

# The Huntingdon Journal.

"I SEE NO STAR ABOVE THE HORIZON, PROMISING LIGHT TO GUIDE US, BUT THE INTELLIGENT, PATRIOTIC, UNITED WHIG PARTY OF THE UNITED STATES."—[WEBSTER.]

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## POETICAL.

### I Would not die in Spring Time.

BY DAVID PAUL BROWN.

I would not die in Spring time,  
When the buds begin to blow,  
When the ambient air sheds fragrance  
And the heart is in its glow.  
When the birds in nature's instinct,  
Four forth their melody,  
And bright creation bursts with love,  
Almighty One to thee.  
I would not die in Summer,  
When the flowers are in their bloom,  
When health and joy and happiness  
Shrink from the dreary tomb.  
When the blossom on the peach tree,  
And the fields are rich and gay;  
When the bosom throbs with gratitude,  
And sorrow's far away.  
I would not die in Winter,  
When all the world is chill;  
When the storm king's ivy fingers  
Lock up the purring rill.  
When the trees are stripped of foliage,  
And all their glories gone,  
When dreariness and sorrow  
Prevails the scene alone.

I would not die in Autumn,  
With the falling withered leaf,  
When the earth is clothed in sadness,  
And the heart aunt to grief.

I'd stretch me 'neath the amber tree,  
The emblem of decay—  
And full of faith, dear Lord, in Thee,  
There, breathe my soul away.

**The Angel of Patience.**  
To weary hearts, to mourning homes,  
God's meekest angel gently comes;  
No power has he to banish pain,  
Or give us back our lost again;  
And yet, in tenderest love, our dear  
And heavenly Father sends him here.

There's quiet in that angel's glance,  
There's rest in his still countenance;  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But his and woe he may not cure,  
He kindly helps us to endure.

Angel of patience sent to calm  
Our feverish brow with cooling balm;  
To lay the storms of hope and fear,  
And reconcile like sun and cheer,  
And throbs of wounded pride to still,  
And make our own our Father's will!

O! thou who mournest on thy way,  
With longings for the close of day,  
He walks with thee, that angel kind,  
And gently wipes away the stain of  
Bear up, bear on, the end shall tell,  
The good Lord ordereth all things well!

## MISCELLANEOUS.

### History of the Bible.

BY THE REV. MARCUS SMITH.

The first writings of which we have an account, were performed with a stylus or steel pen, by which letters were engraved on hard substances. Writing was first made on the bark of trees, leaves and parchment and thin plates of brass and iron. Even the original meaning of paper, papyrus, is a shrub of whose leaves were made clothes, mats, ropes, sails and paper. The Bible was written on parchment.—The parchment was written on one side, and rolled up in the form of a scroll. This scroll was kept as a most choice treasure, and one portion after another was read by the scribes of the Jewish Sanhedrin, who cautiously examined the authority and truth of every pretended prophet. This accounts for the want of order in the arrangement of books in the Hebrew text. Chronicles, not Mosaic, is the last book in the Hebrew Bible. The inspired Ezra discovered that there was an important error in the history of the Jews left out, and he supplied it. But he must add it to the scroll, without respect to the order of time. The translators discovered this, and wisely put it back in its proper place. The fathers called Chronicles the Book of Books, the Book of things left out. This form of the Jewish manuscripts shows us the reason of their writing from the right hand to the left, or as we should say of beginning it back where it should end, and ending a book where it should begin. It was more convenient to unroll the parchment as you read. The sacred writings used in the synagogue, and these used in private families, were not always in the same form. Families often used them in the form of sheets.

The Samaritans, who separated from the Jews in the reign of Rehoboam, in A. M. 329, had only the Pentateuch—the five books of Moses. As they were separated from Israel, they were deprived of the writing of the prophets. The Saviour probably alluded to this limited or defective volume of theirs, when He said to the woman of Samaria, "Ye worship, ye know not what; we worship, ye know not what; for salvation is of the Jews—or salvation is more clearly revealed to the Jews, in those books which have been written since you separated from the Jews. The Samaritan Pentateuch, though written in different characters, is the same as that of the Hebrews. The mode and materials of the ancient writings made them very scarce and very expensive.

The language which God gave to Adam is

the garden was undoubtedly Hebrew. Though the word Hebrew was derived from the word Heber, meaning "to pass over," and was applied to Abraham, because he passed over the Euphrates to enter into Canaan, yet it is probable that this is the language God used with our first parents in the garden, for this is the most ancient of languages; and it is incorporated into almost all languages, and from it many of them are formed. Many of the Eastern languages are descendants from the Hebrew, and are therefore called kindred languages, or languages which are a corruption of the Hebrew. From the age of Moses to that of David, has been considered the golden age of the Hebrew language. The reign of Hezekiah, which admitted some foreign words, was the silver age. But the commercial and civil intercourse of the Jews, their foreign colonies and their captivities, corrupted their language, and created numerous idioms. It is probable that the forms of the Hebrew letters have changed in different periods.

The Old Testament, then, was written in Hebrew; the New Testament was written in Greek, the pure and popular language of the first centuries of the Christian era. But if the writers were Jews, they retained the Hebrew style, and in some instances used the Hebrew words, and sometimes called Hellenistic Greek, and it was the Greek language used by the Jews and with Hebrew idiom.

The Greek manuscripts, like the Hebrew, were written in different forms of letters—some uncial and some cursive—some in entire capitals, and others in ordinary letters. They had no chapters, verses, staves, or marks, and no divisions to works. I ought here to remark that though writers of manuscripts were very cautious and very correct in copying, yet there are occasional mistakes in orthography. And yet they passed down century after century without any essential perversion—while the works of the learned Greeks, after two or three copied editions, were pronounced unworthy of their authors, and consigned to oblivion. As was natural and almost inevitable, some manuscripts were deemed more correct than others, and were therefore regarded as standard manuscripts. This gave rise to three great families, or as they called them, revisions. The number of Greek manuscripts is about 500.—In looking over these manuscripts, we find some of them have an affinity to each other.—In the third century there were considered to be two families, an Antiochian and an Alexandrian; these revisions are called the Alexandrian or Egyptian; the Occidental or western revision—or the one adopted by Italy, Spain, &c.; the Byzantine or Oriental, because it was generally used at the East, or at Constantinople. There has been the Eusebian or Syrian family added. Where all these witnesses unite, the testimony is of the highest kind; where a majority agree it is good, and where they differ, respect must be had to the character of the witnesses, and to preferences which one may claim over another.—*N. York Evangelist.*

### God's Tenderness.

How soothing in the hour of sorrow, or bereavement, or death, to have the countenance and the sympathy of a tender earthly friend! My soul! there is one nearer, dearer, tenderer still—the friend that never fails, a tender God. By how many endearing epistles does Jesus exhibit the tenderness of His affection to His people! Does a shepherd watch tenderly over his flock? "The Lord is my shepherd!" Does a father exercise fondlest solicitude toward his children? "I will be a father unto you!"—Does a mother's love exceed all earthly types of affectionate tenderness? "As one whom his mother comforteth, so will I comfort you!" Is the apple of the eye the most susceptible part of the most delicate bodily organ? "He keeps them as the apple of the eye!" "He will not break the bruised reed!" "When the shepherd and bishop of souls" finds a sinner like a lost sheep stumbling on the dark mountains, how tenderly he deals with him! There is no look of wrath, no word of upbraiding in silent love. "He lays him on his shoulder, rejoicing!"—When Peter falls, he does not unnecessarily wound him. He might have repeated often and again the piercing look which brought the flood of penitential sorrow. But he gave that look only once; and if he reminds again of this three-fold denial, it is by three repeating the gentlest of questions, "Lovest thou me?" The gentlest earthly parent may speak a harsh word; but it may be needlessly harsh, but not so with God. "He may seem, like Joseph to his brethren, to speak roughly; but all the while there is love in his heart!" The furnace will not burn more fiercely than is absolutely required. A tender God is seated by it, tempering the fury of the flames.—*Religious Herald.*

### One Happy Heart.

Have you made one happy heart to-day?—Envid privilege. How calmly can you seek your pillow! How sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed, as getting a sun ray into a gloomy heart. Children of sorrow meet us wherever we turn; there is no moment that tears are not shed, and sighs uttered. Yet how many of those tears, those sighs, are caused by our own thoughtlessness! How many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude! How many husbands, by one little word, make a whole day of sad hours and unkind thoughts! How many wives, by angry recriminations, estrange and embitter their loving hearts! How many brothers and sisters meet but to vex and injure each other, making wounds that no human heart can heal! "Ah, if each one worked upon this maxim day by day—'strive to make one heart happy'—jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth. Our minds would be so occupied in the contemplation of adding to the pleasures of others, that there would be no room for the ugly fiends of discord. Try it, ye discontented, forever-rumbling devotees of sorrow, self-caused; it will make that little part of the world in which you move as fair as Eden.

You may persuade a man that he is a wit or a sage—a philosopher or a philanthropist; but you might as well undertake to cross the Atlantic in a tea-cup as to make him believe he is a fool. Skeptics are advised to experiment upon the stupidity of their friend they have.

Choose your associates from among the wise and good. If you can not do this it is better to have no companions at all.

### Dew.

Q. What dew?  
A. Dew is the vapor of the air condensed by coming in contact with bodies colder than itself.  
Q. Why is the ground sometimes covered with dew?  
A. Because the surface of the earth (at sunset) is made so very cold by radiation, that the warm vapor of the air is chilled by contact and condensed into dew.

Q. What is the difference between dew and rain?  
A. In dew, the condensation is made near the earth's surface.  
In rain, the drops fall from a considerable height.  
Q. What is the cause of both dew and rain?  
A. Cold condensing the vapor of the air where near the point of saturation.  
Q. Why do mist and fog vanish at sunrise?  
A. Because the condensed particles are again changed into invisible vapor by the heat of the sun.

Q. Why is the earth made colder than the air after the sun has set?  
A. Because the earth radiates heat very freely, but the air does not; in consequence of which, the earth is often five or ten degrees colder than the air, (after sunset) although it was much warmer than the air during the whole day.  
Q. Why is the earth warmer than the air during the day?  
A. Because the earth absorbs solar heat very freely, but the air does not; in consequence of which, it is often many degrees warmer than the air, during the day.

Q. Why is the surface of the ground colder in a fine clear night than a cloudy day?  
A. Because, on a fine, clear star-light night, heat radiates from the earth freely, and is lost in open space; but on a dull night, the clouds arrest the process of radiation.  
Q. Why is dew deposited only on a fine, clear night?  
A. Because the surface of the ground radiates heat most freely on a fine night; and (being cooled down by this loss of heat) chills the vapor of the air into dew.

Q. Why does abundance of dew in the morning, indicate that the day will be fine?  
A. Because dew is never deposited in dull, cloudy weather, but only in very clear, calm nights; when the cold currents of air are not mixed with those of a warmer temperature.

Q. Why is there no dew on a dull, cloudy night?  
A. Because the clouds arrest the radiation of heat from the earth; and (as the heat cannot freely escape) the surface is not sufficiently cooled down to chill the vapor of the air into dew.  
Q. Why is a cloudy night warmer than a fine one?  
A. Because the clouds prevent the radiation of heat from the earth; in consequence of which the surface of the earth remains warmer.—*From "Familiar Science," edited by R. E. Petersen.*

### A Touching Incident.

A little Irish girl, says the *Williamite Medium*, perhaps twelve years old, was in the Depot of our village last Tuesday afternoon, just after the arrival of the trains, all alone and crying. The poor child was forlorn-looking enough. Some ladies noticed her, and kindly inquired into her trouble. The little girl said that she did not know where to find her father. He was in *Williamite*, but the poor simple child had not the slightest notion how to proceed to find him. She held an open letter in her hand, dated at this village, from her father, disclosing his name, and remitted money to defray her expenses.

The child had come all the way from Ireland alone, as we afterwards learned from her father, and she had just arrived in our village by the cars. One of our citizens was on the point of taking her with him to some of our country people, to inquire her father out, when a woman put her hand in at the door, and with body half bent, looked slowly and searchingly around. Her eye fell upon the little stranger. She darted like an arrow, and clasped her in her arms as if she would squeeze the child's breath out of her, she burst into a loud cry of the most passionate joy. No one needs to be told that this was the child's mother.

We had supposed that there was no mother in the case, as we understood that the poor little creature spoke only of her father; but we did not ask if that woman were the mother, after witnessing such a meeting. We have seen acting on the stage and off, but never so effecting a stroke of pathos was produced by art, as the simple outburst of this mother's affection over her darling child. The ladies present instantly acknowledged its power with their tears. The mother and daughter had been separated about three years. When we left the Depot the overjoyed mother had her child on her lap, kissing her and folding her to her bosom by turns, and pouring out with her tears the most tender expressions of love and joy. It was a beautiful and surpassingly touching sight.

### Sodom and Gomorrah.

We see it stated that a certain Monsieur de Sauley, a member of the French Institute, accompanied by several other intelligent gentlemen, succeeded, in 1850—51, in finding the ruins of Sodom and Gomorrah—"not under the troubled and infected waters of the salt inland lake, so erroneously set down as being at their shore and sepulchre, but on the shores and in the valleys where they originally stood, and where he and his companions looked upon, and rofe amongst their widely-extended remains, lying, as they were overthrown, blasted by the fire of Heaven and scattered in awful desolation."

Who knows anything as to the truth of the above statement? To us it seems a little of a piece with the story of the sailor who fished up from the Red Sea, a wheel of Pharoah's chariot. If such ruins are there, of course they are the remains of Sodom and Gomorrah—but we never remember to have read of their being there before.

### Hauling Down an Enemy's Colors.

Admiral Hopson entered the English Navy in 1680, as a common boy, and thus first distinguished himself.  
The ship and fleet in which he was embarked, then on the point of sailing, soon fell in with a French squadron, and in a few hours after the boy's entry into the service, a warm action was commenced, which was maintained on both sides with equal bravery. During this time, young Hopson obeyed his orders with great alacrity; but, after fighting some hours, he became impatient for the result, and inquired when it would be over. On being told the action would continue until the white flag at the enemy's mast-head was struck, he exclaimed, "Oh, if that's all, I'll see what I can do."—At this moment the ships were engaged yard-arm and yard-arm, and obscured in the smoke of the guns. Our hero, taking advantage of this circumstance, determined to haul down the enemy's colors. He accordingly mounted the shrouds, and from the main-yard gained that of the French ship, unperceived by any of the crew; and, ascending with agility to the main-top-gallant mast-head, he struck and carried off the French flag, with which he retreated to his own ship. Before he had regained the deck the British shouted victory, without any other cause than that the enemy's flag had disappeared. The crew of the French ship, thrown into confusion by the same circumstance, and believing that her colors had been struck by order, ran from their guns; and, although the French Admiral and officers, who were equally surprised at the event, endeavored to rally them, it was a vain attempt, for the British tars seized their opportunity, boarded the vessel, and took her. At this juncture, Hopson descended the shrouds with the French flag round his arm, and displayed it triumphantly to the sailors, who received the prize with the utmost astonishment. This heroic action reaching the quarter-deck, Hopson was ordered to attend there, and the Admiral, praising his gallantry, ordered him to be rated as a midshipman, telling him that upon his future conduct depended his patronage and protection.

**Our Navy.**  
A question which has been repeatedly asked by almost every journal in the United States, "What shall be done with the surplus revenue," which is at present overflowing the Treasury, and many suggestions have been made as to the best manner for its depletion. Some wish it to be applied to the building of a railroad to the Pacific. Some that it should be expended in establishing lines to Australia, China and other important points where there is a likelihood of increasing our commerce advantageously. Some think that as Uncle Sam is so "flush" he should take advantage of this state of things to pay off some of his debts, and take off, or reduce, the tax upon certain articles of trade; others say that it should be distributed among the states for internal improvements.—These are a few of the numerous suggestions daily made through the Press of the country; and we are willing to concede that possibly the adoption of any of the suggested plans might effect good results. But there is yet another which has been made that we think of as great, if not greater importance than any other, especially at the present time. It is the increase of our naval strength. We think that no wiser or better disposition of a portion, at least, of the surplus revenue could be made than to obtain a naval force strong enough to protect our commerce at all times, more especially at the present when a general war is apprehended in Europe, and which event could not occur without greatly endangering our commerce.

### Henry Clay's Advice to Young Lawyers.

On Mr. Clay's last visit to the East, in an address which he made to the students of the State and National Law School, now removed from Ballston Spa to Poughkeepsie, after listening to their speaking powers in the trial of a fictitious case, he said, among other things:—"When I commenced my profession in Lexington, as there was then no institution like this, I was in the habit of daily exercising my speaking powers alone in any secluded place I could find. In the winter, often in a barn; in the summer, in a corn-field, converting some tall stalk into a judge, and the shorter ones into law jurors. To this practice, in which I had none of the facilities of instruction and criticism which you enjoy, more than to any other cause, do I attribute whatever success I attained at the bar. It gave me a fluency of speech, a power and rapidity of thought, and a degree of self-confidence, without which, like multitudes in the profession; I might have lacked courage at the outset, and by postponing the dreaded first efforts, have abandoned in the end all hope of distinction. I seldom offer my poor self as a pattern, but in this you will do well to remember and imitate my example. Here you enjoy many superior facilities for practice and improvement. If you improve them well, the result will be seen and felt with the force of destiny on your future course and standing. My advice to every legal student is to make an extempore speech every day, and when he is admitted, he will have gained a fast hold upon the great element of success at the bar."

### Sweet Potato Vines.

A correspondent of the "Georgia Telegraph," states that the vines of the sweet potato may be saved during the winter and used in the spring for propagating a new crop. In the fall, before frost takes place, the vines may be cut in any convenient length, and placed in layers on the surface of the earth, to the depth of twelve or eighteen inches, cover the vines, whilst damp; with partially rotten straw; (either pine or wheat will answer), to the depth of six in inches, and cover the whole with a light soil about four inches deep. In this way, the vines will keep during the winter and in the spring they will put forth sprouts as abundantly as the potato itself when bedded.—The draws or sprouts can be planted first, and the vine itself can be subsequently used as we generally plant slips.

### VALUE OF MASTER.—

The manure applied to the soil of England amounts to \$300,000,000, being more than the value of its whole foreign commerce, and yet the grateful soil yields back with interest all that is thus lavished upon it. And so it would be here if we would only trust the soil with any portion of our capital. But this we rarely do. A farmer who has made any money spends it not in his business, but in some other occupation. He buys more land when he ought to buy more manure, or he puts out his money in some joint stock company, to convert sunshine into moonshine. Rely upon it, our richest mine is the barnyard—and whatever temptation shares or stocks may offer, the best investment for a farmer is live stock and plough, charr and—*M. J.*

### THE POOR VOTER ON ELECTION DAY.

BY JOHN G. WHITTIER.  
The proudest now is but my peer,  
The highest not more high;  
To-day, of all the weary year,  
A king of men am I.  
To-day, alike are great and small,  
The nameless and the known;  
My palace is the people's hall,  
The ballot box my throne!

Who serves to day upon the list  
Beside the served shall stand,  
Alike the brown and wrinkled fist,  
The gloved and dainty hand!  
The rich is level with the poor,  
The weak is strong to-day;  
And sleekest broad-cloth counts no more  
Than homespun frock of gray.

To-day let pomp and vain pretence  
My stubborn right abide;  
I set a plain man's common sense  
Against the pedant's pride.  
To-day shall simple manhood try  
The strength of gold and land;  
The wide world has no wealth to buy  
The power in my right hand.

While there's a grief to seek redress,  
Or balance to adjust,  
While weighs our living manhood less  
Than Mammon's vilest dust,  
While there's a right to need my vote,  
A wrong to sweep away,—  
Up! clouted knee and ragged coat!  
A man's a man to-day!

### Nature's Aristocracy.

Casimir Perier, on being called an aristocrat, replied, "My only aristocracy is the superiority which industry, frugality, perseverance and intelligence will always insure to every man in a free state of society; and I belong to those privileged classes, to which you all may belong in your turn. They are not privileges created for us, but by us. Our wealth is our own—we have made it; our ease is our own—we have gained it by the sweat of our brows, or by the labor of our minds. Our position in society is not conferred upon us, but purchased by ourselves—with our own intellect, application, zeal, patience and industry. If you remain inferior to us, it is because you have not the talent, the industry, the zeal, or the sobriety, the patience or the application necessary to your advancement. You wish to become rich, as some do to become wise; but there is no royal road to wealth any more than there is to knowledge. The husbandman who will not till his ground, shall reap nothing but thistles and briars. What right have you who do nothing for yourselves, your families, or your country, or mankind, to imagine that you will be selected by your fellow citizens for their favor, their confidence, their rewards? If, by aristocracy, you mean one who has earned his promotion by his industry, then indeed I am an aristocrat; and please God, I may always remain so. You are too idle to labor, and too proud to leg. I throw back then with indignation and resentment the charge which is made."

**Kicking Horses.**  
It occurred to me that a recipe published in your paper for the cure of kicking horses, might be of much service to persons afflicted with such dangerous animals. The operation for cure to be commenced as follows: Put on a headstall or bridle, with twisted V, or twisted straight bits in the mouth of the horse to be cured; then put on a common back-saddle, with thill lugs, or any strap or girth, with loops on either side of the horse, is equally good; then buckle a pair of long reins, open in the middle, into the bits, and pass them through the thill lugs or loops; one to each hind leg, above the fetlock joint, there make each rein fast to the leg, allowing sufficient length of rein for your horse to walk or trot, as the operator may think proper. Everything complete, you will have the animal commence the operation of kicking; the first will be a smart kick, the second lighter, and so on till your horse cannot be made to kick any more. By the above method many now worthless horses may be made valuable.—*Maine Farmer.*

### THE DUTCH BLACKSMITH.

Colonel F.—a very irritable and impatient man, had occasion once, while passing on horseback through a small town in the West, to patronize a Dutch blacksmith.  
"Are you the smith?" he asked of a stout, black-bearded, smoking, dirty man, who came out of the shop to look at the horse's defective shoe.  
"Yes, I been der smith," replied Meulener, standing his long pipe with his left hand, while he lifted one of the horse's feet with his right.  
"You wish him to have de shoe fixed?"  
"Yes, sir," said the Colonel, in his quick way.  
"Set de shoe on his fore feet—yah, I onderstan. I will have him in van hour shoed."  
The Colonel went away, and returning at the appointed time, found the Dutch smith still at work on his horse. He was very wrath when he saw the state of affairs; but he went away again with the promise that in "van half hour" longer the shoes would be set. After dinner, in no very mild humor, he made his appearance again at the shop, and asked "what was to pay."  
"Four shillings!" was the reply.  
"Four shillings! It is an imposition!" exclaimed the fiery Colonel. "I never paid over a shilling for setting a shoe in my life."  
"Very well," nodded Meulener. "Van shilling for de van shoe—I set de four shoes—dat ish four shilling—nichts."  
"Nichts!" the Old Nick!" roared the excited traveller. "Who told you to set more than two shoes?"  
"By doonder!" said the smith, "you tell me yourself."  
"It's a falsehood—a lie—a—"  
"Mise Cott! You say set de shoes on de four foot—"  
"So I did! the two shoes on the fore feet!"  
"Cott in Himmel! ish de mann crazy? Two shoes on four feet! Van hat on drie head as mouth!"  
"You eternal ff-fool!" exclaimed the Col., who stuttered when much excited. "I said set the fore shoes on these two feet, you b-b-blundering Dutchman."  
"Set four shoes on two feet? In, ha, ha!" laughed the smith scornfully and angrily.—"Hundert touzand bitzen! you tam Yankee!"  
"You w-w-woolen headed Dutchman!"  
"You Yankee goose! monkey! van tam jack-ass—fool!"  
The Colonel replied, stuttering more than ever; the smith struck his fists and jabbered Dutch, his knowledge of English being exhausted, and that they had to "back and forth," until a mutual acquaintance came up and explained the matter. The Col. paid the charges, laughing at the mistake; while Meulener smoked, cursing copiously the language which made four feet two feet, or two feet four feet, "any way but der right way—doonder and bitzen!"—*True Flag.*

### Sulphureous.

A verdant Irish girl, just arrived, was sent to an Intelligence office by the Commissioner of Emigration, to find a place a "stout help" was wanted, and while in conversation with the proprietor, he took occasion to light his cigar by igniting a bonfire match on the sole of his boot. As soon as the girl saw this, she ran away half frightened to death, and when she reached the Intelligence office, she was almost breathless.  
"Why, what is the matter with you?" said the proprietor, seeing her rush in, in such confusion.  
"Och! sure sur, but ye's sint me to the ould divil himself, in human form."  
"What do you mean—has he dared to insult 'a bon' from my office?" inquired the man.  
"Yis sur," returned the girl—"he's the divil."  
"What did he do to you—tell me, and I'll fix him for it," he said, quite exasperated.  
"Why sur, whilst I was talkin' to him about the wages, he turned up the bottom of his fat, and wid a splinter in his fingers, sur, he gavo one strike; and the fire flew out of his fat, and burned the stick, and he lighted his cigar wid it, right afore my own face. He's the divil sure sur.—*N. O. P.*

### Consulting a Creditor.

There was a certain lawyer on the Cape, a long time ago, the only one in those "diagonal" then, and for aught I know, at present. He was a man well to do in the world, and what was somewhat surprising in a limb of the law, avers to encouraging litigation.  
One day a client came to him in a most terrible rage.  
"Look here, Squire," said he, "that 'ere blasted shoemaker down to Pigeon Cove, has gased and sued me for the money for a pair of boots I owed him."  
"Did the boots suit you?"  
"Oh! yes—I've got them on now—fast 'est boots."  
"Fair price?"  
"Oh, yes."  
"Then you owe him the money honestly?"  
"Course."  
"Well, why don't you pay him?"  
"Why, cause the blasted snob went and sued me, and I want to keep him out of the money if I kin."  
"I'll cost you something."  
"I don't keer a cuss for that. How much money do you want to begin with?"  
"Oh! ten dollars will do."  
"That all? Well here's an X, so go ahead, and the client went out, very well satisfied with the beginning.  
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