

THE STAR OF THE NORTH.

R. W. Weaver, Proprietor.

Truth and Right—God and our Country.

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THE STAR OF THE NORTH

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Choice Poetry.

THE FISHER'S COTTAGE.

Translated from Heinrich Heine, by Leland. How vague and wild—yet how many pictures does it summon to the mind's eye! Heine is the Rembrandt of poets:

We sat by the fisher's cottage,
And looked at the stormy tide;
The evening mist came rising,
And floating far and wide.

One by one in the light-house
The lights shone out on high;
And far on the dim horizon
A ship went sailing by.

We spoke of storm and shipwreck,
Of sailors and how they live;
Of journeys 'twixt sky and water,
And the sorrows and joys they give.

We spoke of distant countries,
In regions strange and far;
And of the wondrous beings
And curious customs there.

Of perfumed lamps on the Ganges,
Which are lauded in the twilight hour;
And the dark and silent Brahmins,
Who worship the lotus flower.

Of the wretched dwarfs of Lapland,
Broad-headed, wide mouthed and small;
Who crouch round their oil-fires, cooking,
And chatter and scream and bawl.

And the maidens earnestly listen'd,
Till at last we spoke no more;
The ship, like a shadow, had vanish'd,
And darkness fell deep on the shore.

A STRONG OPINION.

We copy the following extract from the opinion of Chief Justice Lewis on the late injunction to prevent the sale of the Main Line. It is a clear and strong exposition of the constitutional question in reference to the object of taxation, and shows how far beyond honest duty the last legislature was tempted to go in its wild effort to alleviate a vital part of that power.

We now come to the vital question involved in these applications. The acts of Assembly of 18th May, 1857, makes provision for a public sale, and for the purpose of inviting competition, directs that public notice of the time and place be given in one or more newspapers of extended circulation, published in the cities of Philadelphia, Pittsburgh, Washington, Boston, New York and in the borough of Harrisburg. It authorizes any person or persons, or railroad or canal company now incorporated, or which may hereafter be incorporated under the laws of this Commonwealth, to become the purchasers for any sum not less than 7,500,000 dollars. But there is a proviso in the 3d section, which declares that "if the Pennsylvania Railroad Company shall become the purchasers, at the said public sale, or by assignment, they shall pay, in addition to the purchase money at which it may be struck down, the sum of 1,500,000 dollars, and in consideration thereof, the said Railroad Co., and the Harrisburg, Mount Joy and Lancaster Railroad Company shall be discharged by the Commonwealth forever, from the payment of all taxes upon tonnage or freight carried over said railroads, and the said Pennsylvania Railroad Company shall also be released from the payment of all other taxes or duties on its capital stock, bonds, dividends, or property, except for school, city, county, borough or township purposes." The amount of taxes proposed to be released is beyond calculation. It can only be conjectured. It would be greatly increased by the tax which would of course be levied on the property about to be sold to the Company. Judging from the increase during the last five years, and the constant augmentation of commerce and travel along the route, it would seem reasonable to believe that in five years from this time it would be double its present amount. But conceding that the tax be released will hereafter amount to no more, per annum, than the sum paid in 1856, the amount awarded to the admissions of the Railroad Company itself, would be \$280,739.21 per annum forever. This sum is more than equal to the interest on \$5,000,000 at 5 per cent, the rate to be charged to the purchasers. In other words, the acts of Assembly propose to give to the Railroad Company a consideration equal to \$5,000,000 for \$1,500,000, and thus to give the Company an advantage equal to \$4,000,000 over every other bidder at the sale? By means of this privilege, the Pennsylvania Railroad Company may drive from the field of competition all other bidders. It is essential to every fair public auction, that all the bidders shall stand upon an equal footing.

If the object had been to make a fair sale of this portion of the State revenue, it might have been evinced by a provision for the transfer of it to the highest bidder, without distinction in favor of any one. But this was not done. The extraordinary provision, in favor of the Pennsylvania Railroad Company, is partial and entirely repugnant to the general intent of the act; and if allowed to

stand, the sale under it will furnish one of the most magnificent exhibitions of a "mock auction" that the world has ever witnessed! We rejoice to say that the highly respectable and upright officers of the corporation disclaim, in the most solemn manner, under oath, all agency in procuring the enactment in question.

But has the Constitution conferred upon the Legislature the authority to extinguish, forever, by bargain and sale, the power to raise revenue for the support of government? All free government are established by the people for their benefit, and the powers delegated are to be exercised for their common good, and not, under any circumstances, to be sold or destroyed, so long as the nation establishing them have the physical power to maintain their independence. Individuals cannot subsist without food. Deprive them of the means whereby they live, and you destroy them as certainly as if you did it by shedding their blood. The necessities of governments are as great as those of individuals. No government can exist without revenues to defray its expenses and support its officers and agents. The revenue is the food indispensable to its existence. Deprive it of this, and you stop it of all power to perform its duties, bring it into contempt by its uselessness and helplessness, and ultimately destroy it as effectually as if it were overturned by domestic violence or subjugated by the conquest of a foreign foe. Government is but an aggregation of individual rights and powers. It has no more right to commit political suicide than an individual has to destroy the life given by his Creator. Contracting away the taxing power in perpetuity tends, as we have seen, inevitably to the destruction of the government. If twelve or twenty millions of taxable property may be released to-day, one hundred millions may be released to-morrow, and the principle being established, the process might go on until all power to raise revenue was gone.— If this did not destroy the government, it would result in something infinitely more dangerous to the liberties of the people. It would make it the servile dependent of the wealthy corporations or individuals to whom it contracted away its means of support. Although the taxing power is but an incidental one, to be exercised only as the necessary means of performing governmental duties, it is nevertheless a branch of the Legislative power, which always in its nature implies not only the power of making laws, but of altering and repealing them as the exigencies of the State and circumstances of the times may require. Rutherford's Institutes of National Law, b. 3, ch. 3, s. 3. If one portion of the legislative power may be sold, another may be disposed of in the same way.— If the power to raise revenue may be sold to-day, the power to punish for crimes may be sold to-morrow, and the power to pass laws for the redress of civil rights may be sold the next day. If the legislative power may be sold, the Executive and Judicial powers may be put in the market with equal propriety. The result to which the principle must inevitably lead, proves that the sale of any portion of governmental power is utterly inconsistent with the nature of our free institutions, and totally at variance with the object and general provisions of the Constitution of the State. It may be urged that we must confide in the fidelity of the Legislature, and that there is every ground for hope that they would not carry such measures to an unreasonable length.— This is no answer to the argument. It is a question of Constitutional authority, and not a case of confidence at all. Limitations of power established by written Constitutions have their origin in a distrust of the infirmity of man. This distrust is fully justified by the history of the rise and fall of nations.

But conceding that the practice will not be carried so far as to destroy the government, is there any warrant for it to the extent to which act of Assembly proposes to go in the present case? It was held by this Court in Wood's Estate, 9 Harris, 114, that "the duties of sovereign and subject are reciprocal, and any person who is protected by a government in his person or property, may be compelled to pay for that protection. As taxes are to be assessed for the sole purpose of supporting the government, the propriety of exacting them, the persons and property to be made liable, and the rules for their assessment and collection are to be determined by its authority. It is, however, a rule of the public law, founded on a principle of justice which no government can disregard, without violating the rights of its citizens, that taxes shall be assessed in such manner that all the citizens may pay their quota, in proportion to their abilities and the advantages they desire from the society."—9, Harris, 114; 10 Harris, 497. This principle is sanctioned by writers of the highest authority—Vattel, b. 1, ch. 20, s. 240; Rutherford, Inst. of Nat. Law, b. 2, ch. 3, s. 5; Puffendorf's Law of Nations, b. 7, ch. 9, s. 10. It is expressly declared by Baron Puffendorf, that "no immunities or exemptions" (from taxation) ought to be "granted to certain persons to the defrauding or oppressing of the rest." It is upon this principle that, when the private property of the citizen is taken for public use, the just compensation is to be made to him out of this common fund, in order that the contribution to the public interest may fall in a just proportion upon each citizen.—Rutherford, b. 2, ch. 3, s. 5. As the Legislature are necessarily the judges of the method of assessing taxes, it is to be presumed that they have regarded the rule of contribution sanctioned by justice and the equal rights of the citizens; and their enactments are not always subject to

judicial review. Where they make appropriations to institutions of learning, or charity, or grant lands or pensions to persons who have served in the defence of the nation, it is presumed to be a compensation for the good that has been done or is to be done to the community. Where they grant to the same institutions or individuals an exemption from taxation, such grants, for the same reason, are not regarded as a violation of the rules of Justice and equality. So long as there is no contract which may tie the hands of succeeding legislatures against repealing such exemptions—and so long as they are not repealed, they seem to have been enforced as a legitimate exercise of legislative power.—1 S. & R. 62, 6 Wats, 435.

But when there is no pretence of an intention to equalize the taxation among the people, but an avowed purpose to sell to one class of citizens an exemption from all taxes forever, and thus to throw all the public burdens upon the other, for all time to come, it is, to all intents and purposes, imposing a tax upon them without the consent of their representatives, and is such a plain, palpable and open violation of the rights and liberties of the people—such a clear case of transcending the just limits of legislative power, that the judiciary is bound to pronounce such an act null and void.

No class of corporations stand more in need of the protection of the government, or occupy more of the time of the Legislature and the courts of Justice, or occasion more expense to the government than railroad corporations. From the extensive nature of their operations, the power to take private property for the construction of their works, and their continual collision with each other's interests, and with the interests of individuals and municipal communities, they require the constant and the energetic protection of the strong arm of the government. Withdraw that protection, and they would be left to the mercy of popular outbreaks, manifesting themselves by opposition to their progress, and the destruction of their works whenever the location of their roads or their depots, or any of their numerous and necessary operations come in conflict with the interests of particular localities.— These corporations should be the last to consent that the government should be enabled by the diminution of its revenues, or to ask that it should be bound to exert all its energies, and incur large and constant expenditures for their protection, while they are exempt from contributing their share.

These principles are not so infirm as to stand in need of the staff of authority for support. They are the result of that liberty and equality which was established by the Revolutionary struggle of our ancestors.— They are perfectly understood by every one who has capacity to comprehend the nature of our free institutions. They are deeply impressed on the hearts of the people, and they are fully recognized by the history, the objects and the language of our State Constitution.

ADDRESS,

To the Ministers and Churches in connection with the General Assembly of the Presbyterian Church.

DEAR BRETHREN—The undersigned, members of the General Assembly now in session in Cleveland, Ohio, are constrained to address you with reference to the state of our beloved Church, and to indicate the course which should be pursued by all who adhere to the principles of our Constitution, as interpreted by its framers, and as practically acknowledged during the almost entire period of our history as a church.

The action of the present Assembly on the subject of Slavery, especially when considered in connection with the spirit and manifest purpose of several of the Western Synods, has impressed with the belief that peace and harmony can no longer prevail amongst us—that the Assembly as at present constituted, instead of being a bond of union between different sections of the church, will continue to be the theatre of strife and discord and that the glory of God, the welfare of our churches, and the good of the world demand a separation of the discordant elements, and the existence of another Assembly in which the agitation of the slavery question will be unknown.

We had hoped that our brethren who have been disposed to introduce this subject into the General Assembly would ere this have been convinced that no good could result to the church from this agitation—that it was alienating brethren of a common Christian faith, and was calculated to render the condition of the slave more undesirable, and to scatter the ties that bind our union together. In this regard we have been sadly disappointed. In consequence of the political agitation of the subject, and of the pressure brought to bear upon them by Congregational Churches holding the most ultra abolition sentiments, many of our Western Presbyterians have become more urgent in demanding progressive action of the Assembly. They have not been satisfied with the past declarations of the Assembly. They have desired the Assembly to express its views of the sin of slaveholding so clearly that they can be made the basis of discipline by the courts of the Church. This action has now been virtually taken by the Assembly. It has avowed that the relation of master and servant— which necessarily involves the idea of property in the services of the latter—is a sin in the sight of God, and an offence in the sense in which the term is used in the Constitution of the Church. This declaration has been made, although confessedly there is not the most remote allusion to slaveholding in our standards, and also with the knowledge of

the fact that when our constitution was adopted twelve out of the thirteen states were slaveholding states, and many of those who composed the Assembly of 1789, if not slaveholders themselves, were representatives of Presbyterians in which were churches whose members were slaveholders. We regard this action of the General Assembly as a palpable violation of the spirit and letter of the constitution of the church. The principle involved in it, if carried into practice, would convert the highest judiciary of the church into an ecclesiastical despotism as tyrannical as that which has distinguished the Church of Rome. It makes the Assembly not only the interpreter of law in an irregular way, but also the supreme legislature of the church—a position which has been always repudiated by the Presbyterian Church.

Apart, therefore, from the disastrous consequences resulting from the agitation of the subject of slavery in the General Assembly, destroying, as it does, our peace, keeping us in a state of excitement unfavorable to spiritual growth, and paralyzing our efforts to advance the cause of the Redeemer through the channel of our admirable system of Government—we consider that the Assembly has so far departed from the Constitution of the Church as to render our adherence to it undesirable and impossible. Having protested repeatedly against this agitation, and finding that our brethren are determined to continue it, we have deliberately and prayerfully come to the conclusion that, however painful it may be to us, the good of the Church and of the country required a separation from them. We shall hold our brethren who have disturbed our peace, by the introduction of this vexed question to our judicatories, as alone responsible for the consequences of this division.

With these convictions as to the necessity of a separation from our once united and beloved Zion, the only question that remains for us now to settle, pertains to the mode of separation. The undersigned are satisfied that but one course is left to us—and that is to invite all Constitutional Presbyterians in the land, who are opposed to the agitation of Slavery in the General Assembly, to unite in an organization in which this subject shall be utterly eschewed. We do not restrict our invitation to the Southern Churches. We wish to have a National Church—that is, a Church, the constituent parts of which will come from every section of the Union. Holding to the same confession of Faith, we shall have a common basis as to Doctrine and Government; and an understanding that, however, we may differ in our views respecting Slavery, the subject is never to be introduced into the Assembly either by Northern or Southern men, unless, indeed, judicial cases are brought up regularly from the lower courts. In the judgment of the undersigned, this course is our only alternative. There is so much in our abolition spirit pervading other Churches that adhere to the same standards of faith, that we could not expect peace on this subject by uniting with them. We are persuaded that, although this question may be suppressed in their judicatories for a while, the abolition spirit exists to such an extent as to threaten their dismemberment. The result may be that the disturbing elements of the different branches of the Presbyterian church may be united in one body, and that the conservative portion of the same may ultimately be brought together, and thus prove more efficient in promoting the cause of the Redeemer, and in diffusing through the land a truly national spirit. At present, however, the union of these Churches would not afford relief to those who are wearied of this slavery agitation. We are desirous of forming an organization where we shall not be liable to another division from this exciting subject.

The undersigned, therefore, would invite all Presbyterians, from all sections of the country, to meet in Convention in the city of Washington, on the 27th day of August, '57, for the purpose of consultation, and of organizing a General Assembly in which it will be distinctly understood, the subject of slavery will not be introduced. We propose this course, instead of organizing an Assembly at once, as being due to the Presbyterians we represent. We would suggest that the Presbyterians be called together as soon as possible, and that, whilst the Presbyterians appoint their delegates to the Assembly in the usual proportion, it is desirable that as many ministers and elders should attend the Convention as can do so. We suggest also, that in case any of the Presbyterians desiring to be connected with this new Assembly, should find it impossible to be represented in the Convention, it would be important that the Convention should be informed of their action.

Praying that God may overcome the distractions of Zion for His own glory and that we may be guided in this crisis of our history by His unerring counsel, we subscribe ourselves your brethren in Christ.

Fred. A. Ross, D. D., Michael S. Shuck, George Painter, Isaac W. K. Handy, Wm. E. Caldwell, James G. Hamner, D. D., John B. Logan, Henry Matthews, Robert P. Rhea, Peachy R. Grotton, Archer C. Dickerson, G. W. Huichins, Thomas H. Cleland, Elipah A. Carson, F. R. Gray.

The undersigned, though not members of the General Assembly now in session in Cleveland, have been present during its discussion of slavery. Being fully convinced that there is no prospect of the cessation of this agitation in the Assembly, and that the action taken is a violation of the Constitution of the Church, we cordially unite in the above invitation.

A. H. H. BOYD,
GEO. M. CRAWFORD.

THE SPINNER'S SONG.

FROM THE GERMAN.

Whir away, my busy spindle,
Ask not rest or quiet now;
Bridal bed and swaddling raiment
And the shroud preparest thou.

Golden threads—ah! who can tell us
What your destiny may be!
Whether joy or whether sorrow
At the last shall come to thee.

Otherwise than we expected
May our fondest wishes fall;
What is spun for festal uses
Soon may chance to be a pall.

Whir away, my spindle, softly,
Life is changeful like to thee,
Joyous starting on our journey,
Or return we mournfully.

Soon our voices die in silence,
Dark clouds dim the brightest day,
Onward rolls the tide of pleasure,
Love and friendship will decay.

Whir away, my busy spindle,
Rest and peace are not for thee—
And my tears so gently flowing,
Still flow of unceasingly.

THE SILVERSMITH'S OF ACRE.

It had been a sunny day—one of those breathless summer noons so frequent at St. Juan d'Acre during the latter part of July and beginning of August. The sea lay stagnant as an African lake, and even the tall branches of trees gave no indication of the slightest zephyr. Silence reigned over the whole town, save where the groans of the fever-stricken found dismal echoes in Death's desolate rooms.

Djezzar, the butcher, surnamed also the Terrible, ruled at that time over the pashalik of Acre; and though, even at this very day, his name is a nightmare to the people of that part, in some instances he displayed much justice and evenhandedness in dispensing justice among the Christian rebels under his jurisdiction.

On the day in question, the pasha had felt remarkably dull and languid; what with the heat, the prevalence of disease, and the consequent paucity of detainees, there was little or nothing stirring to excite and stimulate his active disposition. Two men had been invited to the morning for felony—a roving spectacle, which had highly amused his excellency as long as the agony of the poor wretches endured. Half-a dozen Jaws had even excited him to laughter by their grotesque exertions, when, as tied back to back, they were overcome by the effects of emetics previously administered. A baker or two had been nailed by the eusts to the door-posts of the audience-hall for some short comings in weights. And one haari in the harem, who was a favorite, and consequently much noticed, having refused to dance at the pasha's bidding, under the plea of a burning fever with delirium, was mildly incited thereto by being seated upon the burning floor of the "Hamman," which, by the way, produced very different results from what Djezzar anticipated, by throwing the girl into a violent perspiration, and forthwith dispelling the fever.

These summed up the catalogue of that day's diversion for the pasha, and he was seated in a discontented and angry mood, staring out upon the hot, blood red sun, as it dipped in the cool bosom of the western horizon.

About the same hour in another part of the town, wearied with a hot day's honest labor and toil, Habeeb, the silversmith, slipped off the shop-board and into his red slippers, with the intention of locking up and finishing work for the day. To this intent he emptied his cash-box of the day's profits, adjusted his turban and moustache, and with a light heart and a keen appetite, walked briskly towards his house in the Christian quarter of the town, thinking the while of his handsome young wife, and the capital supper she had doubtless prepared for him. Now, Habeeb was a well-known and highly respectable tradesman, a cunning workman in his art, and on this account greatly esteemed by the fanatical Turks of Acre.

Full of happiness the silversmith reached his door, and knocked loudly, and was instantly admitted by the black slave girl.

"Where is your mistress?" asked the disappointed husband, who was generally admitted and welcomed by the hands and face he loved best upon earth.

"Mistress!" replied the grinning black, "why I thought she had gone up to the shop; she left here soon after dinner."

Here was astounding information for Habeeb! He could scarcely believe his senses. Search, however, having proved vain, he endeavored to console himself with the idea that his wife, being young and thoughtless, had gone off to the bath to meet some lady friend, and had been proffered from returning as soon as she expected.

Somehow or other his appetite was gone; the meal appeared tasteless, and every morsel he swallowed appeared to stick in his throat. Resolved to relinquish the attempt he proceeded at once to the public baths in search of the truant; arrived there, great was his consternation on being informed by the man who guarded the entrance, that his wife had never been there during the day.

Greatly dispirited, Habeeb returned to wards his now desolate home, calling in at every friend's house to make inquiries after his wife. Even the nearest neighbors had seen or heard nothing of her during the afternoon. But one old lady had suggested that a gin had spirited her away. Scorned to give credence to such a report, the unhappy husband came to the desperate con-

clusion of repairing at once to the terrible pasha, and there reporting the calamity that had befallen him. Arrived at the palace, Habeeb, trembling all over with awe, was ushered into the tyrant's presence just at the very moment when, as we have already seen, Djezzar was gloomily reflecting upon some alternative to banish emmi. He hailed the silversmith's arrival with manifest glee and evident satisfaction. In a few words Habeeb narrated his errand, which was a satisfactory one for the pasha, for it afforded him ample scope for the display of his talents and his power.

"Do you know," asked Djezzar, in a terrible voice, "any man for whom your wife has at any time evinced a partiality? or have you had any recent cause of dispute with her?"

Habeeb replied in the negative, assuring the pasha that even up to that very morning nothing had ever occurred to interrupt the harmony of their lives.

The pasha then enquired whether the woman had taken her clothes or other effects with her. To this the silversmith replied, that everything, saving what she stood in, had been left behind.

"Good!" said Djezzar, "go you home directly and fetch hither your wife's 'marriage trunk.' We shall see whether we cannot trace the truant by that means."

The silversmith went home and returned with the trunk, as directed, when the pasha ordered him to open it in his presence, and take out every article that it contained, enumerating one by one, how such and such things came into his wife's possession.

Habeeb obeyed, and in doing so, displayed to view a goodly assortment of lady's apparel, all of which he was able to trace as the gift of himself or of some near relation. The pasha's brow lowered as he fancied himself frustrated in his scheme, when, from the very bottom of the trunk, the bewildered husband produced a most costly and highly embroidered silk tunic, for which he was wholly unable to account.

"What will do!" said Djezzar, brightening up again; "you go home now; and by the board of the prophet! your wife shall be restored to you before the day has elapsed."

With many expressions of gratitude and full of wonderment at the sagacity of the pasha, Habeeb retired to his home there to puzzle his brain throughout the night as to what could ever become of his wife, and how the dress could possibly effect her recovery.

Meanwhile the pasha had sent a mandate to the *Tirgi Bushi* (head tailor) of Acre, summoning him, with every tailor in the place, under dreadful penalty, into his immediate presence. It is needless to say that the command was instantaneously obeyed by the trembling herd of snipe, who wondered what new experiment they were to form the subjects of. Arrived in the terrible presence of Djezzar, the silk tunic was laid out for their inspection, and with a horrible menace, they were, one and all, invited to inspect the same, and the maker to acknowledge who he had made it for, and who had paid him for the making of it. After a brief survey, one intelligent young man boldly stepped forward, and declared that the dress had been made for the pasha's treasurer, who had duly paid him for the same.

Eying him sternly for a while, Djezzar replied: "Young man, I read sincerity in your eyes, and believe what you say. You may, therefore, return to your respective homes at once."

The astonished and happy conclave thus dismissed, Djezzar sent an order to the little suspecting treasurer, for the immediate release of the Christian's wife, who was concealed in his harem. The treasurer vainly denied the charge, and was at last constrained to give up the hapless Cator, who was conducted into the pasha's presence to find her ill-used husband already waiting her in the audience hall.

"Christian," said the pasha, "take back your wife. I swore I would recover her, and I have kept my oath."

But Habeeb, while acknowledging his great gratitude, required of the pasha that justice should take its course.

"If," said the silversmith, "my wife was forcibly carried away, I shall only be too happy to receive her again into my house and my affections; but if she went of her own free will, then let the law take its course."

The evidence went against the woman, who was accordingly sewed up into a sack, and thrown into the sea; and as for the treasurer, he not only received the "sack" with regard to the post he held, but was thrown into a dreary dungeon, where he pined over his wickedness through many a long weary day.

The Secretary of the Treasury is of opinion that there will be a surplus of \$22,000,000 in the government's strong box at the end of the present year. He moreover anticipates an increase of revenue under the new tariff, which will be in operation on the first of July next. In view of these considerations, Secretary Cobb has already, it is stated, determined to recommend to Congress, in his report, an extension of the schedule of articles of merchandise on which no duties shall be levied.

Strong-minded women in Albany and the parts adjacent thereto, have commenced cutting their hair short, like men. What a pity they can't raise moustaches.

There is many a good wife who can neither dance nor sing well.

PRINTING TEXTILE FABRICS.—During the last half century, a surprising development of printing textile fabrics in color and dyeing has taken place. That which was formerly the labor of weeks is now performed in a day, or less. A piece of cloth printed at the rate of hundreds of yards in a day.—The printing machines are marvels of ingenuity; the pattern is applied by the engraving of both, being engraved with the pattern, which have received the pattern from a small steel cylinder, or mill, capable of impressing several with the same design. At first, only one color could be applied; now several are applied in constant succession. Formerly the application of colored designs to fabrics of various kinds was entirely effected by what is called block-printing—a block of wood or metal, or a combination of both, being engraved with the pattern, received the color by the ordinary means, and this was then transferred by hand to the fabric. For every different color, a different block was required, and in complicated patterns with many colors, the process was excessively tedious. It is, however, still employed in work of a particular character.—*Ledger.*

Robbin-net Lace, which was formerly manufactured by hand-machines, as stockings are knit upon frames, is now made by steam or water power. It is an elegant texture, possessing superior strength and regularity; and may be said to surpass every other branch of human industry in the complex ingenuity of its machinery,—one of the "spotting frames" being as much beyond the most curious chronometer, in multiplicity of mechanical device, as that is beyond a common roasting-jack. The ordinary material of this lace is two cotton yarns, of from No. 180 to No. 250, twisted into one thread; but sometimes strongly twisted single yarn has been used. The beauty of the fabric depends upon the quality of the material, as well as the regularity and smallness of the meshes. The number of warp threads in a yard in breadth is from six hundred to nine hundred, which is equivalent to from twenty to thirty in an inch. The size of the holes cannot be exactly inferred, however, from that circumstance as it depends partly upon the oblique traction of the threads. The breadth of the pieces of bobbin-net varies from edgings of a quarter of an inch, to webs 12, or even to 20 quarters, that is, five yards wide.—*Ledger.*

SILK IN AUSTRIA.—It appears that, of all the States of Europe, Austria possesses the most abundant supply of silk. The production of silk is conducted on the most important scale in the Lombardo-Venetian kingdom; next in order of importance comes the Tyrol; the same business is also carried on in the military frontier, Gorz and Gradiska, and also in Istria and Trieste, in Dalmatia, and south of Hungary. The production of cocoons amount, on an average, annually, in Lombardy, to 250,000 cwt, and in the province of Venice to 200,000 cwt. The cocoons are prepared at the reeling establishments into raw silk. In Lombardy there are 3,000 of these reeling establishments, which employ 79,500 operatives. The entire production amounts to 2,512,000 Vienna lbs., and since 12 lbs. of cocoons yield 1 lb. of raw silk, there are required for this aggregate of raw silk, 300,400 cwt. of cocoons. The whole production of raw silk obtained in the Austrian monarchy is about 4,108,700, and the waste about 716,400 lbs. The number of working hands employed is not less than 160,000.—*Ledger.*

THE INTER-OCEANIC CANAL.—Since the favorable report in reference to the practicability of a ship canal across the Isthmus, our government, it is said, has ordered a ship on the service of exploration, with a view to definitely settle the fact of its feasibility.— This has been a favorite project for centuries. Commercial nations are able to estimate the great advantage of such a communication between the Atlantic and Pacific, and companies have been formed in England to effect it, but the natural obstacles to the enterprise, and its enormous cost, have always deterred the commencement of any such work. Several routes have been suggested, but none seemed practicable till the recent report, and it is to ascertain this fact that the further investigation is deemed desirable. The region of country through which such a canal will pass is but little known, for it is inhabited by Indians, unfriendly to strangers and suspicious of their designs.

IRON AND STEAM IN WOOD AND CANVAS.—A British publication predicts that before the end of this century there will not probably be a wooden hull navigating the Atlantic under canvas. Upwards of eighty steamers, mostly screw propelled, are being built in England for the Atlantic trade. In this country, it is said, that there is not a single screw propelled on the stocks. It may well be asked how the mercantile interests of the United States intend to maintain themselves against this great competition, unless they prepare at once for the struggle. The indications are plain that wood and canvas will be superseded by iron and steam, and those who are first prepared for the change will long enjoy superiority in the advantages.

A lady in Auburn was in her garden, the other day, when she suddenly rushed into the house exclaiming that she was attacked by a snake, and feared, when it was found that one of her hoops had given way, and caused her fright.