

THE STAR OF THE NORTH.

R. W. Weaver Proprietor.

Truth and Right—God and our Country.

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THE SHEPHERD'S RESOLUTION.

[The fine old song was written by George Wither; a satirical writer of the times of James and Charles the First. It is extracted from one of his long piscatorial poems, entitled, "The Mistress of Philarete," published in 1622.]

Shall I waiting in despair,
Die because a woman's fair?
Or make pale my cheeks with care,
'Cause another's rosy are?
Be she fairer than the day,
Or the flowers meads in May—
If she be not so to me,
What care I how fair she be?

Shall my foolish heart be pained,
'Cause I see a woman kind?
Or a well-disposed nature
Joined with a lovely feature?
Be she meeker, kinder than
The turtle-dove or pelican,
If she be not so to me,
What care I how kind she be?

Shall a woman's virtues move
Me to perish for her love?
Or her wild desertions know,
Make me quite forget mine own?
Be she with that goodness blest,
Which may merit name of best,
If she be not such to me,
What care I how good she be?

'Cause her fortune seems too high,
Shall I play the fool, and die?
Those that bear a noble mind,
Where they want of riches find,
Think, what with them they would do,
That without them dare to woo;
And unless that mind I see,
What care I how great she be?

Great, or good, or kind, or fair,
I will ne'er the more despair,
If she love me, this believe—
I will die ere she shall grieve,
If she slight me when I woo
I can scorn and let her go;
If she be not fit for me,
What care I for whom she be?

British Filibustering and Annexation in East India.

While the British Journals, without an exception scarcely, are loud in their denunciation of what they are pleased to call the greed of territory of the United States, and pretend to see magnificent schemes of conquest by the American people, the British government is engaged in a species of filibustering and conquest in India which exceeds the wildest dreams of manifest destiny in this country.—Two Eastern Kingdoms, Nizam and Oude, the former a country of over ninety-seven thousand square miles, bordering on Bombay and Madras, and the latter bordering on Nepal and Bengal, with an area of nearly thirty thousand square miles, after enjoying an English protectorate of an equivocal character, are to be seized and added as possessions to the British provinces in India. The London Times announces the fact with commendation, instead of the indignation it feels whenever it looks westward and sees, or fancies it sees, the march of American empire. It says:

"In Oude we have a Government steeped to the hips in profligacy, debauchery, cruelty, and avarice, plundering and murdering its subjects without mercy, and allowing them in return to plunder and murder each other—a barber for a Prime Minister, a fiddler for a Chief Justice, a revenue collected at the cannon's mouth, a Court alternately diverted by cruel sports or by orgies at the Nero or Heliogabalus might blush, by bloody executions, and by dangerous fanaticism.—This is the State that we tolerate on the very frontier of the peaceful province of Bengal, and within a few days—soon to be diminished to a few hours—journey from Calcutta!"

One of its correspondents says "it is certain annexation cannot be long delayed, and Oude will pay splendidly." Here is a real buccannery project, avowedly prompted by the most mercenary motives; but which, it is not improbable, is a movement towards still more extended acquisitions, not in India alone, but in China, to which the present distracted condition of affairs in that country invites an easy conquest. With such schemes as these in actual progress, sanctioned by the British government, how hypocritical are its denunciations of filibustering, and how contemptible its fears of such unauthorized undertakings as Walker's, which go forth in secrecy with the ban of the American government upon them.—Ledger.

THE SOCIETY OF HEAVENS.—The society of heaven constitutes one of its chief attractions. We will doubtless carry the social principle with us into the eternal world. The fact that our souls are destined for a season by death of the bodies that now encase them, will not deprive them of the privilege of communicating their thoughts and feelings to each other, and deriving happiness therefrom. The same God who furnished them with the faculty of speech for that purpose, while in the body, can very easily supply them with the means of inter-communication in their new state of being. Abraham and Dives could interchange thoughts though one was in heaven and the other in hell. Lazarus was carried in to Abr. s. bosom, a Hebrew expression for be brought into the most intimate relations with him.

PERSONALITIES OF LITERATI.

Douglas Jerrold, a well known contributor to Punch, and editor of various publications, is a man about 50 years of age, and in person is remarkably spare and diminutive.—His face is sharp, angular, and his eye is a greyish hue. He is probably one of the most caustic writers of the age, and, with keen sensibility, he often writes under the impulse of the moment articles which his cooler judgment condemns. Although a believer in hydropathy, his habits do not conform to the internal application of Adam's ale. His Caudle Lectures have been read by every one. In conversation he is quick at retort—not always refined. He is a husband and a grandfather.

MACAULAY.
The Hon. T. B. Macaulay is short in stature, round, and with a growing tendency to algermanic proportions. His head has the same rotundity as his body, and seems stuck on it as firmly as a pin-head. This is nearly the sum of his personal defects; all else, except the voice (which is monotonous and disagreeable), is certainly in his favor. His face seems literally inscribed with expression; his eyes, above all, full of deep thought and meaning. As he walks, or rather struggles, along the street, he seems in a state of total abstraction, unmindful of all that is going on around him, and solely occupied with his own working mind. You cannot help thinking that literature with him is not a mere profession or pursuit, but that it has almost grown a part of himself, as though historical problems or analytical criticisms were a part of his daily food.

BAILEY.
A correspondent of the Tribune, writing from Nottingham, England, says: "I have seen Bailey, the author of 'Festus.' His father is proprietor of the Nottingham Mercury, and the editorial department rests with him. He is a thick set sort of a man; of a stature below the middle size; complexion dark, and in years about eight-and-thirty. His physiognomy would be clownish in expression if his eyes did not redeem his other features. He spoke of 'Festus,' and of its fame in America, of which he seems very proud. In England it has only reached its third edition, while eight or nine have been published in the United States."

DE QUINCY.
He is one of the smallest legged, smallest bodied, and most attenuated effigies of the human form divine that one could find in a crowded city during a day's walk. And if one adds to this figure clothes that are neither fashionably cut nor fastidiously adjusted, I will have a tolerably rough idea of De Quincy. But then his brow, that pushes his obtuse face to the back part of his head, and his light grey eyes, that do not seem to look out, but to be turned inward, searching the depths of his imagination, and searching out the mysteries of the most abstruse logic, are something that you would search a week to find the mates to, and then you would be disappointed. De Quincy now resides at Lasawade, a romantic rural village, once the residence of Sir Walter Scott, about seven miles from Edinburgh, Scotland, where an affectionate daughter watches over him, and where he is the wonder of the country people for miles around.

LAMARTINE.
Lamartine is—yes young ladies, positively—a prim looking man with a long face, short, grey hair, a slender figure, and a suit of black. Put a pen behind his ear and he would look like a "confidential clerk." Give his face more character and he would remind you of Henry Clay. He has a fine head, phrenologically speaking—large and round at the top, with a spacious forehead, and a scant allotment of cheek. Prim is the word, though. There is nothing in his appearance which is ever so remotely suggestive of the romantic. He is not even pale, and as for a rolling shirt collar, or a Byronic tie, he is not the man to think of such things. Romantic, in fact, is the article he lives by, and, like other men, he chooses to "sink the shop," at least when he sits for his portrait.

DEMAS.
On the contrary, is a burly fellow. His large, red, round cheeks stand out, till they seem to stretch the very skin that covers them, and it looks as smooth as a polished apple. His black crimped hair is piled high above his forehead, and stands divided into two unequal masses, one inclining to the right, and the other to the left. His eyes are dark, and his mouth sensuous, but not to the degree of vulgarity. His person is large, and his flowing mantle red. He is a gentleman to lay bare his throat, and look romantic, not Byronically so, but piratically. Yet he looks good humored, and like a man whose capacity for physical enjoyment is boundless. His negro blood is evident enough to one who knows he has it; but it would not be detected by one who knew it not. It appears in the peculiar rotundity of the man and all his parts; it crimped and heaped his hair; it made him dress up in flowing red, to have his portrait taken. But his complexion is only a shade darker than the average. The portrait reminds us for a moment of the late Thomas Hamlin, the actor.

RUGENE SUZ.
Is neither prim nor burly. He is a man of large frame, over which a loose black coat is carelessly buttoned. Complexion light, eyes blue, hair one black, now pepper and salt, whiskers voluminous, eyebrows black and thick, good forehead, and the lower face ample. This conveys no better idea of the man's appearance than a French passport. But the truth is, Suz's countenance and figure have none of those peculiarities

which make description possible. He looks in his portrait like a comfortable, careless, elderly gentleman, taking his ease in a chair and easy coat. He does not look like an author—authors seldom do. His hair is rather that of a prosperous citizen. Sue is only forty-five years old, but he has lived fast and looks fifty-five. Lamartine is sixty-three, and would pass easily for fifty-three. Demas is fifty, and could get credit for thirty-eight.

Extravagance in Living.

Scarcely a week goes by, that we are not called upon to record some sad calamity in social life, the result of extravagance in living. The evil is one of the vices of the times. The old-fashioned system of living within one's means, is repudiated—and high rents and magnificent furniture are the order of the day. In the old time moderation and economy formed the basis on which the young were disposed to act. But now, it is far otherwise. The young man who thinks of matrimony, must in the first place, be prepared to record some sad calamity in social life, the result of extravagance in living. The evil is one of the vices of the times. The old-fashioned system of living within one's means, is repudiated—and high rents and magnificent furniture are the order of the day. In the old time moderation and economy formed the basis on which the young were disposed to act. But now, it is far otherwise. 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