Banner.

SEPTEMBER 13, 1862

COMMENCEM[illegible] the North
The [illegible]aking forth
of this [illegible]ning skies,
Wedn[illegible] eyes!
T[illegible]parts and plays
[illegible]housand ways.

[illegible] office the "P[illegible]," to hide her silver crown,
Patent, [illegible]mind the hills is sinking down;
paper [illegible] The silent stars more fixed appear,
[illegible] To watch the blazing o'er their sphere.
The North! the North! ah! who can tell
What fires in thy cold bosom dwell,
Or o'er the grand arcana know,
Such scenery o'er the heavens to throw?

It fades! it shifts! and now appears
An army, bright with shields and spears,
That, winding on in proud array,
Up the blue heights pursue their way,
With waving plumes and banners, where
No eagle's wing e'er cleaved the air,
In serried ranks they're seen awhile;
Then, twining off, in thin defile;
Battalioned, now again they march
Beneath the high, triumphal arch,
And while the vast pavilion spreads,
Gold fringed and tasselled o'er their heads,
A zenith loop superbly holds
Its emerald, green, and purple folds.

'Tis changed! a city looms to sight,
With towers and temples shining white!
Behind it snowy mountains rise—
Before, a foaming ocean lies,
And eager throngs impetuous sweep
Fast downward to that yawning deep;
Then pressing on that crumbling shore,
Drop off, and all are seen no more!
Their mansions melt in waning fire,
While fast the mount and sea retire,
The North!—O, who can view aright
But He who said "Let there be light"—
Himself a glorious mystery,
Throned in his calm eternity?

[*Selected.*

Russia and the Russians.

The *Christian World*, for September has a very instructive article on the great Northern Power of Europe and Asia. It is from the pen of the editor, Rev. Dr. Baird, who travelled much in Russia, and whose statements may be regarded as reliable. We reprint the larger part of the article, for the instruction of our numerous readers:

No country in Europe is so convulsed at this moment as Russia. That vast Empire, at least the European portion of it, is agitated in the most fearful manner. In the large cities, especially in St. Petersburg and Moscow, the two capitals of the country, besides occasional popular outbreaks, there have been many and destructive conflagrations, in which the poor as well as the rich have greatly suffered. The causes of these extensive acts of incendiarism are not well known, but it is believed that they expressed the dissatisfaction of those who demand more liberal political institutions—institutions which shall secure to the middle classes, if not to all classes, of the people some share in the government. It is well known that the students of Universities of St. Petersburg and Moscow, and probably those of Kasan, Charkoff, Kieff, Dorpat, and Helsingfors as well, are importunate for a Constitution. Nor can we wonder at the fact, inasmuch as even once, most despotic Austria is moving in the business of giving her subjects the boon of a Constitutional Government; whilst Prussia has given her people one within the last fifteen years. It is not astonishing, therefore, that the intelligent classes of Russia, which may fairly be represented by the Universities, are beginning to be clamorous for a blessing which nearly every nation in Christendom now enjoys.

The present Emperor, Alexander II., now in his 45th year, is a most amiable and enlightened prince, and possesses more character than he has credit for, although he has not that iron-will for which his father Nicholas was distinguished. Perhaps it is quite as well that he has not. His amiable disposition, united to extensive knowledge of the nature of civil government and the duties of the station to which the providence of God, acting in accordance with the laws of the Empire, and not his own ambition, or even choice, brought him, admirably fit him to govern in a wise and reasonable manner. In this spirit he has governed that vast empire for seven years. And what years! The first two were devoted to the closing up of the disastrous war in the Crimea, and repairing the losses and humiliation of Russia. Next, the new Czar's attention was directed to the projecting and establishing of a great system of railways in all parts of the Empire, including even the recently acquired Valley of the Amoor on the confines of China.

But the most gigantic undertaking of Alexander II. has been the liberation of the many millions of serfs of the Empire. Of the origin of this portion of the population of Russia it would be foreign to the nature of the present article to attempt to speak; it is a complicated and difficult subject to treat. Respecting their number in 1857, when the question of their emancipation began to be discussed, as well as their present number, very different accounts are given by the foreign revolutionary newspapers. During our second visit to Russia, made in 1840, the Minister of the Interior, Count Stroganoff, and the Minister of the Public Domains, Count Kisseleff, assured us that the serfs of the Crown, Crown peasants, as they called them, were in round numbers, 20,000,000; those belonging to the members of the Imperial family, as *apanages*, were 1,600,000; and those who belonged to the nobles were 26,500,000; making a total of a little more than 40,000,000 souls. It is the last named class, the serfs of the nobles and other landed proprietors, whose liberation the Emperor has been aiming to effect. As to the others, their condition has been far better than that of the serfs of the nobles; and in fact they are unwilling to be called *serfs*, calling themselves *freemen*, because they belong to the Emperor. Their turn will come by and by.

The Emperor Alexander I., nearly sixty years ago, by a ukase, ordained that the serfs in the Baltic Provinces should be set free in three periods of ten years each. The last of these decades ended in the earlier part of the reign of the late Emperor Nicholas. There are, therefore, no serfs in the Baltic Provinces; neither are there any in Finland, nor in the modern Kingdom of Poland, the part of old Poland which Russia obtained at the Congress of Vienna, in 1815—with its 5,000,000 of inhabitants. Thus there have been no serfs on the Western side of Russia, comprising the countries just named, which are the most civilized portion of the Empire, for many years.

The Emperor Nicholas had a heart, at one period of his reign, to free the serfs, and took some steps in that direction; but he was deterred from going further than *recommending* to the nobles to set their serfs free, selling them the lands, or a portion of them, which they cultivated, and requiring payment at fixed but reasonable intervals of time. And many complied with the Imperial recommendation. We knew well a nobleman who liberated 7,000 serfs, selling them at a fair price as much land as they could cultivate. His revenue from them, whilst they were serfs, was about $20,000.

After much deliberation in the Imperial Council, and consultation with Governors of Provinces and leading nobles, who were requested to act in committees in relation to the matter, the present Emperor entered in 1857, upon the great but hazardous measure of the liberation of the serfs of the nobles. Of course, it was from the nobles that the chief opposition was to be expected. Some favored the scheme, especially in those Western provinces, or "governments" as they are called, in which *serfage* still existed; but the great majority of the nobles bitterly opposed, as much as they dared.

At first, it was proposed to accomplish the measure in twelve years; but it was soon found necessary to reduce the term to six, the last year of which is now passing away. During the first four years, the condition of the serfs was not essentially changed. At the end of that period, they were declared *free*, but they must remain two years more where they were, and during that period come to an agreement with their former masters with regard to the houses and lands which they occupied. It was provided by ukase that the intervention of the Government should take place, where needed, in the second of those two years, or the sixth of the term, to reconcile the parties where an agreement had not been reached. *It is just here that the greatest difficulty has occurred.* Some of the nobles are averse to selling their lands to the serfs; in may cases the serfs refuse to give the price demanded; and in many cases also refuse to give anything at all, maintaining that the land is theirs by right of long occupancy and cultivation! In some cases the "communities" of the serfs—for the serfs have extensive communities, or organizations, that have large municipal powers, such as looking after the roads and bridges, caring for their own poor and sick people, and many other objects, and have their *saving banks* and charitable institutions—have taken up the matter, and lay a claim to the land! The whole subject is complicated enough. The nobles have not the power to enforce their views and make the people work for them, and on their terms. When they attempt anything like this they are soon compelled to fly for safety to the great cities or the military posts; and the serfs resort in such cases to their old practice of *burning* the houses and other buildings of the proprietors.

Certainly Russia is passing through a fearful process. Great wisdom and prudence and patience on the part of the Emperor and his ministers are needed, and much time to bring the country through it. There are probably no two men in all the world whose position is more trying than that of Alexander II., Emperor of all the Russias, and Abraham Lincoln, President of the United States. Their positions are even very much alike; for although civil war has not actually commenced in Russia, no one can assure us that it may not on any day burst forth. In both cases slavery lies at the bottom of the trouble; in Russia that of 23,000,000 or 25,000,000, less or more, of white people; in the United States that of 4,000,000, or thereabouts, of black or colored people.

RUSSIA AS A FIELD FOR EVANGELISTIC LABORS.

No country in Europe has greater claims on the friends of the Gospel than Russia. Its very *vastness* is fitted to arrest our attention. Russia in Europe is larger than all the rest of Europe. But the Russian empire, comprising as it does so large a portion of Europe, the entire Northern end of Asia, and the North-western part of North America, is quite one-seventh part of the habitable globe, for it contains all of eight millions of square miles. In size it is about equal to the British empire. Russia in Europe has more than 62,000,000 inhabitants; while the entire empire has very nearly 70,000,000, not 79,000,000, as some of our newspapers have asserted.

The *position* and *influence* of Russia make it one of the most important countries for Christian effort. The Russians are Asiatic in their origin, manners, instincts. Their desire for conquest is very much in the direction of Asiatic countries, or Asiatic people, rather than the countries of Western Europe. And if the Russians possessed as much knowledge of the true Gospel as the English, they could and would do great things for the salvation of the entire Asiatic continent.

But the greatest reason of all why we should desire the evangelization of Russia is to be found in its *need of the Gospel.* More than sixty millions of people in Russia are Christians in contradistinction from the remaining millions of the population, which are Jewish, Mohammedan, Pagan. There are not more than 2,500,000 of Protestants in the entire Russian empire, while there are 7,500,000 of Roman Catholics, and quite 50,000,000 of followers of the Greek Church, including the various branches of *schismatics*, or people who have, for one cause or another, separated from that Church, but retain, in many cases, many of its ceremonies and worst errors.

The Protestant Churches of Russia are to be found mainly in Finland, the Baltic provinces, (Esthonia, Livonia, and Courland,) and in the dispersed German colonies in the Southern portions of Russia in Europe, and the Trans-Caucasian provinces in Asia. And while it is true that a resuscitation of evangelical Protestantism is going forward among the Protestants of Russia, it is to be deplored that there is even yet comparatively but little spiritual life in their churches. Still, the religious condition of the members or followers of the Greek and Roman Catholic Churches is incomparatively worse than that of the Protestants.

From 1818 to 1825, in the last years of the Emperor Alexander I., much was done by the Russian Bible Society to print and circulate the sacred Scriptures. But the opposition of the hierarchy of the Greek Church, which is the *National Church* of Russia, though all others are tolerated, triumphed, and the "Russian Bible Society" was *suspended* when Nicholas came to the throne! It remains suspended till this day. But the "St. Petersburg Bible Society" was allowed to be formed in 1831 by the Protestants, and for their benefit, or rather for the benefit of the population that is not included in the great *National Church*—the "Holy Apostolic Church." That Bible Society has done much to circulate the Word of God in the Finnish, Esthonian, Lettish, German, Polish, and Arminian languages, especially in the first three or four of these.

We have been gratified to learn that the Imperial government has directed that the Bible be translated into the modern Russ, the vernacular language of what may be called the great Russian or Slavonic race. It was high time. Only the New Testament, the Pentateuch, the book of Judges, and one or two other portions of the Old Testament were translated and published by the Russian Bible Society just spoken of, and the translation of them is said by the Russians not to be good. What the translation now making under Imperial auspices will prove to be, we cannot predict. Our expectations are not high, for the Septuagint has as much influence in the Greek Church as the Latin Vulgate has in the Roman Catholic. The Gospels and Acts of the Apostles have been printed, and 200,000 copies have been circulated! Let us praise God for this. Even a poor translation of the Bible is better than none.

While there is but little true apprehension of the glorious Gospel of our Lord in the Greek Church, we have no doubt the Saviour has his "hidden ones" in the bosom of that communion, who will be "His in that day when he makes up his jewels." Bishop Tehon, in his day, was a faithful preacher of the Gospel. He was the author of many books. Several of his writings are circulated as tracts. There are some true followers of Christ among the "Separatists," or schismatics in Russia, although the greater part of these people, amounting to several millions, seem to be as ignorant of the pure Gospel as the Church from which they have seceded. The best of them, we apprehend, are the *Molokani*, in the Southern part of Russia in Europe. There certainly are many excellent people among this sect, which seems to have had its origin in reading the Scriptures; probably some of those copies, nearly half a million in number, which the Russian Bible Society had put into the hands of the people before its noble career was arrested in 1825 by the late Emperor.

Sabbath Evening Hymn.

Another day of heavenly rest,
And angels' toil is ended,
And to the chorus of the blessed
The last hymn has ascended.
Tranquil as an infant's sleep
Eve shadows cot and meadow;
Let thy peace, with calm as deep,
The wearied spirit shadow.

As of old, the Apostle band
All their labors bore thee,
Lowly at thy feet we stand,
Lay our work before thee.
Pardon thou the imperfect deed,
Crown the weak endeavor,
Prosper thou the heavenly seed—
Work thou with us ever.

Thou know'st how sin and error e'er
In all our efforts mingle;
How seldom mortal eye is clear,
Or human purpose single.
Let thy blood, O dying Lord!
Blot out all our evil;
Let thy touch, O living Word!
All our errors shrivel.

Let thy lambs we sought to feed,
By thy hand be nourished;
Let them be thy lambs indeed,
In thy bosom cherished.
To the griefs we cannot reach,
Breathe thou consolation;
To the hearts we cannot teach
Bring thou thy salvation.

May the tone of this day's prayer
Vibrate through the seven;
Sabbath, work-days, pleasures, tears,
Mould us all for heaven.
That, taking thus each joy and woe
As thy gifts parental,
To us life's daily bread may grow
Viands sacramental.

—*Three Wakings.*

For the Ladies.

Future Wives and Mothers.

BY MRS. MARY A. DENISON.

Sweet sixteen! They must have been that; perhaps more. They were rather elegant girls and had an air. If my readers do n't know what I mean by that, let them go up Broadway and watch the first beflounced young lady with a gold bracelet on her arm.

I followed them—could n't help it. Perhaps some might say because they were pretty—well, they were pretty—there 'is no denying it. One had blue eyes, light curls, bewitching lips; the other darker hair, brighter eyes, as fascinating a smile as I ever saw. I had passed them once, so I knew. Presently they came to an ice-cream saloon.

"Siddy, let's get a cream," said the light curls to the dark. "It's awful warm, and I'm thirsty."

I judged that Siddy was thirsty, too, for she followed her friend in—so did I. It was managed adroitly—a curtain between us—I could see and hear even if I did n't try to listen. They pulled their gloves off. What beautiful, white hands they had and how full of rings, costly rings.

"Yes, dear, if you please, certainly; I am very fond of Madeira."

"Nice beginning," thought I. "Probably the brothers suck mint-juleps."

A splendid fan, tipped with feathers, was now opened, and made languid and graceful use of.

"Was n't it hot in church yesterday?"

"Yes, indeed, Siddy. O, did you notice that new surplice? Was n' it pretty? How pale Mr. De Lancy looked?"

"Going to be married you know."

"Good mercy! how you startle me; who to?"

"To that white Miss Jane Seaver. He'll get money with her, too. Her father is rich, and her uncle's a millionaire."

"Pshaw! well, I would n't have him."

"Nor I either. Why, do n't you think he used to wait on Ad. Shaw, and he never gave her anything but one gold bracelet, and that could n't have cost more than forty dollars. He's a dreadful mean man, I expect."

"Dear! he must be. Why I would n't look at a beau who would n't give me a present as often as once a month, and something worth having, too. What are they good for, I should like to know, the men, all of them, but to take us riding, to carry us to balls, and to give us presents?"

"Nothing, to be sure. I do n't intend to marry any one who can't keep a carriage."

"Nor I. "O, did you see Mollie Grey's children in church? Ain't they beauties? I know what the embroidery cost on their frocks—lemon color, was n't it? Miss Delancy did it; she has, O, frightful sum, by the foot. What good taste Mollie Grey has got, has n't she? And ain't the children dear little darlings? What a manner, what a step. It's worth while to train such little children independent things. I've heard that they won't look at Carrie Leslie's children because the Leslie's don't keep a carriage. Did you ever?"

"Never in my life; but one must draw the line somewhere. I have n't spoken to sister Lu. since she married that bank clerk. Mamma scolds me dreadfully—but I hope I have a proper pride!" And here the pretty lips gave an extra screw as they imbibe the delicate cream.

"Did you hear that the Lanes have only four servants now?"

"I know; is n't it shocking? They say she dresses her own children—is n't this good wine?"

"I suppose the other acquiesced," said the young gentleman who reported this conversation to me as a fact. "As for me—in a fit of thorough disgust—I am a clerk on five hundred—I quit the place, and always shudder at the sight of wide hoops, small bonnets, and fair faces, that without a touch of sentiment or soul in them, still often win the regards of poor young men who marry and are ruined."—*Mother's Journal.*

Marriage.

To marry one man while loving and loved by another, is about the most grievous fault that a woman can commit. It is a sin against delicacy, against kindness and truth. It involves giving that to legal right which is guilty and shameful when given to any thing but reciprocal affection. It involves double treachery and cruelty; it involves wounding the spirit, withering the heart, perhaps blighting and soiling the soul—of the one who is abandoned and betrayed. It involves the speedy disenchantment of the one who is mocked by the shadow where he was promised the substance, and who grasps only the phantom, soulless beauty, and the husk, the shell, the skelteton of a dead affection. It entails ceaseless deception, at home and abroad, by day and night, at our down-sitting and our uprising; deception in every relation—deception in the tenderest and most endearing moments of our existence. It makes the whole of life a weary, degrading, unrewarded life. A right-minded woman could scarcely lay a deeper sin upon her soul, or one more certain to bring down a fearful expiation.

A Nice Girl.

"There is nothing 'half so sweet in life,' half so beautiful, or delightful, or so loveable as a 'nice girl.' Not a pretty, or a dashing, or an elegant girl, but a *nice* girl. One of those lovely, lively, good-tempered, good-hearted, sweet-faced, amiable, neat, natty, domestic creatures met within the sphere of 'home,' diffusing around the domestic hearth the influence of her goodness, like the essence of sweet flowers.

"A nice girl is not the languishing beauty, dawdling-on-a-sofa, and discussing the last novel or opera; or the giraffe-like creature sweeping mejestically through a drawing-room. The nice girl may not even dance or play well, and knows nothing about 'using her eyes,' or coquetting with a fan. She never languishes; she's too active. She is not given to 'sensation novels,' she is too busy. At the opera, she is not in front, showing her bare shoulders, but sits quiet and unobtrusive—at the back of the box, most likely. In fact, it is not often [we should say 'never,'] in such scenes that we discover her. Home is her place.

"Who rises betimes, and superintends the morning meal? Who makes the toast, and the tea, and buttons the boy's shirts, and waters the flowers, and feeds the chickens, and brightens up the parlor and the sitting-room? Is it the languisher, or the giraffe, or the *elegante*? Not a bit of it; it's the 'nice girl.'

"Her unaided toilet is made in the shortest possible time, yet how charmingly it is done, and how elegant is her neat dress and plain collar! What kisses she distributes among the family! no presenting a cheek or a brow, like 'a fine girl,' but an indubitable smack which says plainly, 'I love you ever so much.' If I ever coveted any thing, it is one of the nice girl's kisses.

"Breakfast over, down in the kitchen to see about dinner; and all day long she is up and down, always cheerful and light-hearted. She never ceases to be active and useful until the day is gone, when she will polka with the boys, and sing old songs, and play old tunes to her father, for hours together. She is a perfect treasure, is the 'nice girl.' When illness comes, it is she that attends with unwearying patience to the sick chamber. There is no risk, no fatigue, that she will not undergo; no sacrifice that she will not make. She is all love, all devotion. I have often thought it would be happiness to be ill, to be watched by such loving eyes, and tended by such fair hands.

"One of the most strongly marked characteristics of a 'nice girl' is tidiness and simplicity of dress. She is invariably associated in my mind with a high frock, plain collar, and the neatest of neck ribbons, bound with the most modest little brooch in the world. I never knew of a 'nice girl' who displayed a profusion of rings and bracelets, or who wore low dresses, or a splendid bonnet.

"I say again, there is nothing in the world half so beautiful, half so intrinsically good, as a 'nice girl.' She is the sweetest flower in the path of life. There are others far more stately, far more gorgeous; but these we merely admire as we go by. It is where the daisy grows that we lie down to rest."

A Mother's Influence.

"My mother asked me never to use tobacco, and I have never touched it from that time to the present day," said the Hon. Thomas H. Benton. "She asked me not to game, and I never gamed. She warned me against hard drink; and whatever usefulness I may have attained in life, I owe to having yielded to her wishes. When seven years old, she asked me not to drink, and I made then a resolution of total abstinence. I formed an abstinence society at a time when I was the sole member of it; and that I have adhered to it, I owe to my mother."

The Mother.

It has been truly said: "The first being that rushes to the recollection of a soldier or a sailor, in his heart's difficulty, is his mother. She clings to his memory and affection in the midst of all the forgetfulness and hardihood induced by a roving life. The last message he leaves is for her, his last whisper, breathes her name. The mother, as she instils the lesson of piety and filial obligation into the heart of her infant son, should always feel that her labor is not in vain. She may drop into the grave, but she has left behind her influences that will work for her. The bow is broken, but the arrow has sped, and will do its office."

Management of Children.

It is a popular belief with mothers, that washing young children daily, in cold water, makes them hardy. This is a grave mistake; the feeble circulation of some children requires the aid and assistance of warm water and warm clothing. The greatest medical man who ever lived—John Hunter—recommended three rules for the management of children, and they express the substance of a volume; he says—"Give them plenty of milk, plenty of sleep, and plenty of flannel."

Religion at Home.

Religion should begin in the family. The holiest sanctuary is home. The family altar is more venerable than that of the cathedral. The education of the soul for eternity should begin and be carried on at the fireside.

"A Christian in the world," says John Newton, "is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains, but the moment that business is done, he is off. As is said in the Acts, respecting the apostles, Being let go, they went to their own company."

Agricultural.

The Art of Catching Horses.

A correspondent of the *Valley Farmer* truly remarks that there are few things more aggravating than to be in a hurry to go to some place, and have great trouble to catch a horse. I have sometimes made the assertion that a horse which I raise will never be hard to catch, unless some one else spoils him. The way I manage is to keep them gentle from colts, handling them as often as convenient. When young horses are running to grass, give them salt occasionally, and let them fondle about you, making as little show as possible of *trying* to get hold of them. There is nothing surer to spoil a horse forever than running as if trying to hem him in, and yelling at him authoritatively, or scolding; he can see, just as well as you know, that he is out of your reach. To put on the cap sheaf, whip him severely for causing trouble, and, my word for it, the next time you want to catch him he "will not listen to the voice of your charming, charm you never so wisely." Horses learn a great deal by signs. In beginning to teach them to be caught, go toward them on the near side, slowly and cautiously, making no demonstrations at all. If the animal begins to walk off, stop, and whistle, or otherwise manifest indifference, until he becomes quiet again, then approach as before. When you are so close as to be confident he will not escape you, speak kindly, and hold up one hand, ready to touch him on the withers, and thence pass it along the neck until you can get hold of his head, but do not seize him with a grab, as this tends to excite fear afterward. By practicing this course, using the sign, namely, holding up the hand when you are a little farther away each time, a horse may be taught to stop and be caught, even when in considerable glee, (playing,) simply by holding up the hand and using some familiar phrase, such as *whoa, boy,* &c. By way of caution, however, watch his actions and intentions closely during his tutoring, and if at any time or from any cause you see that he is going to run, do not by any means say anything or hold up your hand, as the sign given and disobeyed a few times, will almost inevitably prevent your making anything out of it in future.

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jy26-1y

Presb[illegible] Banner,
WEEK[illegible]WSPAPER,
[illegible]d at
PITTSB[illegible]GH, PA.,
REV. [illegible] A'KINNEY.

A
LA[illegible]S NEWSPAPER
ON
[illegible] PAPER,
[illegible] STYLE
[illegible]AINS

Editorials

[illegible]lay, both Religious and Secular, that present themselves for [illegible]thy the attention of intelligent [illegible]iscussed from the Christian [illegible]hensive spirit of Christian [illegible]ce.
[illegible]sent National troubles, this [illegible] no political party, has taken [illegible]or of the Constitution and the [illegible], and of the preservation of [illegible] utterances have been firm [illegible]ntinue to be such until the [illegible]irely quenched, and our Gov[illegible]blished.

Correspondence

[illegible]erican journal, in breadth of [illegible] usefulness. It is a complete [illegible]rs in Europe, that is invaluable.

EA SUMMARY

[illegible]siness, opinion, religious con[illegible] in general, in NEW ENGL[illegible] ORK, AND PHILADELPHIA.

[illegible] other religious newspaper, and [illegible]luable repository for information [illegible] to all readers.

[illegible]OCBUTORS [illegible]er writers in the Church.

[illegible]ASORRESPONDENTS

Foreign News

[illegible] and labor. And just now the [illegible] often so uncertain and contra[illegible]rs can give by far the most re[illegible]nce the opportunity for sifting [illegible]

ERSONAL,

[illegible]s connected with individuals of [illegible] are published.

ARIETIES,

[illegible] Science, Travel, Discovery, Statistical Information of most value to the public.

While a[illegible] most valuable [illegible]ECTIONS from books, and other newspapers, are given for [illegible] Christ[illegible]nt, the man of literature and learning [illegible] and for th[illegible]

[illegible] Nor are [illegible] CLAIRE GARDEN AND THE FARM [illegible] forgotten, of the information needed for both is [illegible]ularly [illegible]

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