



An Independent Family Newspaper, Devoted to Agriculture, Arts, Education, Morality, Local and General News, &c.

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BRIDGETON, N. J., SATURDAY, AUGUST 11, 1860.

VOL. XIII No. 649.

## Business Directory

**B. F. FERGUSON, ARTIST.**  
No. 604 Arch Street, PHILADELPHIA.  
Photographs taken either from Life, Daguerreotypes, or Ambrotypes, and colored in the most beautiful style. Call and see specimens.

**"THE UNION,"**  
ARCH STREET, ABOVE THIRD.  
PUBLISHED WEEKLY.  
It contains all the news of the day, and is the most reliable source of information to all places of interest in or about the City. The proprietor gives assurance that "THE UNION" shall be kept with such character as will meet public approval, and respectfully solicits patronage from Cum gratia and advertising patrons.

**J. R. HOAGLAND,**  
Attorney at Law,  
Solicitor, Master & Examiner in Chancery,  
BRIDGETON, N. J.  
Office on Commerce St., over the Chronicle Office.

**STRATTON & TUCKER,**  
DEALERS IN  
**DRY GOODS,**  
Groceries, Provisions,  
HARDWARE AND QUEENSWARE,  
Boots, Shoes, &c.  
NEXT DOOR TO BRANDRIFF'S HOTEL,  
MILLSVILLE.  
may 25-5m. Cumberland Co., N. J.

**DR. ROBT. W. SMHER,**  
RESPECTFULLY offers his professional services to the citizens of Bridgeton and vicinity.  
Office—East River, at the residence of Dr. S. S. Sweeney, dwelling, Commerce St. at first house east of Elmer & Nixon's, law office, opposite the Court House, April 21st 1860.

**PEDRICK & CHEESMAN,**  
DEALERS IN  
**IRON, STEEL,**  
AND  
**BLACKSMITH COAL,**  
BRIDGETON, N. J.  
SPRINGS, AXLES, ANVILS, VICES,  
BELLOWS, &c.  
ISAAC PEDRICK, JOHN CHEESMAN, JR.

**H. LANING,**  
Surgeon Dentist  
H. LANING, having pursued a regular course in Dentistry in the most distinguished hospitals in New Jersey and Philadelphia, would offer his professional services to all who may be so fortunate as to call. All work warranted to give satisfaction, or no charge.

**A CARD.**  
J. D. Harbert, of J. D. Harbert & Co., respectfully offers his professional services to the inhabitants of Cumberland County and the public generally.  
Office in the new brick building, five doors west of E. Davis & Son's hotel, formerly occupied by J. D. Harbert. Mar. 28, 1857-y.

**HENRY NEFF,**  
SURGEON DENTIST.  
COMMERCIAL STREET, a few doors East of the Presbyterian Session Room and directly opposite the Baptist Church, still continues to practice Dentistry in all its various departments. He has been using electric force for filling teeth, and it does really prevent the swelling of the gum during the operation. In all cases, I have treated the teeth with the most satisfactory results.  
Bridgeton, June 27, 57.

**CRUES, Davis & Co.,**  
Boot, Shoe and Leather Store.  
No. 10, CARLIS BUILDING,  
BRIDGETON, N. J.

**S. E. HIGEAR,**  
CHEAP FANCY DRY GOODS  
AND TRIMMING STORE.  
GROESBECK BUILDING, COMMERCIAL AND LAUREL STS. BRIDGETON, N. J.

**DR. N. R. NEWKIRK,**  
RESPECTFULLY offers his services to all persons in this town and country, who are disposed to favor him with a call.  
Office—Corner of Commerce and Walnut sts.  
BRIDGETON, N. J.  
February 18th, 1860-y.

**DANIEL NEELD,**  
MANUFACTURER OF  
**ENGRAVING PLATES,**  
AND  
Dealer in Cutlery.  
Also,  
GRINDING AND POLISHING,  
in all the best styles of work.  
No. 70 NORTH SECOND STREET,  
PHILADELPHIA.  
April 1st 6m.

**J. R. BUNTING,**  
WHOLESALE AND RETAIL  
**Furniture Warehouse**  
221 SOUTH SECOND ST.  
PHILADELPHIA.  
BELOW DOCK,  
JOBBER PROMPTLY ATTENDED TO.  
May 21, 1859-ly.

**F. A. GINENBACK,**  
WATCHMAKER AND JEWELER,  
No. 26 East Commerce Street,  
BRIDGETON, N. J.  
Clocks, Watches and Jewelry neatly repaired.  
May 22.

**QUAKER CITY HOTEL,**  
(LATE CHESTNUT STREET HOUSE),  
Water and Chestnut Streets,  
PHILADELPHIA.  
CONDUCTED ON THE EUROPEAN PLAN.  
Rooms by the hour, week or month. Persons arriving in the city by the various railroads or steamboat lines, can obtain meals at all hours, and give us a call, and examine our facilities.  
Private dining rooms for ladies.  
March 11, 6m. ROBT. M. MCCLURE.

**Farmers Attention.**  
Steam Power for threshing Grain in Cumberland and Salem Counties.  
MR. FREDERICK BOWEN, having associated with him Mr. J. W. BERRY, an experienced threshing man, will be ready by Monday, July 23, to thresh and Clean Grain in the best style, and on the most reasonable terms. Having plans for our motive power, and a four-horse power engine, we can do the work with despatch. Farmers will do well to give us a call, and examine our facilities.  
FREDERICK BOWEN,  
JOHN W. BERRY,  
JOSEPH W. HENRY, Cedarville.  
July 4th.

**LOOKING GLASSES,**  
Newest Styles of Frames,  
AT  
**A. S. ROBINSON'S**  
LOOKING GLASS MANUFACTORY AND FREE PICTURE GALLERY,  
No. 910 CHESTNUT STREET,  
ABOVE NINTH.  
Constantly receiving supplies of the best descriptions of French, English, and German Glass, and of all the latest styles of Frames.  
Oct. 10, 1859-y.

## Choice Poetry.

### THE RIVER OF DEATH.

There's many a holy and rapturous strain  
Floating o'er the River of Death,  
To the weary who wait, like the ripened grain,  
For the touch of the ever-dear's breath.  
There are flashes of light on each lifted wave,  
As at glides from the farther shore,  
To the shadowy border our tear-drops lave,  
In the hush of the water's roar.  
There are harp-strings, stirred by the perfumed air,  
And gushing with melody sweet,  
Like the whispered notes of a child at prayer,  
In the hush of the twilight deep.  
They hear the low music so solemn and grand,  
And heed not the eddying tide,  
For they catch a gleam of the forms that stand  
By the stream on the other side.

And we see a light on the calm white brow,  
Like the glow of the crimson morn;  
But we see not the lips on the lips of snow,  
All the night we dream no longer.  
And we only know when we hear no more,  
As we watch for the passing breath,  
That an angel is softly bearing them down  
To the banks of the River of Death.  
Only know that their footsteps are pressing the sands  
Of the shore that their brightness lave;  
And ever their bosoms fresh garlands we lay,  
To the music so solemn and grand.  
Fit emblems of beauty, now blighted they dead,  
Those garlands and lily-buds are.

I call it not blighted—I deem them not dead,  
Who thus pass away in their bloom;  
For they rest in their beauty where tears are not shed,  
O'er the darkness and light of the tomb.  
And off, as if at the moment alone,  
I list, if perchance I may hear,  
Through the stately pines as they sway and moan,  
Like a child at the shrouded bier,  
The flutter of sails and the rustling of waves,  
And the flash of a gilded oar,  
As the Reeper starts from his emerald caves  
To carry me down to the shore;  
And the clasp of an angel's wing,  
For the sound of a harp and the chant of a hymn,  
And the light of the glory-land.

But alas! I listen and wait in vain;  
Yet I know that my weary feet  
Shall wander ere long from the valley of pain,  
To the music so solemn and grand.  
I shall go with the Reeper, changeless and pale,  
And each wave that my heart has known,  
Each agonized cry, each desolate wail,  
"I fear," and "pious moon,"  
"Small as a wafted ray," by the numerous waves,  
From my spirit's joyous and free,  
When I see the smile of the lovely who wait  
On the beautiful shore for me.

## HUMOROUS.

### A CALIFORNIA TRIAL.

A fellow named Donks was lately tried at a court in California, and was valued at eighty-four dollars. The testimony showed that he had been employed there, and knew exactly where the owner kept his dust; that on the night of October 18th he cut a slit in the tent, raucing in, took the bag, and then ran off.

Jim Bullet, the principal witness, testified that he saw the hole cut, saw the man reach in, and heard him run away.  
"I put 'r him at once," continued the witness, "but when I cooched him I didn't find Bill's bag; but it was found afterwards where he had thrown it."

Counsel for the Prisoner.—How far did he get in when he took the dust?  
Bullet: Well, he was stooping over—about half in, I should say.

Counsel.—May it please your honor, the indictment isn't sustained, and I shall demand an acquittal on direction of the court, the prisoner is on trial for entering a dwelling in the night time with intent to steal. The testimony is clear, that he made an opening, through which he protruded himself about half way, and, stretching out his arms, committed the theft. But the indictment charges that he actually entered the tent, or dwelling. Now your honor, can a man enter a house, when only one half of his body is in, and the other half out?

Judge.—I shall leave the whole matter to the jury. They must judge of the law and facts proved.

The jury brought in a verdict of "guilty," as to one half of his body, from the waist up, and "not guilty," as to the other half.

The judge sentenced the guilty half to two year's imprisonment, leaving it to the prisoner's option to have the not guilty half cut off or take it along with him. A judgment, we think, worthy of Solomon.

## STARTLING DISCOVERY.

During the sitting of a Court in Connecticut, not long ago, on a very odd evening a crowd of lawyers had collected round the open fire that blazed cheerfully on the hearth in the bar-room, when a traveler entered he named with cold; but no one moved to give him room to warm his shins, so he leaned against the wall in the back part of the room.

Presently a smart young limb of the law addressed him, and the following dialogue took place:  
"You look like a traveller."  
"Wall, I suppose I am; I come all the way from Wisconsin afoot at any rate."  
"From Wisconsin! What a distance to come on a pair of legs!"  
"Wall I do it, anyhow."  
"Did you ever pass through hell in any of your travels?"  
"Yes sir, I've been through the outskirts."  
"I might likely. Well what are the manners and customs there? Some of us would like to know."  
"Oh, you'll find them much the same as in this place—the lawyers sit nearest the fire."

How lonesome the fireside where there is no paper. Ask the man who has had a family paper to read with the latest news, the good stories, the useful lessons, with the witty sayings of the newspaper—ask him its value. Let him be deprived of it for a few weeks, and then ask him to put an estimate on it.

At a down-East revival an old lady prayed fervently for the "young lambs of the flock." Another old lady asked, "Wouldn't it be as well to include the old ewes?" A titter pervaded the meeting.

## Miscellaneous.

### Religious Depression and Consequent Morbid State of Mind.

The cause of that unhappy and morbid state of mind usually called Religious Depression is in many, the want of an object for the mind to exhaust its energies upon. Some natures are feeble, and they do not seem to suffer much if they have no occupation, though they do seem to suffer if they have one that is very exciting. There are some streams that never can run the mill at night. It is necessary to let the water collect in the pond during the night, or else they could not run the mill in the daytime. The brains of some people are in the same condition. It takes all the mental power they can muster, to enable them, to do a little, and the longer their rests are, the better they feel. They avoid a good deal of suffering, and they also lose a great deal of life.

But there are a great many persons of deep and active feelings, of nervous restless temperaments, whose minds act automatically, spontaneously. They must have something on which to expend the ever-increasing activities and energies of their nature. If such persons have a legitimate occupation to absorb all their thoughts and feelings properly, they will be happy, and their religious happiness will probably be constant. But if they have little or nothing to do, their minds turn back upon themselves, and their feelings become sensitive and morbid, and oftentimes exquisitely painful.

God made the mind to act, and if there is anything that is a fatal obstruction to real piety, and to real happiness, it is voluntary or enforced laziness.

When persons of education, of great resources, of great imagination, of great affection, of great thinking power, of an active restless nature, who have nothing to do; who are too rich to be obliged to work; who are placed in a high position in society, where there is nothing offered with which they can properly occupy their mind; who stay at home a great deal, and read a great deal, and think a great deal, and are rolling and rolling, and rolling their feelings over a great deal, when such persons come to me, my first thought is, "God help you!"

If the Lord in his providence would only take away their property, so that they would be obliged to go out to work as girls do; so that they would have to go out and wash for a living, they would be as happy as saints. It is a great deal better to be a poor girl, than to be a rich man who has nothing to do, and does nothing, cannot be helped; and I never look upon any cases more hopeless than these. I never despair of helping anybody more than I do of helping those of this class, who are not under mental trouble. To attempt to remove their difficulties would be as if a farmer should undertake to keep his grass clear of spider-webs. Every night will be spun what every morning he may sweep off; and he may find that a million insects will outvie all his broom diligence. And you can get the troubles out of the mind of a person who has nothing to do just about as effectually as this. If you get them out one day, the next it will be filled again. The fact is, all the faculties are spiders spinning webs all through the mind. They have nothing to do but to make mischief in themselves. The only prescription in such cases, is this: Go to work. Do something. Be some thing.

I will mention a group of causes which may be called bad religious self-management. A great many persons do not know how to manage their body so as to keep it healthy, and a great many persons do not know how to manage their mind so that that shall be healthy. First, under this head, I will mention religious imitation, which almost invariably results in false characters, and oftentimes makes most miserable work. Men are, not unfrequently, brought to great suffering by striving to be what others are—only looking at experiences foreign to their nature, and endeavoring to reproduce them. Men think that if religion is the work of God, it is the same in everybody. You might as well say that if flowers are the work of God, flowers are the same everywhere. In point of fact, they are alike nowhere—they are varied endlessly. And there is nothing truer than that every man's religion is relative to what he is by his religious organization, and to that state to which he has been brought by his education and his relationships in life. All a man can do, healthfully, is to say, "I shall take this disposition of mine, made up, as it is, of various conflicting elements, and oblige it to conform to the law of God, which is love and benevolence? How shall I do that?" Every man must answer this question for himself.

I think life is like a voyage. Suppose there should start out from your harbor, for the purpose of crossing the ocean, a yacht, a sloop, a schooner, a hermaphrodite brig, a full rigged brig, a bark, a ship, and a man-of-war. They are all going to make a voyage. Now then, suppose that the yacht should look at the man-of-war, as she moved down the bay, with all her canvass set, and say,  
"How can I get such sails upon me as that great and noble ship has upon her?"  
"Every man would say, 'a yacht must sail like a sloop, like a sloop, a schooner like a schooner, a brig like a brig, and a ship like a ship. Each vessel must make the voyage with its own hull and sails, and not copy those of any other.'" Now God has given every man a hull with which to make the voyage of life, and he has rigged every man according to the circumstances in which he has lived; and to be a Christian you are not to attempt to make yourself like this man or that man, but take yourself, whatever you are, and endeavor to glorify in God, and live in obedience to his laws. The attempt to pattern after other persons will, in ninety-nine cases out of a hundred, only lead to miscarriages, and doubt, and depression of mind.

Many persons are brought into great perplexity by stopping their feelings. For instance, if they want a feeling, they will stop it if they want a feeling, they will stop it to remain a feeling, he must not know how it to be a feeling; he must be unconscious about it, as it were; for the moment he says,  
"There, that is an emotion of thankfulness, but let me see if it is a right feeling," it is not a feeling any more. What is it then? It is simply an idea. In other words, he has shut off the stop of feeling, and turned on their stop of intellectuality. Here is a man who says, "I think I am sorry for sin; but let me see if it is sorrow," and he immediately substitutes for the feeling an intellectual state. Here is another man who says, "I love God, I think, but let me see if it is love," and he rips up the feeling in the very bud. He removes it, and puts in its place a mere intellectual state. And thousands of persons think this is the way to have right, pure feelings; but it is a sure way to change feelings into intellectual states. Here is another man who says, "I love God, I think, but let me see if it is love," and he rips up the feeling in the very bud. He removes it, and puts in its place a mere intellectual state. And thousands of persons think this is the way to have right, pure feelings; but it is a sure way to change feelings into intellectual states.

Now a man, in walking, must have a clear course or he will never gain anything like majesty, or power, or sweep of movement. Here is a man who starts to walk, and says, "Where shall I put my foot? There, I guess—yes, that's right. Now where shall I put the next one? There—but is that right? So he takes it back to see if it is right; and then puts it down again, and doubts, and takes it back the second time—"Perhaps it is the other one." Now, this manner of walking forcibly illustrates the course pursued by many, for the sake of being perfect. They never think without stopping to see if they are going to think right. They start, and stop, and wait, and start again; and their feelings, after having been started and pulled back, for not going to become chilled like a horse, in all manner of antics, and there is danger of his tearing away from the vehicle. There are many persons who deal thus with their feelings, as though this was the way to gain speed and momentum of thought.

Suppose a child were to be brought up without being allowed to follow his own feelings in anything, what kind of a man would he make? Do you not know that if you wish to have a child generous and magnanimous, you must let it act for itself? Even if it is wrong, it is better that it should have liberty to act. It is true that there should be periods of accountability, but the distance intervening between them should be so long that the child shall have room to develop its own experience. It should have a chance to live itself. And so in respect to a man's mind, there should be periods of accountability; but let the distance between those periods be long, so that the mind shall have room to act. Say to the mind, "You are at liberty; go forth—go—go—go broadly, and when you have reached that point, all around you, you can turn about and see where you have been." It is only by this large way of trusting yourself, that you can get sweep, momentum, and power of mind.—This is the safest course. There is no course that we can pursue without making some mistakes, we are so imperfect; there is no way which has not appropriate dangers; but where a person makes one mistake in pursuing this course, he will make a hundred by pursuing the other.

All gardeners know that when a plant is mildewed, and where has insects clustered all around the growing parts of it, though you may improve its condition by smoking it, or by putting soap water, or ash, or snuff, or something of the sort, upon it, yet the only way to free a plant from the thousand little diseases to which it is liable, is to give it vigor of growth. With this it will throw them off itself. Now these thousand little religious difficulties to which men are subject, are like mould and mildew in damp places, where there is no ventilation; and give the mind life and movement, and when these things come upon it, it will have power to free itself from them.

## Lo! the Poor Indian!

Horace Greely in one of his letters thus describes the condition of the Indian. But the Indians are children. Their arts, wars, treaties, alliances, habitations, crafts, properties, commerce, comforts, all belong to the very lowest and rudest ages of human existence. Some few of the chiefs have a narrow and short-sighted shrewdness, and seem like Pontias or Tecumseh, a really great man among them; but this does not shake the general truth that they are utterly incompetent to cope in any way with the European or Caucasian race. Any band of school boys, from ten to fifteen years of age, are quite as capable of ruling their appetites, devising and upholding a public policy, constituting and conducting a State or community, as an average Indian tribe. And unless they shall be treated as a truly Christian community would treat a band of orphan children, providentially thrown on its hands, the aborigines of this country will be practically extinct within the next fifty years.

I have learned to appreciate better than hitherto, and to make more allowance for the dislike, aversion, contempt, wherever Indians are usually regarded by their white neighbors, and have been since the days of the Puritans. It needs but little familiarity with the actual, palpable Aborigines, to convince any one that the poetic Indian—the Indian of Cooper and Longfellow—is only visible to the poet's eye. To the prosaic observer, the average Indian of the woods and prairies, is a being who does little credit to human nature, a slave of appetite and sloth, never emancipated from the tyranny of one animal passion, save by the more ravenous demands of another.

As I passed over those magnificent bottoms of the Kansas, which form the reservations of the Delaware, Potawatamie, &c., constituting the very best corn-lands on earth, and saw their owners sitting around the doors of their lodges, at the height of the planting season, and in as good, bright planting weather as sun and soil ever made, I could not help saying, "These people must die out—there is no help for them.—God has given this earth to those who will subdue and cultivate it, and it is vain to struggle against His righteous decree." And I yesterday tried my powers of persuasion on Left-Hand—the only Arapahoe that I met on the "beaver" reservation fenced by the common efforts of the tribe, and a patch therein allotted to each head of a family, who would agree to plant and till it—I apprehend to very little purpose.

For Left-Hand, though shrewd in his way, is an Indian, and every thing as conservative as Boston's Beacon Street or our Fifth Avenue. He knows that there is a certain way in which his people have lived from time immemorial, and in which they are content still to live, knowing and seeking no better. He may or may not have heard that it is the common lot of prophets to be honored, and reformers to be crucified, but he probably comprehends that squaws cannot fence and plow, and that "braves" are disinclined to any such steady monotonous exercise of their muscles. I believe there is no essential difference, in this respect, between "brave" of the Red and those of the White race, since even our country's bold defenders have not been accustomed to manifest their intrepidity in the corn-fields, along their line of march, save in the season of roasting-ears, and the verb "to soldier has acquired, throughout Christendom and in all its moods and tenses, a significance beyond that of a glossary.

Briefly, the "brave," whether civilized or savage is not a worker, a producer, and where the men are all "braves," with a war always on hand, the prospect for productive industry is gloomy indeed. If, then, the hope of Indian reformation, rested mainly on the men, it would be slender indeed. There is little probability that the present generation of "braves" can be weaned from the traditions and habits in which they find a certain personal consequence and immunity from daily toil, which stands them instead of intelligence and comfort. Squalls and all the others. He had at one time the whole twenty-five crawling around his neck, shoulders and head, playing with him, tugging his whisker with their tongues, and neck-kissing him. He put them on the floor, and tormented them in a way that we could call cruel, but not one of them attempted to bite him, or to show the slightest anger, no matter what he did. He picked them all up and put them into his bosom, where they crawled and coiled for five minutes. They were then restored to their box, every one satisfied of one thing, that his complete control over them.

A small stout dog, at least four years old, was then brought in, when Mr. Wirsén took out the rattlesnake, and in an instant the rattles were in motion, and the anger of the snake aroused. Mr. W. held him in his hand while he bit the dog twice. He then coiled the rattlesnake around his neck, and took out the cotton mouth moccasin, which bit the dog once fiercely. From the moment the dog was bitten, and he appeared in excellent health before he looked dull and dropped, and died in an hour. This was to all a most satisfactory evidence that the snakes were venomous, but perfectly charmed and innocent in the hands of Mr. Wirsén.

An old Carolinian once said: "I was born the last day of the year, the last day in the month, the last day in the week, very late in the day, and have always been behind-hand to do. They will fetch water for their white neighbors, or do anything else, where by a piece of bread may be honestly earned; and they would do ten times more than they do, if they could find reward for it, reasonably sure of even a meagre reward for it."

The latest case of absence of mind is that of a ship carpenter, who bit off the end of a copper spike and drove a plug of tobacco into the vessel's bottom. He did not discover his mistake until the vessel spit in his face.

"Where are you going?" asked a little boy of another who had slipped and fallen down on the icy pavement.  
"Going to get up," was the blunt reply.

**CROSS EXAMING.**—The veteran counsellor Caldwell, one day cross-examining a fellow as witness, asked him in several ways what he thought of a particular person to whom from his own knowledge, hearsay, or belief, but could get no other answer, than that, "He did not know, and could not tell."  
"Come, fellow," said the counsellor, "answer me on your oath: what would you take me to be, if you did not actually know my person, and should meet me in the street?"  
"Why, then," said the fellow, since you say so, I will tell you, sir. By virtue of my oath, if you had not that wig and gown upon you, I should take you for a little odd pedlar." The learned counsellor was silenced.

**A GOOD JOKE.**—A well-known physician in New York is very much annoyed by an old lady who is always sure to accost him in the street, for the purpose of telling over her ailments. Once she met him in Broadway, and he was in a very great hurry. Ah! I see you are quite feeble, said the doctor; shut your eyes, and show me your tongue. She obeyed, and the doctor, quietly moving off, left her standing there for some time in that ridiculous position, to the infinite amusement of all who witnessed the funny scene.

"Where are you going?" asked a little boy of another who had slipped and fallen down on the icy pavement.  
"Going to get up," was the blunt reply.

## For the West Jersey Pioneer.

### WOMAN—PAST AND PRESENT.

BY AN OBSERVER.

MR. EDITOR:—It is the fashion of certain newspaper writers, to assume that the present condition of women is far superior to what it has ever been hitherto, and to describe them as enjoying a degree of ease and freedom never possessed by their sex in ancient times. Hence we are told that among the Egyptians and Hebrews, woman was simply a domestic. How with at least three fourths of the population of these United States? She is no other than a domestic; nay, as a wife and mother she is expected to stoop to drudgery, and the performance of mental duties which a hired domestic would absolutely scorn. Let whoever disputes this take a short tour almost anywhere through the country, and note the employments of the farmers' wives, such as picking up and cutting wood to prepare luxuries for the dinners of hired men, feeding swine and poultry, driving and milking cows, perhaps after ten o'clock at night, and long after their lords are in bed and asleep, to say nothing of the ceaseless drudgery of washing, baking, scrubbing, scouring, and attending to the wants of a family of children.

Among the Hebrews in ancient times, married women were uniformly attended by servants or handmaidens. With us, except in few and rare exceptions, a female servant is the very last thing a husband considers an invalid, or have the care of an infant. Yet in ancient times, the modes of living were much more simple than at present, and consequently less labor was required to perform all necessary duties. The king of Israel describes a virtuous woman, and most marvelous she was; not one whose time was consumed in nursing babies, and preparing viands to gratify a gluttonous appetite. She possessed property, and enjoyed its income. How is it with married women at the present time?—It is a picture of wretchedness, just as the husbands please. She had merchandise, and it was good. She was a manufacturer. Instead of making pies and puddings, she made fine linen, and sold it. She was an agriculturist—she bought estates and planted vineyards—and was even so unwisely as not to ask her husband's consent. She was, also, what the men of this day would consider monstrously extravagant; she dressed in silk and purple. Now where is the woman through all the length and breadth of our land, who excels, or even equals this picture of the Hebrew woman? Where is there one who enjoys more ease and freedom than she did, whose condition is more exalted, or whose rights of property are more respected?

**WOMAN'S PRAYERS AND A MOTHER'S INFLUENCE.**—It is reported of a man, eminent for his talents, his elevated situation in life, and his dissipation, that one evening, while sitting at the gaming table, he was observed to be unusually sad. His associates rallied him upon his serious aspect. He endeavored, by rousing himself, and by sallies of wit which he had always at command, to turn away their attention, and then of the transient gloom. Not many minutes transpired, before he seemed again lost in thought, and dejected by some mournful contemplations. This exposed him so entirely to the ridicule of his companions, that he could not defend himself. As they poured in upon him their taunts and jeers, he at last remarked, "Well, to tell the truth, I cannot help thinking of the prayers my mother used to offer for me at my bedside when I was a child. Old as I am, I cannot forget the impressions of those early years. Here was a man of highly cultivated mind, and of talents so high an order, as to give him influence and eminence; notwithstanding his dissolute life, and yet, neither lapse of years, nor acquisitions of knowledge, nor crowding cares, nor scenes of dissipation, could obliterate the effect which a mother's doctored prayers left upon his mind. The still small voice of a mother's prayers rose above the noise of guilty revelry. The pious mother, though dead, still continued to speak in impressive rebuke to her dissolute son.—The Mother at Home.

**RELIGIOUS AND MORAL DUTIES.**—Religious duties and moral duties are identical in point of obligation, for they are opposed by one authority. Religious duties are not obligatory for any other reason than that which attaches to moral duties also; namely, the will of God. He who violates the moral law is as truly unfaithful in his allegiance to God, as he who denies Christ before men.—Principles of Morality.

**HOPE AN ANCHOR TO THE SOUL.**—Oh for large portions of that blessed hope which is an anchor to the soul; a hope that will keep all who possess it from being shipwrecked on the troubled waters of affliction, though they may be tossed and driven from billow to billow, and, at times, feel as if they must give up all for lost.—Susan Huntington.

**THE HARBOR.**—Many have landed safely after a rough passage, and have eventually been comforted within the confines of a calm and quiet harbor.—David Sands.

## Selections for Scrap Books.

### No. 88.

**WHERE AM I GOING.**—Many evils might be avoided if this question were often put. If the young, thought more of what they do, or where they go, they would escape much sin and remorse. Ponder the path of thy feet," says the wise man. Am I going where I ought not to go? Am I going into bad company? Had I better stay than go? Whoever will solily think of these questions will not be sorry to think that they stopped to think before they determined to go.—Amen.

**MORAL COURAGE GREATER THAN MILITARY PRAISE.**—The sentiment that "he that ruleth his spirit is better than he that taketh a city," had a sublime illustration in Luther's experience at the Diet at Worms. The Reformer was in a crowd, advancing to make his experience before the assembled and near the door, a valiant knight, George Treudunzer, touched Luther upon his shoulder, and shaking his head, said kindly: "My poor monk, my poor monk, thou hast a march and a struggle to go through, such as neither I nor any other captains have seen in our most bloody battles; but if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing. He will not forsake thee." Here a martial spirit confessed its inferiority to the courage of the soul—the courage of the man who dares to act in the fear of his Maker.—Puritan.

**ERROR.**—It hath been well observed, that error seldom walks abroad in her own raiment; she always borrows some of truth, to make her more acceptable to the world. It hath always been the subtlety of grand deceptions, to graft their greatest errors on some material truths, to make them pass more undiscernable to all such who look more at the root on which they stand, than on the fruits they bring forth.—Stillingsfleet.

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THE PIONEER HAS A LARGER CIRCULATION THAN ANY COUNTY PAPER IN THIS STATE.

Only \$1.00 per Year! JAMES B. FERGUSON, Editor.

The unusual length of our New York correspondence, compels us to defer an interesting communication from Mauricetown, and considerable other matter.

We are requested to say that there will be a Camp Meeting held near Fork's Mill, about a mile and a half from Franklinville, Gloucester Co., under the supervision of the Presiding Elder of Bridgeton District, commencing on Monday next, the 18th inst., and closing on the following Saturday.

By reference to advertisement in another column, it will be seen that Mr. Richard Barker & Son are prepared to supply Soap and Candles from their manufactory, in Washington St. We would recommend them to the trade of this and adjoining counties, as worthy of liberal patronage.

The inhabitants of one of our country villages, not a hundred miles from Bridgeton, were agreeably surprised on Monday last, at the arrival of one of their most prominent men, in company with a noble specimen of New England's fair daughters. Having left word on his departure, a short time previous, that he was going to see the "Great Eastern," they did not dream that he would bring the fair Eastern home with him as his bride. The circumstance created no small amount of village gossip. We congratulate the widower on his good luck in winning such a "prize."

A few days since we were shown a very handsome large calf, four months old, and raised by Mr. Amos W. Thomas, near Shiloh. We hope that Mr. Thomas may bring it to the Exhibition this fall.

Mr. Samuel H. Batten, near Deerfield, also informed us that he had raised a calf this season, of unusual size for its age.

Many of our farmers, who might have taken the premium at former exhibitions, have left their stock at home. We hope that as this season has been unusually dry and unfavorable for some products, that the farmers of the county may each do something to add to the general display at the Annual Exhibition.

A specimen of pure Blackberry Wine, from the Drug and Confectionery Establishment of Mr. F. Dare, of this town, has been received and tested by us. It is free from any intoxicating or spirituous liquor, being the pure juice of the berry, and is a valuable medicine in cases of sickness, so prevalent at this season of the year. Mr. Dare has our thanks for this liberal supply. Our readers will please bear in mind that many useful and valuable articles may be procured on the most reasonable terms at Dare's establishment.

Colored Man Drowned. On Tuesday afternoon last, about 5 o'clock, on Horace E. Ogden and brother were bathing in the water-course, between Mr. Ogden's and Edgar Sheppard's, near Greenwich, Thomas Walker, a colored man, from Springtown, about 21 years of age, concluded to go in the water. He had been told by Mr. Ogden where it was deep, but notwithstanding he could not swim, he ventured out too far, and before he could be rescued, was drowned. The body was recovered a short time afterwards. This should be another warning to those who venture in deep water, when they cannot swim.

Struck by Lightning! During the prevalence of the storm, on Wednesday afternoon last, a house on the S. W. corner of Broad and Atlantic streets, in this town, was struck by lightning, and considerably damaged—the weather-boards being torn off one side of the house, the windows broken in many places, and the building otherwise injured. The house was occupied by Mr. John M. A. Husted and his mother, who were sitting in the front room at the time. Fortunately, they received no personal injury, nothing in this room being damaged but some mantle ornaments and the clock, which has refused to run since the shock (or the fright) thus affecting it. Articles in every other room of the house were torn to pieces. A double-barrelled gun, loaded, had the stock broken off in several places, the loads remaining in, although the caps were on at the time. A box containing many small boxes of matches, was torn asunder, the matches not igniting. The electric fluid also passed through a skeleton skirt, hanging on the wall, without damaging it in the least. The ladies may learn from this, where to be safe at such times. A large walnut-tree, near the house, was also struck and slightly injured.

Republican Convention. TRENTON, Aug. 8. The Republican Convention assembled today, and was presided over by Gov. Pennington. Two resolutions were adopted, reaffirming the Ohio platform, and the nominations of Lincoln and Hamlin were adopted with entire unanimity. J. C. Hornblower and A. K. Hay were elected as Sentorial electors. The following gentlemen were chosen the district electors: First, Charles E. Elmer; Second, Edward W. Jones; Third, George H. Brown; Fourth, David Thompson; Fifth, Isaac W. Scudder.

The convention concluded its business before the adjournment, at half past 1 o'clock. In the afternoon a mass convention was held in front of the court house, in which several hundred persons took part. Gen. Pennington took the chair at three o'clock, and introduced Daniel Ullman, of New York, who made a very deliberate speech. Mr. Burlingame then spoke with his usual power and eloquence, and elicited great attention and frequent applause.

Mr. Elijah P. McWilliams, of Deerfield Township, has our thanks for a fine specimen of peaches, grown in his orchard this season. Our friend is excusable for not favoring us with a larger quantity, as we know he did his best to find more ripe ones in his orchard.

If any of our farmer friends, having peaches, watermelons, or other produce to dispose of, will bring a specimen along this way, they shall have at least, a printer's thanks.

For the West Jersey Pioneer.

The Grand Lodge I. O. O. F. of New Jersey.

The Grand Lodge of the Independent Order of Odd Fellows, met in Trenton, on the 1st inst. Some two hundred were present. The following is a list of officers installed for the ensuing term:

- Grand Master—J. D. Cleaver. Deputy Grand Master—James Stratton. Grand Secretary—Jno. H. Phillips, M. D. Grand Treasurer—Reserick M. Smith. Grand Representative to Grand Lodge U. S.—Jos. L. Lamb. Grand Marshal—Ephraim Bateman, M. D. Grand Warden—J. Henderson. Rev. Grand Chaplain—S. H. Johnston. District Deputy for Cumberland Co.—Daniel S. Jovell.

New York Correspondence.

Why the Prince of Wales came to America.—Lord Brougham in Love with an Octoroon.—Major Wood's Love Affairs.—Persian Fever Chasm.

NEW YORK, August 2, 1860. MR. EDITOR:—There is rarely a rumor without some basis of truth. In other words, people don't generally make stories out of the whole cloth. Talk about a lie traveling a league while Truth is putting on her boots! I doubt if a lie can travel a foot unless it has more or less truth behind to push her along.

I am led to these reflections by a rumor which I hear this morning, on what is said to be good authority, in respect to the reason of the Prince of Wales' visit to this continent. There can be little doubt, if I am rightly informed, that it was, as first reported, a matter of the heart; or in plain words, a love affair. The fact is that Princess Alice, after all, as human as peasants, and therefore quite as likely to be influenced by the tender passion.

The idea that they are a peculiar race of beings, exempt from the ordinary frailties of human nature, is not an uncommon one among certain people in the Old World, but it can hardly be passed off in this country; especially since it is known that the Prince is very searick coming over, and that he drinks like a fish, and waltzes like a counter-jumper.

But to return to my story. It seems that while the Prince was travelling a few years since in Scotland, as young Renfrew, he met with a charming young lassie, just in her first teens, who was so much handsomer than the young ladies whom his Royal Highness had been accustomed to meet at Court, that the moment she made an attack upon his heart (which she did, of course, at once) he was compelled to come down from his high position forthwith and surrender, very much after the fashion of the famous coon when he saw Davy Crockett.

After the young folks had separated, a clandestine correspondence is said to have been carried on, addressed, on both sides, to imaginary names—a course which Victoria, at any rate, could not object to, since her son had, at her express commands, more than once assumed an alias, and was, in fact, as I have said, travelling under an assumed name when he lost his heart.

The course of true love ran much smoother than that usual at first, but spies about the Court soon discovered how things were going on, and, as in duty bound, reported all the facts, not only to the Queen-Mother, but to her Majesty's Ministers, who were so much shocked at the idea of the Prince despoiling of his own heart (just as if it belonged to him instead of to the State) that measures were at once devised to get the royal youth out of the country, and as far from the loved one as possible, while other measures were taken to prevent the possibility of any future correspondence.

These last measures were especially important in this country, since it is well known that no handsome young man, whether he be Japanese "Tommy" or an Italian tenor, can travel through our large cities without receiving more love-letters from smitten young ladies, than he can answer, or even read. That the above facts are substantially true, there can be little doubt, though great pains have been taken to hush them up. Still, great care should be exercised in accepting statements involving any particular name, especially as several reports have been circulated which were utterly without foundation, and which have given much annoyance to several very respectable families.

The name of the Prince's "first love" may be known in some high quarters outside the Royal family, but it is not all likely to be known here. Nor is the name of any consequence,—the only important thing to know, being that young Master Alfred has a very susceptible nature, like most young men, and that it becomes our American girls, therefore, to be very careful how they flash their bright eyes upon him; since who knows but what if his heart should again get caught, he would insist upon having his own way, and thus disturb the friendly relations now subsisting between Victoria and Brother Jonathan?

Moreover, it is important for our Yankee girls to know that if they send the Prince any letters, they will first be read by an old fogey of a Duke, who, as like as not, will use them for shoving-paper. By no means a pleasant thing for a gushing and romantic nature to look forward to.

And now, Mr. Editor, in the utter absence of more important matter, let me have the luxury of reporting to you a nice little bit

of gossip about Lord Brougham, who although over seventy years of age, is said to have a heart very much like tinder. It seems that about a year ago a very handsome young Octoroon went forth from this country to England for the purpose of lecturing in London and elsewhere, on the subject of American Slavery. Now it so happened that on her first appearance before the British Philanthropists (who, it strikes me, had better mind their own business instead of ranting about American vices), the chair filled by his eccentric Lordship, who is so much in the habit of dabbling in everything, that he has been described by a famous wit as "a man of vast and general misinformation."

Well, Brother Brougham had no sooner looked upon the Octoroon Orator than he decided at once that she was "a woman and a sister," and, moreover, a woman and a sister of great beauty. From that time forward he became interested not only in her, but in her whole race, through all its various shades; and having found out that, on account of her color, she had been refused a first-class passage in the Cunard (British) steamer, he at once made a row about it; and not satisfied with that, went to a meeting of the British Association for the Promotion of Science, and undertook to get up a row with Mr. Dallas, American Minister to England, by twitting him with the fact that there was an American negro present! But neither Mr. Cunard, nor Mr. Dallas took any notice of the love-lorn old gentleman, but quietly left him to his conscience and his Octoroon, and let the matter drop.

Poor Lord Brougham! he has been in troubles of one kind and another all his life, and now his great name is in the mouths of all the gossips, and has become the sport of all the Clubs, in connection with a pretty American Octoroon!

Such is Life! There is still another love matter, nearer home, about which people talk a good deal just now. One of the illustrated journals recently announced that our worthy Mayor, Fernando Wood, was about to be joined in bonds hymeneal, to a gifted, lovely, and fashionable young lady, Miss Georgiana Cream, sister to Mrs. James Gordon Bennett. Both of these ladies are celebrated in the social world as exceedingly accomplished and charming, and to receive invitations to their splendid receptions and fetes is the ambition of many of the fairest and proudest of both sexes. It is whispered that the union of the Mayor with Miss Cream will be delayed for some time, but that when it does occur, it will be one of the most magnificent occasions of the kind that New York ever saw. Mayor Wood is now quite wealthy; and both he and his bride-elect are possessed of extremely elegant tastes, which will be exercised, no doubt, in the fullest measure, to make the wedding a surpassingly brilliant one, in all particulars.

The announcement of the coming festivity was copied by several of the daily journals, and afterward positively denied, as being destitute of the slightest foundation. Whether true or false, a denial would be made, of course, so the report need not be considered false until some more definite and official refutation appears. In the meanwhile, from some little facts that have come to my personal knowledge, I should advise the beaux and belles who move in the same circles with the supposititious happy pair, to keep themselves in readiness for a grand time in the future. Verbum sup!

The following is the announcement, in the elegant form in which it originally appeared in the Illustrated Notes: We congratulate Mayor Wood upon his felicitous prospects; and still more mightily do we congratulate him upon the object of his choice. All the days of his appointed time must he wait until his change come, and no doubt he thinks the day unaccountably long—but when the change does come he will find it, so far as the lady is concerned, all pure and bright, every coin of it, and do allow. For the lady is well known in the fashionable world, as a very beautiful and highly accomplished person, with a splendid intellect and great energy of character. Why, therefore, should we withhold her name? Miss Georgiana Cream, sister to Mrs. James Gordon Bennett, is worthy to mate with an Emperor—and not unworthy, therefore, to mate herself with the First Magistrate of the First City of this great Union.

The audience at Niblo's—or Nixon's—Garden the other night, had a "sensation" that was not put in the bill of performance. Up rear the top of the lofty arch that springs over the stage, was hung a sort of ladder, called a "Vechelle perilleuse," upon which Thomas Hanlon, one of the six acrobatic brothers Hanlon, was to perform his extraordinary gymnastic feats. These tricks are so dangerous that he was not permitted to repeat them in Paris, after the night, but New Yorkers are too fond of a thrill of terror, and too careless of life—that is, other people's life—to object to such feats. The gymnast went through with his terrific balancing and poising—falling and catching himself by one hand, by the calves of his legs, by his feet, etc., with perfect success, amid loud applause, until he came to the closing act, which consists of two fearful leaps. Hanging from the extreme end of one end of the ladder, by both hands, he was to leap, merely by the strength of his arms, to the rung on the other end, a distance of some eight feet, and thence, with the wild circus shout of "hoys-la!" plunge some thirty feet further, forward and downward, to a swinging rope, suspended from the centre of the arch overhead.

Unfortunately, however, he had blistered his hands the night previous, and was compelled to wear a glove, which interfered with his movements somewhat. In leaping the length of the ladder, he barely missed his grasp upon the further rung, and made a clean, clear fall of forty-five feet to the stage. The noise of the fall, simultaneous with the sound of fifteen hundred persons, all catching their breath at once, was something too terrible ever to be forgotten.

The attaches of the circus, and, among them the brother of the performer, rushed to him and assisted him to the greenroom, whence, after a moment, he emerged to make a bow upon the stage. The audience believing such a frightful plunge to be inevitable, were immensely relieved, and made a perfect pandemonium of applause for many minutes. Repairing to the greenroom, I found a physician present, who announced the daring acrobat to be but slightly injured. One foot was, rather severely sprained, and the whole system jarringly somewhat, but so skillful had he been in keeping his feet under him, and easing slightly by a springy tension of the muscles, that what would have dashed any ordinary man to pieces, will only confine him to his room for a short time.

In the medical world, quite a little sensation has been rife of late, on account of the sudden breaking out of the fever and ague in the upper part of the city. New York has generally been entirely free from this disease, and its appearance here, in our healthiest quarter, has puzzled the physicians terribly. Several veteran medical men assure me that such a thing has not been known before, since the Summer of 1839, when half the city were in a perpetual state of shiverings and burings.

Of course, the stupid old-fashioned "specifics" so-called, quinine and calomel, alternately taken, have been prescribed with a perfect scientific recklessness, and there is no knowing how many excellent constitutions have been ruined forever by the poisons. One very beautiful young lady, whom I have met in society, daughter of the Rev. Samuel Bedford, of Jersey, has become almost entirely deaf from over-dosing with quinine. What the calomel may have done in the way of mischief, not even the doctor can tell.

In the midst of this general carnival of ill-health, a pleasant discovery has arisen, which bids fair to astonish the old fogies out of their five medical senses. It seems that one of our American travellers in the East came across a simple external application, much in use among the Arabs and some other semi-barbarous tribes, who found it an unfailing cure for a fever-and-ague to which they are liable, but which is infinitely worse than ours. This application is worn next to the skin, and by its warming and stimulating properties the return of the chill is prevented, leaving nature time and strength to throw off the fever—a treatment exactly in accordance with the best theories of cure ever laid down. The name of the article is the Persian Fever Charm, and its use, which has been considerably during the siege of fever and ague we are now undergoing, has in every case been followed by the happiest and speediest results. The fossil practitioners of the Sangrado school are quite alarmed for their pets, quinine and calomel, but the younger and more enterprising doctors—those who really mean to fight disease with all their might—are beginning to examine and test the new discovery. It has been submitted to the savans of the New York Academy of Medicine, and a favorable report will no-doubt be made.

From the Newark Daily Advertiser. THE BRIDGE DECISION. Passaic and Hackensack Bridge Co. vs. Newark and Hoboken Railroad. TEXTS, July 31st, 1860. The opinion read by Chancellor Gales in this case yesterday was a very able examination of the various questions discussed on the argument. The following particulars are taken only to give the substance and effect. After giving a succinct history of the encumbrances relating to ferries and bridges between Newark and New York prior to 1790, the Chancellor proceeded to state that the Commission of the act of Nov. 17, 1850, under which the complainants claim the right to prevent the erection of the bridge in question, the operation of which is intended to prevent the complainants from an exclusive right to construct bridges over the Passaic and Hackensack rivers below certain points, are found in the fifth section, as follows:

"And it is enacted, That it shall not be lawful for any person or persons, to erect, or cause to be erected, any other bridge or bridges, over or across the Passaic or Hackensack rivers, or any other river or stream, between the mouth of said river and the place where King's bridge crosses the Passaic, or between the mouth of said river and the place where the second bridge crosses the Passaic, or between the mouth of said river and the place where the third bridge crosses the Passaic, or between the mouth of said river and the place where the fourth bridge crosses the Passaic, or between the mouth of said river and the place where the fifth bridge crosses the Passaic, or between the mouth of said river and the place where the sixth bridge crosses the Passaic, or between the mouth of said river and the place where the seventh bridge crosses the Passaic, or between the mouth of said river and the place where the eighth bridge crosses the Passaic, or between the mouth of said river and 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