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104-tf

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BY ROB. J. CULVERWELL, M. D.,
Author of the "Green Book," &c.
The world-renowned author, in this admirable Lecture, clearly proves, from his own experience, that the awful consequences of self-abuse may be effectually removed without medicine and without dangerous surgical operations, bougies, instruments, rings or cordials, pointing out a mode of cure at once certain and effectually, by which every sufferer, no matter what his condition may be, may cure himself cheaply, privately and radically. This Lecture will prove a boon to thousands and thousands.
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November 13, 1860-9 -1y

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Consignments of Produce to our care will have prompt personal attention. Have at all times large stock of Groceries, Provisions, Glue, Spirit Casks, Bagging, Rope, &c., &c.
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87-tf

Rags! Rags!! Rags!!!
WANTED AT THIS OFFICE—RAGS—ANY amount of clean linen and cotton rags—no wool, remember. We will not purchase woolen—they are of no account. We want *clean* rags. Wash them clean and bring them to us—and we will buy them.

BLANK WARRANTS—FOR SALE AT this Office.

NORTH CAROLINA ARGUS.

USAGES IN FASHIONABLE SOCIETY.

VISITING.

In fashionable life visits and calls are made systematically, as we will enumerate: First as to visits of ceremony. Every lady thinks she must call on all her female acquaintances at stated times; it becomes habitual with her to do so, and she considers it a duty. These calls are usually short, and by means of them all the little gossip which is afloat may be as thoroughly and extensively circulated as though it were printed in the newspapers. The usual time for a morning call in New York is from eleven until three or four o'clock. Formerly they ceased at two. These calls should be timed so as to end a full hour before dinner, therefore in country towns, where people rise at six, and dine at twelve and one o'clock, they should be made earlier in the day—say from nine till eleven or twelve o'clock. They are denominated morning calls, because "morning" in fashionable palance means any time before dinner.

In making a morning call the lady does not take off her bonnet and shawl, and she usually stays from ten to twenty minutes. Sometimes (though seldom) a lady may make her calls attended by a gentleman. In such a case he assists her up the steps, rings the bell, and follows her to the reception room. He should never suggest that it is time to go, but wait until the lady gives the signal. He must take his hat and cane into the room with him, and keep them in his hand, as it is not proper to leave them in the hall on such an occasion.

Do not handle any of the articles of *bijouterie* in the houses where you may call or visit. They may be admired, but not touched.

In making a call, if the lady called upon is not at home, leave your card, if you have one; and if there are several ladies there who you wish to see, desire the servant to present your compliments to them, severally. Should you not have a card, leave your name with the servant, of course.

When a call or visit is terminated, it is customary among fashionable people to ring the bell for a servant to open the front door; and this is necessary unless you attend your visitor to the door and open it yourself, which is sometimes done by people who do not stand upon ceremony. Some persons would feel that they were shamefully neglected if allowed to go alone to the front door and let themselves out.

In calling upon a person living at a hotel, it is customary to stop in the parlor and send your card to their rooms. Among intimate acquaintances such formality may not be necessary.

Ladies should make their morning calls in a simple *neglige*—not in their richest dresses. Gentlemen may dress with either a frock or sack coat.

Visits of congratulation are made on the occurrence of any happy or auspicious event which may have occurred in the family visited—such as a birth, a marriage, or any piece of good fortune. Such visits are similar to the morning call, unless made by special invitation in the evening.

When a person is going abroad to be absent for a considerable period, if he has not time or inclination to take leave of all his friends he will enclose each of them his card. Upon the envelope he will write the letters T. T. L., or else the words "to take leave" in full. On his returning home it is customary that his friends should first call upon him. If they neglect to do so he may drop their acquaintance if he choses.

Visits of condolence should never be delayed beyond the next week after a death occurs in a family, and such visits among friends are usually considered in the light of absolute duties.

Visits of friendship are conducted by no particular rules of etiquette, as it is to be presumed that intimate friends, or relatives, understand each other's tastes and peculiarities, and will conduct themselves in a manner mutually agreeable. Such visits may occasionally be made under misapprehension, because there are many people in the world who are extremely fond of change, and will often pursuade themselves that their society is coveted, when in fact they are not particularly welcome. Persons of any degree of sagacity can easily discriminate in their reception the free and hearty welcome from the polite and easy grace which duty makes imperative. With intimate friends all strict ceremony can be dispensed with, but yet there are certain liberties which you may enjoy at home that are not exactly proper to take in the house of a friend or relative. Criticising the conduct of servants, or children, or the acts of any member of the household, or the domestic management generally, is in very bad taste, though it may be done with the utmost good nature. No well bred person will ever make remarks of any kind upon the habits, faults or foibles of a family where they are paying a visit of friendship; and to drop these remarks after they have left only shows that they were not deserving the confidence and attentions they received. In such visits you should strictly apply the rule to do nothing by act, word or deed that may cause a disagreeable feeling on the part of your entertainer, which rule, as we have before explained, is the fundamental principle of gentility.

Never make a visit of friendship unless you have either a special or general invitation. Many people take it for granted that their friends desire to see them on any and all occasions, and in this way frequently become bores. Neither should you ever beg an invitation, or intimate by word or action that you desire to make a friendly visit, and only wait to be asked, as in such a case you would run the risk of disgusting your friend.

Evening visits, or parties, are sometimes formal, but more frequently mere social gatherings. In the latter case, when a lady is invited alone, she may bring a gentleman with her if she pleases. She presents him first to the lady of the house, who is presumed to receive all her visiters as they arrive.

If you should happen to pay an evening visit at a house where a small party had assembled unknown to you, do not retire with an apology, but present yourself precisely as you would have done had you been invited; and then if you desire to leave shortly afterwards, you can plead as an excuse that you had only intended to make a short call, and had an engagement elsewhere. In this way you will not in the least disturb the harmony of the assemblage or cause an unpleasant feeling to any one.

INTRODUCTIONS.

An adherence to etiquette is a mark of respect; if a man be worth knowing, he is surely worth the trouble to approach properly. It will likewise relieve you from the awkwardness of being acquainted with people of whom you might at times be ashamed, or be obliged under many circumstances to "cut."

The act of "cutting" can only be justified by some strong instance of bad conduct in the person to be cut. A cold bow, which discourages familiarty without offering insult, is the best mode to adopt towards those with whom an acquaintance is not deemed desirable. An increased observance of ceremony is, however, the most delicate way of withdrawing from an acquaintance; and the person so treated must be obtuse, indeed, who does not take the hint. And when you observe that any of your own acquaintances appear distant and more than usually ceremonious towards you, you may suspect that they desire to withdraw their intimacy, if not their friendship.

In making introductions, the person of highest consideration should be the one first named or if a lady, she should be first addressed, as, "Miss Phillips, permit me to introduce Mr. Day." A lady may, however, be introduced to a gentleman much her superior in age or station. Gentlemen and ladies who are presumed to be equals in age and position are mutually introduced; as, "Mr. Smith, allow me to make you acquainted with Mr. Jones; Mr. Jones, Mr. Smith."

It is the common custom in this country to shake hands on being introduced. This, however, should be optional with the person to whom you are presented, or with you, if you stood in the position of the superior. If a lady, or a superior in age or social position, offers the hand, you of course accept it cordially. You will have too much self-respect to be the first to extend the hand in such a case. In merely formal introductions a bow is enough. Feeling should govern in this matter.

In introducing members of your own family, you should always mention the name. Say, "My father, Mr Kipp," "My daughter, Miss Kipp," or "Miss Mary Kipp." Your wife is simply "Mrs. Kipp;" and if there happens to be another Mrs. Kipp in the family, she may be "Mrs. Kipp, my sister-in law," &c. To speak of your wife as "my lady," or enter yourselves on a hotel register as "Mr. Kipp and lady," is not the correct way, though many worthy people do it.

An introduction is not always necessary to enable you to form a temporary acquaintance. There is no reason in the world why two persons who may occupy the same seat in a railway car or a stage coach should remain silent during the whole journey because they have not been introduced, when conversation might be agreeable to both. The same remark will apply to many other occasions. You are not obliged, however, to know these *extempore* acquaintances afterwards.

If you are a gentleman, do not, we beg you, permit the lack of an introduction to prevent you from promptly offering your services to any unattended lady who may need them. Take off your hat and politely beg the honor of protecting, escorting, or assisting her, and when the service has been accomplished, bow and retire.

BLUE BEARD.

Who he Was and What he Did.

This bugbear of every nursery in Chrisendom was no fabulous monster veiled in human form. He actually lived, moved and had a being in the fifteenth century; not, however, as a long robed and turbaned Oriental, as the pictures which used to make our blood curdle would lead us to think.

On an eminence which overlooks the little village of Champtoce, near the Loire, stands the imposing ruin of an old feudal castle. Its gray walls, bare and broken, rear themselves against the glorious sky; and amid the crumbling turrets, the bat and the owl beat their wings and shriek in their midnight revels. The superstitious peasantry avoid the neighborhood from fear and when the storm whistles and the winds moan, they imagine the sounds to be wails from the injured dead of the old ruin. The dread of the place is no new feeling but has existed among succeeding generations of peasantry ever since the reign of Charles the Seventh. It was at that time the dwelling of Giles De Retz, a feudal baron, who, as he then, and still is called, "Barbe Bleu," was, no doubt, the original of our time-honored, or rather feared, Blue Beard. His deeds of blood which were but the every-day incidents of his life, made him the terror of the surrounding region. The bare mention of his name was enough to subdue the most rebellious urchin into submission; and even the parents believed that the winds which reached them, by passing over his domains, were sulphur tainted.

Well does the history of this man reveal the dark superstition of the fifteenth century; and also the impunity with which one in high rank might commit the most revolting sins against humanity. De Retz had once been in possession of immense estates and untold wealth. But by the most debasing excesses, he not only squandered his fortune, but also ruined his constitution, so that, while yet a young man, he bore the appearance of decrepitude and old age. He could not, however, consent to pay the penalty of his sin by thus becoming old before his time. In the blindness of his superstition he conceived the hope of reclaiming both health and wealth by the power of magic. Having heard of a famous Italian alchymist who had performed some great miracles by this art, he sent for him to the castle. The cunning magician at once read his man, and encouraged his hopes; he was, therefore, employed at a high price to undertake the work, and invited to make the lofty castle his home. The first object was the winning back of health and vigor, without which all other treasures are little avail. Numberless were the arts he tried, and mysterious the preparations he made.

The dark dungeons and secret subterranean passages beneath the castle were the scenes of his work. Here the terrified peasantry imagined that the Italian made a compact with the Prince of Darkness, and sold the doped De Retz to him in compensation for his aid in restoring his health. Among many nonsensical and harmless experiments, were also some of a cruel and abominable character. He induced his infatuated employer to believe that there existed in the blood of infants a charm for restoring youth and vigor. He assured him that by bathing daily in the warm blood of these innocents, the pure young life which had so lately coursed through their tiny veins, would be transferred to his own. The bloody baron did not shrink for one moment from the commission of the horrid crime which this prescription rendered necessary. Tender infants were secretly stolen or forcibly torn from their parents, and kept in the dungeons of the castle, till their blood was required. It is believed that not less than one hundred humble mothers were thus bereft of their youngest born. This fiend in human shape hired a magician, but not a murderer. That office he reserved for himself, nor did his savage nature shrink from the horrid work it imposed. With his own hand did he pierce the hearts of his affrighted little victims until there was blood sufficient to cover his emaciated body. This is but one instance of the monstrous cruelty of De Retz. We think very likely his wives shared the fate of the poor infants, and that the story of Blue Beard in wide trowsers, loose robe and turban was not exaggerated.

But crime cannot always go unpunished. Even then, when the rich ruled over the poor, justice and mercy triumphed at last. The cries and entreaties of the heart-broken people around his domains reached the ears of his superior, Jean V. He was arrested, and brought before a tribunal of justice. His palace was thrown open to the public gaze, and its horrid dens and vaults were swift witnesses against him. He was found guilty of murders by scores, and after confessing many crimes before unknown, he was burnt at the stake in Nantes, 1440. This was the original of "Blue Beard," and there, although more than four hundred years have passed away since he paid the penalty of his crimes, the broken walls and jagged turrets still stand as a memorial that the wicked shall not go unpunished.—*Watchman and Reflector.*

The Guano Bird Thousands of Years Older than Man.

Mr. Boussingault has given to the Academy of Science an interesting paper on this valuable manure, from which we learn that the deposits of Guano extend from the second to the twenty-first degree of South latitude, along the coast of Peru. Those which lie beyond these limits are much poorer in ammoniacal compound than the former; and are therefore less valuable as manure. Guano is generally found deposited on small promontories or cliffs. It fills up crevices, and is to be found wherever birds seek shelter. The rocks of this part of the coast consist of granite, gneiss, syenite, porphyritic syenite. The Guano deposits are generally covered with an agglomeration of sand and saline substances, called calche, which the laborers remove before beginning their attacks on the Guano. In some places, as at Pebellon di Pica, Punia Ceanda, the deposits lie under a mass of sand descended from the "neigboring mountains," on which De Rivero makes an extremely curious observation, viz: That at the places above mentioned, lowest Guano deposits are covered with a stratum of old alluvial soil; then comes another layer of Guano, and then a stratum of modern alluvial soil. To understand the importance of this fact, it must be borne in mind that the age of modern alluvious does not extend beyond historic time, whereas old alluvious date from the period immediately preceding that at which man first began to inhabit the earth; so that the guanoes or cormorants, and allied birds which deposit guano, must have existed thousands of years before man, seeing that the lower layer of guano is sometimes fifteen or twenty yards in depth, while the old alluvial crust above it has a thickness of upwards of three yards.

To explain the immense accumulation of guano in those regoins, Mr. Boussingault observes that there has been a combination of circumstances lightly favorable to its production and preservation among which are to be reckoned a dry climate, a ground presenting a vast number of chinks, fissures and caverns, where the birds can rest, lay their eggs and hatch them, without being disturbed by the strong breezes from the south, and, lastly, abundance of food suited to them. Nowhere else are fish so plenty as on the coast, where whole shoals are often cast upon the shore, even in fine weather. Antonio di Ullon states that anchovies especially are in such abundance here as to defy description, and gives a graphic account of the manner in which their number are diminished by the myriads of guanos which are sometimes seen flying in countless flocks, intercepting the sun's rays like clouds, and darting into the sea to catch their prey. According to Mr. Boussingault's calculation, one hundred kilogrammes (the kilo is equal to two and a half pounds) of guano contain the nitrogen of six hundred kilogrammes of sea fish, and as the guano deposits, before they began to be worked, contained three hundred and seventy eight millions of metricial quintals (the quintal metrique is 1 cwt., 3 qrs., 25 lbs. 8 oz.) of guano, the birds must have consumed 2,268 millions of quintals of fish.

Common Salt.

Common salt unquestionably, of all the different fertilizers now used, has been most frequently denied any value simply as a fertilizer. But all agree on esteeming it most essential for the animal economy. The early German farmers knew its value for sheep, while the Spanish shepherds have used it from the earliest ages. Even Cato, one hundred and fifty years before Christ, recommended it for cattle, and afterwards endorsed the recommendation; so that the theory that stock must be salted frequently is by no means a new one. Prof. James F. Johnson, the great agriculturist, and when living, one of the best authorities on agricultural matters, in speaking of the value of salt, says in one of his works: "The wild buffalo frequents the salt-licks of Northwestern America; the wild animals in the central parts of Southern Africa are a sure prey to the hunter who conceals himself behind a salt-spring; and our domestic cattle run peacefully to the hand that offers them a taste of this delicious luxury. From time immemorial it has been known that without salt man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders, but no ancient or uncemical modern could explain how such sufferings arose Now we know why the animal craves salt, why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upward of half the saline matter of the blood (fifty-seven per cent.) consists of common salt, and as this is partly discharged every day through the skin and kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to asist the digestion, nor the cartilages to be built up again as fast as they naturally waste."

☞ The Pittsburg Dispatch learns from a reliable source, yet can scarcely believe it possible, that a congregation in Youngstown, Pa., were lately edified by a discourse against the sinking of oil wells, on the ground that God intended these oil deposits for some great general conflagration, or other purpose, which was being interfered with by the well borers.

Support Your Home Paper.

No one who has ever had the least experience in the troubles and trials (to say nothing of the bad debts) of publishing a newspaper, will hardly fail to recognize the truth of the following extract, which we take from a late number of the Warrenton (Va.) Flag. Man will plead poverty as an excuse for not supporting their home papers who squander away in an hour twice the price of a year's subscription and then cheat the printer by borrowing their neighbor's paper. An habitual newspaper-borrower is the very quintessence of meanness:

"Reader, there is not an honest man anywhere, (who has his health,) we care not how poor he may be, who is not able to take and pay for a newspaper, and yet not miss the amount expended therefor. One half, yea four fifths of you absolutely *throw away*, in the three articles of liquor, cigars and tobacco alone, more than thrice that amount. We say this with no intention to cast reflection upon any, but merely for the sake of argument, and to bring it plainly before your minds. Just pause for a moment and think of it. Which is intrinsically of most value to you? The liquor you drink, the cigars you smoke, the tobacco you chew, or the paper you take in your family, which gives the news of the day, improves and elevates the minds of your children, and makes them acquainted with the workings and minutia of the government under which they live? This question, surely, will not be found difficult for any person to answer. But there are those who would say, the paper is of no account—there is nothing in it—it is not interesting enough and therefore it is not worth the money. Of such we would inquire, whose fault is this? Do you lay the charge to us? then we cast it back upon you. It is *you* who are responsible for the lack of interest in your county paper, not the editor—for how can you expect him to furnish you with such a paper as you would wish, when you manifest no disposition to encourage him in any shape or form? Can you expect him to present you with a more readable sheet and devote all his energies to the work—when *dun*s are coming in, and he is pressed down by pecuniary embarrassment? And all too because he is not supported as he should be by his county people. What has he to hope for or to stimulate him to the full and earnest discharge of his various duties, when appeal after appeal has been made in vain? Sustain him *liberally* and pay him up *promptly*, and so far as we are concerned, you shall have a *much better* paper than we have up to this time been able to present you."

The Inscribed Stones Discovered in Ohio.

At a meeting of the Ethnological Society, held at the house of Mr George Felsom last evening, the Hebrew inscribed stones, said to have been dug from ancient earthworks near Newark, Ohio, were exhibited. They were forwarded for the examination of the society by the discoverer and proprietor, Mr. David Wyrick, and containing a history of the Great Stone Pile, from which the second inscriber stone was taken. The Stone Pile was a conical mound, composed of loose rough stones, and was one hundred and sixty feet in diameter, and forty-five or fifty-five feet high. It was enclosed by a low elliptical earthen wall, with a ditch inside and a gateway at one end. From this mass of stones 25,000 cart loads have been removed for use upon the roads and canals, and parts of a circular row of earthen mounds discovered, which had before been wholly concealed by the outer portions of the Stone Pile.

Last fall these mounds were opened, and the engraved stone, with other curious objects, was exhumed by Mr. Wyrick and five of his friends. When found the stone was enclosed in a smooth, spheroidal stone box, about eight inches long, cemented by a whitish substance not yet analyzed, singularly placed in grooves, but was opened by a seam running longitudinally through the middle. The enclosed stone is of a peculiar from, but fits tightly in the bottom of the box, which is carved so as to receive it exactly. On the upper side of the former is the figure of a man, in relief, with a beard and large gown, with the very square Hebrew letters H. Sh. H. over the head, and with an elevated rim, containing characters likewise engraved; and all other parts of the stone, except a kind of handle, are covered in like manner. This stone was deciphered by the Rev. John W. McCarty, pastor of the Episcopal Church in Newark, and proved to contain an abstract of the Ten Commandments. The alphabet employed is not found in Gesenius; but most of the letters are easily recognised by their resemblance to the square, or common Hebrew print.

Mr. G. R. Lederer, associate editor of the Israelite, was present at the meeting last evening. He examined the inscriptions and expressed the opinion that they are genuine and ancient, but that the stone latest discovered bore marks of having been engraved by a Proselyte and not a Hebrew. A similar opinion was expressed in October last by Mr. McCarty.

A Committee was appointed by the Society in February, to examine these curiosities, and a report on the subject will probably be submitted at the next meeting.—*N. Y. Evening Post.*

A Fresh Water Spring at Sea.

Mr. W. A. Booth, the coast pilot of the revenue cutter Harriet Lane, reports the discovery of a boiling fresh water spring at sea, off the coast of Florida. He says the spring is situated twelve miles, North by East, from St. Augustine, Florida, and eight miles off shore. It boils up with great force, and can be descried at a distance of two miles. When first seen it has the appearance of a breaker, and is generally avoided; but there is no danger in the vicinity, as there is five fathoms of water between it and the shore. Ten fathoms of water are found to the seaward, but no bottom can be reached with the deepsea lead and thirty fathoms of line at the spring itself. The water in the spring is fresh, and is by no means unpalatable. One peculiarity about this phenomenon is, that when the St. John's River is high it boils up from six to eight feet above the level of the sea, and presents rather a forbidden appearance. This spring has doubtless deceived hundreds, who have hastily put about from, as they thought, imminent danger, and reported seeing a "rock with water breaking over it." The Harriet Lane has passed through it several times, and water has been drawn from it by a bucket thrown over the side, and when drank no unpleasant taste or smell has been found. Its position and harmless character have long been unknown, but now the supposed danger has become, as it were, "a well of water in a baren land."

☞ The average wages of day laborers, in San Francisco, California, is $2 a day, board, or $2.50 without; of carpenters, $4 a day, without board; of female domestics, $7.50 to $8 a week with board. The average price of board, for laboring men, is $5 per week.