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Original Poetry.

Written for the Yorkville Enquirer.

EMMA.

BY J. WOOD DAVIDSON

"Gems rashly lost in Passion's stormy sea,
Not to be fished forth when once cast in."
The Castle G.

It is the self-same smile she wore
When first—'twas years ago—we met
There are the [illegible] night tresses of yore
[illegible] and th' impassioned eye of sister jet
The smile, the tress, the eye,—they seem
To wake to memories like a dream

The glance is proud as in that hour
When feeling, hope, and beauty shone,
Bear lights that yielded youth a power
To wield the mace on Passion's throne.
The glance—her glance?—it cannot be
That it has swayed, O heart, over thee!

Then why the magic of that mein?
And why those thronging thoughts of yore?
Comes not a spectral shade between
To bid those visions rise no more?
O glance, and eye, and smile, and tress,
I fain would feel your power less!

WINNSBORO', S. C.

Miscellaneous Reading.

DEIFICATION OF THE PEOPLE.

An Extract from the Sermon of the Rev. Dr. Thornwell, preached by appointment of the Legislature, in the Hall of the House of Representatives, on Saturday, Dec. 9th, 1854:

"Bear with me in briefly stating what seems to me to be a species of idolatry which cannot fail to bring down upon us, sooner or later, the righteous judgments of God. I allude to what may be called the *deification* of the people. They are frequently represented as the source of all political power and rights; the very fountain-head of sovereignty. It is their will which makes law; it is their will which unmakes it. A supremacy is ascribed to that will which he who reads the Bible and recognizes a God that has dominion over the children of men, must feel to be shocking. They are really treated as a species of Deity upon the earth. Now this whole representation is not only inconsistent with religion, it is equally inconsistent with the philosophy upon which our popular institutions are founded. The government of this country does not proceed upon the maxim that the will of the people is the will of God, and its arrangements have not been made with a reference to the end, that their will may be simply ascertained. This legislature is not a congregation of deputies, or ministerial agents, and you have, and know that you have, higher functions to perform than merely to inquire what do the people think. I do not underrate their opinions; they must always enter as an element in sober and wise deliberation; but what I maintain is, that the true and legitimate end of government is not to accomplish their will, but to do and enforce what reason, conscience and truth pronounce to be right. To the eternal law of right reason, which is the law of God, all are equally subject, and forms of government are only devices and expedients to reach the dictates of that law and apply it to the countless exigencies of social and individual life. The State is a Divine ordinance, a social institute, founded on the principle of justice, and it has great moral purposes to subserve, in relation to which the constitution of its government may be pronounced good or bad. The will of the people should be done only when the people will what is right, and then primarily not because they will it, but because it is right. Great deference should be paid to their opinions, because general consent is a presumption of reason and truth.

"The peculiarity of a representative system is that it governs through deliberative assemblies. Their excellence is in the circumstance that they are deliberative, which affords a reasonable security that truth and justice may prevail. So far from being mere exponents of popular sentiment, their highest merit is that they are a check upon popular power—a barrier reared against the tide of passion, to beat back its waves, until reason can be fairly heard. There is no misapprehension more dangerous than that which confounds representative government with the essential principle of a pure democracy. It is not a contrivance to adapt the exercise of supreme power on the part of the people to extensive territory or abundant population, to meet the physical impediments which, in large States, must obviously exist to the collection of their citizens in one vast assembly. It is not because the people cannot meet, but because they ought not to meet, that the representative council in modern times is preferred to the ancient convocations in the forum or market place. It is to be prized, because it affords facilities and removes hinderances in the discovery of truth; but the supreme power is truth and not man—God, not the creature.

"Now whatever representations diminish the authority of the Divine law as the supreme rule, and make the State the creature and organ of popular will, as if an absolute sovereignty were vested in that, are equally repugnant to religion and the true conception of our government. An absolute democracy is the worst of all governments, because it is judicially cursed as treason against God, and is given over to the blindness of impulse and passion. I am afraid that in this matter we have trodden upon the verge of error—we have forgotten that the State is ordained of God, and that our relations to each other are those of mutual consultation and advice, while all are absolutely subject to Him.

"In proportion as we lose the true conception of the State, we fall short of realizing in ourselves that perfection of development and happiness which it was instituted to achieve. Hence, it is not unusual that as extremes meet, those who in theory clothe the people with the prerogatives of God practically degrade them below the level of intellectual existence. When we cease to regard the State as a great instrument of moral education, itself should be disregarded, and these Gods be left to demonstrate that, after all, they are but men.

"Let it once be conceded that government is but an organ of the popular will, the business of a statesman is very simple—it is only to find out what the people wish; and as all courts are attractive by the patronage they bestow, we may expect to see a system in operation, whose only tendency is to secure personal popularity. The ambition of Legislators and Senators will be directed to the gaining of popular favour, and whatever arts promise to be most successful, will be held to be legitimate, as they are the customs and usages of the Court, whose seal of approbation is desired. The consequences must be disastrous to all the parties concerned. There will and must be corruption and bribery. There will and must be unbecoming condescensions. The aspirants for distinction, however they may abhor these practices, and reproach themselves in stooping to them, feel compelled to resort to them as the conditions of success, and it will always happen that where the people are deified in theory, they will be degraded and corrupted in practice. Men will be promoted, not according to their wisdom and worth; not according to their ability to answer the ends of the State in eliciting the voice of reason and truth, and securing the reign of universal justice—they will be promoted according to their pliancy in pandering to popular tastes. The demagogue will supplant the statesman—the representative be replaced with a tool.

"These untoward tendencies should be checked in their very beginning; and the most effectual method of doing so, is that each and every educated man should feel the responsibility upon him of contributing to the moral and intellectual improvement of the masses around him. We are all brethren, and as members of the same commonwealth should aim at the culture of the whole community. No man liveth to himself; no man dieth to himself. Let every one who is blessed with influence, position and power, use these advantages in bringing all classes to that point of moral elevation in which the ballot box becomes the exponent of worth, and affix the badge of merit. What a blessed consummation! We may never see it realized, but we may see it approximated. That approximation must be made by the influence of the rich upon the poor, the intelligent upon the ignorant. Each man may do much, and it would be a glorious result of this day's service, if each should resolve that what he can do, whether much or little, shall be honestly and faithfully done among his own constituents.

"I shall mention but one other instance of sin which, on this day, calls for humiliation and correction. It may be a consequence of those which have just been insisted on; it is the deplorable extent to which our laws, especially in the punishment of crime, are prevented from being executed. It is a lesson which pervades the Bible, that States and communities may be dealt with as guilty of the crimes which they refuse or neglect to punish. The sixth of the seven precepts of Noah, which enjoins generally government and obedience, insists particularly upon the punishment of malefactors, as an indispensable condition of national prosperity and honor. When that species of transgression, which it is the proper office of the civil arm to rebuke, is permitted to escape with impunity, the land is defiled. The magistrate is not at liberty to bear the sword in vain—he must be a terror to evil doers, as well as a praise to them that do well. It is to be deplored, however, that while the moral sense of the community is properly shocked at the enormous wickedness of condemning the just, and dealing with him according to the deserts of iniquity, there is no such disgust at the equally revolting spectacle of treating the guilty with the impunity which is due only to innocence. A man may violate the law by crimes which cry to heaven for vengeance, and after the first ebullition of resentment has subsided, a sickly and mawkish benevolence interposes to arrest the progress of justice; a feeling of pity and of childish tenderness to the person of the criminal, prevents any adequate expression at all, of indignation and horror at the crime. In such cases, the community assumes the guilt. It is regarded by God as endorsing the transgression, and in the righteous retributions of His providence, he may sooner or later, expect to reap the consequences in the judgments of His hand. There is no principle which is more plainly stated, more clearly illustrated, more frequently exemplified in the sacred Scriptures, than that the punishment of malefactors is a duty. It is not discretionary; not a thing of expediency or policy; it is a duty. God exacts and demands it, and no State or community can disregard this high and solemn obligation, without taking the place, in the sight of God, of the criminal it protects and favours. If it refuses, for example, to shed the murderer, the blood of the murdered will be visited upon its head.

"There are two ways in which communities are punished for unpunished crimes. The first is by diffusing the contagion of the sin. The restraining influences of Divine grace and of human law are equally withheld, and the crimes which have been permitted to escape with impunity become multiplied. God permits numbers to fall into them. The moral ties of the social fabrick become loosened, and general insecurity is the fatal result. Other societies look upon them as wanting in dignity of moral sentiment. They are contemplated abroad in the light of the crimes they permit; they allow abominations among them; and this is regarded, and very justly regarded, as sufficient proof that they feel no strong resentment against them. From the necessary operation of moral causes, the standard of character must become extremely low among any people who have no public and national expressions of displeasure against crime, or who, having them in form, a dead letter upon the statue-book, fail to make them real and effective in practice. It loses its position among surrounding States; forfeits the favour of God; contains the elements of weakness, which are inseparable from a low standard of morals; the land is defiled, and will soon be prepared to spew out its inhabitants under the curse of God.

"There are, besides, specific and positive judgments which the great Disposer of events has in store for the people that despise justice. The pestilence and earthquake, the caterpillar and palmer worm, the heaven as brass and the earth as iron, war, blood and famine—these are but samples of the scourges which God has employed in former times, which He is employing now, and which He may employ hereafter to teach the nations of the earth, that it is righteousness alone which can exalt them, and that sin is a reproach to any people.

"On this day, my brethren, have we not reason to apprehend that our land mourns on account of unpunished crime? Does not the voice of innocent blood cry to us from the ground? Is not violence increasing in our borders? Is not a fatal symptom, at once the cause and effect of evil—a pregnant sign of the increasing insecurity of life, that secret weapons can be carried without binding their possessors as sons of Belial? No people has reached the highest stage of refinement until the authority of law and public opinion exactly coincide; and whenever this result is secured, private protection becomes unnecessary and gratuitous insult impossible. Let the law have its way; visit blood with blood; seize the murderer at the very horns of the altar, and let him not escape; and that process of deterioration, which begins in unpunished crime, will speedily be checked, and every honest man will be ashamed to be found with an implement of death about his person. It would brand him as a murderer at heart. This shocking practice of carrying concealed weapons ought, in some way, to be rebuked. It is a stain upon us. The first step is certainly to make human life secure, by never suffering it to be taken with impunity. But low bribed and corrupt juries are to be dealt with, except by the gradual progress of truth, civilization, and religion, is a problem which I am incompetent to solve. It is something to know and confess the evil, and if we can do no more, we can this day cleanse our own skirts by taking shame and confusion to ourselves on account of the abounding iniquity. The repentance of the rulers may prevail on God to change the heart of the ruled. Our earnest prayer that we [illegible] may be delivered from blood-guiltiness may be [illegible] sing upon the whole Commonwealth."

From the N. Y. Journal of Commerce.

RUSSIA UNDER NICHOLAS.

The last days of the Emperor Alexander were perhaps the most anxious and bitter of his life. Conspiracies had been formed in the army which threatened the overthrow of his government, and were aimed even at his life. A day had been determined on for a general outbreak, when the unexpected news arrived at St. Petersburg that the Czar was dead. He had undertaken a journey to the Crimea, but illness compelled him to retrace his steps, and he died on the 30th November 1825, at Taganrog. As soon as the intelligence of his death reached the capital, the Grand Duke Nicholas presented himself before the Senate in order to take the oath of allegiance to his brother Constantine, who was then at Warsaw. A package which Alexander had left in charge of the imperial council, endorsed with an order in his own hand writing that it should be opened in case of death, was, meanwhile unsealed by Prince Lapuchin and found to contain three documents; viz., a written resignation of the right of succession to the Russian crown by Constantine, the acquiescence of Alexander, and a decree dated August 28 1823 that Nicholas should be his successor. Constantine had written in his renunciation of the crown: "As I know that I possess neither the intelligence, talent or energy requisite for the sovereign dignity which I am entitled to claim by birth, I pray your Imperial Majesty to transfer it next in order after me, that the stability of the kingdom may be secured." Nicholas, nevertheless, refused to accept the crown until his brother should again give up his claim to it; and the Senate the Imperial Council and the holy Synod took the accustomed oaths of fidelity to Constantine, until his will should be known. On the 13th of December the reiteration of his determination, confirming the decree of Alexander, was received from Warsaw, and eleven days afterwards, the Grand Duke Nicholas became the first Emperor of that name.

The reign of Nicholas was inaugurated by the most formidable conspiracy with which the Russian throne has been threatened during the present century. The elements of disorder, which had been gathering to a head during the last weeks of Alexander's life found a vent two days after the accession of the new Autocrat. On the 26th of December, when the oath of allegiance was administered to the army, several regiments rushed from their barracks to the Senate House, crying "Hurrah for Constantine;" the tumult rapidly spread among the people, who were persuaded by the revolutionists that Constantine had been cheated out of his rights; and, but for the moral courage and cool determination of Nicholas, the first week of his rule would have been the last. The faithfulness of his Finnish troops, and the timely use of artillery, in a few hours restored order in St. Petersburg; but the revolution had also broken out in the Southern and Western army of the empire, and it was not until the insurgents had risked a battle the revolt was effectually suppressed. Rigorous investigation was then made as to its authors and at the end of five months, one hundred and twenty persons were accused of participation in it, and most of them were condemned to the severest punishments. Of these five were hanged, and although the Emperor affected clemency towards the remainder, no one was in reality ever forgiven by him who was known to have favored that insurrection. Not only the soldiers engaged in it, but the regiments to which they belonged remained to the last hour affected by the disgrace consequent upon the implacable hatred of the Imperial despot.

Nicholas was crowned at Moscow, on the 3d September, 1826, the Grand Duke Constantine taking part in the ceremonies, and contributing all in his power to the popularity of his brother. At the very moment of the coronation-festivities territorial jewels were being added by Count Pasiciewitch to the imperial diadem. The son of the Schah of Persia, who had invaded Georgia, was driven from that province, and by the peace of Turkmanischai, concluded the next year, the Czar gained, beside an indemnification of sixteen million of dollars, the province of Erivan and Nachitschiwan.

England had already sent the Duke of Wellington to Russia, in order to prevent the young Czar from making the terrible conflict which was then pending between Greece and Turkey, the pretext for a religious crusade; and at this early period Nicholas demanded that the Western power should expressly obligate themselves to take under their protection, with energy and decision, the interests of Christianity in the East. He declared, however, that he would never permit the slightest interference of any foreign power with the affairs of the Russian Empire itself. The celebrated treaty between England, France and Russia, which was followed by the battle of Navarino, was concluded on the 6th of July, 1827, and under the auspices of the three powers, Greece became a kingdom. The Czar soon after, in consequence of the non-fulfilment by the sublime Porte of the provisions of the treaty affecting his own interests, commenced the celebrated war which terminated with the treaty of Adrianople, concluded on the 14 September, 1829. Paskiewich had conquered Asia to Erzroum, and Diebitch, at Adrianople, threatened the Turkish capital. By the treaty, the Czar received the Principalities, between the Danube and Pruth, to Turkey, but retained the control over the mouths of Danube and caused the Asiatic boundary to be so regulated that the Caucasian tribes became isolated, and their future conquest by Russia apparently secured.

The years 1830 and 1831 were two of the most eventful in the reign of Nicholas; the attention of the civilized world being attracted to the western portion of his Empire, and universal sympathy avowed for the most unfortunate and oppressed of people. The Polish parliament assembled on the 28th of May, 1830 and it was evident from its first proceedings, that resistance was intended against the tyrannical encroachments which had been made by the Russian government; but on the 29th of November, revolution began at Warsaw. The Grand Duke Constantine [illegible] to cope with his life. For some time success attended the efforts of the Poles, and had unity been preserved among their leaders, it is not altogether impossible that the result of the revolution might have been more favorable.—The victories of Fragne, Wawel, Grochow, and Ostrolenka, over Diebitsch (who, as well as the Grand Duke Constantine, died of cholera in June, 1831,) were, however, followed by the seige of Warsaw, by Prince Paskiewitch, on the 6th and 7th of September, and the entire subjugation of the Kingdom. Now came the days of misery and terror for poor Poland, and as long as the name of Nicholas shall be known, the diabolical cruelty which he authorized against the conquered patriots will excite horror and disgust in the hearts of men. Not to speak of the multitudes who were sent to Siberia, the dull sound of the knout was, week after week, heard upon the bodies of those who refused to take the oath of allegiance, and hundreds perished by this punishment within a few miles of the palace where Nicholas resided, and yet he never gave a sign of mercy. The graves of those who perished after the Revolution in Poland, were stifled as speedily as possible by the Russian government; but enough transpired for the world to know that the history of those days, if truly written, would form one of the bloodiest and most harrowing pages in the history of the human race.

After the conquest of Poland, Nicholas began to throw aside the mask with regard to the purpose he had long cherished against Turkey, and assumed towards the Sulton the tone of a liege lord to his vassal. With the exception of the strife in the Caucasus, Russia enjoyed peace, and full leisure was given to the Court of St. Petersburg to plan the "road to Constantinople" for which Catharine I. I boasted she had prepared the way. During the period from the treaty of Unkiar-Skelessi, concluded on the 8th of July, 1835, by which the Russians gained Anapa and the keys to the Caucasian mountains, until 1848, strenuous efforts were also made by Nicholas for the social amelioration of his people, for the consolidation of the Empire, to procure unity of religion throughout Russia, and to establish criminal and civil legislation upon a higher and more just basis.—Railroads were built, telegraph lines extended, edicts concerning agriculture and for the benefit of the serfs were issued, commerce was encouraged, and the general welfare of the Empire industriously cared for; but the dream of Southern conquest was never lost sight of, and all the arts of Diplomacy were used to pave the way for the acquisition of Turkey without molestation from the Western Powers. The journey of the Emperor to England, in 1844, is believed to have had this purpose for its end.

In 1846, the French revolution threw Europe into convulsions. When the news of the fall of Louis Phillipee reached the Czar, he exclaimed to some officers of his Guard who were present, "Gentlemen, prepare to mount your horses." He already foresaw that Russian interference would probably be required to quell the disorders which were arising in the neighboring kingdoms. Even in Russia a revolutionary plot was discovered, for participation in which twenty-seven conspirators were condemned to death by a military commission. Their sentence was commuted to punishments perhaps still more cruel. The first event which caused the revolution outside of his own territory was the outbreak in Bucharest, which he claimed the right to put down as Protector of the Principalities. Soon after, he was called upon by Austria, to assist in suppressing the revolution in Hungary, the continuance of which would have endangered the peace of Poland, and which the Czar, therefore, had viewed with anxiety and alarm.—Prince Paskiewitch marched from Eriwan into Hungary, commenced operations in concert with the Austrian army, and the result was the surrender by Georgey to General Rudiger, on the 15th August, 1849, by which the integrity of the Austrian Empire was once more established.

After the close of the Hungarian Revolution, no marked external events characterised the history of Russia, with the exception of increased efforts to subdue the mountainous tribes of the Caucasus, until, in 1852, the differences arose with regard to the Holy Places, between the Porte and the Christian Powers.—Such a misunderstanding had long been foreseen by the Czar, and his own course of policy fully determined on. The mission of Prince Menchikoff in March, 1853, followed by the invasion of the Principalities during the summer of that year, was no sudden or hasty movement of imperial passion, but a part of a plan which had been matured for years in the mind of Nicholas. It is not probable, however, that he anticipated the strife with the rest of Europe, in which his Empire is involved; least of all did he look for the obstacles he has met with from the side of England and Austria.—The past of that conflict is well known; what its future will be, and how far it may be modified by the changed relations which the death of Nicholas will create, is hidden for the present by an impenetrable veil. The ambition of the one man who has so recently and suddenly passed from the world, has conjured a storm all over Europe, the desolating effects of which have been felt by four nations, and which threatens to be a prolific cause of disaster to the civilized world. The peaceful progress of his own States has been interrupted; the agricultural districts of his empire have been drained of laborers; its commerce has been annihilated, dissaffection has grown up among his subjects; and his own death may have been caused by conspirators, who resorted to assassination as a desperate remedy against a suicidal national policy. The present war has brought with it deplorable disasters to the Allied Powers; but they are small compared with the evils which have resulted to Russia herself, and in all probability, it cannot close, whether now or at some future period, without conditions involving her humiliation and the destruction of the hopes with which it originated.

For the Home Journal.

THE DOCTOR HAS TO SAY.

The Doctor has seen many travellers on the road, and brought many back who had fairly started on their way to renew again the interests of life; while some, in spite of all his endeavors, have gone on in the journey to eternity. It is a hard thing to give up—to set aside all the hopes and aspirations, and dissolve all the interests and connections of this existence, to go hence, and commence a new being in a world of which we know little of the lights and shadows.

How the heart beats, and the pulse throbs, as the Doctor admits that he has failed in his endeavors to stay the progress of the car that hastens on to the unknown world! How much would be given at this moment for a reasonable hope of life? How quickly would all that life has struggled for, be given up for the certainty of a return to health?—to balance the account with death. But it is of no use; Death is inexorable, and must come out conqueror with us all at last.

What a strangely infatuated being man is? how he toils and struggles for this existence—how much he lays up for this short life, and how little to take into that future world which is eternity! How eagerly the master grasps the rewards of the hireling's toil, and how imperatively he dictates to those who live for the present by his suffrages! With what lordly steps he treads upon the soil he calls his own, and how independently he refers to the treasure under his control; and yet, the meanest of his subjects are not less dependant than he. Sooner or later *he*, too, must own to a master, whose agent is old Time, and some day he will present his account, when there will be no putting it off. Neither lands nor gold will satisfy him. Then he will be told that he was but a tenant—that his boasted possessions were not his—that they must be left behind for those that come after him. Well will it be with him then if he can look back upon a life of good deeds—a life of charity, of benevolence, of kindness, of humility. These are treasures which are transferable to another world. He may have kept no account of them, may have forgotten all, but they have not been forgotten of him. Eternity is a mental existence, where everything is remembered forever and ever, and poor indeed is he who has no record of good deeds treasured up there.

How strangely insignificant do seem "all things here below" when we come to look back at that last hour, when about to emerge into the unseen future, and yet how hard it is to realize the fact until that hour comes!

It is a strange world this! and a hard-hearted world to many. Yet it is not the dying man only that relents; there are generous impulses and noble deeds recorded of many—of the very many. Often the hand is unfolded to the needy, and the heart yields up its sympathies to the afflicted. Mankind are not thoughtless of the future, nor are they indifferent to the less fortunate, as they seem to be.

Within every heart there is a spring which gushes forth in a stream of good impulses; it may be buried by the outward covering—hid by external circumstances—yet nature has established it there, and it is seldom that it is so entirely dried up, but that, by proper endeavors, it may be opened afresh. The doctor has seen all this many times, and learned from dying men to be charitable.

The secrets of life may be withheld from all others, to at last be unfolded to him whose duty is only to minister unto the body. When "the flesh is weak the spirit is willing," then it is that human nature puts on its best robes—clothes itself as best it can for eternity.—Would to God that it did not so frequently put it off to that last hour—till the dawn of that eternal day breaks upon the vision to reveal to the mind the darkness of this day of life.

HOW PEOPLE GET COLD.

Not by tumbling into the river and dragging home wet as a drowned rat; not by being pitched into the mud, or piled out in the snow in sleighing time; not by being soaked in the rain; not by walking for hours over shoe top in mud; not by soaking in the rain without an umbrella; not by scrubbing the floor until the unnameable sticks to you like a wet rag; not by hoeing potatoes until you are in a lather of sweat; not by trying to head a pig in mid winter, and induce him to run the other way, for he won't do any such thing; not by steaming over the wash tub; not by essaying to teach Biddy how to make mince pies for Christmas, when you don't know yourself in a perspiration because the pies stuck to the pan and came out in a mass, forgetting that pie-pans, like people, are rather better for greasing, alias soft soap; these are not the things which give people colds; and yet people are all the time telling us how they caught their death by exposure."

The TIME *for taking cold, is after your exercise; the* PLACE *is in your own house, or office, or counting house.*

It is not the act of exercise which gives the cold, but it is the getting cold too quick after exercising. For example you walk very fast to get to the railroad station, or to the ferry, or to catch an omnibus, or to make time for an appointment; your mind being ahead of you, the body makes an over effort to keep up with it, and when you get to the desired spot you raise your hat and find yourself in a perspiration; you take a seat, and feeling quite comfortable as to temperature, you begin to talk with a friend, or if a New Yorker, to read a newspaper, and before you are aware of it, you experience a sensation of chilliness, *and the thing is done*, you look around to see where the cold comes from, and find a window open near you, or a door, or that you have taken a seat at the forward part of the car, and moving against the wind, a strong draft is made through the crevices. Or may be you met a friend at street corner, who wanted a loan, and was quite complimentary, almost loving; you did not like to be rude in the delivery of two monosyllables, and while you were contriving to be truthful, polite and safe, all at the same time, on comes the chilly feeling from a raw wind at the street corner, or the slosh of mud and water in which, for the first time, you noticed yourself standing.

Young ladies take their colds in grandly warm enough were they, almost too warm in the gay street without, and that parlor felt comfortably cool at first, but the [illegible] dangle satisfactorily, and while compelling it, (young ladies now a days make it a point of principle not to be thwarted in anything, not even in wedding rich Tom to please the old folks, when they love poor Dick, and intend to please themselves,) while conquering that beautiful but unruly curl, the visitor makes an unexpected meeting with a chill which calls her to the grave.

I cannot give further space to illustrations to arrest the attention of the careless, but will reiterate the principle for the thoughtful and observant:—

GET COOL SLOWLY.—After any kind of exercise, do not stand a moment at a street corner for any body or any thing—nor at an open door or window. When you have been exercising in any way whatever, winter or summer, go home at once, or to some sheltered place, and however warm the room may seem to be, do not pull off your hat and cloak, but wait awhile, some five minutes or more, and lay aside one at a time; thus acting, a cold is impossible.

AN ANECDOTE.

My worthy friend, William V. Payne, of ——, was for many years a most worthy and excellent teacher of vocal music. When he was quite a young man, he was teaching a singing-school in one of the nighboring towns, which was attended by a large number of young persons, including many from the most respectable families. Among the females was a lovely young lady of twenty years of age, named Patience Adams. Miss Adams made a strong impression upon Mr. Payne, he lost no time in declaring his attachment. Miss A. reciprocated his affections, and the consent of the parents being obtained, an engagement was the quick result. Just as Mr. P.'s attentions became public, and the fact of an engagement was generally understood, the school being still in continuance and all parties on a certain evening being present, Mr. Payne, without any thought of the words, named as a tune for the commencing exercise, *Federal Street*, page 73, in the excellent collection of church music at that time just issued, but now everywhere known, *The Carmina Sacra*.—Every one loved Patience, and every one entertained the highest respect for Payne; and with a hearty good-will on the part of the school, the chorus commenced:

"See gentle Patince smile on Paine,
See dying hope revive again."

The coincidence was so striking, that the gravity of the young ladies and gentlemen could scarcely be restrained long enough to get through the tune, and as soon as it closed, bright countenances and sparkling eyes "told the whole story," as Dr. Hall would say. The beautiful young lady was still more charming with her blushing cheeks and modestly cast down eyes, while the teacher was so exceedingly embarrassed, he knew not what he did.—Hastily turning over the leaves of the book, his eye fell upon a well-known tune, and he called out 123d page, *Dundee*. The song began as soon as sufficient order could be restored, and at the last line of the following stanza rose to a climax:

"Let not despair nor fell revenge
Be to my bosom known;
Oh! give me tears for other's woes,
And Patience for my own."

Patience was already betrothed; she was in fact, his; and in about a year afterwards they became man and wife.

Then gentle Patience smiled on Payne,
And Payne had Patience for his own.

It is pleasant to be able to add that they still live; four little pleasant Paynes have been added to the family, which is one of the happiest to be found in this beautiful world.

COST OF FENCING.

Mr. Editor:—The appearance in your issue of the 17th ult., of an article on the "cost of fencing plantations," was at this particular time most *apropos*. Not a reader of your journal in the district, nay not even in the State, but that feels most sensibly the truths contained in that article. The writer, whom we suppose to be one of the editors of the Southern Cultivator, from his signature, fully understands the immense expense, but does not know the prime cost of enclosing a field for cultivation. Ask the farmers and planters of our district what it costs to keep the several plantations well fenced against the intrusion of their own and other owners' stock, most of which are turned out to hunt their food or die of starvation, and we venture not one of them could tell within half what it costs. Southern planters generally maul their rail and build their fences at a time when they suppose nothing else could be done. The cotton crop being picked and packed, and the corn housed, a "new ground" must be cleared from ancestral custom; in clearing this the rails are made, and the fences built at no loss but time, and time to such men is of no value. Were this same tract of woods land allowed to remain, and its surface well scraped and cleared of its trash to make manure, thousands of impoverished acres might be reclaimed, and our beautiful forests left standing as pasture ground for the owner's stock.

As fences are built during the winter season, when planters do not think it profitable to keep their plows, and those too of the subsoil kind, running, and many of them are altogether ignorant of the method and value of making manure, clearing lands and mauling rails is a necessary alternative to employ the hands on a plantation, hence its cost is regarded inconsiderable. But when, after such a dry winter as we have had, there happens so universal and destructive a fire as has lately visited our State, and almost the entire South, and this too, in the very beginning of the planting season, each land owner will appreciate fully the following summary which we suggest as the prime cost of fencing a field for cultivation.

We will select a square field of 36 acres, 6 acres on either side. The length of a fence to enclose such a field would be 5,040 feet, or nearly one mile. Now a rail fence seven rails high (which is too low to be certain protection) will average one rail to the foot, hence it will require 5,040 rails to build the fence. A hand that will maul 125 rails one day with self. It will pay him 75 cents a day, finding himself, will require him 40 days work to maul them, which, if worth any thing, should sell for at [illegible] $2.50 per hundred, or $126 for the 5,040.—Hauling the rails, and building the fence, we suppose would be worth $20. Hence, the entire cost of cutting the timber, mauling the rails, and finishing the fence, be $176. We consider this estimate a fair one, or believe the fence the most expensive that can be built.

The writer here makes a calculation of the relative costs of the worm, post and board fence, and shows, with considerable force, that the latter is the cheaper plan. After this he concontinues:

Mr. Editor, for one we are opposed to either of the above fences around our cultivated lands, and firmly believe it should be required of every owner of stock to pasture them upon his enclosed, while his cultivated lands were left entirely open. To enclose hogs, some sort of close fence would be required, but let each hog raiser select that for himself. To enclose cattle or horses nothing is required more than a row of posts from twelve to fifteen feet apart, with two or three courses of strong wire running through them. The worm fence, as well as the ditch and bank fence, are further more expensive, because they occupy about one acre of every forty which they enclosed. We trust our Legislature will, before they build many more State Houses, turn their attention to this necessary want of far the larger portion of the State. Yours respectfully,

MONTICELLO

P. S. We selected the thirty-six acre field merely as an average in size among our fields, believing that where there are ten larger, there are fifteen smaller, and hence more expensive to enclose.

VALUE OF DIFFERENT FEEDS FOR PIGS.—Fattening on crude or dry grain is not good management; it will sometimes cause death by swelling in the stomach, which indeed, it sometimes bursts after eating to excess; it should always be soaked if given as grain—much better to grind it. If made into malt, all the better. Barley bread or cake, soaked in milk or whey, is said to be unsurpassed for efficacy in fattening. Bean-meal fattens rapidly, but makes the bacon hard and "crunchy." Indian meal fattens very quickly, and makes solid, firm, good bacon. Barley-meal is superior to either, and produces excellent quality in the bacon. Pea-meal, mixed with whey or milk, fattens young pigs admirably, and produces the best quality of pork. Wheat-meal: this is too expensive, and only the coarsest kind is used; it will fatten freely, but the meat is light and flabby. Oat-meal fattens satisfactorily, and produce the most delicate meat as to flavor. Tare-meal, a meal from Tares—is similar to Bean-meal, but not equal to it in efficacy. Linseed-meal fattens very rapidly in mixture with other meal, but makes the bacon oily and flabby. Acorns and Beechmast are good for store pigs, but fatten very slowly and never well. Acorns produce good firm bacon; but the bacon from Beechmast feeding is coarse and flabby, with unsound oily fat. Bran, pollard, and seeds of weeds are very slow fatteners.—*Ag. Gazette.*

☞An exchange mentions hearing an address from one of "the strong minded," and says:—"She made some good hits, but not a very strong case, and tipped over all her arguments for woman's independence of the other sex, by passing a man's hat to take up the collection."

What boxes govern the world? The cartridge box, the ballot box, the jury box, and the band box.