The Democratic Watchman.

"STATE RIGHTS AND FEDERAL UNION."

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THE OUTCAST.

A youth sat silent, and in his woful face,
Once innocent, might now be seen the shadow of disgrace,
He'd fallen from his high estate, and sought for peace in vain,
"My reputation gone," he cried, "I ne'er can smile again."

But as he shed in bitterness the penitential tear,
His friends approached and soothing words they whispered in his ear.
They bade him blot from memory's page the past and keep in view
The future only, that he might commence his life anew.

He did so, and a little while his soul was pure and free
From evil thoughts, temptation's power, and all unchastity;
But soon by guilty pleasure's shaft again his heart was riven,
Once more he fell, but by his friends he was once more forgiven.

And there was one through all his guilt forever at his side,
Who strove with more than human love his glaring faults to hide,
In every dark and stormy time a sister near him stood,
Beseeching him to shun the ill, and learn to choose the good.

A year rolled round—and by that time lamentable to tell—
The victim of a ruthless fiend, the trusting sister fell.
"She loved not wisely, but too well—and was her fault forgiven?
Had she a friend to counsel her? Not one except in heaven!

Her very brother that her voice had pleaded most to save,
Heaped curses on her hapless head, and wished her in her grave.
Her father who had seen her grow in beauty 'neath his eye,
Addressed her as a loathsome wretch, and cast her forth to die.

Dark was the night—and as she walked along the frozen street,
The outcast trembled as she felt the chilling icy sleet.
She reached a lofty edifice—made the hard porch her bed,
And as she sweetly sunk to rest, "Forgive him, heaven," she said

Next morning when daylight broke her stiffened corpse was found
And hurriedly was taken up and put beneath the ground,
No prayer was read, no tear was shed when she was laid in earth,
And he who wrought her fall is thought a gentleman of worth.

Now why is this? Should not a wretch who tramples in the dust
A young heart's dearest offerings forever be accursed?
Should not he be compelled to feel the world's severest ban,
And meet the undisguised contempt of every honest man?

A wretch who fell from grace in Gallilee of yore
Was told by Him who died for us, "To go and sin no more,"
But now, if woman steps aside, society will cry,
"Sin on, there's no grace for you, sin ever till you die."

ARE THEY BESOTTED LUNATICS OR CONSPIRATORS AGAINST LIBERTY?

The Mongrel Abolitionists of this country are either the most revolting and besotted lunatics that ever afflicted society with their madness, or they are the vilest conspirators against liberty that ever deserved death at the hands of their dupes Which is it? Let us see We have in our midst four millions of negroes, a widely different and subordinate species of men, who, in their normal condition and natural relation to us, have been the happiest conjecture that ever happened in human affairs These negroes, this ever present natural distinction fashioned by the hand of God, has taught us the natural equality of our own race, and shown us how wrong and mischievous are those class distinctions which so deform and disfigure society in the Old World, and render the great, ignorant, toiling and miserable millions the mere work animals of a privileged few of their own natural equals It has, moreover made those who owned the "service" of negroes the champions of liberty, and for the first and only time in history, rendered wealth and cultivation not only, harmonious with but the active defenders of, the rights of the laboring classes The so called slaveholder or planter of the South was a producer—in a true sense a laborer—for the negro was a mere instrument, and as the defenders of labor, the Jeffersons and Jacksons and Calhouns and Davises of the South, have defeated the innumerable schemes of northern capitalists and speculators to pervert the government into an instrument, as in England, for plundering the laboring classes Finally, these negroes have enabled us to open the great country, from the Ohio and Potomac to the Gulf of Mexico, and not only furnish the materials of our foreign commerce, and build up our great northern cities, and the big churches of Beecher, Tyng & Co, but to furnish cheap cotton and cheap sugar to the toiling laborers of the North; in a word, these negroes, this condition, this so called "slavery," is the vital centre and very heat of our American system, and the greatest blessing that a beneficent Providence ever conferred on any people.

But Europeans, who never saw negroes, imagine them "colored" men, with the same nature and wants as themselves, and therefore, that they are "slaves," and greatly wronged, and it is our duty to abolish this supposed "slavery," and amalgamate these negroes in our system, just as we naturalize the Irish, German, and other nationalities that come among us

Wilberforce, Robespierre and others, therefore, formed Abolition societies, printed books, issued tracts, and went to work to carry out their theory or idea that negroes had the same nature as themselves. Among all these European Abolitionists there was not one that ever dreamed of any natural objection or obstacle to amalgamation, or that ever thought of such a thing as refusing to marry with negroes on account of their color But their American disciples stop right here, and utterly refuse to practice their creed in their own families! "They say, "God has made the negro with a nature so different, that we cannot mate or marry with him," and then demand that these different beings shall be forced into the same condition as white people! The European Abolitionist says: —"I believe God has given white men and negroes the same nature and the same wants, and therefore design them for the same conditions, and to mate and marry together, just as all other people." The American Abolitionist, on the contrary, admits that God has given the negro a nature so different from his own, that he will not mate or marry with him, but demands for him the same condition as the white people! Is he a lunatic? No—he is the most accursed villain and conspirator against the liberty and well being of his race that ever afflicted the earth by his crimes? If God has given the negro a different nature, of course He designed him for a different condition If the negro so differs from us that we cannot amalgamate our blood, of course we cannot amalgamate our condition This is surely an obvious, if not self evident truth, and therefore every man, and every party in our midst, that refuses to mate and marry with negroes, and yet strives to force them into the same condition, is an enemy of society, and knows that he is. If God has made such a vital and fundamental difference in the nature of whites and negroes, that they cannot harmonize or affiliate together, then of necessity human society is impracticable and impossible on terms of equality for these naturally unequal beings. This is obvious enough, but it is also demonstrated all over the Continent, and all about us, every day of our lives. Robespierre and the French Convention tried it in Hayti, and forbidden by nature to amalgamate, they spontaneously rose up and exterminated each other, and not one white man, woman or child was left in that island Of course Robespierre, and the French Convention who forced these unequal beings into an unnatural and monstrous equality, were the criminals and real authors of that mighty murder in San Domingo. The British Parliament decreed the same monstrous outrage on nature and nature's God in Jamacia, and keeping garrisons there, they prevent an immediate massacre, but the murder is the same, for the whites are rapidly dying out, and fifty years hence there will not be one white man left in that island, all will be as absolutely murdered by the British Parliament as if massacred at once

But as we have said, the British Parliament and French Convention were ignorant of the enormous and awful crimes they committed They believed that whites and negroes had the same nature, and therefore were designed for the same liberty, and honestly supposed that they would fraternize and amalgamate just as other people But here we have a party that knows better, that sees negroes every day, that knows that God has made them so unequal that they cannot harmonize or mate together, and yet they use this government, and an army boot, to force white people and negroes to a common condition! Are they not, then, enemies of society, conspirators against liberty, traitors to their race, social outlaws and villians beyond all capacity of our language fitly to express? Yes, indeed, they are enemies of American institutions and traitors to their race, that deserve death every day and every moment of their lives, and they will some day receive their reward in a punishment that will make the world turn pale a thousand years to come. Every man, too, that aids them, that assents to their crimes, that in any way whatever consents to Mongrelism and the degradation of his race to a common condition with negroes, is equally a social leper, and enemy of liberty, though he call himself a Democrat —*Day Book*

A STARTLING PROGRAMME—A MONGREL LEADER OUT IN HIS TRUE COLORS.

We have not failed to warn our countrymen that the real end of all this negro equality business was the enslavement of the whites The overthrow of the natural relations will and must be followed by the artificial distinction of class The men now pushing negro enfranchisement are, in fact, the secret enemies of white suffrage. Some of them have avowed they desired the negro vote to balance that of our adopted citizens. But as the experiments upon the popular patience are all received with submission, one, at least, of the Mongrel leaders, has spoken out the sentiment of a vast number of his party—Hon James Hughes, of Indiana, the leader of the Mongrel party in the Legislature of that State, declaring he was personally opposed to negro suffrage, but if his party demanded it, he would go it. He then said:

"I am opposed to negro suffrage, not because they are negroes, or are black, for these are matters of taste and prejudice, but because the right of suffrage has already been too much extended and cheapened in this country While I am opposed to extending the right of suffrage to the negroes, I AM IN FAVOR OF DISFRANCHISING ONE HALF OF THE WHITE PEOPLE IN THIS COUNTRY Our fathers committed a great and fatal mistake in extending as they did the right of suffrage —All history proves that there is but one interest that is conservative and that can be safely entrusted with the governing power, and that is the PROPERTY INTEREST —When a man is possessed of property, he has a stake in the country, and desires a strong and stable government, and will not endanger his property by unwise legislation or by involving the country in a war. The great object in our form of government has been the want of strength and power in the Federal Government It will be impossible to govern this vast and rapidly increasing country under the operation of universal suffrage Our system of government has been materially and radically changed during the war, and it can never be restored to what it was prior to the war *The Constitution is not worth the paper upon which it is written* The first effect of universal suffrage will be to make the government more nearly approach a pure democracy, but this cannot last long We will follow the examples of other governments The strife of factions will go on until ultimately the Senator or the President will assume the control, when we shall have a strong and stable government The British Government is the best government that ever existed on God's earth, and the sooner ours assimilates itself to that of the British Government, the better it will be for the country. I do not hesitate to declare, no matter how unpopular it may be, that if the negro race and one half of the white race had good masters and mistresses, they would be much better off, and the government would be safer and stronger."

We have never seen sham republicanism more boldly embodied than in this brief extract Every workingman in the whole country ought to read it Every person who doubts that this is the British Tory party seeking to undo the glorious work of Washington and Jefferson, ought to read it. If the British government is the best one on earth, what a scoundrel Washington was for escaping from it! That any man could be allowed to make such a speech as this to an American audience, augurs badly for our country. It shows that Americans have sadly degenerated when they can hear the principles of republican government openly and defiantly insulted, and the labors and deeds of those whom they have been taught to regard as immortal, counted as of no moment —*Day Book*

——Mothers can scarcely estimate the importance of teaching their children to govern their temper while very young; an example will always outweigh precept.

THE MIDNIGHT MISSION.

Among the novelties of the times is the establishment of a Midnight Mission to fallen women, in the city of New York by some zealous Episcopaleans Bishop Potter gives it his hearty support, and a number of prominent members of the church are taking a deep interest in what would seem to be a most christian like work Last Sunday the Rev O H Dutton preached a sermon in behalf of the mission, in Trinity Chapel of which the following is an extract

"There is a line of city rail which connects the strongholds of trade with the palaces of fashion By that line of conveyance men of solid wealth go daily up and down Daily the elegant woman of society finds herself thereon The prosperous and influential of our citizens make constant use of it One portion of the route lies through a street literally lined with the dwellings of the lost And through the shabby shutters you may see—you *must* see unless you *will* not look before you—the dreary faces, the vacant faces, the defiant faces, always the painted faces of the lost They are low, very low, almost at the bottom But as that car takes us on, and we come into the brighter scenes, we pass within reach of other and better dwellings of the same stamp, but more respectable—more respectable because better men support them Faces are not seen at *their* windows, if they were the adornment would be more aristically done than it was below; the men who visit there have better taste. And so, dotting our city thickly in some parts, more sparsely in others, but in some force everything; there they are—these dwellings of the lost, ranging from the filthy cellar to the splendid mansion, and so ranging because men of as wide a social range pay for their support Now is there not here something for Christian men and women to do? Is it enough that when we pass along that street of death we shudder, feel a moments pity, then remember only that we have seen something disagreeable to day? Is it enough that we say lazily, supinely, absurdly, 'We suppose it always must be so' and thus dismiss the subject? Suppose it always will be so! And so will there always be among us conflagrations dire, would you not therefore try to save a single building?

"Believe it, you have a work to do You have to help in moulding public opinion into a more decent state concerning this evil, than it is when it crushes the woman under its heel and takes the man smilingly by the hand You have to mould the public opinion of the circle you influence so that the men who own these houses and let them for such purpose, or shut their eyes while their agents do the work, shall feel that they have lost the respect of all. Have you any idea that the owners of the places are ignorant of what is done with them? Have you any idea that the owners of these places are all of them men of low position? And there is another point on which public opinion is to be molded. You know, perhaps, whether there be, so far as your acquaintance reaches, a distinctly marked sentiment which say to all men: If you stray from the paths of purity, you forfeit your place in our society You know whether there be such a sentiment as to prevent the man who sins in this way from associating with your daughters and sisters.—Look at the absurdity of the position Here is a deed, to the commission of which a man skulks in darkness, blushing if seen even by a fellow man who is bent on the same errand; it is a sin of which he is ashamed—a sin not named, it is so bad; a sin which endangers the body and slays the soul, which ruins a fair woman, scorching and shrivelling up her earthly life, and opening hell before her at every step. And yet men of family, husbands and fathers, young men and sometimes old, tread the paths of this sin, are known in a general way to do so, and yet are not made by a single look to feel that they have lost social ground by doing so When they happen through some scandal to be discovered, why, then, public opinion demands that they be made feel the rod But so long as the wickedness is not known except by the common rumor of society, society has nothing to do with the matter The absurdity of this strikes others, if it does not appear to us Would you hear some words spoken the other day by the woman at the head of one of these places to some Christian ladies who were conversing with her? "Why don't you go to the right persons and talk?" said she "Why not go to Wall street, and Broad street, and a half a dozen other streets, and argue with the men there? We shouldn't keep open long if they didn't encourage us" "Why do such men come here?" was the rather innocent question "Come here? Do you want to know who supports us, or some of them? I'll tell you who one is The one who sits in the next seat to you at church I don't say your husband comes for I don't know you, but I do say that it is just such men as he—somebody's husband, and somebody's father, too, Do you want to know by whose help I live thus? By the help of M, and N., and X."—naming each time a well-known man—"they pay for our support. Why not talk to them? Why not begin at the right place?"

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"The cause is hopeless," says the world. Is it? In that army of the abandoned is there not one who, through tender memories, through unrest, through disgust or despair, may call out for salvation? From the surface of that dark sea are there no white arms stretching upward for help, and does no single crying ring through the night? When that "one more unfortunate" stands on the pier and gives one wild look abroad over the world, the fair world she means to leave headlong, she is nearer hope than when she brazens her face upon the public street. Where then is your help? A word in this despair and she may be saved. A pause, and she is lost. While there is such a possibility, in the poise of whose balance a soul hangs, how dare men say the cause is hopeless? There are outcast women sick and in misery, staggering on towards death in their dreadful road because they *cannot* go to the city's hands—because they must have food and shelter—because they cling even to *their* life in horror of the future. Is there not work among such for this mission to do? Are there not words of kindness, acts of love to be said and done? Is *there* not a soul to be gently led out of the soiled tenement and released toward the throne, &c.

THE FATE OF THE NEGRO.

We have had the testimony of Livingstone, Speke, Grant, and Mr and Mrs Baker, all the late African explorers, to the barbarous nature of the negro race in that, their native country It is all to the same effect They have no expectation of elevating the negroes in the scale of civilization. Their steps toward a lower, indeed, the lowest phase of life, is constant and constitutional They have made no advance; they never will make any It is not worth while to accept the promises or prophesies of the Abolitionists about what they do not understand.

We subjoin the extract of a lecture at Cooper Institute, by the famous Du Chaillu, to clinch the matter:

"During all my travels I have tried in vain to find ruins or remains of buildings to show that the negro was formerly more elevated than he is now. Travelers in other parts of Africa have not been more successful, so we must conclude that the negroes are in the same state as they were in ages that are past The question naturally occurs to every one how such a state of political disintegration as the one I have described to you has happened We must come to the conclusion that Africa has not escaped many political convulsions, followed by great wars and migration, the same migration laws that have governed us have prevailed in Africa. As among ourselves the migration has prevailed from the East towards the West, so I never found a tribe or a village pointing me toward the West as the place they came from. I should recommend to every traveler to note down words so that we may see the links which the languages will show. I found a few words from the East similar to those of the West. The population of Africa has never been so dense as to fill up that immense tract of country—tribes scattered, migrated in every direction, and were lost to each other in the great forest; others followed and come between without knowing it, until gradually the country became more peopled, and then they come in contact with each other A very striking fact is the different state of society between the East and the West By the accounts of such travelers as Burton, Livingstone, Grant, Speke, and Baker, we learn that most of the Chiefs are cruel, having the right to put to death their subjects at will. Villages are continually sacked by the stronger, and the people carried into slavery; and if there is no slavery, the people commit raids, burn villages, massacre the inhabitants, and then plunder their cattle In many countries they do both plunder the cattle and carry the people into slavery. In the country I explored, no village is large enough, no clan powerful enough, to do so. I have been much surprised to note the steady decrease of the population; and first let me raise my voice in defense of the white man. He is accused of being the cause of it—wherever he settles the aborigines are said to disappear. I admit that such is the case, but I aver that the decrease of the population had already taken place before the white man came; and the white man, in coming, notices it, but can not stop it. Populous villages and tribes I saw for a second time had dwindled down There the white man had not penetrated. Clans which were composed of many people within the memory of man had dwindled down to nothing, some had disappeared, and others had only a few people left. I am not the only one who has noticed this decrease—other travelers have noticed the same. Whatever may be our sympathy—primitive man, or rather the least gifted tribes of mankind, must disappear before the higher intellect. This is not a theory but a fact. There are many causes to account for the decrease of the negro I think every thing tends to show that the negro is of great antiquity and has remained stationary. The working of iron, considering the very pri itive way they work it and how easily they find it, must have been known to them from the remotest time, and to them the age of stone and bronze must have been unknown. As to his future capabilities, I think extreme views have prevailed among us. Some hold the opinion that the negro will never rise higher than he is; others think that he is capable of reaching the highest state of civilization—in fact that he will become a white man. For my own part; I do not agree with either of these opinions. I believe the negro may become a more useful member of mankind than he is at present; that he can be raised to a higher standard, but that if left to himself he will soon fall back into barbarism. we have no example the contrary. Though a people may be taught the arts and sciences known by more gifted nations, unless they have the power of progression in themselves, they must inevitably relapse, in the course of time, into their former state Of all the uncivilized races of men, the negro has been found the most tractable and the most docile, and he possesses excellent qualities that compensate a great deal for his bad ones. We ought, therefore, to be kind to him, and to try to elevate him. That he will, in the course of time, follow the lower race of men and disappear, I have but little doubt"—*Exchange.*

HIGH HEELED BOOTS WITH WATCHES IN THEM.—In the days when high heeled French boots were the pride of fashion, there was a shoemaker in London, who made a fortune by the sale of the best Paris boots at a price which all his fellow tradesmen declared ruinous He understood the trade, and obtained troops of customers. "These boots must be stolen," said his rivals, but there was no evidence that they were; certainly they were not smuggled boots—for any one could satisfy himself that the full duty was paid upon them at the Custom House. The shoemaker retired from business with a fortune Afterward his secret was accidentally discovered—although he had paid for the boots, he had not paid for everything that was in them. There was a heavy duty payable on foreign watches; and every boot consigned to him from Paris had contained in its high heel a cavity exactly large enough to hold a watch. The great profit obtained by the trade in smuggled watches made it possible for this tradesman, when he had filled up their heels, to sell his boots under prime cost. This was worth while again, because, of course, by the extension of his boot trade, he increased his power of importing watches duty free.

FRIENDSHIP.

"I wish you had a circle of acquaintance," said a worldly fashionable lady to her daughter. "I should rather have a pyramid of friends," was the reply. Acquaintances roll about like a school boy's hoop, but friends are immovable They are not tropical plants, brilliant, glowing intoxicating, and have not the glory and wealth of color of a summer garden, but the quiet unconsciousness and mute constancy of the few late autumn flowers that keep open their fragile cups long after every other flower has been smitten by frost The hardy detunias do not refuse to adorn the blackened garden, and your friend is unchanged, though you suffer reverse of fortune, personal disfigurement or disgrace—Friendship is the right hand that does all the work, gives all the greetings, sustains all the bruises, and is the greater loss to lose Acquaintances are the left hand, rather ornamental, good for hanging at the side, but clumsy when it comes to real service—

Friends are few, acquaintances are many The throng which shakes your hand when you pass under some triumphal arch of success, are quite different from the tested friend, backward now and rather silent, his heart cheers so loudly that his hat may keep still—who kindly helped you out of the gutters when you were a drunkard.

Friendship is honesty; it seeks no self interest. It takes you as you are, being to kind to refuse, to ready to wait, and yet too true to be satisfied Truth, first last and always, is its rule, and it does not offer the truth in a spirit of ranchor or pride, but throws around it the most graceful robe of word, voice and manner. The fact may have been startling news, and your friend breaks its gently. It may have been an old story, and he has fresh argument.

Friendship has charity for faults, gratitude for favors, and forgivness for injuries. It has brave words for the timid, warning for the unwary, cheer for the sad, strength for the weak, bread for the hungry, clothing for the naked, help for the helpless. A sentiment of the heart, it does not wait long to weigh the purse, measure the intellect, analyze the complection, or give thought to the nationality It unites not only different and the same ages and sexes, not only place and people, man with man, but man with beast, bird, insect and reptile and the low order among themselves Old dog Trays are numerous. Androcles and the Lion and the happy Family are cases in point When friendship descends to inanimate objects, it is sometimes ridiculous—Some people have cherished an affection for a pair of old shoes, and with all the different attachments, with that to the old homestead, our native town, the room especially ours, shows that the human heart has many tendrils twining around every conceivable object.

Sentimental school girl frendship is a sunny brook, sprinkled on the surface with secrets and sugar-plums, but the depths are very pure, and the source of many an after fertalizing river. There are humble friends who lay only trifles on the altar of friendly feeling They are not finished linguists in the language of friendship; but though their speech is broken, their good will is quite whole.

Then there are influential friends, that surround one like a canopy of protection.—The rough friend frames his kindness in blunt words, and the tender compassionate friend is an ark of solace and safety amid the "dark floods" of the world's indifference and coldness

There is such a thing as having too many friends. The precious kitten, a gift to six children, is wrapped in a blanket, carried from place to place, fed with cream from a silver spoon. Kitty, having stout legs, a good appetite, and ahardy coat of fur, soon makes her escape from such killers by kindness. Some persons have so many friends they are never allowed to go alone. Others are alone in a crowd, and

Hermit lone, he far transcends,
Who has fellows, but no friends.

There are personal friendships of two or three, and national friendship of two or three thousand; but wars have tossed and torn the nation so long, then when two of them are friendly, we put it down in capitals, and tremble for its continuance; when all are, the millennium will have come

Friendship, whether local or national, should be increased and allowed frequent and free expression, that the stranger may, become known, the acquaintance better acquainted, and the enemy be converted to a friend.

THE WORKING MEN AND THE PUBLIC DEBT.

Wendell Phillips, in a lecture, in Cincinnati, during the war, said that the laboring classes would have to work two hours a day longer than usual, to pay the expenses of the war. Attempts are being made by the working classes to avoid this result by attempting to reduce the daily hours of labor which is in effect to add twenty per cent. to their daily receipts. Though commodities of life, such as flour, corn, beef, &c, have advanced one hundred per cent since 1860, wages have not risen over sixty-five per cent, thus demonstrating that the condition of the laborer is not so good now as it was before the war. The New York *Journal of Commerce* in speaking of this condition of thing, remarks

"All the accumulation of the product of labor, and the working men of this country have the interest of, this enormous debt laid upon them to produce yearly. They cannot dodge it by any device; they must earn it among them in addition to all former burdens before they can begin to accumulate one dollar. It is just so much more taken out of their pay. To stand as well pecuniarily how as they did before the war, all the men who labor must do enough extra work to produce the sum needed, or denying themselves so much in the way of consumption as will save this total. It is probable that, to meet it all, they must do both—that is, work harder and consume less. Increased toil and greater self-denial are the portion alloted labor for years to come, and there is no help for it. Strikes, associations for mutual defense, trades-union aggression upon the world's capital, and all this sort of compulsory process to evade the natural law, or escape the penalty, will only aggravate the evil. Heretofore the poorest laborers of the United States were exempt, to a great extent, from the hardships which the same class were called to suffer in other countries They were enabled with reasonable exertions, not only to provide themselves with comforts, but to enjoy within the bounds the luxuries common to the wealthier classes. Few families among the laboring population stinted themselves in meats, groceries or fruits in their season, and there was nothing ordinarily used by those in prosperous circumstances which was not accessible to the laborer, and easily obtained as the reward of his industry. This is at an end, and although the truth sounds harshly, it may as well be told. Those who have nothing to live on but the earnings of their daily labor, whether they toil with weary brain or aching sinews may as well know that they cannot continue the plenty they have heretofore enjoyed. Not till this is learned (and it is a bitter lesson) will the labor question be adjusted; and those who are tinkering at a patent remedy, by which this sad result is to be avoided, may as well give over their effort"

NEGRO EQUALITY.

It is really almost incredible how fast the wildest and most visionary schemes of the extreme Radicals are becoming sober facts Had any one ventured to predict, at the time of the Chicago convention, that the then socalled Republican party would soon make negro suffrage a plank in their platform, he would probably have been pronounced crazy by an overwhelming majority But it was done, nevertheless, and we then predicted that having given the negro equal political rights, he and his friends would soon insist on an equal social equality, that by admitting him to the ballot box and forcing him upon the hustings, we could not expect to keep him out of our families, churches, schools, benches, juries, public conveyances, hotels, etc, The late disturbances at New Orleans, Richmond, and other places, both North and south, show how speedily this prediction has been realized, and also the fact that there is really no intermediate ground on which the *status* of the negro can be satisfactorily settled. Having been made the full political peers of the whites in the South, the colored portion of the population naturally claim first the right to a seat in public conveyances. Is no use that vehicles are set apart exclusively for them, for they refuse to agree to such a compromise. They feel outraged at the bare idea that such a distinction should be drawn, and attempt constantly to obtain what they consider their rights by appeals to force. Nor will the negroes stop here. The next step will be to demand admittance to hotels and inns, and that upon precisely the same principle The law regulates public hotels as it does conveyances, and entitles every traveler to lodging and food The negro can, therefore, with the same propriety, claim a seat at our dinner tables as he can in the street cars. Such an arrangement might perhaps be objectionable to some tastes, but this is not sufficient. The question is whether the American people are quite prepared for accepting all the practical consequences of that equality of races which the leading spirits of the dominant majority have perhaps only meant to assert in theory.—*Detroit Free Press.*

SEWARD SNUBBED.

The poor old charletan, at the head of the State Department, is getting snubbed all around. He has been petting and fostering his brother Mongrels in Mexico for five years past, so much so, that he thought it gave him the right to ask that Maximillian's life should be spared. This certainly was not an unreasonable expectation, in view of the fact that Juarez owes all his success to the protest of the United States government; but unfortunately, Seward judged Juarez by the rule which white men judge of white men. He did not take into consideration that the Mexican chief is a hybrid, a cross of Indian and nigger upon the white, and who can, there fore, no more have the white man's feelings, under such circumstances, than can a full-blooded savage, who is killing, scalping chopping up our soldiers and pioneers out West. Juarez is controlled by the Indian love of vengeance on his fallen enemy, and hence informs Mr. Seward that he shall shoot Maximilian. All this shows what stupid blockheads the whole American people are and particularly Seward and Johnson, in intervening in Mexican affairs at all. The sooner the greasers there murder each other the better it will be for Mexico and "the rest of mankind." Seward, it also appears desired to intervene in South American affairs, but Brazil politely informs him to mind his own business. What will this uneasy old charletan do next? Can't he find any more icebergs to purchase? It is said that Johnson thinks Seward the greatest stateman of the age, far ahead of Bismarck, and even excelling the Cardinal Richelieu or Mazarin!—Gracious goodness!—*Day Book.*

A WIFE'S PRAYER.—Is there anything that comes nearer the imploration of Naomi than the subjoined? Then we have not seen it. "Lord bless and preserve that person whom Thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort to him, a sharer in all his sorrows; a meet helper in all the accidents and changes in the world, make me amiable forever in his eyes and forever dear to him. Unite his heart to me in the dearest love and holliness, and mine to him in all sweetness, charity and compliance—keep me from ungentleness, discontentedness and unreasonableness of passion and humor, and make me humble and obedient, useful observant, that we delight in each other according to Thy blessed word, and both of us may rejoice in Thee, having our portion in the love and service of God forever—Amen.

——A few nights since, six car-loads of oil took fire on a train which was coming down the mountain near Kittaning Point, on the Pennsylvania Railroad, and about two hundred burned up. The flames illuminated the whole valley between the Allegheny and Bruse mountains.

THE ORIGIN OF GOLD.

The Fallen looked on the world and sneered;
"I can guess," he muttered, "why God is feared.
For the eyes of mortals are fain to shun
The midnight heaven that hath no sun
I will stand on the height of hil's that wait,
Where the day goes out at the western gate;
And, reaching up to his crown, will tear
From its plumes of glory the brightest there;
With the stolen ray I will light the sod,
And turn the eyes of the world from God."

He stood on the height when the sun went down,
He tore one plume from the day's bright crown,
The proud beam stooped till he touched its brow,
And the print of his fingers are on it now;
And the blush of its anger forevermore
Burns red when it passes the western door.
The broken feather above him whirled,
In flames of torture around him curled,
And he dashed it down on the snowy height,
In broken flashes of quivering light.
Ah! more than terrible was the shock [rock!
Where the burning splinters struck wave and
The green earth shuddered, shrank and paled—
The wave sprung up and the mountain quailed
Look on the hills, let the scars they bear
Measure the pain of the hour's despair

The Fallen watched while the whirlwind fan'd
The pulsing splinters that plowed the sand.
Sullen he watched, while the hissing waves
Bore them away to the ocean caves
Sullen he watched, while the shining rills
Throbbed through the hearts of the rocky hills,
Loudly he laughed "Is the world not mine?
Proudly the links of its chain shall shine,
Lighted with gems shall its dungeon be,
But the pride of its beauty shall kneel to me"
That splintered light in the earth grew cold,
And the diction of mortals hath called it Gold.

THIS, THAT AND THE OTHER.

——The Summers in Russian America last about twenty minutes

——A good life does not silence calumny but it certainly disarms it

——Every man is a volume if you know how to read him.—*Channing*

——Cherish your best hopes as a faith, and abide by them in action.

——Marriage is designated a bridal State, as it puts a curb upon most people.

——At $16 a barrel for flour it is hard work for the hands to keep the teeth in motion.

——Buffalo gnats are killing large numbers of live stock in parts of Arkansas and Mississippi.

——Wendell Phillips *says*, "the best education in the world is that got by struggling to get a living."

——The ladies promise that if they are allowed to vote they will elect their candidates, by "handsome" majorities.

——Geffrard, the late Emperor of Hayti, is living in retirement in Jamaica, and his royal lady, the Empress, takes in washing.

——The first municipal election of Danville, Ill's, resulted in the election of J. C. Winslow, Democrat, Mayor, by 89 majority.

——The sentences of all the Fenians convicted in Ireland have been commuted to imprisonment for life.

——In winter it is sometimes difficult to understand the clerk of the weather; but when it snows violently you can always see his drift.

——The recent municipal elections in Indiana resulted in large gains for the Democracy. The Radical leaders are filled with alarm.

——Over one hundred Poles arrived in Galveston a few days since. They are to be followed by a large number of their countrymen.

——Fractional shinplasters, instead of silver indicate the "radical change" that has come in the country.

——Charleston city stock has fallen fifteen per cent. in consequence of Satrap Sickles' interference in municipal affairs.

——Owing to the late frosts the peach orchards in Delaware, along the bay shore, are not expected to yield more than a quarter crop.

——A farmer in Smyrna, Del., is reported to have sold his strawberry crop of four acres for $1,000, the purchaser to do the picking.

——Lord Lorne, the English tourist, says in his book that he found Boston "detestable," and the Bostonians "bitter, with a disposition akin to that of savages."

——Rev. Julius Degmere has been arrested in Erie, Penna., for stealing $16,000 worth of stamps while a clerk in the internal revenue office at that place.

——The negroes in New Orleans are rather demonstrative. At every alarm of fire they rush through the streets armed with clubs and muskets.

——Thad. Stevens talks about a "mild confiscation." Said an Irishman holding his hand before the muzzle of a gun about to be fired, "pull it off aisy."

A recent Texas jury was composed of eleven, negroes and one white man. This is one of the effects of a satrap government.

——It is generally believed in Washington that the President will restore to office and power the Mayor, Councils and police of Mobile lately removed by General Swayne.

——Almost every exchange contains the account of a murder, a murder trial, a rape, a robbery, or a larceny, interspersed with suicides. People are so go-a-head-a tive that they will not wait to die any more.

——The Delaware county cotton mills have all suspended—Radical reconstruction having killed the goose that laid the golden egg—i. e. stopped the cultivation of cotton

——There are forty-nine Freedmen's Bureau agents in the State of Texas It is well the State is not portable, else they would have it for sale in some New England market.

——The state of Ignorance in Italy is represented as deplorable. Out of a population of twenty-three millions, it is said that seventeen millions are unable to read or write.

——A negro in Dawson, Ga., stole a pair of boots and returned them the same day, saying his conscience wouldn't let him keep them.—They were both for one foot and two sizes too small.

——A newly married editor was told that he would find a difference between the matrimonial and editorial experience. In one place the devil cries for copy, and in the other the copy cries like the devil.

——A negro candidate for the State Convention in Eluvana county, Virginia, announces himself in favor of a low tariff, no taxes, plenty of money at the South, and cheap whisky especially.

——A man out West has seen rats steal eggs this wise: One clasped an egg tightly between his fore legs and chin, and then turning himself on his back, when another rat seized him by the tail and dragged rat, egg and all away to his hole.

——The Columbus (Ga.) *Sun* speaks of a white Massachusetts school-marm whirled around in the giddy mazes of the voluptuous waltz, closely embraced in the arms of a colored citizen. Why not if she liked it?

——An honest Hibernian, trundling along a hand-cart containing all his valuables, was accosted with—"well, Patrick, you are moving again, I see!" "Faith I am," he replied "for the times are so hard, it's a dale chaper hiring hand-carts than paying rents"

WHAT THE SOUTH HAS DONE.

The Slave population of the South in 1860 was 85,935,760. The slave property was valued at three thousand millions of dollars. This was nearly or quite half the whole wealth of the Southern States.—The bulk of its capital was invested in this kind of property. In the planting States slaves were greatly more valuable than all other property real and personal. The value of real property in Alabama, Arkansas, Florida, Georgia, Mississippi, South Carolina and Texas was, in 1860, $816,898,514; that of personal property in the same year, $1,746,250,025. This was larger by some hundreds of thousands than the value of personal property in the same year of Connecticut, Illinois, Indiana, Massachusetts, Michigan, New York, Pennsylvania and Ohio. The immense excess of personal over real property in the planting States consisted of slaves. In the single item of property Southerners have lost by abolition an amount fully equal to the whole national debt of the United States. In this amount is not included the diminished production caused by the abrupt disorganization of the old system of labor, nor the diminished value of land arising from the same cause and from the want of confidence occasioned by apprehended confiscation and political and social convulsion—apprehensions which have also excluded capital from the south, and thereby increased the paralysis of creative industry and enterprise.

What has been the conduct of the South under the enormous distruction of property produced by the abolition of slavery? If it may be said with truth that no race of suddenly emancipated bondmen ever exhibited more moderation in the enjoyment of liberty than the the Southern slaves, it may be said with equal truth that no race of slaveholders, or of property holders of any kind, ever exhibited more resignation and equanimity under gigantic losses than the former slave owners of the South. Despoiled of three thousand million of dollars at one fell blow, every single Sothern State ratified the constitutional amendment abolishing slavery Nor did the South stop at this It proceeded to conform its legislation to the altered condition of things brought about by emancipation, to the enactment of laws securing the freedmen in all their rights of person and property, to their admission as witnesses, leaving it to the courts to decide, as with all witnesses the credibility to their testimony. They were endowed with the right to make and enforce contracts, to sue, to inherit, purchase, lease, sell, hold and convey real and personal property, to have full and equal benefit of all laws and proceedings for the security of persons and property as is enjoyed by white citizens, and they were subject to the same punishment and penalties for crime with white citizens, and none others. The judges of the Southern courts co-operated with the Southern legislatures and charged their grand juries in the most emphatic terms to look to it that the laws for the protection of freedmen were faithfully enforced. The churches of the South adopted the most prompt and efficient measures for the religious instruction of the freedmen, and in various parts of that section members of the most honored families engaged in teaching large sunday schools of colored people to read, and educating them in Christian principles. The history of the world may be searched in vain for an example of divorce of capital and labor on such a colossal scale, in which so noble and magnanimous an inclination has been shown to such a harmonious and equitable adjustment of new relations. To all this it may be added that the South has preformed with fidelity all its obligations to the general government. Where is the Southern community that has refused to pay the federal taxes, or to obey all federal laws?

If the South has sinned, has it not suffered? If it has not given proof, in its through conformity to changed relations, that it has renewed its allegiance to the Union in good faith, what proof will be sufficient? Stripped of three thousand millions of property, it has confirmed the act by which it was bankrupted, and gone to work with cheerful industry to assist in paying the debt which was incurred in its own overthrow. If such a people are not fit to be trusted, where will we find those who are? Must suspicion, exclusion confiscation be the perpetual penalties upon a section whose liberties are inseparable from our own, and upon whose industry the future prosperity of the whole country is largely dependent?—*Baltimore Sun.*

LOVE THY MOTHER.—Despise her not when she is old. Age may waste a mothers beauty, strength, limbs, senses and estate; but her relation as a mother is as the sun when it goes forth in its might—it is always the meridian and knoweth no evening. The person may be gray headed, but her motherly relation is ever in the flourish. It may be autumn, yea, winter with a woman, but with the mother it is always spring. Alas, how little do we appreciate a mother's tenderness while living. How heedless we are of all her anxieties and kindness! But when she is dead and gone —when the cares and coldness of the world come withering to our hearts—when we experience how hard it is to find true sympathy, how few will befriend us in misfortune —then it is that we think of the mother we have lost.—*Ex.*

——To preserve your health, cleanse your blood when it becomes vitiated and foul. Many are the symptoms which sound the note of alarm. Fail not to heed them Indigestion, Nausea, Lassitude, Headache, Wandering Pains, Billious and Eruptive Affections, are so many signals to tell you of disease in the blood. Remove it, and they disappear. How? Take Ayers Compound Extract of Sarsaparilla. It is effectual for its purpose: purifies the blood, expels disease and restores the deranged functions of the body to their healthy action.—*Corydon (Ind) Argus.*

VIOLENT HAIL STORM.—A terrific hail storm occurred near Dubuque, Iowa, on Friday, which is reported to have seriously injured the crops. Hailstones of immence size are said to have fallen. One man picked up some as "large as his fist," another found one an inch and a half in diameter, and plenty of them as large as hens' eggs were picked up. Poultry of all kinds were killed by them, and a pair of horses were knocked down in the road. The hail fell to an average depth of four inches—at least so says the Dubuque *Times.*

—— A Gentleman was awakened in the night and told his wife was dead. He turned round, drew the coverlet closer, and muttered as he went to sleep again; "Oh how grieved I shall be in the morning."

——Josh Billings' maxim: "Rise arly, work hard and late, live on what you can't sell, give nothing away, and if you don't die, rich, and go to the devil, yu may sue me for damages."