

The West Jersey Pioneer

A Family Newspaper: Devoted to Morality, Education, Science, Arts, Amusements, Mechanics, Agriculture, Temperance, Domestic and Foreign News, &c.—Independent of Party or Sect.

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TERMS.

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All letters and communications must be post-paid, and accompanied by the author's name, to insure attention. OFFICE—Brick Building, Corner of Commerce and Pearl Streets.

Choice Poetry.



From Gleason's Pictorial. A DROP OF WATER.

BY MISS R. T. ELDREDGE.

It is a little thing, 'tis true,
But o'er the acing, burning brow,
It falls with healing power;
One cooling drop may life impart,
And bring pulsation to the heart,
Where all was still before.

One drop may soothe and ease a pain,
And bring back joy and life again,
And tranquilize the mind;
That little drop we deemed so small,
Of little worth, if prized at all,
Will live in memory's shrine.

'Tis thus one kind and soothing word,
Soon as its tidings sound is heard,
'T will soothe the careworn breast,
One well-timed word, when whispered low,
In friendly voice, may banish woe,
And hush each care to rest.

One tear drop shed on sorrow's shrine,
Will dwell within the thinking mind,
For days, for months, for years;
No gem could'er be cherished so dear,
As that bright drop, that shrines tear,
It flowed to sudden tears.

And O, if all could know the power
Of little things in sorrow's hour,
These might beless of grief,
One word may wound or break a heart,
Or add a pang to sorrow's smart,
One word may bring relief.

MORAL.

From the Illustrated News. "DO AS YOU WOULD BE DONE BY."

BY LEWIS EARL.

"Old Rhubin's cow has just gone into the oats, down by the lower meadow," screamed a boy to his sire, one afternoon. The father was reading a newspaper on the piazza at the time, and springing to his feet said, "Well, call the boys. Where is the dog? Bone! Bone!" In a few minutes half a dozen great boys were standing by their father, some had sticks in their hands. The dog Bone soon made his appearance.

"You can see old Rhubin Harris's cow down there in the oats; get her out and drive her over to the pound. Tell the keeper that Rhubin may take her out on the condition that he shall make me a pair of boots, as probably he hasn't got any money. Go, quick!"

"The poor cow had only entered the bars—which had been left down—and stood at the edge of the field nipping off the oats. The boys belabored her most cruelly with sticks and stones besides putting the savage dog after her. They drove her into the pound without any difficulty, and then left her—telling the keeper on what conditions she might be taken away by the owner. Old Rhubin Harris did not live far from his aristocratic, overbearing neighbor—he heard all the uproar, and looking out, saw the boys driving his cow off to the pound. What her offence was he knew not. He continued at his work—shoe-making—till night, and then went to the pound keeper to take away his cow.

"You must make him a pair of boots to pay damage," said the keeper.

"By a pair of boots he means that three dollars is the amount to pay," was the response of Rhubin. "I shall not make the boots, but here is just enough money to pay damage, and he handed him the change."

"What did the cow do?" asked Rhubin.

"Got into the oats, they said."

"It she did, some of his careless boys left the bars down; for I never knew my cow to break through any fence, however poor it might be."

"It makes no difference, she was upon the highway."

"She was," replied Rhubin, and he drove the cow along home, feeling quite displeased, as he had paid out every cent of money he had earned that day—yes, and a little more. On his way home he had to pass by the field his cow had entered, and when he saw his little she had injured, he was actually angry with his neighbor, that he should cause him to pay so much. Mrs. Harris knew something was the matter when she saw her husband enter, looking so dejected, and she inquired the cause.

"The cow went into neighbor R—'s oat field this afternoon, and ate a few stalks of oats. They drove her to the pound—making me pay three dollars. They left word with the keeper that I might make a pair of boots to pay damage; but I would not do that any way, so I paid the money. I wish I was away from this place."

"Mr. R— was hard with you, as he always is. He don't seem to have any feelings at all."

Rhubin Harris was a shoemaker. By close application to his work, he managed to support his little family quite comfortably. He owned about two acres of land, which he planted entirely, and therefore left no place to pasture his cow. He let her run in the road, although he knew it was against the law; but he had seen one of the selectmen, who thought there would be no trouble, as his cow was gentle and never infringed upon anybody's premises.

It was something like three weeks after the incident we have related, that Rhubin rose one morning and found several of his neighbor R—'s cattle in his corn. An angry ex-had demolished the fence and let himself into the field, together with his companions—five in all. As Rhubin saw the cattle destroying his corn, he exclaimed, "Ah, ha! Mr. R—; whose cattle are these? Wonder if they won't find themselves in the pound soon; and who'll pay the fine!"

Calling his little son to help him, Rhubin ran up to the cattle and tried to drive them away, but the green corn tasted deliciously, and they had no disposition to leave at present. They ran this way and that, and then back again. It was some time before they could be got out into the road. When they were, Rhubin came along up to his house, and stood by the yard fence, and leaned thereupon. The perspiration streamed from his face. The thought now arose in his mind whether he should drive the cattle home or to the pound. He was greatly inclined to do the latter. "He drove my cow there, and made me pay a fine, merely because she ate a few heads of oats; and now, here five cattle of his have destroyed more than half of my corn," said Rhubin to himself. He looked towards his corn field. A short time ago the corn stood upright, and waved gracefully in the breeze; now it was trampled down and destroyed. He looked towards his neighbor's whose cattle had done all this. Everything was quiet. The household was not stirring yet; he could drive the cattle to Brown, the pound-keeper, and have them locked up without opposition. He would do it; but he soon would be heaving his mind made up, than the thought would arise, "Is it right; would that be doing as I would wish he would do unto me?" At this moment, Mrs. Harris, who had been watching him from the window, and judged his thoughts, came to the door, and said, "I would drive them home, Rhubin; show Mr. R— that you can do as you wish to be done by."

"I will," said the now decided Rhubin, and he drove the cattle home, and turned them into the barn-yard. He saw Mr. R— standing in the door, and he told him what had happened. R— stared a moment, and then said, with a ghastly smile, "Why didn't you drive them to pound?"

"I thought that would not have been the right way," answered Rhubin, and he turned and went home.

Mr. R— wished to ascertain how much corn was destroyed, so he sent one of his boys to see. The lad found Rhubin repairing the fence. After he had looked at the field, and had started for home, Rhubin spoke to him and said, "Tell your father that it is no matter at all; I can sow the field to turnips, or something else."

The boy reported to his father what Rhubin had told him, and gave a close account of the field, &c. Mr. R— felt quite uneasy the remainder of the day. He knew he had not done right respecting Rhubin's cow, for the trifling offence she had given; and now that his own cattle had destroyed his poor neighbor's corn, and he had quietly driven them home without having any disturbance about it at all.

R— had good reasons for feeling uneasy. Conscience was doing its work. Several times during the day Mr. R— was on the point of sending a boy to his injured neighbor with money; then he thought, that would look as if he was afraid to go himself. He could stand it no longer than the next morning. As soon as he finished his breakfast, he went over to his neighbor Harris, and not only paid him for all the damage his cattle had done, but returned the money that Rhubin paid the pound keeper.

Rhubin was very unwilling to take any money, though he needed it much, but Mr. R— forced it upon him.

And now Rhubin Harris and Mr. R— are as good friends as you can find any where.

Should Rhubin's cow ever stray into Mr. R—'s fields, he has it quietly driven out, and does not bear the slightest grudge.

Reader, always remember, and "Do as you would have others do unto you."

TEMPERANCE.

From the Presbyterian Magazine of Sept.

The Three Ways of Dealing with Intemperance.
Nehemiah 13: 15-21. "In those days saw I, &c.

The fourth of July is a celebrated day in the annals of our country. On that day our fathers asserted their independence of a foreign power by which they had been oppressed; which assertion, by the blessing of God upon their efforts, they afterwards made good. It is quite common with ministers of the Gospel, on or near that day, to preach on a subject bearing upon deliverance from some civil or social evil, one of the most in our body-politic is intemperance; and this is one which it is a pleasure to discuss to-day. The passage of Scripture I have selected, you will readily perceive does not bear directly upon this sin, but upon another, the sin of Sabbath-breaking. If asked, why discuss a subject foreign to that which the text presents? I answer that I use this passage because it points out so plainly the two great scriptural methods of dealing with moral evils. Nehemiah first reasons with transgressors; this is the method of moral suasion. When this fails, he uses his authority and force as a Governor; and this is the method of prohibition.

In dealing with intemperance and its Cause—and by the cause of Intemperance I mean the traffic in intoxicating drinks as a beverage—men have added a third method; so that there are actually three in use, under one or the other of which almost every effort aimed at the evil may be embraced. These are Moral Suasion, Regulation, and Prohibition; to each of which I invite your attention.

I. MORAL SUASION.

This consists in reasoning the matter with offenders; showing the evils, both natural and moral, of their course, pointing out its sinfulness here and hereafter; in addition to this, pleading with them to desist, and when they have sunk so low as to be unable to extricate themselves from the toils which surround them, to lend them a helping hand to raise them out of the horrible pit and the miry clay.

Thus it was with Nehemiah. When he saw the evil springing up in Jerusalem, he testified against them the day wherein they transgressed; and when it continued to spread and foreigners were encouraged by the nobles to participate in it, he grew more earnest, and contended with the nobles of Judah, and said unto them, "What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Thus appealing to the well-known history of their nation, and the declared cause of its long and disastrous captivity in Babylon, and warning them of still greater degradation if they persevered. Here were true, faithful, and earnest words, and there is often a mighty power in words fitly spoken.

So we have long approached the use of intoxicating drinks. We argue the case with him in all conceivable ways. We show the folly and uselessness of his course; that he is doing himself no good, adding nothing to his wealth, health, or reputation, but rather wasting and taking away from them all. We bring before him the fearful teachings of God's holy word, and appeal to the struggles of his own awakened conscience, and thus charge sin upon him. We then remind him that the wages of sin is death, and that he as a sinner is exposed to this danger of death. If he be already a drunkard, we have but to show him what he is, bid him look to the glass at his own countenance, so bloated and deformed and difform, from what it once was; look at his companions, his character, his prostrated health, his wasted property, his accusing conscience, and his wretched family. If he be but a moderate drinker, we warn him of what he presently will be, unless he stop short in his career. We point him to his drunken neighbor, and say, Behold the man who was once what you now are, and in him you see what you are hastening to become. We take him to that neighbor's family, and remind him that the same degradation he is bringing his own. We press it upon him that, if he go on as he has begun, though he may possibly escape the drunkard's doom, the prospect of such escape is very faint. And in such persuasive efforts we have met with some success. We must not deny the goodness of God. Desperate sinners have been reformed. You have known some raised from the very gutter to stand up as sober, virtuous, and happy men; who, after faithful continuance in well-doing, have died the death of the righteous. Great numbers of moderate drinkers have been convinced of their folly and danger, and arrested on this very high road to ruin. Very many youth, forewarned and forearmed, have avoided the fatal snare, and have grown up to manhood and entered upon the responsibilities of life, having scarcely ever tasted the taste of these seducing drinks. But still it must be confessed, the places of temptation are so many, the power of temptation is so great, the temptations are so strong, that the work of death goes on with fearful force. As drunkards fall into the grave, the moderate drinkers step into their place, while their deserted ranks are filled up with new recruits from the sober and the young. The great work is not all done.

And so, in like manner, we approach the liquor-seller. Like Nehemiah, we re-study and contend. We argue, remonstrate, plead. We show him the results of his traffic; how it bears upon his customers, sinking them down, down, in the scale of humanity, until they are almost converted into brutes; how it bears upon the unhappy families of these unhappy men, stripping them of all domestic comforts, one by one, until life, the great boon of Heaven, becomes scarcely worth possessing; and how it bears upon the whole community, by its terrible work in crowded almshouses and asylums for the insane, in overflowing prisons, and awful gibbets, in steambreaking explosions, and railway collisions. We bring it home to his own freedom. We remind him how many of his own craft have themselves fallen into the snare which they had spread for others; and how oftentimes their sons have nibbled at the barbed hook. We bid them remember that in a business like this they must needs expect to let go all reputation, and to forfeit every thing like the blessing of Heaven; for how can it be that he who is doing the work of Satan can thereby secure the blessing of God? And here, too, we have had a certain measure of success. Numbers of decent, conscientious, self-respecting men—in the times of ignorance there, were—in this selling many such—have been ashamed and alarmed, and have abandoned their business; often with temporary pecuniary loss. But we repeat, and the friends of virtue rejoice, that these achievements, when they looked to their sorrow that these vacant places were filled up in a different class, dead to all self-respect, more as the grave, away by no motive but the love of gain, and utterly deaf to the voice of moral suasion. Thus it proved with that unhappy man out of whom went the unclean spirit, only to return, to his now swept and garnished house with seven other spirits worse than himself; so that the last state of that man was worse than the first. And so it is, by the blessing of God on the power of persuasive words, something, much indeed, has been accomplished; but if we depend on this alone, we cannot be content with present attainments, acknowledge our work a failure, and still tremble for the safety of our children.

II. REGULATION.

This consists in allowing an admitted moral evil, but restricting it by severe rules and limitations. Now read over carefully the passage from Nehemiah, and you will find none of this in him. Not a word. And you will never find such a method of dealing with moral evil authorized by God in his Law or his Bible. And the reason is plain. God is holy, just, and good; and the law of such a Being can never compromise with sin. It must be like Him who gave it. And yet, strange to say, this has long been the favourite, and almost the only way with legislators in their attempts to deal with the monster evil of intemperance and its cause. Admitting it to be an evil, they have not aimed to suppress or prevent it, but merely to restrict. To this end they have gone about to hedge the traffic around with all sorts of limitations, until they have perfected that monstrous exorcism of jurisprudence called the license system. They treat all sorts of evil, they store away the wares of iniquity among the treasures of the Commonwealth, unawed like Judas who cast from him the thirty pieces of silver, and less scrupulous than the chief priests, who feared to put them into the treasury because they were the price of blood. They then restrict in quantity, allowing some to sell by large measure, others only by smaller; next forbid sale to certain classes, such as minors, slaves, colored people, or those already intoxicated; and then, occasionally, except certain times, as the Sabbath-day, the portion of the Sabbath set apart to public worship. Of these restrictions our statute-books are full.

Now we may judge of this whole system of legal license in two ways—by its principle, and by its fruits. Look at its principle. It is radically wrong. How speaks the Bible? "Thou shalt not steal, kill, bear false witness;" and so of all other wrong things. They are positively forbidden. And reason concurs with the Bible, as it always does. It says, as well attempt to regulate any other moral evil, as the Sabbath-day, gambling, stealing, burning, or the slave-trade. They defy all regulation. As well endeavour to regulate natural evils. The consuming cancer must be cut out root and branch. The deadly poison must be kept out of the stomach; admit it there, and it is too late to say what it shall do or not do. The mad dog must be destroyed, not confined by a wall or a rope, or his bark regulated by some other dog. If anybody die from his bite, or some of our wise laws attempt to hold in the way of regulating poisons by a money fee to compensate for damage done by his traffic. Money! Will money heal the broken heart of the drunkard's wife? Will money dry up the tears of the agonized father who over the untimely grave of his ruined son so bitterly laments, "O my son, my son, would God I had died for thee!"

And now let us look at the fruits of this system. The tree is known by its fruits. And these are most disastrous. Ever since the evils of rum-trinking were discovered, this system, in some of its features, has been in operation. And yet, during all that time, drunkenness went on increasing. Facilities for procuring liquor multiplied on every hand. The old, the middle-aged, and the young; male and female, the rich and the poor, the learned and the ignorant, persons of high and low rank, and of every condition and class, learned to drink and continued to drink. The system was a grand failure, and the land was fast becoming a nation of drunkards. And had it not been for the Temperance Reformation, which so opportunely arose to stay the advancing torrent, and has so manfully breasted it for the last twenty-six years, I may venture to say that this beloved land of ours, under that very system, would at this day have scarcely been worth living in. Indeed, so utterly worthless is this plan of regulation, found only by the tests of the Bible, or reason, or its own fruits, that some are ready to ask how it could have been adopted and so long employed and still adhere to. No doubt it arose in part from mistaken views, even good men hoping thereby to check what they feared they were too weak to suppress; and thus arising, it has been continued, through the selfish fears or policy of law-makers trembling for their popularity, and in many cases, more directly participating in its gains, or indulging in the animal gratification which it afforded.

III. PROHIBITION.

This consists in prohibiting a wrong by law, and enforcing that law by sufficient penalties. Such are all our criminal laws. Their language is, Thou shalt not steal; an if thou doest, thou shalt lie in prison. Thou shalt not kill; and if thou dost, thou shalt hang upon a gallows. This method was used by that man of God, Nehemiah the Governor. After moral suasion had been tried, but found too weak to combat with avarice, he brings his power as a legal officer to bear upon offenders. He first prohibits. He shuts the gates and charged that they should not be opened till after the Sabbath, and set there some of his servants, that there should be no burden brought in. And when they still lodged without the walls one or twice, doubtless thinking to weary him out with their pertinacity; he shows them their mistake, and that the law should be enforced. "Why," says he, "I lodge ye about the wall? If ye do so again I will lay hands on you." "I will lay hands on you! There it is." Prohibition and punishment. And what I wish you to observe is, that he succeeds for we read that from that time forth came there no more on the Sabbath. It was a straightforward and a thorough work. And so it was in the days of good King Josiah. Things had fallen into a sad state when he came to the throne. He begins the work of reformation. He repairs the dilapidated temple. He reads to the assembled people the newly-found book of the law of the Lord. He renews the covenant, for himself and people. But he finds that the spread evil had crept into the work of Baal—and how does he deal with it? Does he say, it is too extensive, it is too popular, and powerful to be suppressed; I will merely restrict it; I will reduce the number of Baal's temples and priests, and cut off their perquisites; and thus hope in due time to root it out of the land? No, no, he does not. He breaks down the altars and images and grates it all

but to no purpose, the time has now come to act. These colonies of right ought to be free and independent, they hardly must be thrown off; the chains must be broken. And so at last they voted. And all pledged their lives, their fortunes, and their sacred honor, and at the risk of all these, subscribed their names to that immortal document, the Declaration of American Independence, and for seventy-seven prosperous years we, as a nation, have reaped the blessed fruits of that firm and noble act.

And so let it be now. We, as a people, the sons of these daring sires, have long and deeply suffered from the tyranny of the rum power. We have tried all moderate means for many years to lighten the burdens which it has imposed upon us; and we have tried in vain. Of that tyranny we are right ought to be free and independent. We have found out the way; and by the help of God on our manly, persevering, and faithful efforts, we will be free!

AGRICULTURE.

OCTOBER—WORK TO BE DONE.

Look to the directions for last month, and complete those which have been neglected. Make composts industriously, those made in August on your clayey lands, rigging and backfurling them, turning the sub-soil plow in the bottom of the open furrows. By this system the manures will occupy the centre of the ridges, and thus their gases during decomposition will be absorbed, instead of passing off in the atmosphere. The sub-soiling between ridges will prevent the ridges from compacting by rains, and the sub-soil will be rendered fit for sustaining plants another year from receiving the atmosphere and the carbonic acid and ammonia carried in by the rains. The frequent freezings and thawings during winter will render the rigging pulverulent by spring, and suitable for early culture. Do not plow sandy lands in the fall.

Rake up leaves from the woods as they fall, and put them in compost heaps. Cart head-lands to the manure shed. Have a good supply of materials suitable for bedding near the manure shed. Do not attempt to fatten more cattle than you can fully supply with food, or they will not afterwards flourish well, even if fully supplied. Young cattle cannot be brought up in flesh at an outlay which will pay, if neglected early.

Skin old woods of the surface soil, and replace half its value as manure with lime and ashes in the woods, and both farm and woodland will gain to the exchange. Get all the night soil you can, and mix it with head-lands for the compost heap. Use the manure of cow-houses with salt from the soap-boiler, if you can get it. Use half a bushel of lime to every cord of compost, to prevent fermentation of weeds, grubs, &c., &c. If you have not sufficient cellar room, make piles of soil, peat, crows, beds, turnips, carrots, &c., on high places, and cover with one inch of dry straw, and then with twelve inches of soil; leave small openings at the top for escape of air, and dig a trench around the heap with a gutter leading off to a lower spot, thus keeping the pile dry. Do not forget that corn is more valuable when changed to fat than when found in the hog manure; and to secure the first condition, cook it before feeding to hogs, or your manure will be very rich, at too high a cost. Mr. Ellsworth has satisfactorily proved that one pound of cooked corn, will make more pork than two pounds fed in the raw state.

Have analysis made of your soils, so as to be able to provide the necessary manures during winter, for spring use.

Working Farmer.

THE CORN AND WHEAT QUESTION.

The demand for breadstuffs from Europe says Thomson's Reporter, arises from a diminished and not from a positive failure in the harvest, and the question of supplying the deficiency lies between the United States and the Black and Baltic Seas. Whichever portion of the world sells the cheapest, will supply the market. England, France, and Germany, would give us the preference at a given price, for we are sure to "trade it out," as the country merchants say, while the eastern sellers would be sure to absorb the bulk of the purchases and disturb the financial machinery of all the commercial countries. It becomes us then, to keep perfectly free from speculation in breadstuffs. To part with our surplus at fair prices and to meet the demand promptly. Our indebtedness to England, France, and Germany, is such that we have the power to draw from us the specie they may require, to pay for purchases made in the Eastern markets—and just as sure as we set our prices too high, we shall not only lose the sale, but be compelled to pay for our imports in specie, or the very best class of Stocks and Bonds.

MISCELLANEOUS.

From Arthur's Home Gazette.

LIVING TOO FAST.

Rapid motion is usually attended with danger. The greater the speed the greater the risk; unless adequate mechanical skill enter into all, even the most minute provisions for velocity. The danger arises from defects in this particular—defects not always to be guarded against. From carelessness, ignorance, and want of skill, we have no sure safeguards.

Within the past quarter of a century, how the speed of everything has been accelerated! We grow impatient, now if as many hours in taking between two points of country as it took days to perform the journey twenty-five years ago. And this impatience is a marked feature of the times in everything that involves progression. Few men are content to go at the old steady-going speed; to move on slowly, steadily, surely, to win in the long run of life and wait until Autumn for their harvest. Fortunate must be made on the railroad principle. And as they are often hurried, we hear of men in hurrying their way, and hundreds of thousands of men, hurrying about

periods of time. And so we hear of the lucky few in California, who gather up gold by ounces, but the great mass of diggers and washers find the precious metal only in scales and grains. The cases are rare and yet exceptional, and to compute the rule. And yet, a single prominent example of success in anything stimulates the ambition of thousands, nine hundred of whom attempt the same course of action with the certainty of final ruin.

Still, the speed at which a large number are moving, need not, in itself, involve disaster. In far too many cases, failure in business can be fairly traced to extravagant living. Long ere a profitable line of trade is firmly based; social ambition diverts the thoughts and money of the young merchant; and most unwisely he saps the foundation of his own prosperity. No sooner does he begin to extend his business beyond the first moderate range of operations; than he is tempted also to enlarge the borders of his household gods he possess one. He must have a modern house, elegant in exterior and spacious within, boasting all the "modern improvements." Fashionably adorned must the house be, and fashionable adornments of this kind, now-a-days, cost "a mint of money," as thousands in our larger cities know to their cost. All this abstracts seriously from the moderate capital in business, and adds two or three chances against success to the half dozen that existed in the beginning. Capital is the life-blood of business, as all know; and yet the young merchant submits to this voluntary depletion with a readiness that causes to look upon an especial wonder.

This living too fast is the bane of success in life. He that would prosper, must not listen to the words of pride, nor let a paltry ambition to excel in mere appearances allure him from the path of prudence. Let him work slow and wait for the harvest-time, when he can measure his gathered grain, before he attempts anything in the way of style in living.

From the Banner of the Union.

WOMAN'S RIGHTS.

In a country like ours, where civil and religious liberty, freedom of speech and the press is unshackled, and the inhabitants are an active and a thinking people; it is not strange that wild fantastical notions should occasionally be promulgated from the rostrum, the pulpit and the press. One of the last varieties of the "adamantine spirit" now a-days, is manifest in the new notions of the rights and duties of Woman. From the earliest history of the world, through all that time, it has been, and now is, acknowledged by the great mass of both sexes, that certain rights, privileges, and duties, pertain to the female sex from which the male sex is excluded. It is of recent date that the great discovery has been made, that among enlightened people, woman has been denied the position in society to which she is justly entitled. A few masculine spirits have found out that the Creator made a mistake in the formation and endowment of the sexes, in assigning to them their proper sphere of action. These "new lights" impeach the "Almighty for giving to woman a female voice, a weak and delicately moulded frame, and an affectionate and loving spirit. They would have endowed her with tones of thunder, nerves of iron, and a disposition for turmoil and combat. Instead of soothing the angry elements of man's nature, they would have her fan the flames of discord, urge on and join in every contest.

God has given woman power exceeding that imparted to man, and if she fail to apply it the fault is her own. It is not necessary for her to address political meetings, nor scramble for a crowd at an election, for the purpose of depositing a ballot; in order to have an influence in the law and government of the country. Her position is secure, and she can do what she pleases, without being justly entitled. A few masculine spirits have found out that the Creator made a mistake in the formation and endowment of the sexes, in assigning to them their proper sphere of action. These "new lights" impeach the "Almighty for giving to woman a female voice, a weak and delicately moulded frame, and an affectionate and loving spirit. They would have endowed her with tones of thunder, nerves of iron, and a disposition for turmoil and combat. Instead of soothing the angry elements of man's nature, they would have her fan the flames of discord, urge on and join in every contest.

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IMPORTANT FROM EUROPE

Turkey has declared War against Russia—Liberation of Kosovia.

By the arrival of the steamer Atlantic at New York yesterday, the war question seems to be finally settled, and the initiative steps towards hostilities taken by the Sultan.

The day was exceedingly beautiful and favorable for the display, and the entire arrangement was such as to give general satisfaction.

The ladies department was quite deficient in quantity, but was made up in quality.

Accounts from Olmutz of the 29th, state that the conference between the Czar and the Emperor of Austria has ended.

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