

The Huntingdon Journal.

WM. BREWSTER,

"LIBERTY AND UNION, NOW AND FOREVER, ONE AND INSEPARABLE."

Editor & Proprietor

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SELECT POETRY.

To a Coquette.
BY J. G. FERVILL.
She has no heart, but she is fair—
The rose, the lily can't outvie her;
She smiles so sweetly, that the air
Seems full of light and beauty nigh her.
She has no heart, but yet her face
So many hues of youth revealing,
With so much liveliness and grace,
That on my soul 'tis ever stealing.
She has no heart, she cannot love,
But she can kindle love in mine—
Strange, that the softness of the dove
Round such a thing of air can twine.
She has no heart—her eye, tho' bright,
Has not the brightness of the soul;
'Tis not the pure and tender light
That love from seraph beauty stole.
'Tis but a wild and witching flame,
That leads us on awhile thro' flowers,
Then leaves us, lost in guilt and shame,
To mourn our vain departed hours.
Go then from me—thou canst not chain
A soul, whose flight is winged above;
Turn not on me thine eyes again;
Thou hast no heart, thou canst not love.

Local Correspondent.

For the "Journal"
**Religion Necessary to a Nation's Sta-
bility.**
"What Constitutes a State?"
Not inge, raised bastiments or labor'd mound,
Thick wall or moated gate;
No cities proud with spires and turret crown'd,
Not bays and broad arm'd navies;
Where, laughing at the storm, rich navies ride;
Not star'd and spangled courts,
Where low brow'd baseness waits perfume to
pride
No men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and unambles rude;
Men who their duties know—
But know their rights and knowing, dare main-
tain;
Prevent the long arm'd blow,
And crush the tyrant while they rend the chain;
These constitute a State."
—SIR WILLIAM JONES.

Man is naturally a religious being, and
must, therefore, have some God to wor-
ship—some Divinity to adore. This God
may be a creator of his own make—be-
ing possessing like power and passions
with ourselves, and having the same evil
propensities, nevertheless the idea still
exists, he is to us a god. Hence, a rea-
son for the blood that has been shed for
the remission of sin, and the smoke of sac-
rifices that has ascended to the heavens
from the thousands of altars; hence, a
reason for the degrading superstitions that
have brought desolation and woe upon our
earth, and those wars which have red-
dened the pages of history.
It may be safely laid down as a propo-
sition, that every nation must have com-
munion for the people if it desire to exist,
the purer the religion the more firm and
stable will be its foundation. If it has no
religion but adopts Atheism for its guide,
it will quickly be rent by the waves of
anarchy and despotism, or dashed upon
the beach, a disordered and ruined mass.
This may be argued from the analogy of
the individual man. What then is the
influence exerted by religion upon the in-
dividual character?
It creates within him the idea of duty.
Some men are only restrained from the
commission of crimes by the strong arm
of civil law. A majority, however, are
held in check by a consideration of the
relation existing between themselves, their
God and immortality. But out of existence
the idea of a Supreme Being erases from
man's mind the consciousness of his own
personal accountability. Criminal from
his view the joys and sorrows of that fu-
ture life which affords so much comfort to
the innocent, and is full of terror for the
guilty. What will such a man not do?—
Who will dare set a limit to his crimes?
Who will put an end to him about duty?
What is duty to him? Merely the grati-
fication of his own desires and all evils
however sinful it may be. The religious
man thinks not of offending civil law, nor
how he may escape its punishment. His
motives for action have no resting place
on earth, they have their origin far back
in Deity. There is a judge over all who
takes cognizance of all his actions. He
shall account to him for every secret thou-
word or deed. There is an external fur-
row when all these thoughts shall be brought
to light. If his actions have been good, he
shall receive praise for their accomplish-
ment. If his life has been one of misery,
and cruelty, and evil, he shall reap a sim-
ilar reward. If a man is thoroughly im-
bued with such truths, and conscious of
their existence, can such a man willfully
commit crime? His idea of duty is not
sound by the gods of civil society, but runs

parallel with the eternal law of rectitude.
All the influences which are brought to
bear in determining his course of conduct,
and the motives promulgating such actions,
numerous as the rays of the genial sun,
exist independent of civil society, and origi-
nate far back in the chamber of the Cre-
ator.
H. A. THORPON.
To be Continued

Select Miscellany.

We clip the following article from
the *American Agriculturist*, and are
strongly tempted to say, it will suit other
latitudes, besides Hookerown! Z. B. O.

Tim Bunker on Beginning Life.

A PEEP AT THE SHADTOWN PARS-NACK.

MR. EDITOR.—It is well that you are a
good hundred miles out of Hookerown
at these times. Since that picture
'gal horse-rim' come out, there has
been a good deal of talk—and some veer-
ing or more. Up in Smithville, I guess
there has been more. I was up there last
week, and fell in with Colonel Lawson,
who got up to race. He came up to me
in the street—looking as red in the face as a
beet and about as mad as a March hare,
and says he:
"Old bunker, did you write that mess
of stuff in the paper about the Fair?"
I did, don't my sentiments, and I
can't back down on 'em any where."
"Well, who the wicked got up that
peer on the gal, with the four legs out,
and myself holding the stakes? The pro-
cess not enough, but the picture was all
fired mean, and un-madest. It wasn't fit
to be seen. I shall prosecute the publisher
for libel."
"Libel! Why, wasn't the picture
a true libel, according to facts?"
"A true libel! That's what I have to
complain on. It was altogether too natu-
ral. There's Wilcox's gal, with her hair
not flying, leather and all, and a fellow
with his pocket book out, that they say
was meant for me. I can't go any where
among decent folks, but what they are
sick and just now my face, and requiring
with another sort of grin. "Well, Col-
onel, have you seen the last *Agriculturist*?
I'm getting tired on 'em and if there's any
law in the universe, I'm bound to prose-
cute."

"Keep cool, keep cool, Colonel. The
least said is soonest mended. Folks that
put their daughters up for a show, have no
right to complain if they are show'd up.
Folks whose pocket books are emptied
shouldn't go to law—good morning, Col-
onel!"
They say he lost a thousand dollars in
bets, at the Fair, and I guess you are about
as much in danger of being prosecuted, as
you are of going into the poor house, by
publishing the paper. I am sorry for the
girl that they have made such a begin-
ning of life. Caught by the time of silk
dresses and bonnets; they were drawn into
a false position, that they will very much
damage their prospect for life.

And this, perhaps, may be common fail-
ing among farmers as it is among city peo-
ple. They begin life wrong, and start in
business on a bigger scale than they can
hold out. They buy a big farm generally
twice as much as they can pay for, and
then they are always short on't for capital
to work it with. It is pretty much like
Deacon Smith's singing at the evening
meeting; he pitches his tune so high at
the outset, that his voice breaks into a
screach before he gets through, and nobo-
dy can follow him. His wing is all used
up before the psalm is half sung. The
farmer, instead of getting good, or a com-
pact, will often buy fancy animals, at a
high price; a yoke of cattle for two hun-
dred dollars, and a fast horse for three or
four hundred. He don't stop to think
how he's coming out.

And then if his wife begins in the house
in the same way, it makes a mighty un-
comfortable concern. There was Tom
Spalding and his wife was a little faster.
She was handsome, fond of company, and
must dress and live in tip-top farmer's
style. The farm, Tom had got, had an old
house on it, but 'twas comfortable, and
he would have lasted two years without lay-
ing out a dollar on it. But she must have
it fixed up inside and out, before they
moved in. So Tom put on an addition,
and new clap-boarded, and painted; and
papered, and had finished, and by the
time he got through, it about finished him.
She must have extravagant carpets, and
furniture, and a fine carriage to ride in,
and very thing to match the fine house.
When Tom got through with his fixing
out he found himself fifty or hundred
dollars in debt. The farm was a good one,

and produced grand crops; but with all
he could do, the balance was on the wrong
side at the close of every year, and at the
end of a dozen years they had to sell out,
and emigrate. You see, the silk dresses
and other women fixings kept him in debt,
and he had no chance to buy more stock,
when he needed it, or to hire as much la-
bor as he really needed, to carry on the
farm to advantage. It is of no use to be-
gin life in this way. If he had lived in
the old house a few years, and waited for
the fiery until he had the cash in his
pocket to pay for it, he might have been
in Hookerown to this day, and at thriv-
ing a man as there is in it. "Pay as you
go," is the true principle for everything
that isn't necessary. A man may incur
debt for a part of his land or stock, or for
the tools of his trade. But he might as
well go to the poor house as to run in debt
for fine clothes, and a splendid house.
Better sleep on a pine bedstead, till you
are able to pay for mahogany.

I have told this doctrine over so much
in my family, that I guess the children
have got it by heart. Silly has, I am
certain. I suppose your readers would
like to hear how she is getting on, over
at the parsonage. Most storied with a
wedding, as if folks were of no conse-
quence at all, after the way got married.
But as I am only writing a statement of
facts, about things in the land of study
about you, must expect to hear of peo-
ple after the horse way.

I felt bound to give Josiah and Silly a
good setting out, for folks in their circum-
stances. There is some parsonage land,
that Josiah knows how to make use of,
and they have to live among farmers, and
in plain farmer style. Now I hold that
a minister is bound to be an example to
the flock, in his style of living, as well as
in his morals, and in his religious duties.
I have notice'd, time and again, that exam-
ple was a grand thing to put the nub on to
a sermon. If a man preaches from the
text, "Ove no man anything," and drives
a fast horse that he hasn't paid for, some-
how the two things don't seem to hitch to-
gether. I have known extravagant liv-
ing to drive some ministers from their pa-
rishes. They got in debt, got discontented
and sour'd, and were not content with
such things as they had, until they were
able to get better. I didn't want any such
trouble in Shadstown, and I knew a good
deal depended upon beginning right. I
gave Silly a piano, but I sent along a
corn with it, to remind her that 'ere corn
was not an idle matter. There was a lot
of cane-bottom and mahogany chairs, but
John slipped in a couple of milking stools
of his own make, as a sort of hint. I sup-
pose that all the sitting was not to be
done in the parlor. On top of the dress-
es in the trunk, I notice'd a pair of check
ed apron. I guess Miss Bunker know
where they come from. I had to get a
new carriage for Silly's Black Hawk horse,
but I sent down the next day a horse cart,
with a lot of farm and garden tools, as
a sort of insinuating that horse-flesh would
sometimes be needed out of the carriage.
The useful was pretty well mix'd up with
the sweet, indoors and out. From all I
can learn, the people are pretty well sat-
isfied with the young folks, and with the ar-
rangements I have made for them. They
haven't got anything but what they can af-
ford, and nothing that they don't want to
use, and that, I take it, is as good as the
pill of beginning life aright.

hours to command.

WOMAN'S PROPER SPHERE.
The following article is extracted from a
late discourse of R. E. P. Rogers, on
"The Obligations and Duties of the Female
sex to Christianity!"
"Let me urge here upon my female
hearers, especially those who are in youth
the importance of taking labor and bene-
volence of life that those brought by the
world. It is a sad thing to see so many of
the young and fair whose life is almost a
blank. I will not say a blank; whose keen
senses, whose noble powers,
whose deep affections, whose princi-
ples are lavish only upon dress and gaily,
and fashionable visiting; who wear the
bright apparel of the butterfly, and are
as light and graceful, and as useless, as
whose conversation finds no higher or more
improving subject than the idle gossip of
the day, the last party, or the never failing
topic—dress; who see reading is the mis-
erable trash which is muddling every
conscience, and merrily and dissipating
the minds of our youth; whose whole life
seems to be an aimless, frivolous life; and
who, as they fly by us on their airy wings,
provide the inquiry.
"For what were these pretty creatures
made? I pray you take loftier views of
life than these. While I would not draw
you from the rational pleasures of society

nor bring one gloomy cloud upon your
youthful sky, I still would plead for some
serious hours, some industrious moments,
some time appropriated to the culture of the
mind, the enriching of the memory with
stores of useful knowledge. I would plead
that the capacities and aspiration of the
immortal part receive some ministration,
and that the moral faculties be cultivated
and stimulated, and the generous impulses
of the soul be expended in labors for the
best good of those around you. Be as-
sured there is no beauty like that of good-
ness—there is no power like that of virtue,
personal beauty may attract the admiration
of the mortal worth, the loveliness is the
soul, that commands the deepest rever-
ence, and secures the most enduring affec-
tion. Even men who have no religion
themselves, but who are men of judgment,
and whose opinion is worth the most re-
spect and admire a lady most, who dis-
plays in her character the "beauty of holiness."
"If there is one sight more than any other
in this world of sin and sorrow, which
combines all the elements of beauty, of
a business and of worth, it is that of a young
and lovely female, whose youth and beauty
—whose depth and richness of affection,
and whose powerful influence on human
beings, are all associated to the cause of
truth and holiness, led as an humble offer-
ing at the Saviour's feet! Such a being is
indeed worthy the reverence and adora-
tion of every true and noble heart; and she
will command it, even when the light of
her beauty is quenched, and the flower of
her loveliness is faded. But if there is a
sad, heart-breaking sight on earth, it is that
of one gifted with all the charms which
nature lavishes upon daughters, prostitu-
ting them upon the altar of vanity or fash-
ion, and starving the soul on the unmeaning
flattery of a vain and hollow hearted world;
running a giddy round of gaiety, frivolity,
and capriciousness, laying up in the future
a cheerless and forsaken old age, and a mis-
erable, remorseless eternity."
"Oh, what is woman? What her smiles,
Her lips of love, her eyes of light?
What is she, if those tips revive
The lovely Jesus? Love may write
His name upon her marble brow,
And linger in her curls of jet;
The light spring flowers may meekly bow
Before her breast—and pet—and yet
Without that meek grace, she'll be
A lighter thing than vanity!"

Mo' Copy
Once in Autumn, wet and dreary, sat this
writer, weak and weary, pondering over a
memoir book of items used before—
(book of scrawny good notes, rather
in-making days to gather them in hot
and sul