scarcely more romantic or beneficent than the Belmont Factory of "Price's Patent Candle Company," and similar institutions in England, in which the comfort and education of the work-people are understood to be promotive of their usefulness. The fascinating "Life-Scenes" of Hot Corn, mercilessly dealt with as they were by fastidious critics, the demolition of the Old Brewery, of the Five Points, and the erection of a House of Industry on its site, the purification of the West Port of Edingburgh, the "Charitable Trusts Act," the Education Bill of Lord John Russell, the Ragged School system of Shaftesbury, and the free education of many American towns and cities are but so many illustrations on either continent of the wide working charity of the day—but so many traces of that invisible hand, which is settling the unsteady fabric of society, and opening up its avenues to the transforming rays of a better influence. If any one doubt the loftiness, to which noble deeds elevate the human mind, or that there is an active, beneficent sympathy at length aroused among men, that reaches wherever suffering follows its victim and delights to build up the fragments of broken honor, to turn the tide of knowledge through the commonest channels of life, and to commend the pursuit by making certain the rewards of virtue, he has but to contemplate such evidences as these, illuminating the page of sober history with all the soft and attractive pictures of romance. This is the true, the divine spiritualism, and it comes unheralded by mysterious raps, unattended by the peaceful shades of Swedenborg and Bacon. A spiritualism that cares not so much to discover and explore the separate spheres of another state, as to make the conditions of this tolerable and happy.

But, there are also what may be called internal forces, working out the same revolution, and stimulated by the great heart of the masses themselves. Society, like the ocean, is learning the art of self-purification. The process of this reform is working upward and outward, until its presence is indicated throughout the entire social system. The formation of societies and clubs of a thousand objects and as many names, but all tending to the extension of some idea, the development of some principle, that involves the progress of the race, or recognizes the mutual obligation and dependence of men, is among the appliances devised, not so much by an outside benevolence as by a consciousness of personal need. Who does not trace this disposition of things through the collection of public libraries, the opening of reading rooms, and in all those facilities for self-improvement, which are becoming so free, so cheap and so fashionable? The masses of men are not satisfied with the care and providence of their fellows, whom intellect and education may have constituted their leaders and superiors, but they are working for themselves. And herein lies the hope of the world. The elevation of all classes may be reasonably hoped for, when all classes evince a disposition to elevate themselves. It is true of ranks and communities as it is true of individual men, that external aid, however well directed, or with whatever discrimination applied, cannot remedy constitutional defects or repair customary decays, without powerful coöperation within, and the requisition of all the elements of self-preservation. The time has been when literature was forbidden fruit to any but its professed and especial guardians, and when the work classes had as little to do with its practical use as they had with bottled moonshine or the differentials of Descartes. Nor is it necessary to go back to the dark ages or to past generations to find how inadequately such facilities have been communicated to those, who are agreed to occupy the humbler ranks. When we reflect that, in the whole of Great Britain, there are published only about as many daily journals as emanate from some single American cities, and that a miserable *espionage* is established over the press and every department of the French empire, it is not wonderful that an untraveled Englishman should believe the Thames the proudest river in the world, or a leading editor in Paris speak of the Governor of Nashville. In this country, the freedom of the press, the adequacy of wages, the occasional release from the tread-wheel, and, more than all, the inappreciable feeling, that every man is a constituent of this vast frame-work of government, afford at once the stimulus and guaranty of personal and social improvement which marks the progress of our people. Literary clubs are the simplest form of association, but often around them cluster the affections of men, and they suggest and prepare the heart for ampler and more varied schemes to meliorate the drawbacks inseparable from the congregation of mankind. The cause of melioration in America is working in all directions, in all ranks, and self help, the great secret and true principle of social reform, if not thoroughly understood, is admirably practised.

The world has its bright and its dark side, and there are persons in it who, from their mental constitution or habits of thought, grow like the one or the other picture, which they contemplate, or of which they form a part. There are not a few, nay, their number amounts almost to a class, to whom the Spring perfumes are poison, who regard the burdens of life as intolerable, and its occasional misfortunes as the very wreck of hope. When Titlebat Titmouse, the embryo ...

Sunday, and the fine people dashed by him in their purple and gold, he had no sympathy for the suggestive and inspiring scene, but bore a world of misery in his little heart, and loosed the waters of his soul in such utterance as this: "Why am I thus spited by fortune? The only thing she's given me is—nothing! Curse everything." Had Mr. Titmouse reflected, he would have seen how absurd the proposition that Fortune could have any spite toward an individual whose life had been as humble, if not insignificant, as his own. He might not have seen, but he would have left that glorious park with a throbbing heart could he have seen, that the approaches to wealth, to honor and to happiness are guarded neither by Sphinx nor Cerberus, but are open to every earnest mind, and are by none other to be won. Our embryo lord is not without his prototype in life, and I am constrained to esteem him the cleverer fellow of the two, for when was ever the real Titmouse content to render his own life miserable, and to permit other people to indulge the delusion that they are happy, or to believe that sunshine is sunshine, and not merely a fleeting exhalation? If this mental obliquity and disposition to do social mischief spring from habit or force of circumstances, it is a misfortune; but, if it proceed from design and self-seeking, it deepens to a crime: for there is nothing more lovely than that character, which seek to infuse the spirit of content into domestic circles and social ranks, by opening to view the true objects of pursuit and the means to compass them, by inspiring a just consciousness of self-importance and self-wealth, and making men satisfied not so much with what they are, as what they may become. On the reverse, what so despicable as that nature which, from interest, or wantonness, or the spirit of mischief, seeks to inflame the mind of any class or any member, by arraying before them imaginary hardships, and magnifying the burdens, from which none are free?

Republican society, alas! affords the amplest theatre and motive for the exercise of this disposition. There are few natures insensible to the arts of flattery, and a man is flattered as well by a sympathetic interest in his misfortunes and wrongs, as by a recognition of his superior merit and success. The demagogue has not been slow to discover this weakness of human nature, and he has played upon it for his own purposes. I mean the demagogue wherever we find him, whether of the press, the pulpit, or the hustings. I use the word as the old Greek understood it, meaning one who leads the people, by whatever appliances, at his own will. In this country, so much depends, or seems to depend, on popular favor, that some men are willing to disregard the corrupt and sinister means, by which they win it. There is none more common or efficient than to wreak wholesale denunciation upon the arrangement of our society, as if it were a system of oppression, or the creation of some arbitrary power. If a man be poor, his pride is easily made to believe that his poverty excludes him from the level of the rich: if he be humble in his associations, he is readily misled to think that society has appointed him his sphere and forbidden him to transcend it. It is to be regretted that honest and well-meaning men have too often lent themselves the instruments of this abominable deception. The fledgling demagogue has scarcely learned to ride the breeze of public favor, before he grows familiar with the "bone and sinew," and whatever pertains to them he loves as off hand and naturally, as if it had been baptized from a phial of the magical leaf-juice of Oberon. He eschews the office and exchange, and delights in the din of the workshop, the whir of the spindle, and the grating snarl of the file. With an oily insinuation he magnifies his hardships, and proclaims himself the champion, who is to avenge the social wrongs of the humble man. The child of physical toil is his especial admiration and concern, and he paints him as the melancholy victim of a fate imposed by the hands of his own fellows.

And yet there is no class, whose comfort and happiness are more permanent and complete than those of the honest workman. Than his, no reward is surer, no rest more certain, no possession more fixed. The visions of his sleep are disturbed by no shipwreck on the deep; his wealth is consumed by no mercantile disaster; his hard accumulations are swept away by no blind speculations; but he eats his bread in quietness, and the slumbers of the night bear away the cares of the day. No wild ambition thrusts its burning spirit on his dreams, but life to him is earnest, unpretending, even, and every event, every undertaking is a reality and not a fancy. Notwithstanding this, there are not wanting those, who would demonstrate to the credulous workman, that he lives beneath a hard law and order of things. Such is the sympathy of that entire class of philanthropists, who grow great by the wrongs which they deplore. Now and then it happens that one of them claims a green spot in his history, when he, too, was the occupant of the workshop, and, with lusty force, flung the hammer or drove the plane. Perhaps he claims favor from this accidental circumstance, and loves the poor worker with a sick devotion because he once shared his lot. Like the suns of August to the canine tribe, this o'er-mastering passion has its period of aggravation, and the heat of an election eve makes it rave in the breast. It is then that the demagogue grows ardent in his attention to the humble artisan, and loves to revert to the days when he, too, made honest bread by honest blows. But in those days of his earlier and better history, we look in vain for the evidences of his labor to elevate his co-workers, and we have cause to suspect that he did not then love his trade so well, and that he has conceived this sudden affection only when he can best turn it to his purpose. If not so, why was it that he deserted the anvil or the bench for the Digest or Dispensatory? When he stepped proudly upon the arena of the bar, or grew familiar with the classic nomenclature of medicine, did he feel that he had taken one step upward? Why did he come out of the ranks of his companions at all? Has he ever since been known to sacrifice a son to a trade? No, that sprig of patrician blood must pass from the portals of the college to the honors of a profession, and the family, once rescued from obscurity, is not again to be degraded by a return to the forge or the work-bench. It is well for men to talk of the dignity of a vocation, when they have shown themselves too proud to pursue it. It is well for them to prate of the equality of ranks, when they are constantly struggling for one above them. It is well that they flatter the weary worker, when they would snatch their own sons from his condition as from a burning. O, high-born and true hearted Candor! High-born, though thy birth be upon the mountains, and thy external be covered with rags; true-hearted, because thy smiles are the genuine sunlight of the soul, thy tears the milk, that dries not up in the human breast; how dost thou shine on the brow of a noble man, marking him among his fellows, and calling him to the service of heaven! And thou, Hypocrisy, false and treacherous—false, though thy words be as the eloquence of an angel, and truth be taught thee in the school of kings; treacherous, though unsuspecting confidence weep upon thy breast and place its happiness in thy hands; how transient are thy triumphs, thy glories how obscured when honor claims its own!

Such are the character and office of the demagogue, as every one has seen him, lengthening his ears to catch the popular voice, and uttering hollow phrases, such as make good men sick. No single man has sat for the picture, for our prototype is the child of history, and belongs to no locality. The genus Demagogue is one, universal, unprogressive, multiform. From the days of the Athenian democracy to the present, he has had but one nature though assuming many shapes. He is the most unoriginal of all men. Now and then he may catch the inborn thought of some great mind, and transform and reproduce it from the little laboratory of his brain, but he treads not in the sublime and perilous region of invention, where Truth unveils her face, and Genius walks with an unerring step. How dare he discover or invent, when he trembles at the dubious event of such labor? He prefers to collect the voices of the crowd, as they come up to him, and these he distils upon the waiting people as inspired communications from the shrine of an oracle. Therefore do I say, that no single man has sat for my picture, but that I paint from history and from universal life.

Woe be to the rank, that relies upon the professions and flatteries of such a character! The working masses will never know their true position or attain their proper dignity, until they learn the hollowness of all such affection, and apprehend the real basis of their title to importance and respectability. They are not the best friends of the humble man, who would prompt him to set himself above his fellows, or attach to him an undue office in sustaining the social fabric. Nor is the member of any class happiest when he arrays his own against other ranks with a feeling of jealousy or distrust. The only true doctrine is, that, if there be connected with any sphere in life what are popularly called wrongs, the proper way to right them is not by unmanly complaint or listening to the flattery of others. The occupant of that sphere has the remedy in his own rank and within himself. Perhaps his ideas of influence and respectability, if he complain of a want of these, may be erroneous. Not a few persons render themselves miserable by the apprehension that they do not enjoy the highest degree of what the ...

As if the sum of happiness or the luxury of virtue were dependent on external facts, and especially on what the world may think of us or our avocation. But, in striving for the esteem of others, let it never be forgotten that there is an esteem higher than that of the world: I mean the respect of our own minds. This is the basis of respectability in the eyes of the world. When the latter fails, if it do fail, we have a consolation in this, that elevates the mind to a point, from which it can look above and beyond the storm of adversity. Yes, did we but labor as assiduously for self-respect, for an elevated consciousness, as we do for social position and external homage, how easy would it be to command that which we sometimes seem almost to beg! And, at last, the man of true worth, wherever he may stand in the social arrangement, is the least able to compute his own respectability. He may, however, rely upon the great principles, that pervade and sustain society. Throughout its vast framework there are a multiplicity of forces, characterized by a variety of activity, application and power. But the sources of influence, independent of accidental power, such as office, with its terrors and its patronage, may be traced to two: the possession of riches, and the wealth of intellect and virtue. In the history of the world the former has been confined to a limited number. It is the common outcry to disparage men of wealth and to underrate their importance. It is true that hereditary riches too often prove insufficient ballast for the light-headed creatures, on whom have fallen the titles of some defunct progenitor. But the man of nerve, of energy and judgment, who, passing the portals of life without fortune, and with nought but the undeveloped mine of his own character, yet struggles and advances, until wide acres and multiplied tenantry are the fruit of his labor, so far from being a subject of disparagement, is a fit object of admiration. In a country like this, where industry chains to itself a full reward, it is no evidence of merit, that a man should be the companion of poverty from the cradle to the grave. And that too prevalent feeling, sprung ofttimes of jealousy, is at once false and pernicious, that wealth arrays its possessors against their less fortunate fellows, and closes the avenues, by which the angels of sympathy visit the human heart. I have said that this feeling arises not seldom from jealousy, but it is a jealousy, of which the world is too proud to be conscious. Perhaps the disposition is most present when we repine at the wealth of others, at the luxury it brings, the security it offers, and the influence it confers. But it is not a proper cause for repining—it should rather stimulate energy and excite admiration. As often as we witness the enjoyment of large fortune, we may well reflect that it is the fruit of virtue, industry and judicious labor somewhere. If the far-off descendant be reared up in idleness, and come to the possession of wealth which is unpurchased by a single sigh on his part, it is because some ancestor, looking at once to self and to posterity, has schooled appetite and denied indulgence, and practised all those industrial virtues, which surely forerun success and control fortune. One thing may certainly be relied on: that wealth does not fall from heaven, however golden may appear the clouds. It is rather dug from the bosom of the earth with toil and some suffering. If it be a good thing to possess it, the law of its acquisition is determinate, fixed and universal. That which places it in the hands of another will equally place it in ours. In this country, all the avenues to it are open, free and ample. If it bring ease and influence, it is an ease and influence to be won alike by all. It is an absurdity to talk about its creating opposition and hostility between social ranks. This is evident, from the fact that wealth claims no rank of its own. It has no hereditary honors or inalienable privilege. The man who is a stranger to it to-day, may walk hand-in-hand with it to-morrow, while the slumber of virtue or the relaxation of vigilance may sweep in a brief space from beneath the child of fortune the acquisition of years, the reward of somebody's life-time of labor and self-denial. So that the wealthy cannot properly be said to constitute a rank in life. If they do, it is most ungenerous and untrue to assume of them, that they are the least virtuous, or the most devoid of that noble sympathy, which proclaims the brotherhood of men everywhere. Between poverty and riches there are many stages and a long and weary travel. In passing from one to the other the heart acquires a varied but common experience, which it cannot forget, to whatever pitch of prosperity it may ascend. Nor can it fail to remember the toiling, sometimes failing brother, by whom it passed at the different points along the rugged way.

The want of sympathy and generous concern for the human family, so often charged upon the rich, is more apparent than real. As wealth gives them the power to do good, so, in individual instances, illustrating the spirit of the class, we find them nobly putting that power into exercise. If a cold and cheerless distance seem to separate them from their less fortunate brethren, it might be well to linger for one moment and inquire who or what has created that separation. Is it the superciliousness of wealth, on the one hand, or the stinging pride of poverty, on the other? Perhaps, if we look justly at the subject, we may detect activity in both these causes, each reacting on the other and increasing its force. I am sure there is nothing in the constitution of republican society, when properly understood, to excite jealousy or stimulate opposition, but everything to inspire mutual confidence and create an equilibrium of social ranks. Any other view of the subject, it seems to me, arises from thoughtless and superficial consideration, or from the indulgence of a jealous and complaining disposition, which is awakened by a misdirected judgment, or played on by some interested and outside influence. When wealth is thus viewed, and it is reflected that it either creates no exclusive social rank, or, if it do, that rank is accessible by the same means to all men alike, and that, whatever influence or dignity it confers, it distributes with an impartial hand, the only difference existing in the peculiar character of the recipients, it will be easily seen how little cause there is for social jealousies and disturbance, or for an unmanly and inactive repining for that, which seems above us and beyond our reach. It is, indeed, beyond us so long as we mouth idle complaint, but falls into our lap by an easy and graceful descent, when our willingness to acquire becomes commensurate with our thirst to have. While the influence of men of wealth is felt everywhere, I have always thought that their virtues were not duly estimated. In fact, the more intimately we know men, in whatever rank or condition we find them, the more we know the force of circumstance, the power of temptation, the thousand shapes of impulse within and influence without, the kindlier will we be disposed to regard the weaknesses we see, the more patient of those we suspect, and the readier to believe in the possibility of virtue, where we have not the saddest reason to know that all the springs of sympathy and unselfish action are dried up forever.

If, then, complaint be made of the influence of wealth, and it be demanded to reform society in this regard, I would answer, that perhaps this reform is impossible, and, if impossible, that it arises not from the exercise of arbitrary power in the creation of human society, but from the natural tendency and adjustment of things, according to the invariable law of moral forces. We cannot change the general laws of human association any more than we can alter the eternal principles of the physical universe. We cannot change—perhaps it were not desirable to change—the elements of moral power, but we may alter the relation of persons and things, so as to control the particular direction of influence without disturbing the general principles of the social arrangement. Thus, at once to illustrate and adhere to the theme, we cannot say that wealth shall no longer be power, but we may say who shall exercise that power, or within whose ambition it shall be. The experience of every day life teaches us that it is within the grasp of every one; and, if this be true, what is more unreasonable than to charge it as the peculiar heritage, nay, almost the crime of a rank?

I would not stir up jealousy or excite antipathy between one rank and another; but I would demonstrate the mutual dependence of all classes, and point out the natural and graceful steps from one to the other. I would persuade men who fancy themselves in an inferior rank, and are occupied more with the contemplation of their misfortunes than with the means of retrieving them, that their emancipation from real or imaginary wrongs must be the result of their own action, encouraged but not materially aided by any external assistance, however sympathetic.

The attainment of that other most powerful source of influence—mental excellence and cultivation—is not less within the ambition of every one than is the acquisition of riches. Wealth has its fascination, chivalry its glory, and beauty its spell; but there is an authority, higher than all these, which intellect imposes on the world, more fascinating than wealth, and more omnipotent than beauty's spell. It is by this authority, that all ranks are equalized, and that men are led from the obscurest conditions to positions of honor and seats of power. It is the magical potency, which compensates for the lowliness of birth, makes wealth appear as nothing worth, and offers a birthright more valuable than hereditary titles. It claims no aristo-

manity, though men bow in almost worship at its every step. Such is the power, the authority, the allegiance of intellect. Neither the forms, the names nor the fashions of the world can keep it from the high places of earth. The splendor of wealth, which it commands, the charm of beauty which it attracts, the bravery of youth, which it fires, the rights of humanity, which it defends, the heraldry of rank which it outshines, all proclaim the supremacy of intellect. It is confined to no rank, but rises superior to all conditions. He who sighs for position and influence may compass both through its aid. He who can claim it for his own already possesses a title to the homage of men. As I have said, intellect claims, no rank for itself, but it renders its possessor worthy of all ranks. It gives him a control over the taste and sentiments of men, which nothing else can confer. It attracts to him the confidence of man, as to a well-defended tower in the hour of danger. Such is the history of the world from the days of Moses and Herodotus to those of Prescott and Allison.

I may illustrate what I mean by reference to one of the professions of life. Much as they have been vilified, often in good humor, sometimes ignorantly and in malice, the members of the bar in this country and throughout the world have enjoyed the confidence of men, and filled a place in their admiration, which is above all rivalry. We need not search afar for the truth and secret of this statement. The legal profession affords a wider scope for the intellect, it inculcates and begets a more rigid and universal sense of justice, and it has offered to the world a nobler array of brilliant and useful talents than all other callings in life. This is the mystery of its power. As a general rule, its members are not distinguished for wealth. The labor of the intellect do not always yield this. The profession are not so ambitious of riches as of fame, influence, position. It is not rank or the names of things, that give them power. Perhaps none admit more readily the equality of all men, are more unostentatious in manner, more willing to stand on a common level, or more unselfish in the defence of right and justice everywhere. Many of the brightest jewels of the profession are taken from the lowest stratum of society, and its honors, open to the competition of all, are won by the worthiest. It exerts an influence over every department of government and every relation of life, but it is not the influence of rank or wealth. From its members have gone up men to lead our armies, fill our pulpits, write our histories, to control our Congressional assemblies and dignify our executive offices, to direct our press, and to investigate, expose, and adapt to practical sublime systems of municipal and international law, which are the basis of liberty in all countries, and by whose unseen but powerful presence at once the simple happiness of the fireside is preserved and the grandest schemes of commercial and political intercourse pursued. It is the mightiness in intellect, that has invested this profession with its influence—of intellect judiciously controlled and directed to the pursuit of all that ample and wide-reaching truth, which has the most practical relation to the multiform engagements of life. What intellect, so cultivated, has done for this profession, it will do for every class and calling among men. It has no favorites in those ranks where we would be least inclined to seek for the elements of greatness and power. There is but one law for classes and for individuals: in proportion as they become intellectual and cultivated, they will rise in social importance, and break down the seeming barriers of birth and circumstance and accident. It is within the rank that this work of reform must operate. The impetus may sometimes be given from without, but the active principle, the reformatory element, must exist within. Social ranks must redress their own wrongs, reform their own customs, and establish their own balance. External appliances can scarcely reach beyond the surface of things. This is most evident, as well from observation as from reason. If social depression be the result of ignorance and intellectual torpor, it is to be ameliorated by knowledge and mental vigor: if it be the consequence of idleness and poverty, it is to be averted by intellectual energy and its certain fruits: if it be the product of erroneous ideas and a false standard, however hallowed they may be by age or legitimate by tradition, it is to be remedied by a fearless assertion of those rights ever recognized and possessed by merit—of that supremacy of virtue, to which all artificial distinctions and customary error must yield. It were difficult to estimate the untold millions, that have been expended in the benevolent enterprise of converting a heathen world, or the countless myriads, who have persisted even to the death in utter rejection of the heavenly truth, that was intended to enlighten and reform their social and religious condition. The very limited success of the enterprise has shown how difficult a thing it is to reach the heart of society and change its vital currents, by proposing to it whatever reforms and facilities for improvement, while the application is merely to the surface. The expedition to Japan, wisely set on foot and successfully prosecuted by our government, though chiefly looking to commercial results, will do more to christianize that populous empire, than all the efforts of the most active missionary society for a quarter of a century, without it. It is when the new faith is taken into the bosom of society, shedding its sunshine upon the fountain of social life, making its relations substantial and beautiful, that the altar and the idol crumble together, and give place to that spiritual truth, which appears merely abstract when preached, but becomes eminently practical when lived. It is the acting, not the preaching of religion, that makes it attractive, and commends it to the adoption of the infidel. It is when christianity is seen in all its beautiful effects upon the social relations, illustrated by the order of a household and the civilization of a community, that a society destitute of it feels its need and appreciates its excellence. The mute eloquence of a christian family is more persuasive than argument and declamation. And so it is in all social progress. Reforms are effected when the rank feels its own necessity, its own want of elevation, its own capacity to advance, and, with a sense of its inferiority, goes right heartily to work in the labor of transforming and elevating itself. Every such stratum of society has within itself the elements of successful revolution. The power of example and persuasion may be great, but it is insufficient without the aid of self-action and internal effort. Such, too, is the history of the reformation of every private character. The tears of affection and the denunciation of impending ruin alike avail little, unless they arouse and reunite the shattered energies, and direct them to the work of self-purification. It is not one character that is to reform another, but each must do the work of its own elevation, must perceive its own weakness and supply its own strength. And the utmost power of example will fail, the rigid obligation of pledges will be short-lived, and the encouraging coöperation of sympathy and brotherhood will lose its stimulus and its support, unless the individual regard these only as so many aids, and cease to rely on them as sufficient instruments for the work of reformation. The same is the law of ranks and classes of men, whose reforms are to be effected upon the same principle. The best directed system of propagandism will fail to redress what are popularly regarded as the wrongs of a class. The rank must reform itself, in conformity to the social law, which I have stated. If the light of knowledge be needed, the want is a manifest one, and the evil removed by its supply; if any other basis of respectability and influence be deficient, the appropriate application is as determinable and as readily at hand. It is a great truth, centered in justice and inherent in the nature of things, and the sooner it be learned by people discontented with their social position, the better, that respectability, influence, rank, are not properly dependent on or affected by the character of employment, the accident of birth, or artificial lines, which cannot be permanent. Luminaries of intellect and monuments of success have risen from all ranks and conditions, illustrating the possibility of a legitimate disregard of all such distinctions. Such spirits have risen superior to their condition, and found a sphere ampler than that of their origin. They have risen from one rank to another, and from one point of influence to every higher point; but they have not yet worked out that beautiful demonstration, which will be possible only when society has properly reformed itself, that genius, intellect, virtue, need not leave its native place to be great, but may shine, as do the stars, only the more brightly from surrounding shade. It is an unfortunate idea, that superior intelligence or unusual wealth must elevate its possessor above his rank. It were better, if it did not so much take him out of his sphere as give him influence within it. Such would be the happy state and tendency of things, if social ranks were more uniformly developed in intellect and virtue, had a higher appreciation of all earnest labor, were less jealous of the relative importance of each other, and more content to strive for excellence within themselves, as the true method of preserving particular influence and a general balance. And, even under the present constitution of society, the causes of jealousy are far less real than apparent. We see the outside and best side of other men's affairs, while we are familiar with the annoyances and private troubles of

the business of life: the men of one class or calling appear to regard themselves as the heirs of peculiar care, and to be debarred of certain rights and advantages, which seem to them to attach to every rank except their own. The poet friend of the patron Macænas celebrated long ago, in some of his most striking verse, this spirit of discontent, which, however, was not peculiar to Latin soil. The mechanic now, as then, envies the prosperous tradesman; the sea-weary mariner sighs for the unbroken slumber of the husbandman; the rustic, in turn, pines for the activity and refinement of the city; while the professional man longs for the repose of the green fields, the salt breath of the pure sea, or the alluring and substantial profits of trade. Could we unveil the privacy of each one of those ranks or occupations in life, and make them all look each other in the face, it would be seen that each has its fretting cares, its peculiar burdens, its fancied wrongs—that hardship is inseparable from human lots, and that nature and society are eminently compensatory in their arrangements and in the distribution of advantages. And so, many of our ideas of social distinctions, when we come to understand their orgin, would either dissipate or be justified. Thus, that there is a palpable distance between ranks, it will not be denied. But the causes of this separation would most likely deceive the superficial observer. What is it for instance, that divides the professional man and the man of manual toil? It is not the accident of birth, the law of castes, or any arbitrary distinctions. The true cause is to be found rather in the fact that the two men pursue duty by different paths, that they are separated by taste, by business, by association, that the workshop and the office possess each their peculiar cares, and so their inmates are separated more by a dissimilarity of pursuits than by any law of society. The study and business of the physician flow in a channel very different from that, in which course the life and the concern of the laborer. They are, therefore, thrown little together, not so much because the one regards himself superior to the other, as because they want a common employment and a common taste, and thus they form different associations and become members of different circles. Similarity of pursuits creates congenial tastes, and by these men are drawn and bound together. The laborer seeks his bread in the shop or in the field, and he has little patience for the tame pursuits of the office. The man of books shrinks from the implements of trade, as so many enemies of that precious time, which he deems well spent only in the study. And thus individuals are separated and kept apart, not so much by an intentional avoidance of each other, as by an unconscious and gentle departure—the result of circumstances, not birth; of taste, not fashion. The prejudice is not less false and unfounded, that there is inherent disparity in the dignity of the various pursuits of life. All labor is honorable, and possesses its importance. I know not by what authority one species of toil can be said to be inherently higher than another. It is the refinement of the workman, that gives character and respectability to his employment. I cannot say that there is less intrinsic dignity in the labor which lays the railroad track, than in that which invents the car and and the application of steam; in the manual skill which publishes the elegant volume, than in the mental toil which fills it with beauty and wisdom. We are all workers in our way. The perspiration stands alike upon the arm of industry and the brow of thought. The dignity of labor is asserted by all those monuments of its handiwork—by the cities it builds, the gardens it plants; by the arts it practises and invents, by the virtue it developes, by the truth it explores, by the thousand and one appliances it has adapted to the happiness of man, by the wonderful creations which have made the genius of the Past immortal. It has raised up the pyramids of the Nile, which still survive the death of centuries; it has caught the rays of beauty, and fixed them on the speaking canvas; it has touched the sleeping marble with the fire of life; it has reared the graceful temple, in which divinity might well delight to dwell, and where the soul of Greece seems to live forever.

Will social ranks ever learn their true elevation, or the secret of reform? Will they ever attach the proper estimate to worth, wherever born, however bred? Let the moss-grown customs and crazy traditions of the old world still set up barriers, which find their potency in a name; but the glory of America shall be, that her sons, made vigorous by her equal liberty, may pursue fortune, fame, the highest ends of life, and merit be the measure of success. It is here that society may create its proper levels; that virtue walks with the front of conscious dignity; that poverty is made rich by the gifts of genius; that ambition is at once stimulated and chastened; that community breathes of brotherhood; that thought is laborious for sorrows not its own; that hope shines with celestial radiance in the aspirations of man, and he realizes, in the independence of thought, the bountifulness of freedom, what has been dreamed by the gifted and prophesied by the high-souled in other lands of a nature formed in the likeness of that God, from whom it had wandered, in an estrangement as voluntary as it was sad.

State Convention.

The Lebanon *Herald* of Thursday has the following article. We have not seen the article in the *Chronicle* referred to:

The Nashville Patriot and Clarksville Chronicle favor the calling of a Convention of the Whigs and Americans at Nashville on the 22d of February next, for the purpose of effecting an organization, nominating a candidate for Governor, &c. We heartily endorse the movement and hope no opposition will be made to it on the ground that the 22d of February is too early for the meeting of such a Convention. There is nothing like being in time. It takes an early start and a good-tart to beat the "spoils party," backed as it is by the whole power of the Federal and State Governments. Let the opposition to sham democracy, then, meet in Convention on the 22d of February, nominate a good candidate for Governor and "trot him through." The thing can be done. We have a number of gallant spirits in our ranks, any one of whom would make a successful fight. Jordan Stokes would suit this part of the country mighty well.

We agree with the *Herald*. JORDAN STOKES would make a rousing race.

From the Louisville Journal, 4th.

Hogs.

We learn from a city packer who has been traveling in the country that $4 50 is offered for hogs gross. At Cincinnati they are brisk at $5 62@5 75, which is equal to $4 50 gross. The Gazette says that in the product for future delivery there had been considerable transactions in mess pork at $15@15 50 for November and December, and in barrel lard at 9¾c. Green hams sold early in the week at 7¼c, but they are now held at 8¼c. The Price Current of yesterday says of the market:

Rather a brisk business has been done in hogs during the past week, and about 12,000 head have been sold for future delivery embracing this and next month, at $5 62@5 75, and at the close there was a brisk demand and all offered were taken at the latter price, with more disposition to contract for December than November delivery, at the quotation. We cannot say that the market has been strong, however, as large offerings and a desire to sell, on the part of holders, would have caused buyers to withdraw, as was the case about the middle of the week, when there were more sellers than buyers at $5 62. There are about 2,000 head in the pens, and 240 were cut up by one house on Friday, but the weather is too warm and unsettled for slaughter with safety; but all the houses are ready, and are waiting for the weather to settle down to a safe temperature. There is quite a large number of hogs now in the vicinity of the city, so that operations will in all probability open generally within the coming ten days. The feeling as regards the future is in favor of comparatively high prices, and the impression is pretty generally entertained that owing to the abundance of money a speculative feeling will keep prices up to a high average, notwithstanding there should be an increase in the number packed. There are also quite a large number of short crop men, chiefly, however, in Kentucky.—We understand that the Louisville packers are with few exceptions "short cropers," and are straining every point to secure as many hogs as possible.

In the meantime, the farmers have discovered that it will pay well to feed their corn or even their wheat to swine, and are doing so extensively in order to meet the demand. Our letters from Tennessee represent the "finest" hogs and the "finest" corn in that State known for many years. A good demand has existed for mess pork for future delivery, and $15 50 has been paid for round lots within the week, to be delivered in December and the latter part of this month.

Lard could be sold at 9½ for December delivery we understand, and it is our impression that some sales have been made at this rate, though there is far less anxiety than usual at this time to make lard contracts. Some green hams sold at 7¼c for delivery next week, but

What It Is Doing For The Sick.

FRANCIS FELIX, only manufacturer of the original "Extract of Coffee," says: "I know that your *Holland Bitters* is one of the best medicines in the world for disordered stomach or liver."

DR. LUDWIG, Editor of the 'Fackel,' Baltimore, pronounces it a medicine deserving the confidence of the public.

DR. EHRHART, the leading German Physician of Pennsylvania, has prescribed it frequently during the last three years, with marked success, in debilitated states of the digestive organs, or of the system generally.

The Manager of Ballou's Vinegar Factory, says: "I used it myself, and was therefore induced to try its effect upon my wife, (troubled with the debility common to all of a consumptive habit,) and really it is doing her more good than anything she has ever taken."

New Advertisements.

Gunny Bags.

50 BALES extra heavy 2½ bushel Gunny Bags, just received and for sale by
nov6. HARRIS, GORDON & CO.

Auction Sale of Furniture, &c.

BENJ. F. SHIELDS will sell this morning at 10 o'clock, a lot of new and second-hand Furniture, Feather Beds, &c. Terms cash.
nov6–1t BENJ. F. SHIELDS.

M'LEAN & SON,
Stock, Bond and Note Brokers,
AND
Negotiators in all kinds of Securities,
Bank Building, No. 19 Nassau Street,
NEW YORK.
AMARA A. M'LEAN. J. V. ELLISTON M'LEAN.
☞ Particular attention paid to Southern Railroad, Mining, and other securities. nov6–6m.

FRESH STOCK FALL AND WINTER
Furnishing and Fancy Goods!
Just received to-day and for sale at
J. H. McGILL'S
Furnishing Store,
CORNER OF PUBLIC SQUARE AND COLLEGE ST.,
Nashville, Tennessee.

A SPLENDID assortment of
White and Colored Marseilles Shirts,
every size, style and pattern, warranted of the best material.
White and Colored Linen Bosom Shirts, all sizes and warranted to fit as represented at time of sale.
Cross Plait Linen Bosom Shirts;
Embroidered Linen Bosom Shirts
—ALSO—
A large and well selected stock of
Gentlemen's Underwear,
of American, Cashmere, Shaker Flannel, Merino, Canton Flannel, and Cotton.
Undershirts and Drawers.
Just received and for sale by
nov6–tf J. H. McGILL.

Ladies' Vests.

LADIES' Cashmere, RadnorWool, Merino and other heavy Woolen Vests, long sleeves and high necks, warranted of the best material. For sale by
nov6–tf J. H. McGILL.

Half Hose.

A LARGE stock of Indian, Cashmere, Lamb's Wool, White and Colored Merino, and Brown and White British Cotton Half Hose, just received and for sale by
nov6–tf J. H. McGILL.

Gloves.

KID and Silk plain Gloves;
Kid " lined "
Bertin and Cassimere Gloves;
Buck plain and lined Gloves;
Buck and Cloth Gents' Gauntlets;
Kid, Silk and Cashmere Ladies' Gauntlets;
And other styles too numerous to mention, just received and for sale by
nov6–tf. J. H. McGILL.

B
U
C
K
SHIRTS AND DRAWERS, every size. For sale by
nov6 J. H. McGILL.

BLACK and Fancy Scarfs, Ties, Stocks, Cravats and Napoleons, just received to-day at
J. H. McGILL'S
Ladies' and Gents' Furnishing Store,
nov6–tf cor. College and Square.

EXECUTORS' SALE OF
Seven Plantations
150 SLAVES
And Other Valuable Property.

THE undersigned, as Executors of the Will of SAMUEL TOWNSEND, deceased, late of Madison County, Alabama, will offer for sale to the highest bidder at Public Outcry, IN FRONT OF THE COURT HOUSE, IN HUNTSVILLE, Alabama,

On Wednesday, the 15th of December, 1858,
Seven Plantations, hereinafter described, belonging to the estate of said deceased, upon a credit of 1, 2, 3, 4 and 5 years, in equal annual instalments (each instalment to bear interest, payable annually from day of sale,) to be secured by the bonds of the purchaser, with at least two securities.

On Friday, the 17th of December, 1858,
They will sell, at Public Auction, on the TEAGUE PLACE, 13 miles north of Huntsville, a large quantity of perishable property, belonging to the estate of said deceased, consisting of Corn, Fodder, Oats, Wheat, Rye, Mules, Horses, Pork Hogs, Stock Hogs, Oxen, Milch Cows and other Cattle, a Gin Head, Wagons, Plows, Hoes, Axes, and other plantation utensils, being the perishable property of said estate belonging to the Teague, King and Mullins plantations.

On Saturday, the 18th of December, 1858,
They will sell in like manner, on the MARTIN PLACE, all of the perishable property of said estate, belonging to the Smith, Amonett and Martin Plantations of said estate, consisting of the same kind of articles, that are advertised above, for sale at the Teague Plantation. If not concluded on the 18th, the sale will be continued until the following Monday; and any article advertised for sale on the 17th, which may not be sold by that day, will be sold on the 18th or 20th, at the Martin Place.

On Thursday, the 23d of December, 1858,
They will sell, on the JACKSON COUNTY PLACE of said testator, in Jackson County, Ala., all the perishable Property of said estate, on said plantation, (Slaves and Cotton excepted) consisting of six or eight hundred barrels of Corn, about 30 stacks of Fodder, several stacks of Oats, a valuable lot of Pork and Stock Hogs, 12 or 15 head of Mules and Horses, a Gin Head, Corn sheller, Work Oxen, Milch Cows, Cattle, Wheat, Wagons, Plows, Hoes and other Plantation Implements. These sales will be made on a credit of six months, with interest from day of sale.

On Thursday, the 30th of December, 1858,
And from day to day until the sale shall be concluded, they will sell in Front of the COURT HOUSE, in Huntsville, Alabama, about

150 Likely Negro Slaves.

Consisting of Men, Women and Children, the greater part of whom are unusually well trained plantation hands. The Slaves will be sold on a credit of 12 months, with interest from day of sale. Bond, with at least two securities will be required of purchasers.

THE JACKSON PLACE. The plantation is in Jackson County, Ala., about five miles north east from the Bellefonte Depot on the Memphis and Charleston Railroad, and contains about 2,320 acres, of which about 1,000, or more, are cleared and the balance well timbered. It is one of the best Cotton Plantations in Jackson County, and well adapted for a large Stock Farm. It has upon it a large and commodious two story brick dwelling, with a good basement, a brick kitchen, a gin house, cotton press, and such other out houses as are requisite. Mr. Preston Brown, who resides upon this place, will show its boundaries to persons wishing to purchase.

THE SMITH PLACE is in Madison County, Alabama, about 13 miles north east of Huntsville, contains about 640 acres, of which about 400 are cleared, and the balance well timbered. It is a beautiful plantation, and one of the most productive cotton farms in the neighborhood. It has upon it, a dwelling house, suitable out houses, a good orchard and is convenient to lumber and grist mills.

THE AMONETT PLACE is about one and a half miles north west from the Smith Place, and about the same distance south east from the old town of Hazlegreen, contains about 720 acres, of which about 480 are cleared, the balance timbered. It has a good house, new cotton press, cabins, gin house and other out houses, and excellent apple orchard. It is intersected on the north east by the Barren Fork of Flint, and convenient to lumber and grist mills.

THE MARTIN PLACE lies immediately west of, and adjoining the Amonett Place, and in such form, that the two places would make one convenient plantation, contains about 560 acres, of which about 400 are cleared, and the balance in timber. Has upon it a dwelling house, comfortable out houses, and a gin house, and is one of the most productive cotton farms in the neighborhood.

THE TEAGUE PLACE is on the Meridian Road, 13 miles north of Huntsville, and one mile west of the Martin Place, contains about 783 acres, of which about 580 acres are cleared. Has upon it a brick dwelling house, gin house, a new cotton press, comfortable negro cabins, and other out-houses. It was formerly known as the Morgan Smith place.

THE MULLINS PLACE lies about 2 miles north west of Hazlegreen, and near Townsend's (formerly McDavid's) Mills, containing 640 acres, of which about 480 acres are cleared, the balance in Timber. Has upon it negro cabins, stables and other out houses.

THE KING PLACE is immediately west of, and adjoining the Mullins Place, and the two would be conveniently cultivated as one place. It contains about 640 acres, of which 400 acres are cleared and the balance in timber. Has upon it a dwelling house, negro cabins, and other out houses.

All of these Madison County Plantations are in the same neighborhood, and about midway between the Barren and Brier Forks of Flint river, known as the Hazlegreen country. The soil upon these lands, originally of the BEST QUALITY of uplands, has been somewhat injured by a too frequent succession of cotton crops, but having a good clay foundation, can be restored, by a superior system of cultivation.

It is apprehended, that a purchaser for all of these places cannot be found in the neighborhood; and the attention of persons at a distance, wanting plantations is invited to the Madison as well as the Jackson County places. Mr. Samuel C. Townsend, who resides at Hazlegreen, and the overseers having charge of the different places, will point out the boundaries to persons wishing to purchase.

S. D. CABANISS, } Executors of
S. C. TOWNSEND, } Samuel Townsend, dec'd.
Huntsville, Ala., Nov. 3, 1858.

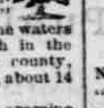
DIVIDEND.

A DIVIDEND of twelve per cent. on the Capital Stock of the Nashville Commercial Insurance Company ... out of the profits of the last six months.
JAMES WALKER, Sec'y.

New Advertisements.

CRISP'S GAIETY.
LAST NIGHT OF THE
KELLER TROUPE.
Saturday Evening, Nov. 6th, 1858,
Will be presented the supernatural Drama of FAUST AND MARGUERITE. After which, VALENTINE AND ORSON. To be followed by LUCIA DI LAMMERMOOR. To conclude with Keller's National Tableau of OUR UNION.
☞ Afternoon Performance at 2 o'clock.

PUBLIC SALE OF
Two Valuable Farms.



ON WEDNESDAY, the 8th of December next, the undersigned will sell to the highest bidder, that valuable Farm in Williamson county, known as the "Wilkin's Whitfield" Farm, containing about 408 acres, lying on the waters of Trace Creek, which enters Big Harpeth in the vicinity of the village of Tank, in Davidson county, near the Richland and Centreville Turnpike, about 14 miles from Nashville.

Persons wishing to purchase are invited to examine the lands and premises, and they will find a farm of exceeding fertility of soil, well suited for stock raising by its superior adaptation to the growth of blue grass, and its beautiful supply of pure stock-water.

The undersigned will also sell to the highest bidder, at the same time and place, that beautiful Farm belonging to Mrs. Luvenia Craighead, containing about 309 acres, adjoining the above tract of land. Both of these tracts united, will make one of the best Stock Farms to its size in Middle Tennessee.

The undersigned has also about 81 acres of finely Timbered wood-land, within 2 miles of the farm, which will be sold with the first mentioned farm.

If, upon consultation with those who wish to purchase, on the day of sale, it be found proper, my farm can be divided into two or three tracts. There will be afforded a chance for buying three beautiful farms, with comfortable dwellings on each.

These lands will be for sale privately until the 1st of December. For all information call on the subscriber living in Nashville.

TERMS OF SALE.—One third of the purchase money will be required in cash, or notes which can be discounted in bank at 90 days, the balance in one, two, three and four years if desired, with interest added and a lien on the land retained until all is paid.
JOHN T. HILL, Agent.
The above sale will be conducted by Nance & Woodward.
E. R. GLASCOCK, Auctioneer. nov5eod&wtd

IF there is any No. 1 Wholesale Grocery House wishing an experienced Salesman from East Tennessee, who can influence good trade from East Tennessee, Upper Georgia, and North Alabama, please address D. H., Athens, Tenn.
References given and required. [nov3.

For the Winter Trade.
No. 57. 1858—9. No. 57.
A. C. & A. B. BEECH,
DEALERS IN
Staple and Fancy Dry Goods,
CARPETS, OIL CLOTH, ETC., ETC.

WE have just received our second Stock of FALL AND WINTER DRY GOODS, CARPETS, OIL CLOTHS, etc., to which we respectfully invite the attention of all cash and punctual time dealers.

Dress Goods.
Handsome Double Skirt Silk Robes;
Bayadere and Stripe do do;
New Style Satin Stripe Robe A'La;
Printed DeLaine Robe A'La;
Bayadere DeLaines;
Plain and Small Figured DeLaines;
Gross de Cross Mourning Silks;
Large Stock Plain Black do;
Plain and Small Check do;
Plain and Plaid Merinos, all colors;
Satin Finish do do do;
Plain and Bayadere Poplins for Traveling dresses;
Large Stock Cheap Dress Goods.

Curtains, Shades, Fixtures, etc.
6-4 Cotton Damask;
6-4 Wool "
6-4 Satin "
Embroidered Muslin Curtains;
Cornices Bands etc., etc., etc.

Floor Oil Cloths.
18-4, 12-4, 6-4, 4-4 Floor Oil Cloths, which we cut to suit any size room.

Carpets, Rugs, etc.
6-4 Superior Velvet Carpet;
3-4 do do do;
4-4 do Brussels do;
3-4 do do do;
Super 3 ply, large stock;
do 2 do do;
Ingrain Carpets;
Large stock of Rugs, Mats, etc.

Mantillas, Cloaks, Shawls, etc.
We have a large stock of Shawls, Cloaks, Mantillas, etc., etc.

12-4 Duck always on hand for Wagon Sheets, Tent Cloths, etc., etc.

Together with the above Goods we have a large stock of 10 4, 11 4 and 12-4 Bed Blankets. Also, a general stock of Staple Dry Goods, to which we invite the attention of Retail Buyers, at No. 57 College st.
nov3. A. C. & A. B. BEECH.

OPENING DAY.

MEAT STORE.
STEAMBOATS SUPPLIED AT ALL HOURS AT
No. 23 South Front street.

WE would inform our old customers and the public at large that we have re-opened our MEAT STORE as above and will continue to keep an excellent supply of choice Fresh and Salt Meats of all kinds, to which we invite the attention of Steamboatsmen and Families.

☞ People living in the country can at any time of the day obtain Fresh and Salt Meats; also, Dried Beef, Smoked and Green Salted Tongue, Pigs Feet, &c., in quantities to suit.

☞ Families supplied with Pickled Pork, Beef and Lard in barrels and half barrels.
nov4—6m L. C. COLEMAN & DOYLE.

NEW ADVERTISEMENT.

THE undersigned has the following stock on hand, which is offered to the public at reasonable rates:

Bark Mills,	Pulley Blocks,
Block Tin,	Painted Tubs,
Boiler Rivets,	Pine Lumber,
Churns,	Pump Chains,
Cider Mills,	Post Augers,
Cordage,	Plows,
Card Clothing,	Pine Tubing,
Crow Bars,	Railroad Scrapers,
Corn Shellers,	Ring Travellers,
Corn Crushers,	Roller Cloth,
Castings,	Reeds,
Copper Bottoms,	Springs and Axles,
Copper Sheets,	Screws,
Calf Skins,	Spelter,
Doors,	Sheet Brass,
Drills,	Skids,
Emery,	Sash,
Fan Mills,	Sheepskins,
Fire Brick,	Spindle Banding,
Force Pumps,	Scales,
Gas Pipe & Elbows,	Smut Machines,
Gum Belts,	Shuttles,
Gum Packing,	Stone Ware,
Garden Engines,	Sheet Lead,
Hydraulic Hose,	Straw Cutters,
Heddles,	Tanner's Rivets,
Hydraulic Rams,	Tinner's Copper,
Iron,	Trace Chains,
Sole Leather,	Tin Plate,
Leather Belts,	Threshing Machines,
Meat Stuffers,	Wire,
Meat Cutters,	Wrought Spikes,
Nuts & Washers,	Wheel Barrows,
Pig Lead,	Well Cranks.

D. D. DICKEY,
nov3. No. 41 Market street.

GEO. J. CLARK. JNO. MITCHELL.
GEO. J. CLARK & CO.,
Commission and Forwarding MERCHANTS,
No. 37 Walnut Street,
Cincinnati, - - - - Ohio,
Receive and Sell
Flour, Grain, Provisions,
AND PRODUCE GENERALLY.
☞ Consignments respectfully solicited. ☜
oct1–6m

Copartnership Notice.

THE undersigned have this day associated themselves in the Merchant Tailoring business, at No. 34 Union street, Nashville, Tennessee.
J. C. HARVEY,
J. M. KEATING.
Monday, October 25th, 1858.

J. C. HARVEY. J. M. KEATING.
Harvey & Keating,
MERCHANT TAILORS,
AND
Dealers in Fine Cloths, Cassimeres, Vestings, &c., &c.,
No. 34 Union Street, Nashville, Tenn.
An elegant assortment of Gentlemen's Furnishing Goods always on hand. HARVEY superintends the cutting department. [oct28–tf

Second Public Sale of the Boyd Lots.

THAT all may have an opportunity of buying a desirable residence lot, especially many of those who were not present on the sale on the 5th of October. We will on TUESDAY, NOV. 9TH AT 11 O'CLOCK, A. M., on the premises, sell to the highest bidder, about 40 of those beautiful residence lots in the BOYD ADDITION TO WEST NASHVILLE. A number of the lots we will sell on Church street.

Don't fail to attend this sale—collation as usual. Omnibuses will leave our office corner of Broad and Market street, at 10 o'clock on day of sale.
L. L. & R. W. BROWN,
E. R. GLASCOCK, Agent. 44½ Cherry street.
nov4–td.

GEORGE MACGREGOR. JAMES BANKHEAD.
MACGREGOR & BANKHEAD,
General Commission Merchants,
16 CARONDELET STREET,
New Orleans.
JAMES BANKHEAD & CO., Nashville, Tenn., will make cash advances on Cotton, Tobacco and other Produce shipped to the above house.

New Publications.

W. T. BERRY & CO.
HAVE JUST RECEIVED
THE POETICAL WORKS OF
Fitz Greene Halleck,
A NEW EDITION.
1 vol., 12mo. Cloth;
ALSO,
A NEW ILLUSTRATED EDITION
In one Volume, 8vo., with splendid Steel-plate Illustrations. Cloth.
A new edition of this popular author's Poetry has long been called for. This edition has received the author's latest additions and corrections.

Blonde and Brunette;
OR, THE GOTHAMITE ARCADY.
1 vol., 12mo. Cloth.
As a picture of one of the most familiar phases of New York life in the field of the middle millions, "Blonde and Brunette" is as true as it is piquant. Its landscapes are from nature, and its figures from living groups. There could scarcely be a novel with less fiction; so real are all its scenes and incidents, that it brings every reader face to face with some of his dearest friends in the walks of kid and crinoline.

W. T. BERRY & CO.
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