COLUMBIA DEMOCRAT,

AND BLOOMSBURG GENERAL ADVERTISER.

LEVI L. TATE, Editor. "TO HOLD AND TRIM THE TORCH OF TRUTH AND WAVE IT O'ER THE DARKENED EARTH." $2 00 PER ANNUM.

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RAYMOND'S PATENT

SEWING MACHINE!

PATENTED MARCH 9, 1858.

PRICE $10 EACH.

MESSRS. ZUPPINGER & ROBBINS, of Bloomsburg, having purchased the exclusive right of the above valuable IMPROVED UNION PATENT SEWING MACHINE, for the County of Columbia, will be happy to supply their friends with the article, for the accommodation of themselves and families. The following are some of the superior advantages this implement possesses over any ever yet offered to the public. Viz.:—

1. It sews from 900 to 1000 stitches per minute, thus saving both time and labor in the operation.

2. Its construction is so plain and simple, with anything like fair usage, it is easy kept in order and will give entire satisfaction.

3. One of the most valuable features of this Machine, is the smallness and the compactness of its mechanism.

4. Double-thread Machines are always difficult to manage, and very unhandy in threading, but this Machine is easier threaded than even a common needle.

5. It can be attached to a board, table or stand, in operating order, and detached in less than half a minute.

6. It greatly economizes the thread, and yet, produces a seam, sufficiently strong for any work for which it is destined, a qualification not known to other sewing Machines.

7. No human hand is capable in producing a seam so regular and systematic.

8. Among the array of Patent Sewing Machines, there are none so cheap and durable as RAYMOND'S PATENT, but the Machine is adapted to all kinds of work as experience has proven.

9. The operator can shape his seam, just as he pleases, waves, leaves and flowers, etc., can be represented or imitated.

10. It is particularly adapted to all kinds of stitching - such as gentlemen's shirts, bosoms, ruffleds, collars, etc.— and all kinds of Ladies' sewing, including silks, lawns, delaines, calicoes, &c., excepting for men's heavy wear, this Machine is rather too light of construction.

11. But all the foregoing advantages, though real in themselves, dwindle into insignificance, when compared with the preservation of health, being a saving of both labor and eyesight, and leaves the operator without stooping, and is enabled to perform his work, occupying a natural position.

☞ For sale by the undersigned, at their respective residences, in Bloomsburg, who will put the machine in operation and give all necessary instruction.

HENRY ZUPPINGER,
DANIEL W. ROBBINS.

Bloomsburg, May 12, 1860.

A NOVELTY IN THE ART WORLD!

Photography Upon Porcelain.

Secured by letters patent in the United States, England, France, and Belgium.

The American Photographic Porcelain Company, No. 781 Broadway, N. Y.

having secured their novel and ingenious invention by American and European patents, are fully prepared to execute all orders for Miniature Likenesses of Persons on China, presenting all the attractive and advantageous features of ordinary photographs, the brilliancy and finish of a water color drawing, and a hitherto unattained quality of durability, by being rendered as imperishable as the natural properties of the articles upon which they are transferred.

As the patented process of the Company enables the reproduction of Photographs, not only on plain surfaces but upon such as are round or of any regular or irregular form, portraits can be reproduced with faithless accuracy and delicacy of coloration, upon Porcelain ware of any description and ornamentation used as articles of luxury or of household utility, such as Urns, Vases, Flower-Pots, Cups, Toilet Articles, &c., thereby securing faithful portraits and furnishing a unique and elegant style of ornamentation of articles for domestic use.

In order to furnish facilities for the gratification of the popular taste, and to meet the wants of those patrons of the Fine Arts desirous of having Portraits on Porcelain the Company have imported from Europe a full assortment of superior porcelain goods, manufactured to their own order, which they sell at retail, prices.

As the American Company are owners of the patent right, and consequently the only persons authorized to use the process, they have determined in order to afford People in every section of the Union an opportunity to possess Portraits on China, to make the following proposition to responsible parties in the Country, who are unable to visit it personally the Atelier and Gallories in New York.

For a cabinet size daguerreotype, ambrotype, or paper ferotype to the office of the Company in New York, accompanied by Five Dollars, will receive in return by express, free of other charge, a richly ornamental Breakfast Cup and Saucer, with the portrait transferred thereon.

By transmitting a daguerreotype and Ten Dollars they will secure in the manner a handsome French Vase or Toilet article, with the portrait reproduced by the patented process.

By sending a pair of daguerreotypes and Fifteen Dollars they will receive in return a pair of rich Sèvres Vases, with the portraits executed equal to miniature paintings, and, in like manner, portraits can be reproduced on porcelain urns or Vases of every quality of finish, ranging in prices from twenty to One Hundred Dollars the pair.

N. B.—Be particular in writing the address, town, county and State distinctly. All letters to be addressed to MANAGER, AMERICAN PHOTOGRAPHIC PORCELAIN CO. 781 Broadway, New York.

Oct. 5, 1860.—3m.

PEOPLE'S PACIFIC RAIL ROAD COMPANY.

The Commissioners of the People's Pacific Railroad Company would announce to the People of the United States that our Board of Commissioners are fully organized, by the choice of

JOSIAH PERHAM, PRESIDENT.
OLIVER FROST, VICE PRESIDENT.
ABEL ADOTT, SECRETARY.
L. S. WITHINGTON, TREASURER.

and that the books of the Company are open for the subscription of Stock in the Boston, New York, Philadelphia, Baltimore and Washington, and will soon be opened in the principle Southernand Western Cities and California.

The Charter of said Company was granted by the Legislature of the State of Maine, in March, 1860.

The right of way through the public lands in the Territories of the United States from Missouri River to California, by the way of Pike's Peak Gold Mines, and through Utah, is now open to the Company, by Acts of Congress.

The people of the United States are earnestly requested to examine the charter and By-Laws of the Company and send in their subscriptions. All persons are invited to subscribe one share each, and no one more than ten shares.

Shares, One Hundred Dollars each, ten dollars of which to be paid when the subscription is made, as will be seen by the Charter.

Let the people subscribe generally and liberally forthwith, and the Company will be able to secure from Congress, at its next session, large grants of land and money.

Let the whole people, all as one, put their shoulders to the wheel, by subscribing one share each, and the Railroad will be built within five years.

Let Clubs of ten, twenty, fifty, or more subscribers, be formed in every Town and Village, and the money forwarded by Mail or Express, and Certificates of Stock, with receipts for the money, will be returned.

Responsible men, of unimpeachable character, can, if they have a heart for the work, are wanted in all parts of the United States, to act as Agents, to obtain subscription to the Stock of the Company.

All communications should be directed to the undersigned at the Office of the Company, No. 31 School Street, or Adams House, Boston, and to whom all applications for copies of Charter, By-Laws, and other document should be made.

JOSIAH PERHAM,
President Board of Commissioners

Boston, Nov. 10, 1860—12m.

FRED'K BROWN, JR.,

CHEMIST & DRUGGIST,

"CONTINENTAL HOTEL."

Ninth and Chestnut Streets,

OPPOSITE THE "GIRARD HOUSE,"
PHILADELPHIA.

☞ *AMERICAN, FRENCH, AND ENGLISH, CHEMICALS AND DRUGS.*

Toilet Articles.

Lubin's, Coudray's, Bayley's, &c., &c., Perfumery. Soaps, Such as Toilet Powders and Cosmetics. Eau De Cologne, of the best distillers. Best English Tooth Brushes, of all sizes and styles. Dentifrices & Tooth Washes of approved kinds. Best English Hair Brushes. Combs of all kinds, Buffalo, India Rubber, &c., &c. Pomades for the Hair—Lubin's, Coudray's and Mangenot's, &c., &c. Pure Bear's Oil. Pure Cold Soda Water from Perlain Fountains. Rock and Soda with choice Syrups.

FRED'K BROWN, Jr.,
S. E. Cor. 9th and Chestnut Sts.

August 4, 1860—1yr.

WINE AND LIQUORS.

WHOLESALE AND RETAIL.

THE undersigned, having opened a New Store, on Main Street, a few doors South of Iron Street, Bloomsburg, and stocked it with the best brands of all imported liquors, will be happy to supply the trade on accommodating terms and on reasonable

Custom is respectfully invited.

J. W. LUDWIG.

Aug. 25.

COLUMBIA DEMOCRAT.

PUBLISHED EVERY SATURDAY, BY

LEVI L. TATE.

IN BLOOMSBURG, COLUMBIA COUNTY, PA.

OFFICE

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THE ETERNAL FATHER.

O, how I fear thee, living God!
With deepest, tenderest, fears,
And worship thee with trembling hope,
And penitential tears.

Yet I may love thee too, O Lord!
Almighty as thou art;
For thou hast stooped to ask of me
The love of my poor heart.

O thou this worse than worthless heart
In pity deign to take,
And make it love thee for thyself,
And for thy glory's sake.

No earthly father loves like thee,
No mother half so mild,
Bears and forbears as thou has done
With me thy sinful child.

Only to sit and think of God,
O what a joy it is!
To think the thought, to breathe the name—
Earth has no higher bliss.

Father of Jesus, love's reward!
What rapture will it be,
Prostrate before thy throne to lie,
And gaze and gaze on thee! —*Faber.*

A SERMON,

DELIVERED IN NEW ORLEANS, BY

Rev. B. M. Palmer, D. D.

The Rev. gentleman took the following for his text:—

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?—Psalm xciv, 20.

All the men of thy confederacy have brought thee even to the border; the men that were at peace with thee have deceived and prevailed against thee; they that ate thy bread have laid a wound under thee: there is none understanding in him.—Obediah 1, vii.

After a few remarks of an introductory nature and explanatory of the text, the speaker came to his application. He said:

We have fallen upon times when there are "signs in the sun, and in the moon, and in the stars; upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming" in the near yet gloomy future.

* * * * * *

The cords which, during four-fifth of a century, have bound together this growing Republic, are now strained to the utmost tension; they just need the touch of fire to part asunder forever. Like a ship laboring in the storm, and suddenly grounded upon some treacherous shoal—every timber of this vast confederacy strains and groans under the pressure. Sectional divisions, the jealousy of rival interests, the lust of political power, a bastard ambition which looks to personal aggrandizement rather than to the public weal, a reckless radicalism which seeks for the subversion of all that is ancient and stable, and a furious fanaticism which drives on its ill considered conclusions with utter disregard to the evil it engenders—all those combine to create a portentous crisis, the like of which we have never known before, and which puts to a crucifying test the virtues, the patriotism and the piety of the country.

Is it immodest in me to assume that I may represent a class whose opinions in such a controversy are of cardinal importance? The class which seeks to ascertain its duty in the light simply of conscience and religion; and which turns to the moralist and Christian for support and guidance. The question too, which now places us upon the brink of revolution was in its origin a question of moral and religion.—It was debated in ecclesiastical circles before it entered legislative halls. It has riven asunder the two largest religious communions in the land, and the right determination of this primary question will go far towards fixing the attitude we must assume in the coming struggle. * *

In determining our duty in this emergency, it is necessary that we should first ascertain the nature of the trust providentially committed to us. A nation often has a character as well defined and intense as that of the individual. This depends, of course, up a variety of causes, operating through a long period of time. It is due largely to the original traits which distinguish the stock from which it springs, and to the providential training which has formed its education. But, however derived, this individuality of character alone [illegible] and their capital to work out its specific mission, had to become a factor in the world's progress. The particular trust assigned to such a people become the pledge of Divine protection, and their fidelity to it determines the fate by which it is finally overtaken. What that trust is must be ascertained from the necessities of their position, the institutions which are the outgrowth of their principles and the conflicts through which they preserve their identity and independence. If then the South is such a people, what, at this juncture, is their providential trust. I answer, that it is *to conserve and perpetuate the institution of domestic slavery as now existing.* It is not necessary here to inquire whether this is precisely the best relation in which the hewer of wood and drawer of water can stand to his employer; although this proposition may perhaps be successfully sustained by those who choose to defend it. Still less are we required, dogmatically, to affirm that it will subsist through all time. Baffled as our wisdom may now be, in finding a solution of an intricate social problem, it will nevertheless be the height of arrogance to pronounce what changes may or may not occur in the distant future. In the grand march of events, Providence may work out a solution undiscoverable by us. What modifications of soil and climate may hereafter be produced, what consequent changes in the products on which we depend, what political revolutions may occur among the races which are now enacting the great drama of history; all such inquiries are totally irrelevant, because no prophetic vision can pierce the darkness of that future. If this question should ever arise, the generations to whom it is remitted will doubtless have wisdom to meet it, and Providence will furnish the lights in which it is to be resolved. All that we claim for them and for ourselves is liberty to work out this problem guided by nature and God, without intrusive or obtrusive interference from abroad These great questions of Providence and history must have free scope for their solution; and the race whose fortunes are distinctly implicated in the same is alone authorized, as it is alone competent to determine them. It is just this impertinence of human legislation, setting bounds to what God can only regulate that the South is called this day to resent and resist. The country is convulsed simply because the throne of iniquity frameth mischief by a law.

Without, therefore, determining the question of duty for future generations, I simply say, that for us, as now situated, the duty is plain of conserving and transmitting the system of slavery, with the freest scope for its natural development and extension. Let us my brethren, look our duty in the face. With this institution assigned to our keeping, what reply shall we make to those who say that its days are numbered? My own conviction is, that we should at once lift ourselves intelligently, to the highest moral ground and proclaim to all the world that we hold this trust from God, and in its occupancy we are prepared to stand or fall as God may appoint. If the critical moment has arrived at which the great issue is joined, let us say that, in the sight of all perils, we will stand by our trust; and God be with the right!

The argument which enforces the solemnity of this providential trust is simple and condensed. It is bound to us, then, by the *principle of self preservation*, that "first law" which is continually asserting its supremacy over others. Need I pause to show how this system of servitude underlies and supports our material interests? That our wealth consists of our lands and in the serfs who till them?—That from the nature of our products they can only be cultivated by labor which must be controlled in order to be certain? That any other than a tropical race must faint and wither beneath a tropical sun? Need I pause to show this system is interwoven with our entire social fabrick? That these slaves form part of our households, even as our children; and that too, through a relationship recognized and sanctioned in the scriptures of God even as the other? Must I pause to show how it has fashioned our modes of life, and determined all our habits of thoughts and feeling, and moulded the very type of our civilization?—How then can the hand of violence be laid upon it without involving our existence? The so called free States of this country are working out the social problem under conditions peculiar to themselves. These conditions are sufficiently hard, and their success is too uncertain, to excite in us the least jealousy of their lot. With a teeming population, which the soil cannot support [illegible] and their capital grinding against each other like the upper and neither mill stones—with labor cheapened and displaced by new mechanical inventions, bursting more asunder the bonds of brotherhood, amid these intricate perils we have ever given them our sympathy and our prayers, and have never sought to weaken the foundations of their social order. God grant them complete success in the solution of all their perplexities! We too have our responsibilities and our trials: but they are all bound up in this one institution, which has been the object of such unrighteous assault through five and twenty years. If we are true to ourselves we shall, at this critical juncture, stand by it and work out some destiny.

The duty is bound upon us again *as the constituted guardians of the slaves themselves.* Our lot is not more implicated in theirs than is their lot in ours; in our mutual relations we survive or perish together.

The worst foes of the black race are those who have intermeddled on their behalf. We know better than others that every attribute of the character fits them for dependence and servitude. By nature the most affectionate and loyal of all races beneath the sun, they are also the most helpless; and no calamity can befall them greater than the loss of that protection they enjoy under this patriarchal system. Indeed the experiment has been grandly tried of precipitating them upon freedom which they know not how to enjoy; and the dismal results are before us in statistics that astonish the world. With the fairest portions of the earth in their possession, and with the advantage of a long discipline as cultivators of the soil, their constitutional indolence has converted the most beautiful islands of the sea into a howling waste.

It is not too much to say that if the South should at this moment, surrender every slave, the wisdom of the entire world united in solemn council, could not solve the question of their disposal. Transportation to Africa, even if it were feasible, would be but the most refined cruelty; they would perish of starvation before they could have time to relapse into their primitive barbarism. Their residence here in the presence of the vigorous Saxon race, would be but the signal for their rapid extermination before they had time to waste away through listlessness, filth and vice. Freedom would be their doom: and equally from both they call upon us, their providential guardians, to be protected. I know this argument will be scoffed abroad as the hypocritical cover thrown over our cupidity and selfishness; but every Southern master knows its truth and feels its power. My servant whether born in my house or bought with my money, stands to me in the relation of a child. Though providentially owing me service, which, providentially, I am bound to exact, he is nevertheless, my brother and my friend; and I am to him a guardian and a father. He leans upon me for protection, for counsel and for blessing; and so long as the relation continues no power, but the power of Almighty God, shall come between him and me. Were there no argument but this, it binds upon us the providential duty of preserving the relation that we may save him from a doom worse than death.

It is a duty which we owe, further to *the civilized world.* It is a remarkable fact that during these thirty years of unceasing warfare against slavery, and while a lying spirit has inflamed the world against us, that world has grown more and more dependent upon it for sustenance and wealth. Every tyro knows that all branches of industry fall back upon the soil. We must come, every one of us, to the bosom of this great mother for nourishment. In the happy partnership which has grown up in providence between the trines of this confederacy, our industry has been concentrated upon agriculture. To the North we have cheerfully resigned all the profits arising from manufactures and commerce. Those profits they have, for the most part, fairly earned, and we have never begrudged them. We have sent them our sugar and bought it back when refined; we have sent them our cotton and bought it back when spun into thread or woven into cloth. Almost every article we use, from the shoe latchet to the most elaborate and costly article of luxury, they have made and we have bought; and both sections have thriven by the partnership, as no people ever thrived before since the first shining of the sun.

So literally true are the words of the text, addressed by Obadiah to Edom, "All the men of our confederacy, the men that were at peace with us, have eaten our bread at the very time they have deceived and laid a wound under us." Even beyond this—the enriching commerce which has built the splendid cities and marble palaces of England as well as of America, has been largely established upon the products of our soil; and the blooms upon Southern fields, gathered by black hands, have fed the spindles and looms of Manchester and Birmingham not less than at Lawrence and Lowell. Strike now a blow at this system of labor, and the world itself totters at the stroke. Shall we permit that blow to fall? Do we not owe it to civilized man to stand in the breach and stay the uplifted arm? If the blind Samson lays hold of the pillars which support the arch of the world's industry, how many more will be buried beneath its ruins than the lords of the Philistines? "Who knoweth whether we are not come to the kingdom for such a time as this?"

Last of all, in this great struggle, *we defend the cause of God and religion.* The abolition spirit is undeniably atheistic. The demon which erected its throne upon the guillotine in the days of ROBESPIERRE and MARAT, which abolished the Sabbath and worshipped reason in the person of a harlot, yet survives to work other horrors, of which those of the French revolution are but the type. Among a people so generally religious as the Americans, a disguise must be worn; but it is the same old threadbare disguise of the advocacy of human rights. From a thousand Jacobin clubs here, as in France, the decree has gone forth which strikes at God by striking at all subordination and law. Availing itself of the morbid and misdirected sympathies of men, it has entrapped weak consciences in the meshes of its treachery; and now, at last, has seated its high priest upon the throne, clad in the black garments of discord and schism, so symbolic of its ends. Under this specious cry of reform it demands that every evil shall be corrected or society become a wreck—the sun must be stricken from the heavens if a spot is found on his disc.

The Most High, knowing His own power, which is infinite, and His own wisdom, which is unfathomable, can afford to be patient. For these self-constituted reformers must quicken the activity of Jehovah or compel his abdication. In their furious haste they trample upon obligations sacred as any which can bind the conscience. It is time to reproduce the obsolete idea that Providence must govern man, and not that man should control Providence. In the imperfect state of human society, it pleases God to allow evils which check others that are greater. As in the physical world, objects are moved forward, not by a single force, but by the composition of forces; so in his moral administration, there are checks and balances whose intimate relations are comprehended only by himself. But what reck they of this—these fierce zealots who undertake to drive the chariot of the sun? working out the single and false idea which rides them like a nightmare, they dash athwart the spheres utterly disregarding the delicate mechanism of Providence; which moves on, wheels within wheels, with pivots and balances and springs, which the great designer alone can control.

This spirit of atheism, which knows no God who tolerates evil, no Bible which sanctions law, and no conscience that can be bound by oaths and covenants, has selected us for its victims and slavery for its issue. Its banner cry rings out already upon the air—"liberty, equality," fraternity, which simply interpreted means bondage, confiscation and massacre. With its tri color waving in the breeze, it waits to inaugurate its reign of terror. To the South the high position is assigned of defending, before all nations, the cause of religion and of all truth. In this trust we are resisting the power which wars against constitutions and laws and compacts, against Sabbaths and sanctuaries, against the family, the State and the church; which blasphemously invades the prerogatives of God, and rebukes the Most High for the errors of his administration, which, if we cannot snatch the reins of empire from his grasp, will lay the universe in ruins at his feet. Is it possible that we shall decline the onset?

This argument, then, which sweeps over the entire circle of our relations, touches the four cardinal points of duty *to ourselves, to our slaves, to the world, and to Almighty God.* It establishes the nature and solemnity of our present trust, to *preserve and transmit our existing system of domestic servitude, with the right, unchanged by man, to go and rest itself wherever Providence and nature may carry it.* This trust we will discharge in the face of the worst possible peril. Though war be the aggregation of all evils, yet, should the madness of the hour appeal to the arbitration of the swords, we will not shrink even from the baptism of fire. If modern crusaders stand in serried ranks upon some plain of Esdralon, there shall we be in defence of our trust. Not till the last man has fallen behind the last rampart, shall it drop from our hands; and then only in surrender to the God who gave it.

* * * * * *

As it appears to me, the course to be pursued in this emergency is that which has already been inaugurated. Let the people in all the Southern States, in solemn counsel assemble, reclaim the powers they have delegated. Let those conventions be composed of men whose fidelity has been approved—men who bring the wisdom, experience and firmness of the age to support and announce principles which have long been matured. Let these conventions decide firmly and solemnly what they will do with this great trust committed to their hands. Let them pledge each other in solemn covenant, to uphold and perpetuate what they cannot resign without dishonor and palpable ruin. Let them further, take all the steps looking to seperate an independent existence; and initiate measures for a new and homogeneous confederacy. Thus, prepared for every contingency, let the crisis come.—Paradoxical as it may seem, if there be any way to save, or rather reconstruct, the Union of our forefathers, it is this.

Perhaps, at the last moment, the conservative portion of the North may awake to see the abyss into which they are about to plunge. Perchance they may arise and crush out forever the Abolition hydra, and cast it into a grave from which there shall never be a resurrection

Thus, with restored confidence, we may be rejoined a united and happy people.—But before God, I believe that nothing will effect this but the line of policy which the South has been compelled in self-preservation to adopt. I confess frankly I am not sanguine that such an auspicious result will be reached. Partly because I do not see how new guarantees are to be grafted upon the Constitution, nor how, if grafted they can be more binding than those which have already been trampled under foot; but chiefly because I do not see how such guarantees can be elicited from the people at the North. It cannot be disguised that almost to a man, they are anti-slavery where they are not abolition. A whole generation has been educated to look upon the system with abhorrence as a national blot. They hope, and look, and pray for its extinction within a reasonable time, and cannot be satisfied unless things are seen drawing to that conclusion. We, on the contrary, as its constituted guardian, can demand nothing less than that it should be left open to expansion subject to no limitations save those imposed by God and nature. I fear the antagonism is to great, and the conscience of both parties too deeply implicated to allow such a composition of the strife. Nevertheless, since it is within the range of possibility in the Providence of God, I would not shut out the alternative.

Should it fail, what remains but that we say to each other, calmly and kindly, what Abraham said to Lot:—"Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me—if thou wilt take the left hand then I will go to the right." "or if thou depart to the right hand, then I will go to the left," Thus if we cannot save the Union, we may save the inestimable blessings it enshrines; if we cannot possess the vase, we will preserve the precious liquor it contains.

In all this I speak for the North no less than for the South; for on our united and determined resistance at this moment depends the salvation of the whole country—in saving ourselves we shall save the North from the ruin she is madly drawing down upon her head.

The position of the South is at this moment sublime. If she has grace given her to know her hour she will save herself the country and the world. It will involve indeed, temporary prostration and distress; the dykes of Holland must be cut to save her from the troops of PHILLIP. But I warn my countrymen, the historic moment once passed never returns. If she will arise in her majesty and speak now as with the voice of one man, she will roll back for all time, the curse that is upon her. If she succumbs now, she transmits that curse as an heirloom to posterity.

We may, for a generation, enjoy comparative ease, gather up our feet in our beds, an die in peace; but our children will go forth beggard from the homes of their fathers. Fisherman will cast their nets where your proud commercial navy now rides at anchor, and dry them upon the shore now covered with your bales of merchandize. Sapped, circumvented, undermined, the institutions of our soil will be overthrown; and, within five and twenty years, the history of St Domingo will be the record of Louisiana. If dead men's bones can tremble, ours will move under the muttered curses of sons and daughters denouncing the blindness and love of ease which have left them an inheritance of woe.

I have done my duty under as deep a sense of responsibility to God and man as I have ever felt. Under a full conviction that the salvation of the whole country is depending upon the action of the South, I am impelled to deepen the sentiment of resistance in the Southern mind, and to strengthen the current now flowing towards a union of the South in defence of her chartered rights. It is a duty which I shall not be recalled to repeat, for such awful junctures do not occur twice in a century.

Bright and happy days are yet before us, and before another political earthquake shall shake the continent, I hope to be "where the wicked cease from troubling and the weary are at rest."

It only remains to say, that whatever be the fortunes of the South, I accept them for my own.—Born upon her soil, of a father thus born before me—from an ancestry that thus occupied it while it was yet a part of England's possessions—she is in every sense my mother. I shall die upon her bosom—she shall know no peril but it is my peril—no conflict but it is my conflict—and no abyss of ruin into which I shall not share her fall. May the Lord God cover her head in this her day of battle!

PRETTY WOMEN.—A pretty woman is like the "institutions" of the country—an angel in dry goods and glory. She makes sunshine, blue sky and happiness wherever she goes. Her path is one of delicious roses, perfumes and beauty. She is a poem written in rare curls and choice calico and good principles. Her words float around the ear like music, birds of Paradise, or the chime of Sabbath bells. Without her, society would lose its truest attractions; the church its firmest reliance, and young men the very best of comforts [illegible] generosity restrain the vicious, strengthen the weak, raise the lowly, flannel shirt the heathen, and strengthen the faint heart. Wherever you find the virtuous woman, you also find fireside bouquets, clean clothes, order, good living, gentle hearts, music, right and model institutions generally. She is the flower of humility, the very Venus in divinity, and her inspiration is the very breath of heaven.

OILING LEATHER.—The Scientific America says that oils should not be applied to dry leather, as they inevitably injure it. If you wish to oil a harness, wet it over night, cover it with a blanket, and in the morning it will be dry and supple; then apply Neat's foot oil in small quantities, and with so much elbow grease as will insure its disseminating itself throughout the leather. A soft, pliant harness is easy to handle, and lasts longer than a neglected one. Never use vegetable oils on leather, and among animal oils, Neat's foot is the best.

FORT MOULTRIE.—Fort Moultrie was defended by four hundred and seventy-five men in the American Revolution. In nullification times, under President Jackson, it contained eight hundred men; but now, when it should be made impregnable, the gallant commander had only sixty-four men to protect it against the assaults of an excited and hostile state.

A LITTLE boy fell into the river a few days since, barely escaping drowning.—When asked by his mother what he was thinking about while in the water, he said he thought to "furnish an item for the newspapers."

A LITTLE ragged fellow, whom a benevolent lady was fitting out with a suit of second-hand clothes objected to the donation, because there was no watch pocket in the pantaloons.

IF some persons were to bestow one half of their fortune in learning how to spend the other half, it would be money extremely well laid out.