

THE STAR OF THE NORTH.

R. W. Weaver Proprietor.

Truth and Right—God and our Country.

[Two Dollars per Annum]

VOLUME 7.

BLOOMSBURG, COLUMBIA COUNTY, PA., THURSDAY, MAY 24, 1855.

NUMBER 18.

THE STAR OF THE NORTH

IS PUBLISHED EVERY THURSDAY MORNING BY R. W. WEAVER,

Office—Up stairs, in the new brick building, on the south side of Main Street, third square below Market.

TERMS—Two Dollars per annum, if paid within six months from the time of subscribing; two dollars and fifty cents if not paid within the year. No subscription received for a less period than six months; no discontinuance permitted until all arrearages are paid, unless at the option of the editor.

ADVERTISEMENTS not exceeding one square will be inserted three times for One Dollar and twenty-five cents for each additional insertion. A liberal discount will be made to those who advertise by the year.

CHOICE POETRY.

From the Philadelp. Ledger.

AN EVENING PRAYER.

I come to Thee to night,
In my lone closet, where no eye can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze,
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all—the air, the bird, the flower,
The human spirit in its weary hour—
Now at the bright day's close.

'Tis Nature's time for prayer;
The silent prayers of the glorious sky,
And the earth's orisons profound and bright
To Heaven their breathings bear.

With them my soul would bend,
In humble reverence at Thy holy throne,
Trusting the merit of Thy Son alone,
Thy sceptre to extend.

If I this day have striven
With Thy blessed spirit, have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgetting thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from this dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the "cup of water" I gave to give,
Forgive me, Lord, I pray—

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy, and of grace impart,
My sinfulness to heal.

Father, my soul would be
Pure as the drops of eve's unsullied dew,
And as the stars whose nightly course is true,
So would I be to Thee.

Nor for myself alone
Would I these blessings of Thy love implore,
But for each penitent the wide earth o'er,
Whom Thou hast called Thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watched to soothe affliction's griefs and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope or health,
Be Thou their solace, and their joy and wealth,
As they have long been mine.

And One—O Father, guide
The youthful traveler in the dangerous hour,
Save him from evil and temptation's power,
And keep him near Thy side.

Watch o'er his couch to night
And draw him sweetly by the cords of love
To blest communion with Thee, far above
Earth's withering cares and blight.

And now, O Father, take
The heart I cast with humble faith on Thee,
And cleanse its depths from all its impurity,
For my Redeemer's sake. E. L. E.

CITIES OF RUSSIA.—In all the vast empire of Russia, not more than three cities contain a population exceeding 60,000 inhabitants—namely, Petersburg, 470,202; Moscow, 340,068, and Warsaw, 154,700; the population of Odessa is 60,155; Sebastopol, 41,155.—Four cities only have populations exceeding 50,000 inhabitants. Archangel counts only 9,689. There are only twenty-five cities in the whole empire whose populations vary from 25,000 to 40,000. The respective populations of the other cities (1,047 in number) is small, varying from 10,000 to a few hundreds. The rest of the population is dispersed over the country in the valleys; but of rural population, strictly speaking, there is little or nothing.

TAKING A MECHANICAL VIEW OF IT.—Mr. Ewbank, in one of his mechanical essays, thus speaks of the miles of clothes we wear. He says: "In winter, a lady is enveloped in a hundred miles of thread; she throws over her shoulders from thirty to forty in a shawl. A gentleman wears from three to four miles around his neck, and uses four more in a pocket handkerchief; at night he throws off his clothing and buries himself like a larva in four or five hundred miles of convoluted filaments."

INDIA RUBBER COTTON FLOATS are being manufactured in New York, for the purpose of getting cotton to shipping ports during the period of low water, and so keeping the markets regularly supplied, and freights more uniform in price. It is claimed that at the price of freights which has been paid for cotton from Columbus and Aberdeen, one trip with the floats would pay for themselves and the expense of taking them down.—Ledger.

A grocer's wife having, in a passion, thrown an inkstand at her husband, and spattered him all over with the black liquor, some atrocious wretch declared that she had been engaged at the battle of Ink-her-man.

From the Philadelphia Ledger.

Political Economy for Common Schools.

Adam Smith in his "Wealth of Nations" tells the story of a lad, who, wishing to have more time to play at marbles, ingeniously contrived an arrangement which has proved one of the greatest improvements in the construction of the modern steam engine. Employed to open a valve between the boiler and the cylinder by hand, as was then the custom, he so fastened the handle of the valve to the piston that the machinery performed his work much more accurately than he could do it. The lad little dreamed that he was exhibiting some of the highest utilities and results of the division of labor.

But were every child taught at school how much the whole welfare of society and the prosperity of each depended upon ingenious contrivances of this kind by every one, for performing his share of the business of life as accurately and expeditiously as possible, with that forethought and arrangement which save labor to the greatest possible degree, the sharp eyes of many a bright youth would find means of much abridging the most complicated expenditures of labor. For it is only as the division of labor is perfectly understood in youth, that its most effective combinations become possible in after life.

Why is it that no one has written some clear, brief treatise on Political Economy that might be introduced into all our Common Schools and High Schools? It rests far more directly and obviously than Moral Philosophy upon the basis of facts, such as are passing daily before the eyes of every school-boy in a city like this. Yet Dr. Wayland, a master of the science of education, has abridged his work on "Moral Science" for Sabbath schools and day schools, where it is taught with success. The great work of education consists in teaching a child to reason correctly upon the facts that are daily transporting before his eyes, to classify and arrange them according to the principles involved. A few simple elementary truths, clearly illustrated to the mind of a child as they might be, would enable him easily to classify all the phenomena of commerce and as he grew up, he would be saved from a thousand false principles of carrying on any business in his after life. Intricacies of the currency, that for centuries have perplexed the government of Great Britain, are, it is found, best solved by keeping in view one or two fundamental and universal laws, which can easily be illustrated, so that a child shall clearly comprehend them.

A lad walks along Chestnut street, and says to himself that all these people live by selling some things and buying others, and wonders, perhaps, if ingenuity in the lesser tricks of trade is not the only foundation of wealth; like the Yankee mother, who thought her sons so wonderfully smart, that shut in the room together, they could make two dollars a day by swapping jackets. Yet William Pitt acted only on the principle of these smart boys, when he proposed to pay the English national debt by the sinking fund. It would be easy and most useful to fix deeply in the mind of each youth, by many illustrations, that exchange confers no new value upon products—that production in some form must be the basis of exchange—that every city will grow rich just in proportion to the wealthy, industry and extent of the surrounding country, for which it is the centre of exchange. All this would show every mechanic and every merchant why a place supplied more cheaply than any other with coal and iron, should naturally become the centre of manufacturing commerce, affording, as it ever must, the cheapest market for the one to sell and the other to buy.

A child sees a new piano delivered at his father's house, payment given by a check on the Bank, and a receipt signed. He thinks it is an easy thing thus to purchase anything he wants, and that he has nothing to do but to buy a check book and draw on the Bank. It is soon explained to him, that that paper does not pay the debt, but only gets his father's gold out of the Bank to pay it, who thus had so much less left as the piano had cost. But there are thousands, we opine, to whom this matter has never yet become very clear, and who go on all through life fancying that paper promises to pay are payments, and that the true way for an individual, or at least a nation to become rich, is to extend their obligations and inflate a paper currency to the largest possible tension, by buying all kinds of foreign luxuries on paper credit.

The fact is, that where correct principles are not imbibed in youth, men erect all kinds of sophistical and complicated systems, by which they deceive themselves and others most egregiously. The elementary principles of political economy are few, simple and eternal, like the elementary laws of nature. They apply with equal force to days trading for marbles, and Wall street men negotiating for railroad stocks, or California gold. And if we cannot bring all things in political economy within the range of these laws, it is not because they are not governed by them, but simply because we do not sufficiently understand the subject.

THE PLACE TO LIVE IN.—California flour is selling in San Francisco at \$6 per barrel; in Philadelphia flour sells at \$13. Wheat in San Francisco is \$1 25, and in Philadelphia \$2 60 to \$2 70. As wages are, are much higher in California than on this side of the Union, it cannot be very hard to live in San Francisco.

LIVING BY ONE'S WIT.

FROM THE GERMAN.

BY MRS. W. SIMON.

Nine persons sailed from Basle, down the Rhine. A Jew, that wished to go to Such dample, was allowed to go on board, and journey with them on condition that he would conduct himself with propriety, and give the captain eighteen kreutzers for his passage.

Now it is true, something jingled in the Jew's pocket, when he struck his hand against it; but the only money that was therein, was a twelve kreutzer piece, for the other was a brass button. Notwithstanding this he accepted the offer with gratitude. For he thought to himself, something may be earned, even upon water; there is many a man who has got rich on the Rhine.

During the first part of the voyage the passengers were talkative and merry, and the Jew, with his wallet under his arm for he did not lay it aside, was the object of much mirth and mockery, as alas! is often the case with those of his nation. But as the vessel sailed onward, and passed Thuringen and Saint Veit, the passengers, one after the other, grew silent, and gazed down the river until one cried:

"Come, Jew, do you not know any pastime that will amuse us? Your fathers must have contrived many a one during their long stay in the wilderness."

"Now is the time, thought the Jew, 'to shear my sheep!' And he proposed that they should sit around in a circle, and propound very curious questions to each other, and he, with their permission, would sit with them. Those who could not answer the question, should pay the one who propounded them a twelve kreutzer piece.

The proposal pleased the company; and hoping to divert themselves with the Jew's wit or stupidity, each one asked at random, whatever entered his head.

Thus, for example, the first one asked—'How many soft boiled eggs could the giant Goliath eat upon an empty stomach?'

All said that it was impossible to answer that question, and each paid his twelve kreutzers.

But the Jew said, 'One; for he who has eaten one egg, cannot eat a second on an empty stomach,' and the other paid him twelve kreutzers.

The second thought, 'Wah, Jew, I will try you out of the New Testament, and I think I shall win my piece. Why did the Apostles of Paul write the second epistle to the Corinthians?'

The Jew said—'Because he was not in Corinth, otherwise he would have spoken to them.' So he won another twelve kreutzer piece.

When the third saw the Jew was so well versed in the Bible, he tried him in a different way. 'Who prolongs his work to as great a length as possible, and still completes it in time?'

'The ropemaker, if he is industrious,' said the Jew.

In the meanwhile they drew near to a village, and one said to the other, 'That is Bamblech. Then the fourth asked—'In what month do the people in Bamblech eat the least?'

The Jew said, 'In February, for that has only twenty-eight days.'

The fifth said—'There are two natural brothers, and still only one of them is my uncle.'

The Jew said—'The uncle is your father's brother, and your father is not your uncle.'

A fish now jumped out of the water, and the sixth asked, 'What fish have eyes nearest together?'

The Jew said, 'The smallest.'

The seventh asked, 'How can a man ride from Basle to Bern in the shade, in the summer time, when the sun shines?'

The Jew said, 'When he comes to a place where there is no shade, he must dismount and go on foot.'

The eighth asked, 'When a man rides in the winter time from Bern to Basle, and has forgotten his gloves, how must he manage so that his hands shall not freeze?'

The Jew said, 'He must make fists out of them.'

The ninth was the last. This one asked—'How can five persons divide five eggs so that each man shall receive one, and still one remain in the dish?'

The Jew said, 'The last must take the dish with the egg, and can let it lay there as long as he pleases.'

But now it came his turn, and he determined to make a good sweep. After many preliminary compliments, he asked, with an air of mischievous friendliness, 'How can a man fry two trout in three pans? so that a trout may lie in each pan.'

No one could answer this, and one after the other gave him a twelve kreutzer piece.

But when the ninth desired that he should answer it himself, he frankly acknowledged that he knew not how the trout could be fried in such a way.

Then it was maintained that this was unfair in the Jew; but we stoutly affirmed that there was no provision for it in the agreement, save that he would not answer the question should pay the kreutzers and he fulfilled that agreement by paying that sum to the ninth of his comrades who had asked him to solve it himself. But they all being rich merchants, and grateful for the amusement which had passed an hour or two very pleasantly for them, laughed heartily over their loss, at the Jew's cunning.



PRINCE METTERNICH.

For the "Star of the North."

EUROPE IN 1855.

BY R. W. WEAVER.

(CONTINUED.)

As Americans we feel for the integrity of Turkey, but if that nation is to exist only like Greece and India, under the shadow or protectorate of France and England, it were better that a millstone were hanged about its neck and it cast into the middle of the Sea. The Crescent would soon sink beneath the horizon, and the children of Islam would have no light to break into the long night of their doom. Let the unhappy fate of Greece be a warning. The European nations wanted a barrier or foothold in the East, and so declared that Greece should be free. Alas for such freedom. The victors established a protectorate such as they design for Turkey. They concurred in the selection of an incapable prince, foreign alike to the creed and the manners of the people. They surrounded his boyhood with a regency of Bavarian councillors, who quarrelled from the day they set foot at Naulpa; they encumbered his finances with a loan, only a small part of which was spent for the benefit of Greece. They narrowed the frontiers of the kingdom so as to exclude from it many of the most famous and gallant champions of the national cause, such as Sarno, Chio and Suli; and reduced its resources to the smallest limits. Having done all this, Athens has ever since been made the scene of contemptible intrigues between the three powers. On the other hand the conduct of the Greeks has frequently been unwise—sometimes scandalous. The Court has given its confidence to what is least honorable in the country, and the state of the Kingdom if Greece is far below what it ought to be—below even the condition of some of the Greek islands still under the Turkish dominion.

The late infamous mission of Count Orloff had for its object the establishment of such a protectorate over Turkey by Russia, granting to Austria and Prussia certain political and commercial privileges in what was thus to become an appendage or province to the Czar's dominion. It proposed in short a dismemberment of the fertile empire between the Archipelago and the Danube—like the dismemberment of Poland, and such protection to the Turkish people as the wolf gives to the lamb. The wily ambassador promised that if Austria and Prussia would agree to this, his master and his minions would defend them against the consequences from France and England. But the English and French representatives at Vienna frightened the imbecile Francis Joseph and his ministers from accepting such a proposition. Orloff staid some days longer at Vienna, under the pretence of indisposition, but the agents were upon his heels and made the city very hot for him. At Berlin the Minister of Foreign affairs, having in his mind's eye the republican revolution of 1848 and 1849, answered that the king would not enter into any such alliance, and that Prussia was fully able to protect itself.

Prince Metternich is the head and front of the diplomacy of despotism, and has held that position for many years, being now an octogenarian. He is the chief of that school of diplomatists who, with a low estimate of human intelligence, seek rather to cram and cheat it than to elevate it, and develop the better nature and higher capacity of mankind. He began his political career as a partizan of the French faction, and then became the tool of Napoleon. As a trick of state stratagem he indeed the simple Francis II to sacrifice his daughter to the cowardly policy of propitiating a ruler whom the people of Austria at that time could only regard as a usurper; and then induced his sovereign to basely abandon and dethrone the prince whom he had selected for his son-in-law. He next led that sovereign to separate his daughter from her husband, and helped to disinherite the grandson—the issue of a marriage he had certainly sanctioned, and indeed earnestly solicited.—With a view of estranging that daughter from her exiled and deposed husband, whose conduct to her was irreproachable, he induced the father to encourage, and even con-

tribute her infidelities. In his mind provinces are the playthings of princes, to be traded as a farmer trades his acres; and human beings are articles of traffic in the game of diplomacy.

Turkey has within itself the elements of an independent existence, and some characteristics of liberality in its government superior to most others of Europe. It is very free in its municipal laws, and each province regulates its contribution to the central government. It has no hereditary nobility to eat out the substance of the toilsman to the remotest generation; for even family names are unknown. There is perfect equality among the people, and no distinction or privileges of class; so that the peasant of to-day may be the pasha of to-morrow. The government is not perfect, but it has this merit that it does not govern too much. The leader, penetrating and omnipresent centralization of Russia and Austria is unknown; and the Turks are not like the Germans, Italians and Muscovites ground down under the heavy burden of a vast array of officers.

The subjects of Abdul Medjid who wish to travel for improvement, for commerce or for pleasure have not as in Russia to ask formal leave of their sovereign, and pay besides a large sum yearly for the permission. If they wish to read and learn, they do not find themselves thwarted and fettered, as in Austria, by orders at the custom-house to prohibit the entry of all books fitted to stimulate inquiry, to cultivate genius, to excite ambition or reward labor. There is no Index Expurgatorius in Turkey. The Sultan never confiscated a treatise on Astronomy or politics, like the Pope of Rome; or shut up a Protestant school like the King of Naples; or imprisoned a Christian for reading the Gospel of St. John, like the Grand Duke of Tuscany.

In commercial restrictions the Porte is the most liberal of sovereigns in the world, and Russia and Austria the most prohibitory and oppressive. Turkey admits every article of import at a duty of three per cent; Russia and Austria (besides a number of internal impediments) charge from five to sixty per cent. Then the *Tanzimat*, or great constitutional reform of 1839, which conferred equal civil rights on all the subjects of the Porte, and substituted law for mere despotism will, laid the foundation for a new order of things, which when completed, will place Turkey far ahead of Russia in all essential civilization. It is not yet universally established, but is gradually making its way from the centre outwards. It secures property, and endeavors to secure a fair administration of justice. New courts of law have been created in several of the great towns, and the evidence of all men is received without distinction of creed; and such great satisfaction has been given by these new tribunals, that petitions have lately been forwarded to Constantinople praying for their extension to other districts. Lord Palmerston, the shrewdest (if he is not the most honest) statesman of England has said that there is no country in Europe which has made such rapid strides to civilization and strength during the last thirty years as that very Turkey which the English nation has been accustomed to regard as in the very last stage of decrepitude and dissolution.

[TO BE CONTINUED.]

CONFIDENCE.—When conscience is enlightened and refined, of course it is an excellent guide for a man's conduct, but not otherwise. Notwithstanding this, the conscience of every man is generally better than his actions. It is a step or two in advance even in the most ignorant and depraved. There is a still small voice that tells the thief and the swindler that what he is doing is not right. The voice he cannot still; and it makes him a sneak and a coward in spite of himself.—He feels that he would be a more expert knave without it; and would, perhaps, gladly silence it, for the invigoration of his nerves. But it haunts him forever. Even on the scaffold, or in the garret, when he drinks the poison or applies the loaded pistol to his mouth, it is still there, something better than himself a counsellor to whom, had he always listened, he would have been a better and a happier man.

From the Phila. Ledger.

The Money Market.

Before the tariff law of 1846 went into operation, the advocates of a revenue tariff were all the time stigmatized as theorists—visionary people, wedded to crude and impracticable notions, that could never be made to work advantageously. A trial of the tariff of '46 has very conclusively shown that theories are wholly upon the side of protection—the fallacy of countervailing duties having been most conclusively demonstrated. Prominent among the theorists of the present time is that very respectable gentleman, Mr. Henry C. Carey, who lets of the following in the April number of Hunt's Merchants' Magazine:

"The more gold that comes from California, the poorer we shall become, under a system that closes the mills and furnaces of the country, that destroys the power for association, and that causes a demand for exportation of all the gold that we receive; for with every step in that direction, we are increasing the power of other nations to produce cheaply both cloth and iron, while diminishing our own."

This is the theory of the celebrated Dr. Dryasdust, of the more we get, the less we have. The theory is a little blind and will not work both ways, but as the thorough theorist looks only in one direction the double working is not considered important. The more gold that comes from California the poorer we shall become, and yet every dollar of gold sent to Europe, Mr. Carey in the same breath says, increases the power of other nations to produce more cheaply than we can. The gold that is so destructive of American interests it seems wholly changes its character when it reaches our cousins on the other side of the Atlantic. It is there very advantageous and increases their ability to produce more cheaply. Here in the Atlantic States, it closes factories and mills, provokes poverty, and causes a demand for gold for exportation. This is all theory—a flimsy gauze to hide imposing facts which paper money advocates do not care to acknowledge. The revenue tariff men contend not only against the right of the nation to impose burthens on one class of persons for the protection and benefit of others, but they go farther, and have very conclusively demonstrated that our system of banking and currency has and always will render imperative the most protective law that has ever been enacted. The moment imports are checked by countervailing duties, the banks, losing all apprehension of a loss of coin, expand their business, and by multiplying credit in every shape, so cheapen the currency, that the price of production renders unproductive whatever protection may have been afforded, and the cry is at once raised for more protection, which, if not yielded, the goods manufactured under a dearer currency and afforded at lower prices, immediately come in, and away goes the coin on which the banks have so expanded and cheapened the currency; for, be it remembered, the foreign manufacturer, in taking his pay, always discriminates in favor of paper money. He never takes a dollar left for us at home, and soon, having little base to sustain it, topples over, and falls comparatively worthless at our feet—overwhelming the country in bankruptcy and carrying want and misery to half the families of the hundreds of villages that the fostering cause of this credit-bubble brought into existence. No. We are not hurt by the gold, nor are we benefitted by a protective tariff. Purge and correct our mixed currency and the advantages of gold, in whatever quantities it is likely to come, will be all here that they are elsewhere.

THE MILLIONAIRES OF NEW YORK.—The New York Correspondent of the Charleston Courier makes the following mention of Millionaires in that city:

Wm. B. Astor is our richest man; he inherited his wealth. Stephen Whitney, five millions; owes his fortune to speculations in cotton and the rise in real estate.—W. H. Aspinwall, four millions; came of a rich family, and claimed vast increase of wealth in the shipping business. James Lenox, three millions, which he inherited.—The late Peter Harmony, two millions; came to this city as a cabin boy, and grew rich by commerce. The Lorillards, two millions; came from France poor, and made their huge fortune in the tobacco and snuff business.—The late Alton G. Phelps, two millions; learned the trade of a tinner, and made a fortune in iron and copper. Alexander D. Stewart, two millions, now of the dry goods palace; began business in a little fancy store. Of those who are put down for a million and a half, Geo. Law began life as a farm laborer. Cornelius Vanderbilt, as a boatman, John Lafarge as a steward to Joseph Bonaparte. Of the millionaires, James Chesterman began life as a journeyman tailor, and Peter Cooper as a glue maker. George Bancroft, Henry James, Professor Anthon. Thos. McElrath and Dr. Francis, are each stated to possess a hundred thousand dollars.—Edwin Forest is rated at a quarter of a million; so is Sidney E. Mose, of the N. York Observer. Wm. Niblo, it appears, has four hundred thousand dollars, and Dr. Mott two hundred thousand. Bennett at one hundred and fifty thousand. But perhaps the most remarkable statement of all is, that Mrs. Okill, of New York, has made a quarter of a million dollars by keeping school.

'MOTTER,' this book tells about the 'angry waves of the ocean.' Now what makes the ocean get angry? 'Because it has been crossed so often, my son.'

MY HUSBAND.

A LIFE SKETCH.

My husband is a very strange man. To think he could have grown so provoked about such a little thing as that scarf.

Well, there's no use trying to drive him. I have settled that in my mind. But he can be coaxed, can't he though! and from this time henceforth shan't I know how to manage him? Still there's no denying Mr Adams is a very strange man.

You see, it was this morning at breakfast, I said to him, 'Harry, I must have one of those ten dollar scarfs at Stewart's. They are perfectly charming, and will correspond so nicely with my maroon velvet cloak. I want to go out this morning and get one, before they are all gone.' 'Ten dollars don't grow on every bush Adaline; and just now times are pretty hard, you know,' he answered in a dry careless tone, which irritated me greatly. Beside that, I knew he could afford to get me a scarf just as well as not, only perhaps, my manner of requesting it did not quite suit his lordship.

'Gentlemen who can afford to buy satin vests at ten dollars apiece, can give no motive but penuriousness for objecting to give their wives as much for a scarf,' I retorted, as I glanced at the money which a few moments before he had laid by the side of my plate, requesting me to procure one for him; he always trusts my taste in these matters. I spoke angrily. I should have been sorry for it the next moment, if he had not answered.

'You will not then attribute it to my penuriousness, I suppose, when I tell you I cannot let you have another ten dollars.'

'Well, then, I will take this and get me the scarf. You can do without your vest this fall,' and I took up the bills and left the room for he did not answer me.

'I need it and must have it,' I soliloquized as I washed my tear swollen eyes, and adjusted my hair for a walk down Broadway; but all the while there was a still small voice in my heart, 'Don't do it. Go and buy the vest for your husband,' and at last I followed you believe it! that inner voice triumphed.—I went down to the tailor's, selected the vest and brought it home.

'Here it is, Henry, I selected the color which I thought would suit you best. Isn't it rich?' I said, as I unfolded the vest after dinner, for somehow my pride was all gone. I had felt so much happier ever since I had resolved to forego the scarf.

He did not answer me, but there was such a look of tenderness filling his dark handsome eyes, as his lips fell to my forehead, that it was as much as I could do to keep from crying outright.

But I haven't told you the cream of the story yet.—At night, when he came home to supper he brought a little bundle into my lap. Wondering greatly what it could be, I opened it, and there was the scarlet scarf, the very one I set my heart on at Stewart's yesterday.

'Oh! Henry,' I said, looking up and trying to thank him, but my lips trembled, and then the tears dashed over the eye-lashes, and he drew my head to his heart, and smoothed down my curls, and murmured the old loving words in my ear, while I cried there a long time, but oh! my tears were such sweet ones.

He is a strange man, my husband, but he is a noble one too, only it is a little hard to find it out sometimes, and it seems to me my heart never said it so deeply as it does to-night. God bless him!—Home Visitor.

A BRIEF DISCOURSE.

Text:—'There is a way that seemeth right unto man, but the end thereof, &c.'

We hope it will not be deemed scrupulous to quote here this sublime precaution from the oracles of divine truth, as a text to discourse from in the manner that follows, although in aid of subjects of a somewhat secular nature, appertaining however to morality.

It may seem right to a man to neglect paying his debts for the sake of lending or speculating upon his money; but the end thereof is a bad paymaster.

It may seem right to a man to attempt to live upon the fashion of the times, but the end thereof is disgusting to all sensible folks, and ruinous to health, reputation and propriety.

It may seem right to a man to keep borrowing of his neighbors, but the end thereof is very cross neighbors.

It may seem right to a man to trouble himself about his neighbor's business; but the end thereof is the neglect of his own.

It may seem right to a man to be always trumpeting his own fame; but the end thereof is that his fame don't extend very far.

It may seem right to a man to indulge his children in everything; but the end thereof is—his children will indulge in dishonoring him.

It may seem right to a man to be constantly slandering his neighbors; but the end thereof is, that nobody believes anything he says.

It may seem right to a man to attempt to please everybody; but the end thereof is he pleases nobody.

It may seem right to a man to excel his neighbors in extravagance and luxury; but the end thereof is—he only excels them in folly.

It may seem right to a man not to take a newspaper; but the end thereof is—that a man has a vain idea of what is right, and his family are totally ignorant of the ordinary occurrences of the day.

It may seem right to a man to worship a creature more than the Creator, but the end thereof is—an idolater.

It may seem right for a man to obtain his news by borrowing of his neighbors; but the end thereof is—frank upon the printer.

It may seem right to a man to be incessantly occupied in hoarding up treasures of this world; but the end thereof is—he has none in the world to come.

It may seem right to us to further extend this discourse at the expense of the reader; but the end thereof is—here.