John Ent

THE STAR OF THE N

B. W. Weaver Proprietor.]

Truth and Right-God and our Country.

[Two Dollars per Assum

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THE STAR OF THE NORTH

THE STAR OF THE NORTH
IN FURLISHED EVERY THURSDAY MORNING BY
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those who advertise by the year.

From the Cincinnati Catholic Telegraph.

Belween a Protestant Young Man and a Catholie Young Lady who were engaged to be Married, but Quarrelled about their Religion. The Catholic Telegraph is permitted to publish the following letters, "with the consent of the young lady interested." The lady was educated at the Ursuline Convent, and the narriage adjourned by the annexed docuwas to have taken place on New

-, Dec. 1, 1854. -: The natual regard which I am so happy to know exists between us, and the exchange of sacred vows which I ar-dently expect will be the result before long, give me courage to consult you on a subject which is of the first importance, and one which me advisors. which is of the first importance, and one which my relatives are pressing on my attention. Amongst the obstacles to happinese, there are none so likely to produce discontent as a want of union in religious sentiments. If we offer our devotions at the same altar in religion, as well as love, you must be aware that it will coment in a wondear —, that it will cement in a won-derful degree our hearts. Do you think, then, that you could worship with me in the Pres-byterian or any Protestant Church? In our kappy country, all religions are alike, and your good sense must assure you that forms of feith are of small importance, provided our your good eense must assure you that forms of faith are of small importance, provided our lives be virtuous. Moreover, dearest, we must not overlook, in marriage, those less sentimental but more solid considerations. which have reference to the prosperous condition of worldly comfort and respectability. There is, as you are aware, a very deep-root ed antipathy to the faith in which, without any fault of yours, you have been educated, and it would seriously interfere with my suc-cessful pursuit of business, were I to contract so close an intimacy with a person profess-ing Roman Catholicism.

g Roman Catholicism. Should you resolve, however, as I have no doubt you will, to worship the same God on-ly in another church, we will both acquire a sympathy and regard, the consequences of which will be truly desirable and most pro-pitious to our welfare. I know that, in a matter like this, you will wish to consult your friends, though their consent, you know, is not at all imperative; yet, in order that you may do so with freedon, I give you my fell consent to make known my sentiments privately or publicly, as you may think proper.—
Though you may call this a business letter it is so different from our usual corresponde ence—and laugh at my seriousness, yet I shall expect your answer with great anxiety. anali expect your shows a win great analy.

In the mean time my heart is ever yours, and your image is daguerreotyped upon it indelibly by love's own warm smiles, and with his fidelity to the original.

-, to be ever

___, Dec. 3, 1854.

I received your letter just ten minutes since, and my judgment tells me to answer at once, without any consultation, be-cause none is needed. When you asked me to give you my heart and its affections, I d, because I admired and respected and loved you; but I did not at the same time of the conceal my emotions,) you can have esternal hopes. Had you asked me to make seemed hopes. Had you asked me to make much for consolation. As for me, I will try

much a sacrifice as that. I would have refused much for consolation. As for me, I will try not only to you but an archangel, could any such bright spirit propound a like question all—it is far more, even, than a logical con viction—it is faith, which is grand and pow erful in proportion to the divinity in which it trusts. Such is my idea of faith, but I do not pretend to be a theologian. Now deares _____, I could not, without a horrible con tempt for myself, surrender God to win a hus only one to whom I have plighted vowe of love. I would be guilty of an enormous crime, if I were even to pretend to a converalon in which my understanding and heart had no part. Every idea of honor which I have learned forbid such a prostration of my character. You could not even respect me yourself could I be so easily induced to desert my hopes of heaven. Could I be faith-less to God and frithless to man? I knew, -, that you did not agree with me religious sentiments, but I never of requiring from you such a heavy

But I must argue the question with you for though you are a lawyer, I am not afraid tering into a little controversy with you, w look grave, for I am going to lecture You say, dear —, that " in our country all religions are alike." Well, dearly the says the : why then can't you relinquish you able as for me to relinquish mine and pro yours? But you place it on the ground of expediency—on the unpopularity of our church. Well, you need not change yours; you would do wrong to abandon your creed

and unite with mine, unless you firmly believed in it, As for the smiles of worldly prosperity, though I would not uselessly disregard them, yet a true-born American, with a proper estimate of her honor, would prefer the rags of poverty, sooner than clothe with silks a dishonored and violated conscience. Your own good sense and enlightened mind will convince you dear ———, that I am right; and I am confident that your reply, which I will expect with anxiety, as you do this, will and I am coondent that your teply, will expect with anxiety, as you do this, will remove this thin mist from the bright eyes of love, whose light I hope will ever beam gracious in our lives.

Yours traly,

Dear Miss -: I most candidly acknowl edge that your letter has greatly disappointed me. I thought that your superior intelli-gence had risen above all those antique and musty opinions, whose proper period was the middle ages and their proper locality in Spain. I have now and then observed among Catholics, educated like yourself, a strange fash ion of ascending above the realities of life on the airy pinions of what you call faith.— But such theories do not advance a profes-sional man—do not roof a house, or supply the necessities, much less the elegancies, of a home. I thought on this account you would readily enter into my views, but you refuse to do so. Well, I will abandon my request. I am too much devoted to allow even a differ-ence like this, serious and most important as it is, to weaken the love which unites our hearts. You ladies, and you are the very first amongst them all, dear —, contrive occasionally to introduce such exalted notions into your beautiful heads, that to remove them would be as easy as to attempt to chain the zephyrs, or to rob the violet of its per-fume. Well then, in conclusion I must inform you that I have read your letter to the family. It would be improper to deceive you on the subject of my parents' opinions. Their attachment to the Presbyterian faith is great; and the idea of union with a Catholic, even with you, whom they know so well, and highly respect, darkens their countenances, and distresses me very much. They have, however, renewed their consent, butthey require us to be married by a Presbyterian quire us to be married by a Presbyterian clergyman. This dear—, I agree with them in asking as a right, because it is duy I we them not to distress their hearts nor do violence to their religious principles, by permitting the ministry of a Catholic clergyman. As your church, dear ——, does not consider such marriages invalid, you can have no objection to this arrangement, which will principle and the proper seam to nate in life. In-

consider the ministry of a Protestant clergy-man only indispensable to our union. Your devoted ___, Dec. 12, 1854.

will unite us never again to part in life. Understand, dearest, that I am compelled to

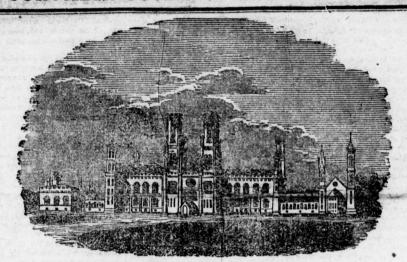
Dear Sir :- I shall not ask you to "do any violence to the religious principles of your parents," nor will I consent to have any of-fered to mine. When I consented to marry you, I was not aware that your father and mother, with "their religious principles," were included to the agreement. The care which you have not to offend your parents, cannot be greater than that which I must observe

The tone of your letter betrays the spirit of your love. It is not a rosy epirit, as poets and lovers have described it, but a spirit hedged round with thorns. I think sir, as I am still free, I had better remain so. You am still free, I had better remain so. You will find some one who will readily consent ont to "do violence to the religious principles of your parents." If I consented, sir, to be a slave before marriage, by surrendering my rights of conscience, I feel quite satisfied that I would deserve to be something worse than a slave after marriage. I had little thought that this would be the finale of so many pleasant days, words and letters. If it over in sovereigns—deposited it in the you should feel it as much as I do, (for I care mint of the United States, where it was reto forget a love which was so unworthy that it refused to be appeased except by the eac-rifice of honor and conscience. No more Yours, &c.,

from, SILENT INFLUENCE.—It is the bubbling spring that flows gently, the little rivulet that glides through the meadows, and which runs along, day and night, by the farm ouse, that is neeful, rather than the warring cataract. Niagara excites your won der, and we stand amazed at the power of God, as he pours it from his "hollow hand." But one Niagara is enough for the conti-nent or world, while the same world requires thousands of silver fountains and gently flowing rivulets, that water every farm and meadow and every garden; and that shall flow on every day and night, with their quiet, gentle beauty. So with the act of our lives. It is not by great deeds, like those martyrs, that good is to be done; it is by the daily quiet virtues of life-the christian temper, the meek forbearance, the spir-it of forgiveness, in the husband, the wife, the father, the brother, the friend and the neighbor; that good is to be done.—Rev. Al-

In any great work do not fail in confi dence, else it will not be executed. In any important struggle or conflict do not lose heart; maintain that which all your ener-gies. If you do not feel and act in this way, failure and retreat are inevitable.

Inquisitive people are the funnels of conversation; they do not take in anything for their own use, but merely to pass it to



SMITHSONIAN INSTITUTION.

scent; and in his will declares himself the son of Hugh, first Duke of Northumberland, and of Elizabeth, niece of Charles the Proud, Duke of Somerset. He was educated at Oxford, and paid particular attention to the study of the physical sciences; was reputed to be the best chemist in the university, and was one of the first to adopt the method of minute analysis. As an example of his expertness in this line, it is mentioned that on one occasion he caught a tear as it was trickling down the face of a lady, lost half, exam-ined the remainder, and discovered in it sev-eral salts. He made about thirty scientific communications to different societies, prin-cipally on chemistry, mineralogy, and geol-ogy. His scientific reputation was founded on these branches, though, from his writings, he appears to have studied and reflected upon almost every department of knowledge He was of a sensitive, retiring disposition-passed most of his life on the Continentwas never married—appeared ambitious of making a name for himself, either by his own researches or by founding an institution for the promotion of science. He declares, in writing, that though the best blood of England flows in his veine, this avails him not, for his name would live in the memory of men when the titles of the Northumberlands and the Percies are extinct or forgotten. He was cosmopolitan in his views, and declares that the man of science is of no ty of London for the promotion of science, but on account of a misunderstanding with the council of the society, he changed his

The whole amount of money received from the bequest was \$515,169; and besides this, \$25,000 was left in England, as the principal of an annuity given to the mother of the nephew of Smithson. This sum will also come to the Institution at the death of this person.

mind and left it to his nephew; and, in case of the death of this relative, to the United

States of America, to found the Institution

which now bears his rame.

The government of the United States accepted the bequest, or, in other words, accepted the office of trustee, and Mr. Rush, of Pennsylvania, a gentleman who is still an active and efficient member of the Board of Regents, and one of the most ardent suppor-ters of the Institution, was charged with the duty of prosecuting the claim. He remain-ed in attendance on the English courts until the money was awarded to him. He brought the new States, and a portion of it was lost; but it did not belong to the United Statesit was the property of the Smithsonian In-etitution—and the government was bound in onor to restore it. Congress has acknowl edged this by declaring that the money still in the treasury of the nation, bearing inroducing a revenue of about thirty thou

It may be stated, in this place, that the rincipal remains perpetually in the treasury United States, and that nothing be he interest can be expended; not only has the original bequest been preserved, but a rincipal. At the time of the passing of the act establishing the Institution in 1846, the sum of \$242,000 had accrued in interest, and this the Regents were authorized to ex-pend on a building; but instead of approthey put it at interest, and deferred the com-pletion of the building for several years, until \$150,000 should be accumulated, the inion of the income of the original bequest be levoted to the objects for which it was designed. This policy has been rigidly adher ed to, and the result is, that besides the ori ginal sum, and after all that has been devoted to the building, the grounds, and all other operations, there is now on hand \$200,000 of accumulated interest. Of this

According to this, the government of the United States is merely a trustee. The bequest is for the benefit of mankind, and any plan which does not racognies this provision of the will would be amberal and un-

the name of its founder; and hence its operations ought to be kept distinct from those of the government, and all the good which results from the expenditure of the fund should be accredited to the name of Smith-

The object of the bequest is twofold first, to increase; and second, to diffuse knowledge among men. These two objects are entirely distinct, and ought not to be with one another. The first is to enlarge the existing stock of knowledge by the addition of new truths; and the second to disseminate knowledge, the second of disseminate knowledge, thus enlarged, among men. The distinc-ion is generally recognized by men of sci-ence, and in Europe different classes of sci-entific and other societies are founded upon

Again: the will makes to restriction in favor of any particular kind of knowledge, and hence all branches are entitled to a share of attention. Smithson was well aware that knowledge should not be viewed country—the world is his country, and all men his countrymen. He proposed at one time to leave his money to the Royal Societion of which throws light on all the other, and that the tendency of all is to im prove the human mind, and to give it new sources of power and enjoyment. The most prevalent idea, however, in relation to the will, is that the money was intended exclusively for the diffusion of useful or immedi stely practical knowledge among the inhabi-tants of this country, but it contains nothing from which such an inference can be drawn. All knowledge is useful, and the higher the more important. From the enunciation of a single scientific truth may flow a hundred inventions, and the higher the truth the more important the deductions. To effect the greatest good, the organiza-

tion of the Institution should be such as to produce results which could not be attained by other means, and inasmuch as the be quest is for men in general, all merely local

expenditures are violations of the will. These views were not entertained at first and great difficulties have been encounter ed in carrying them out. A number of literary men thought that a great library should be founded at Washington, and all the mon-ey expended on it. Others considered a museum the proper object; and another class thought the income should be devoted to the delivery of lectures throughout the country; while still another was of opinion that the first salarger ones prove to his parents. It is the treasure-house in which are concluded all the pleasures that are to thake the future time happy. The child has indeed but few troubles, but they are as great to him as a larger ones prove to his parents. popular tracts should be published and dis-tributed among the million. But all these were advanced without a proper examinathe smallness of the income. The diffusion must be recollected that a single report the Patent Office costs the government three times as finch as the whole income of the onian fund. A single pamphlet of ten pages could not annually be printed by Institution, and distributed to all wh

would have a claim to it.

The act of Congress directed the formation of a library, a museum, a gallery of arts, lectures, and a building on a liberal scale to accommodate these objects. One clause, however, gave the Regents the por er, after the foregoing objects are provide for, to expend the remainder of the income in any way they may think fit for carrying

out the design of the testator.

The objects specified in the act of Congress evidently do not come up to the idea of the testator, as deduced from a critical examination of his will. A library, a museum a gallery of arts, though important in then selves, are local in their influence. I have from the beginning advocated this opinion on all occasions, and shall continue to adve cate it whenever a spitable opportunity of

plan can be adopted in conformity with the terms of the bequest?
There are two: First, a number of men

The bequest, in the language of the testa-tor, was " to found at Washington an estab-lishment, under the name of the Smithsonian In-stitution, for the increase and diffusion of knowledge among men."

The other plan, and the one adopted, is to stimulate all persons in this country capable of advancing knowledge by original research to labor in this line-to induce them to ser e results to the Institution for examination engaged in original investigations as far as the means of the Institution will allow; also to institute, at the expense and under the direction of the Institution, particular resear-ches. The plan has been found eminently practicable, and by no means of it the Insti-tution has been enabled to produce results which have made it favorably known in ev-ery part of the civilized world. The communications are submitted to competent the discoveries. The publications which result from this plan are presented to all the first-class libraries in the world, as well as to all colleges and well-established public institations in this country. The intention is to place the publications in such positions as will enable them to be seen by the greatest number of persons. In this way a knowledge of the discoveries are diffused among

nen as widely as the income will allow. No copyright is taken for the memoirs, and the writers of popular books are at liber-ty to use them in the compilation of their works. The knowledge which they contain is thus, in time, still more generally diffused. In other countries, institutions for the promotion of the discovery of new truths, and the publication of the results, are endowed by the government; but there are no institutions for this purpose here, and hence men of science lator under great disadvantages. The higher the value of a work of science, the fewer do its readers become. If writers wish to make money by their labors, they

must publish novels.

The Principia of Newton did not pay for itself, and yet in the present day every one

shares in the benefits accruing from it.

Another part of the plan is to publish reports on scientific subjects, and to spread them as widely as the state of the funds will

SELF-CONTROL,

It seems to me that all times are alike adapted for happiness, and that if we grow old, as one should grow old, the last days of life must be the happiest of all. Every stage of life is but the preparation for the next one. It is the treasure house in which are him as larger ones prove to his parents. I cloudless days of his childhood, if he would moment, and then said, No. I think he was right. There is progress in every thing-in for enjoyment. Then let us not look back upon the time-wrinkled face of the past only with feelings of regret. Give me the present flowing and full of life, and the future glorions with bright visions. I would rather look forward than look back; rather spend the golden hours in working out present hap-piness, than in vain regrets for the past. It is but the helm to steer our onward course rugged mountain, up which lies our way.— It is not genius, nor fortune that paves the way of eminence, but earnestness, self-con-trol and wisdom. These are in our hands; let us use them, and when at the sunset of life we turn to look back on our path and see it streaching far down before us peace fully, happily we may lay ourselves down to

Conscience is a clock, which in one man strikes aloud and gives warning: in another the hand points silently to the figure, but strikes not; meantime, hours pass away, and death hastens, and after death comes judg-ment! There is something unspeakably soldeath hastens, and after death comes

SCIENCE OF REVELATION.

Lt. Maury of the United States Navv, has favored the public with his opinions on science and revelation from which we make the following beautiful extract:—

"It is a curious fact that the revelations cience have led astronomers of our own day o the discovery that the sun is not the dead center of motion, around which comets sweep and planets whirl; but that it, with its eplendid retinue of worlds and eatelites, is revolving through the realms of space, at the rate of millions of miles in a yesr, and in obedience to some influence situated pre-cisely in the direction of the star of Alcyon, one of the Pleiades. We do not know how far off in the immensities of space that re-volving cycles and spicycles may be; nor have our oldest observers or nicest instru-ments been able to tell us how far off in the skies that beautiful cluster of stars is hung, whose influence man can never bind. In this question alone, and the answer to it is involved both the recognition and exposition of the whole theory of gravitation.

Science taught that the world was round but potentates pronounced the belief hereti-cal, notwithstanding the Psalmist, while apostrophizing the works of creation in one of his sublime moods of aspiration, when prophets spake as they were moved, had called the world the "round world," and bade it rejoice.

You recollect when Gallileo was in prison a pump maker came to him with his diffi-culties because his pump would not lift wa-ter higher than 32 feet. The old philosopher thought it was because the atmosphere would not press the water up any higher; but the hand of prosecution was upon him; and he was afraid to say the air had weight: Now had he looked to the science of the Bible, he would have discovered that the "perfect" man of Uz, moved by revelation, had proclaimed the fact thousands of years before. "He maketh the weight for the before. "He maketh the weight for the wind." Job is very learned, and his speeches abound in scientific love. The persecutors of the old astronomer would have been wiser, and far more just, had they paid more attention to this wonderful Book, for there they would have learned that "He stretch eth the North over the empty place, and hangeth the earth upon nothing."

Here is another proof that Job was famil-

ar with the laws of gravitation, for he knew how the world was held in its place; and for "the empty place" in the sky, Sir John Her schel has been scouring the heavens with his powerful telescope, and guaging the stars and where do you think he finds the most In the North; precisely where Job told Bil-dad, the Shuhite, the empty place was stretched out. It is there where comets most delight to roam, and hide themselves

I pass by the history of creation as it is written on the tablet of the rock and in the Book of Revelation, because the question has been discussed so much and eo often that you, no doubt, are familiar with the subject. In both the order of creation is the same; first the plants to afford sus-tenance, and then the animals, the chief point of apparent difference being as to the duraof apparent difference being as to the dura-tion of the period between the "evening and the morning." "A thousand years is as one day," and the Mosaic account affords evi-dence itself that the term day, as there used, is not that which comprehends our twenty-four hours. It was a day that had its even-

ing and morning before the sun was made.

I will, however, before proceeding farther, ask pardon for mentioning a rule of conduct and magnanimous. If there is a boy in the which I have adopted, in order to make progress with these physical researches which know that you ever saw it. If there is a have occupied so much of my time and so many of my thoughts, and that rule is, nover to forget who is the Author of the great is a lame boy, assign him some part of the volume which nature spreads out before us, game which does not require running. If and always to remember that the same Being is also the Author of the Book which
Revelation holds up to us; and though the
two works are entirely different, their records
talents, and another is envious of them, the same point, as now and then they do, it talent than before. If a larger or a stronge asked a friend once, speaking of the happy, is impossible that they should contradict like to be always a child. He stopped for a dict itself. If the two cannot be reconciled, ness and weakness we have not been able our means of happiness, and in our capacity to interpret aright either the one or the other, or both.

Solomon, in a single verse, describes the circulation of the atmosphere as actual observation is now showing it to be. That it ring the day, spring up and find a book, and has its laws, and is obedient to order as the heavenly host in their movement, we infer to stop eating, would not your bodies pine heavenly host in their movement, we infer to stop eating, would not your contains the essence of volumes written by other men, "All the rivers run into the sea yet the sea is-not full; unto the place from whence the rivers come, thither they return again." To investigate the laws which govern the

wild winds and rule the sea, is one of the most profitable and beautiful occupations that a man, an improving, progressive man, can have. Decked with stars as the sky is, the field of astronomy affords no subjects of contemplation more ennobling, more subwe may find in the air and in the sea. When we regard them from certain points of view Yet when we go as truth-loving knowledge-seeking explorers, and knock at their

secret chambers, and devoutly ask what are szun, \$50,000 are to be appropriated to finsishing the bequiding, and the remainder is to
be added to the principal. The funds have
therefore been carefully husbanded.

There are two: First, a number of men

Mrs. Hollyhock thinks it "rather queer"
that the falling of a little quicksilver in a glass
the laws which govern them, we are taught
in terms the most impressive, that when the
interest. Of this
secret chambers, and devoully ask what are
the laws which govern them, we are taught
in terms the most impressive, that when the
interest. Of this
secret chambers, and devoully ask what are
the laws which govern them, we are taught
in terms the learned laborer, the learned l

lifted up their voice, and the winds, too, joined in the almighty authem. And as discovery advances, we find the marks of odor in the sea and in the air, that, is in tune with the music of the spheres, and the conviction is loreed upon us that the laws of all are nothing else but perfect harmony.

A lazy boy makes a lazy man, just as sure as a crocked twig makes a crocked tree — Who ever yet saw a boy grow up in idle-ness; that did not make a shiftless vagaboud when he became a man, unless he had a forune left him to keep up appearances?—
The great mass of thieves, paupers and riminals that fill our penitentiaries and alms houses, have come up to what they are, by being brought up in idleness. Those who constitute the business portion of the com-munity, those who make our great and use-ful men, were trained up in their boyhood

to be industrious.

When a boy is old enough to begin to play in the street, then he is old enough to play in the street, then he is old enough to be taught how to work. Of course, we would not deprive children of healthful, playful exercise, or the time they should spend in study, but teach him to work little by little as a child is tatight at echool. In this way he will acquire habits of industry which will not forsake him when he grows up.

Many persons who are poor let their children grow up to fourteen or sixteen years of age, or till they can appoort hem no longer.

age, or till they can support them no longer, before they put them to labor. Such children, not having any idea of what work is, and having acquired habits of idleness, get forth to impose upon their employers, with laziness. There is a repulsiveness in ell labor set before them, and to get it done, no matter how, is their only aim. They are ambitious at play but dull at work. The consequence is, they stick to one thing but a short time; they rove about the world, get into mischief, and finally find their way to the writers of the head of the prices.

the prison or to the almshouse.

With the habit of idleness, vice may generally, if not invariably, be found. Where he mind and hands are not occupied in the mind and hands are not occupied in some useful employment; an evil genius finds them enough to do. They are found in the street till late in the evening, learning the vulgar and profane habits of the elder in vice. They may be seen hanging around groceries, bar-rooms, and stores, where crowds gather; but they are seldom found

engaged in study.

A lazy boy is not only a bad boy, but a lisgrace to his parents; for it is through their neglect that he becomes thus. No parents, however poor, in these times of cheap books and newspapers, need let their childrent grow up in idlenees. If they cannot be kept at manual labor, let their minds be kept at work, make them industrious scholars, and they will be industrious at any business they may undertake in after life

CRILDREN, ATTENTION.

You were made to be clean and neat in your person and in your dress, and gentle-manly and lady-like in your manners. If you have not been bitten by a mad dog; don't be afraid of fresh water. There is enough water in the world to keep everybody clean; but there is a great deal of never finds its tight place. In regard to this article there is no danger of being selfish. Take as thuch as you need. The people out West boast of their great rivers,
I would boast of using a large tub of their water every day:
You were made to be kind, and generous,

poor boy with ragged clothes, don't talk about rags when he is in hearing. If there boy has injured you, and is sorry for it, for him. All the school will show by their countenances how much better it is to have

You were made to learn. Be sure you learn something every day. When you go to bed at night; if you can not think of something new which you have learned duand famish? If you stop learning, your minds will pine and famish too. You all desire that your bodies should thrive and desire that your bodies should large as grow, until you become as tall and large as your fathers or mothers, or other people. you would not like to stop growing where you are now, at three feet high, or four feet, or even at five. But if you do not feed your minds as well as your bodies, they will stop growing; and one of the poorest, meanest, most despicable things I have ever seen in

the world is a little mind in a great body.

Suppose there was a museum in your neighborhood, full of rare and splendid curiosities—should you not like to go and see it? Would you think it unkind if you were they present the appearance of wayward forbidden to visit it The creation is a muthings, obedient to ac law, but fielde in their seum, all full and crowded with wonders, and beauties, and glories. One door, and one only, is open, by which you may enter this magnificent temple. It is the door of knowledge. The learned laborer, the learn-