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The Kent News.

DEVOTED TO AGRICULTURE, POLITICS, GENERAL NEWS, &c.

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THE KENT NEWS,

A WEEKLY NEWSPAPER

Devoted to Agriculture, Literature, Politics, and General News.

EDWARD MANSFIELD,

PROPRIETOR.

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POETRY.

From the Louisville Journal.

HOURS OF SADNESS.

I am sad and lone to-night—
My soul with brooding fancy teems,
And hopes and joys that once were bright,
Seems but the whispering of dreams.
Sad echoes o'er my heart-strings play—
Their trembling chords awake,
And I must breathe the saddened lay,
Or else this burdened heart will break.

Soft stars float up the crystal air,
The moonbeams tread the silent sea,
That seems like music slumbering there,
A sweet, unbroken melody.
The chanting waves are laid asleep,
All fringed with merry, twinkling beams,
As if the stars that gem the deep,
Were laughing sweetly in their dreams.

Around the columns of the night
The silver winds their light arms wreathe,
And warbles tones as faint and light
As sighs that parting lovers breathe:
So clear and soft they swell and die
Along the dewey brow of even,
They seem like angels wandering by,
And murmuring song they heard in heaven.

There floats a cloud with silver tips,
So gently by the south wind kissed,
It breaks upon the fragrant lips
A shower of brightly shivered mist;
While midnight twines her dusky brow
With floating wreaths of summer air,
And here and there a starting glow
Of radiance gleaming in her hair.

But not the beauty of the hour,
Nor rippling sounds of waters sweet,
Nor young leaves trembling in the bower,
And whispering as their edges meet—
Can these can bring the sweet repose,
The joyous light of former days,
Nor still the wild and restless throes
That makes the murmur sadden'd joys.

No more from me gay songs are heard—
My harp-strings have been jarred too long,
Nor grief has tinged each joyous word
And sadly marred the source of song.
Then chide not for this mournful strain,
'Tis but the weary weight of grief,
Which long upon my soul has lain,
And sighs and tears bring no relief.

The bloom has vanished from my life;
Bird-like I gaze on yon blue sky,
And long to leave this care and strife,
And feel 'twill be so sweet to die,
For life is but a weary way—
A sad and weary way at best—
Talk to my heart, oh, Night, and say,
Will the grave only give me rest!

POLITICAL.

KNOW-NOTHINGISM.

Some kind correspondent has sent us a package of slips, cut from the secular papers, pointing out the great evils done, or to be done, by the new party organization, designated "Know-Nothings;" and especially deprecating the encouragement given to it by the Methodists, Presbyterians, and Congregationists, who are represented as generally giving "aid and comfort to the enemy;" and thereby committing the great act of treason against democracy, and whiggery, the two great party creeds which have so long divided the popular votes of these United States; and what was more still, divided the offices of honour and emolument between them, as they alternately came into power.

Now, for ourself, having no desire or encouragement to enter into the contest for office, we are really very hard-hearted and insensible to the mortifications our democratic and whig political leaders feel, at the disruption of their party array and prospects. We do not weep to see the good people of the country repudiating the maxim that "to the victors belong the spoils." On the contrary, we are glad to see they begin to be indignant that the offices of the general and state governments, should be conferred as the reward of electioneering services, without regard to the qualifications of the appointee, for the proper discharge of the duties the office imposes; indeed, without any regard to moral reputation or standing in the community. These evils have long existed, and have had an extensive effect in demoralizing the community, threatening the total extinction of public virtue and patriotism. We do not, therefore, sympathise with those who dread the Know-Nothings as likely to break up the party organizations which have so long ruled our country, absolutely, and most tyrannically.

The objections urged against the Know Nothings in the *excerpta* sent to us, as well as in other publications we have seen, are, first the oaths by which the members of the association are said to bind themselves to carry out the measures adopted by the body. Of these oaths we can say nothing, because we know nothing. Some persons have pretended to publish them, but at the same time admit they are guilty of perjury, and, therefore, unworthy of belief. Yet we do suppose that the members, composing a secret organization, are held to the society by promises which are considered to be sacred and inviolable. But the Tammany Societies of the country were always thus bound, without incuring any denunciation on that particular account, and have exerted more political influence in the United States than the Know Nothings have yet been able to effect.

For ourself, we "swear not at all."—We have never yet taken an oath according to the form prescribed by law; not that we have a certain and undoubted conviction that it is morally wrong to do so, but because we are not sure it is right; and acting on the apostolic injunction, "Let every man be fully persuaded in his own mind," and not being fully persuaded that the injunction "swear not at all," is limited to profane swearing, we have been able to allege conscientious scruples, and have been allowed by judges and justices of the peace to "affirm" instead of taking an oath. It will then be seen that if admission into the Know Nothing association requires the applicant to take an oath we are excluded.

But we cannot admit that there is anything more binding on the conscience in taking an oath than in making a solemn affirmation. In the one case we call upon the name of God; in the other we recognize him as present everywhere reading the thoughts of the heart, however concealed from our fellow men. From all this we conclude that the objection to oath bound Know Nothings would not be removed, or even abated, if they were only bound to fulfil the obligations they voluntarially assume by making an affirmation, instead of taking an oath.

Another objection vehemently urged against the Know Nothings is, that the order constitutes a combination of persons united for the express purpose of *persecuting* the Roman Catholics on account of their religious creed, and thus, unconstitutionally attempting to control the rights of conscience. Everywhere the changes are rung upon this fallacious accusation, without reason or justice. Indeed, according to the definition of the rights of conscience with which Archbishop Hughes' has favoured us, the thing is impossible to Protestants. Conscience, he says, has nothing to do with overt acts, or moral conduct. For these the citizen or subject is responsible to the laws; and if the laws make the reading of the Bible, the preaching of the gospel by Protestant sects, or any other act contrary to the religion of the country a crime, the punishment of such crime by the supreme power is no violation of the rights of conscience, and hence the imprisonment of the Madiai, and their ultimate banishment from their country by the Duke of Tuscany, for being found with a Bible in their possession, was only the exercise of a right which all governments possess, and no subject of just complaint. Conscience, he alleges, only applies to a man's secret thoughts, and these no government can restrain.—He ought to have excepted the governments where the Romish heirarchy dictate the laws, for there confession to a priest, even of the most secret thoughts, is enjoined, and a neglect to comply with the requirement, subjects the delinquent to suspicions of heresy, and authorizes arrest and investigation.

We ask, then, whether the Know Nothings have ever intimated an intention to interfere with individual private opinion on the subject of religion? If not, they have never interfered with the rights of conscience, even according to the showing of *cross* John himself, who authoritively controls, in concurrence with the bishops of the other dioceses of the country, the faith of the Roman Catholic population of the United States.

But we do not subscribe to the archbishop's doctrine on the rights of conscience. We think it is an infringment upon these rights to restrain a person from the public profession of his religious creed, even if it be deism itself, and the right to propagate his faith, or his unbelief, by publicly teaching it, and the exercise of those forms of worship which he thinks are dictated by his religious belief.

It is true that there are decencies and proprieties of conduct which are enjoined by common sense, and the observance of which are essential to the well-being of society, and which the laws ought to enforce. But these are such as all religions enjoin, and the observance of which cannot interfere with any sane man's conscience. But have the Know-Nothings interfered with the rights of Romanists openly to ptofess the dogmas of their Church, to propagate their faith by public teaching, and to worship God accord to the forms precribed by their Church? How then do they persecute, or propose to persecute, the Romanists? We have not heard it alleged that the order have intimated the slightest design to restrain them in regard to the public profession, or teaching, or exercise of their religion; and hence the cry of persecution is not only unjust, but absurd.

We are not a member of the Know-Nothing order, and as their proceedings are said to be secret, and their members individually enjoined to secrecy, we can know nothing of *their* doings but what have been publicly announced by those they authorize to publish them, or by those who, in violation of their compacts, have professed to do so; and in all that has so gained publicity we have seen nothing which interferes with the rights of conscience in respect to any denomination or sect, or which indicates a disposition to persecute any one for his religious belief, however publicly expressed.

If we understand the purpose and design of the organization of the Know-Nothings, as publicly announced, it is to resist the encroachments of a foreign influence, which has been fearfully augmenting for some years past, and which is, from a variety of causes, dangerous to the permanency of our republican institutions. The immense immigration of foreigners to our shores, chiefly illiterate, and bringing with them opinions and feelings derived from associations and usages entirely different from those which exist among us, and wholly unacquitainted with the very theory of our government, they are admitted, after a very short term, to the right of suffrage; and enter fiercely into all the elections for legislators and governors—and even for that of president of the republic—without any just conceptions of "liberty regulated by law," but with notions of civil freedom which are impatient of all law, and which has defeated every effort to establish and perpetuate republicanism in every part of Europe where the experiment has been made; and in in South America, where the experiment has been tried for more than thirty years. Surely this foreign element would be as dangerous here as elsewhere, if it should come to possess the power; producing a lawless anarchy, which leaves a people no other refuge but in absolute despotism.

Now we readily admit, and are glad to admit, that these remarks do not apply to all immigrants who seek to better their condition by finding a home in this country. Many of them are intelligent and moral, and capable of estimating the value of our institutions. They are often found in our schools and colleges, directing the pursuits of scientific knowledge, at the head of successful manufacturing establishments and mercantile pursuits, but valuable and numerous as these are, they constitute but an infinitesimal proportion of the ignorant, vicious masses which Europe, from an overburdened stomach, vomits upon our shores, and who threaten to overwhelm us by their daily increasing numbers.

But this is not all, nor the worst of it. A large proportion of the immigrants are ignorant besotted papists, chiefly from Ireland, where the Romish priesthood exercise not only the usual influence which is afforded by the superstitious reverence of the people who undoubtedly believe their salvatioh depends on priestly absolution, but from the national hostility to England, which is always identified with Protestantism. To obey the priests is, therefore, not only an obligation of their religion, but a dictate of patriotism.—These come here with an utter detestation of Protestantism, which is only a synonime of English tyranny and oppression, and to resist the will of the priest would be not only to apostatize from their religion, but to abandon the love of their country. This it is that accounts for the fact which all must see, that while Germans and other Catholics often become Protestants in this country, and even while they remain in the Roman Church are often rebellious and hard to manage by their priests, the Irish Catholics remain the absolute vassals of the Romish heirarchy.

Under such circumstances it is easy to see what influence the priests can exert in our political elections whenever anything is to be gained for their Church by exercising it. When Bishop Hughes began his crusade against the public schools of this city, the governor and secretary of the state, with a majority of the legislature were whigs, and although the Irish Catholic population were from sentiment democrats, and when left to themselves always voted with that party, the bishop found no difficulty in transferring their votes to the dominant party, upon the condition of favour to his project of banishing the Bible from the public schools. He first applied to the common council of the city for one-fifth of the money arising from the school tax, to be appropriated under his direction to the education of Catholic children separate and apart from those of all other denominations; alleging that such was the proportion of the Catholic population to the other inhabitants of the city. He did not say a word about the proportion of the school tax they paid. In another city of the state it was shown, on a subsequent occasion, that the whole amount of taxes of all kinds collected from the Catholics did not meet the expenses of supporting their paupers in the alms-house.

The council rejected the bishop's application—only one membes it was said, voting in favour of it—and the bishop forthwith presented his petitition to the legislature. To grant the money was more than the legislature thought it safe to do; but they gratified the bishop, by destroying our public school system; and with it the best system of common-school education in the world. The common schools of the city had for some years been under the management of a society who were at all the trouble of managing them without any pecuniary compensation; and most faithfully and successfully did they discharge the duties they had voluntarily entered upon from motives of pure benevolence and philanthropy. The bishop procured a law by which the schools were placed under the care of trustees, to be chosen by popular election in the several wards. The consequence was, that men were elected as trustees in some of the wards who, it was asserted at the time could neither read nor write, and who kept grog-shops at that. The Bible is practically excluded from our common schools, supported almost entirely by Protestants. The reading a portion of the bible at the opening of the school is left to the option of the teachers; and we fear many of these have the fear of Archbishop Hughes before their eyes; for, from the able and lucid "Report" of the Committee of the Board of Education, we learn that in many of the schools the reading of the Scripture is entirely omitted; nor are there any Bibles in the common schools, or a single copy of the Scriptures in the catalogue of the library.

Now it is vain to speculate on the improbability of a class of voters constituting only only one-fifth of a population, controlling our general elections; for it has been done, and that which has been is that which can be again. The bishop, by his intrigues with the political parties of New York, has succeeded in excluding the Bible from our public schools, while a vast majority of our people believe that the religion and morals of the Bible are the only safe foundation of popular governments and republican institutions The fact is, that the Romanists, acting under ecclesiastical dictation, and throwing their weight into the scale of either of the great political parties which divide the country can make either end of the balance kick the beam. Such is the thing that has been. The people of this great city have seen with astonishment a Protestant governor courting Romanist votes for his party, by delivering a fulsomely laudatory eulogy on the notorious Daniel O'Connel, the most unmitigated papist, and heartless demagogue in Europe,—a man who, not satisfied with taxing the half-starved masses of the Romanist population of Ireland, for the cause of reform, which he knew to be impracticable, and by the agitation of which nothing could be gained but distinction and political influence, for himself and family, did, with a cruelty without a parallel in history, squeeze from this same miserably impoverished people an "O'Connell *rint*" of fifteen thousand pounds sterling a year,—a man who everywhere proclaimed himself the "Irish patriot" par excellence; whose whole heart was Irish and yet bequeathed his heart to the pope—actually directed his heart to be sent to his holiness; a heart which he had all along pretended to have devoted to Ireland!

The systematic attack of the Romish hierarchy on "the use of the Bible" in public schools, awakened to their danger not only the earnest Protestants of the country, but every patriot in the United States; and when they undertook to show that this opposition was against the authority of a Church claiming for its head a foreign prince and potentate, absolute power over its members in civil as well as ecclesiastical affairs, it was boldly and explicitly, and by authority answered, that so far from denying it, they avowed and gloried in it. And, moreover, they wished it to be understood that whenever the Holy Roman Catholic Apostolic Church should come to have a sufficient numerical majority of the country, there would be an end of both civil and religious liberty. Verily, it was time to wake up. It was time to dissolve the parties which had been annually chaffering for the suffrages of the papists, each trying to outbid the other in their submissions to the exactions of the ecclesiastics of the Roman pontiff, who claims the world as his diocese, with an absolue right to govern it temporally and spiritually; and though much restrained in the exercise of his divine rights by the heretical sects is only awaiting the recovery of the power to resume the exercise of all his holy functions.

There is one mistake apparant in the *excerpta* sent us; and which runs through nearly all we have seen in the secular papers, predicting and triumphing in the speedy dissolution of the Know-Nothing order. The success and permanency of the principles of Know-Nothingism do not depend upon their specific organizations as a society. The number of votes cast for their candidates has astonished the public, but much the larger part of these votes have been given by persons who have no connexion with the organized body. They have been convinced that the question between Romanism and Know Nothingism is one of life or death to the free institutions of the country. Having been taught to prize civil and religious liberty regulated and secured by constitutional provisions as the greatest earthly good, the encroachments of the Romish hierarchy have alarmed this patriotism, and religious feeling, and they would still be united in heart and effort, though the Know-Nothing organization were to be annihilated to-morrow. Our party politicians must, therefore, reconcile themselves, as well as they can, to inevitable dismemberment. We allow them to make wry faces, and complain of the bitter doses Know-Nothingism prescribes, but our unalterable regard for them as fellow citizens will not allow us to withold the salutary draught. After a few doses and the removal of the loaves and fishes from before their eyes, we expect they will become very good Know-Nothings themselves.—*Christian Advocate and Journal.*

MISCELLANY.

THE TWELVE POUND "CHUNK."

A returned Californian relates the following good one:

The landlord of a hotel, built of boards and located near the Tekulk Diggings was presented by his wife with a fine twelve pound boy, which coming to the ears of a wag, he circulated the story that the host found a "twelve pound chunk," which ran like wild fire through the place, and caused quite an excitement. A few weeks afterwards a miner from another quarter having heard of the twelve pound 'chunk' arrived at the hotel, and at once made application to the landlady for lodging. Her husband being absent, she attended to the guest, when the following conversation took place, which should be prefaced by the remark that the story had exploded several days before his arrival, and the landlady had enjoyed the sell with the rest:

"It was your husband, ma'am, wasn't it, who got the twelve pound chunk?"

"He had some help, I believe," replied she, with a sly laugh.

"Yes, I s'pose so. Where was he digging?"

"Oh, that's a secret."

"Yes, I s'pose it is," replied the miner. "He thinks he'll get another there don't he?"

"I don't know what he thinks, but I know he won't."

"I should think it improbable although it's possible."

"So they say."

The miner here paused awhile, and after some reflection, he said:

"I s'pose the chunk's gone, aint it?"

"Oh, no, it's in the other room; would you like to see it?"

"Well I should; but taint laying around loose is it?"

"Not exactly," said the landlady, throwing open the door, "for there it is in the cradle."

The miner bent over, when a pair of chubby fists were extended, and giving the jolly landlady one look, he left for parts unknown.

Changed her Mind.

Dickey was poor—Katy had a rich mother—Dickey loved Katy, and *vice versa*—Dickey wanted to marry—Katy's mother was "down" on that measure—Dickey was forbidden the premises—notes were exchanged through knot-hole in the high board fence which inclosed the yard.—One day the old lady went "calling" and Dickey, duly informed of the fact called on Katy, but remained a little too long. The old lady was close at hand—no chance of escape without detection; at the instance of Katy, Dickey popped into the closet.—The old lady saw that Katy looked confused, and guessed that Dickey had been about, but supposed, of course, that he had made his escape. She thought, perhaps, that the young couple had agreed to elope together, but she determined to be too smart for them, so she shut Katy up in the closet where Dickey was concealed, and giving her a pair of quilts and a pillow, locked her up for the night, without seeing Dickey. The next morning she went to let Katy out of the closet:

"Oh, Lord!"—a scream; couldn't get breath for a moment; finally—

"Ahem! Dickey, is that you?"

"Yes, ma'am."

"Dick, you must stay to breakfast."

"Could'nt ma'am."

"Oh, but you must."

Dickey concluded to stay.

Breakfast table—"Well, Dickey, I've been thinking a good deal about you lately.

"So I suppose, ma'am—*very* lately."

"You are very industrious and honest, I hear."

"I never brag, ma'am."

"Well, now, upon the whole, Dickey, I think you and Katy had better get married.

RULES FOR SELF GOVERNMENT.

BY A PRUDENT OLD GENTLEMAN.

Always sit next to the carver, if you can, at dinner.

Ask no woman her age.

Be civil to all rich uncles and aunts.

Never joke with a policeman.

Take no notes or gold with you to a Fancy Bazaar—nothing but silver.

Your oldest hat, of course, for an evening party.

Don't play chess with a widow.

Never contradict a man who stutters.

Make friends with the steward on board a steamer.

In every strange house it is well to inquire where the brandy is kept—only think if you were taken ill in the middle of the night!

Keep your own secrets. Tell no human being you dye your whiskers.

Write not one more letter than you can help. The man who keeps up a large correspondence is a martyr, tied, not to the Stake, but the Post.

Wind up your conduct like your watch, once every day, examining minutely whether you are "fast" or "slow."—*Punch.*

A Pair of Em.—Just before the breaking up of Congress, as several of the members were making themselves merry in the lobby, one of them rallied another on the very religious strain in which he indulged in the last speech he had inflicted upon the House.

"I'll bet you five dollars," said Macarty, "you can't repeat the Lord's prayer now if you try."

"Done!" said Kollock, "done!" and assuming a decent gravity of the moment, summoned his memory to aid him in his novel, but certainly very commendable effort. "Ahem!—a—a—ahem! ah, now I have it.

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

"There! I told you I could."

"Well, I give up beat," said Macarty, paying over the money, "I wouldn't have thought you could have done it."

A pair of them, to be sure, for neither of them knew it.

Woman.—The following analysis of the various national characteristics of woman carries with it more truth than poetry:

"The English woman is respectful and proud, the French woman is gay and agreeable, the Italian is passionate, the American is sincere and affectionater With an English woman, love is a principle, with a French woman it is a caprice, with an Italian it is a passion, with an American it is a sentiment. An English woman is anxious to secure a lord, a French woman a companion, an Italian a lover, an American a husband. The Englishman respects his lady, the Frenchman esteems his companion, the Italion adores his mistress, the American loves his wife. When an Englishman is sick his lady visits him when a Frenchman is sick his companion pities him, when an Italian is sick his mistress sighs over him, when an American is sick his wife nurses him. The English woman instructs her offspring, a French woman teaches her progeny, an Italian rears his young, while an American educates her child.

Sleep.—Dr. Hall, in his Journal of Health, says that sound, connected, early refreshing sleep, is as essential to health as our daily food; that there is no merit in simply getting up early; and the full amount of sleep requisite for the wants of the system should be obtained, even if it requires till noon. Holyoke, after he was a hundred years old, said: "I have always taken care to have a full proportion of sleep, which, I suppose, has contributed to my longevity. The want of sufficient sleep is a frequent cause of insanity. To obtain good sleep the mind should be in a sober, quiet frame for several hours before bed time. I think people require one hour's more sleep in winter than in summer."

☞ It has been ascertained that people who take the papers and pay for them in advance are seldom struck by lightning. The season of thunder showers has arrived and delinquents will find it cheaper to pay up, than to purchase lightning rods.

☞ "Nimrod, can you tell me who was the first man?"

"Adam somebody. His father wasn't nobody, and he never had a mother on account of the scarcity of women, and the pressure of the times."

☞ Jollybones suggests that the reason why married gents call their wives "dear," is because they are so expensive. Somebody ought to broomstick the man who would make such a remark.

☞ The man who "embraced a favorable opportunity," last week, emboldened by his success, attempted to embrace an old maid, but was put *hors de combat*, and came off with a black eye.

Jogging the Memory.—"Recollect, sir," said a tavern keeper to a coach-passenger who had not settled his bill, "recollect sir, if you lose your purse, you didn't pull it out here!"

☞ An editor out west says that ladies wear corsets from a feeling of instinct, having a natural love of being *squeezed!* We won't give the fellow's name.