

EXTRAVAGANT EXPENDITURE.—One of the most mischievous phrases which a rotten morality, a radically false and vicious public opinion, dignifies themselves, is that which regards certain individuals as "a kind, amiable, man," so runs the vernacular phraseology for the management of the "man of the world" child in everything relating to the management of his money. It is a man who has persisted in spending £600; or, with a sum of £600, he regularly spent £1000, according to his ability to run in debt, or the credulity of others in trusting him. The world is full of people who can afford, and then his wife, instead of taking to helping him to earn a livelihood by doing her own work, must have a hired servant to help her to spend his limited earnings. Ten years afterwards, you will find him struggling on under a double load of debts and children, wondering why the luck was always against him, while his friends regret this "unhappy destitution of financial ability."

A GOOD MAXIM.—The more quietly and peaceably we get on, the better for us; the better for our neighbors. In nine cases out of ten, the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive quit his company; if he slanders you, conduct yourself so that nobody will believe him. No matter who he is, or how he misses you, the wisest way is generally to let him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

[From the New York Tribune.]  
FARMERS' GIRLS.

Up in the early morning, just at the peep of day,  
Straining the milk in the dairy, turning the cows away,  
Sweeping the floor in the kitchen, making the beds up stairs,  
Washing the breakfast dishes, dusting the parlour chairs,  
Brushing the crumbs from the pantry, hunting the eggs at the barn,  
Cleaning the turkeys for dinner, spinning the stocking yarn,  
Spreading the whitening linen down on the bushes below,  
Ransacking every meadow where the red strawberries grow;  
Starching the "fixens" for Sunday, churning the snowy cream,  
Rinsing the pails and strainer down in the running stream,  
Feeding the geese and turkeys, making the pumpkin pies,  
Joggling the little pig's cradle, driving away the flies;  
Beauty in every motion, music in every tone,  
Graces of form and feature thousands might covet to own,  
Cheeks that rival spring roses, teeth the whitest of pearls,  
One of these country maids is worth a score of your city girls.

Song of the Mechanic.

The hum of a thousand wheels in our ear,  
Like some old ponderous organ;  
The sledge-hammer ringing alarms in the glare;  
The groan of a press, as if bored with care;  
The tramp of the iron horse, faster than air,  
And his thundering moan, heard everywhere;  
Tis but the orchestra that ever  
Accompanies their song.  
Men of the brawny arm are we,  
Men not ashamed of labor;  
Though clouds may sometimes veil our face,  
Our heart shines through in smiles that chase  
The darkness from our neighbor.  
We are the men who forge the bars  
That link the town and sea,  
Where engines, rushing through the vale—  
Our children, racing with the gale—  
Are shouting lustily!  
The mighty ship that proudly rides  
Over the restless deep,  
Was reared by us. Her noiseless wings  
Lead in the evening breeze that sings,  
And rocks her into sleep.  
The Press—that throbbing heart where beats  
The pulse of every thought;  
That clock of mind which strikes the hour,  
And a nation rises in its power—  
Without our aid is naught.  
The pen which, dipped in lightning, writes  
At one stroke round the earth,  
Ne'er staid by mountain nor the river,  
On whose breast face the sun-beams quiver,  
Owe to our hand its birth.  
These thoughts make gladness in our hearts,  
Re-echo, like a bell;  
And like her voice who waits to greet us,  
Or leads our little child to meet us,  
More sweet than we may tell.  
Then let the joyous song be heard,  
Let all be filled with mirth,  
Let it be known throughout the land  
That the members of our Iron Band  
Are the happiest on earth.

CARVER'S SPEECH.

At the close of the animated and instructive discussion, the President of the meeting, Mr. J. J. Carver, addressed the assembly. He said: "I thought I had some ideas to like to express, in continuation of the important sentiments so well expressed by the lecturers. But my mind during this discussion has drunk in so many ideas that my poor thoughts are weighed down beneath them, and it would be difficult for me to find them. The evening, sir, is nearly spent, and time for repose, and preparation for dreams, is at hand; may I be excused, then, if, in a few words, I relate a dream of last night, which seems to have some bearing upon the subject which has this day and evening occupied our attention. I should not detain the audience at this late hour, were not dreams made of such flimsy materials, that, unless told when they are fresh, it is difficult to tell them at all in this respect very strongly resembling the lessons so often committed to memory in our schools, which must be recited as soon as learned, lest they should be forgotten, and which are then dismissed to make room for the next lesson, which is to be learned and forgotten in the same manner.

I had the happiness a day or two ago, sir, to be present at the dedication of the new Normal school-house at Bridge-water, and to see the Chief Magistrate of our Commonwealth, in the midst of us, as if he were really of us; a delightful vision which has been repeated in our presence this afternoon." I listened earnestly to his words, which were mainly upon the subject that has prevailed the exercises of the institute to-day, and then I turned my steps towards the Rock of Plymouth, the cradle of free schools, and it is, I think, strange, sir, that when deep sleep came upon me I should have dreamed dreams and seen visions?

Thought we were all here, and had just done what we have done, rejoiced in our privileges and praised the pilgrims whose wisdom and self-denial had secured them to us. At that moment, sir, a noble form, which, from its resemblance to the most prominent figure in the painting that adorns your Pilgrim Hall, I took to be that of your first Governor, arose in the midst of us, and, as nearly as I can recollect, thus addressed us:

"Descendants of the Pilgrims, ye are welcome to this spot! Ye possess many things that we lacked in our day of small things; ye enjoy many advantages of which the poor exiles were deprived. Ye have the advantage of two hundred years of experience, and ye have summaries set apart like the schools of the prophets. Ye have peace in your borders and prosperity in your palace, Psalms cxxii-7, unlike the poor outcasts in the wilderness—the Governor was careful to give chapter and verse for every thing he asserted—ye have many books also in which ye may read what relates to your important calling, and I hope ye take heed to them, and especially to the Common School Journal put forth by a scribe ready to every good work, and instructed in all wisdom, like unto him who built up the neglected walls of Jerusalem, Ezra ii-6. We had but one book in our day, to which we could go for direction, but, peradventure, when ye are divided about questions which edify not, and perplex about matters that minister not unto godliness, ye may do well to take heed to that book which was the only manual of your fathers.

When ye are troubled in the matter of discipline, and know not how to treat your erring pupils, ye may follow the advice of the Apostle, and speak the truth in love, Ephesians iv-15, not arranging yourselves, but suffering long and being kind. For what is recorded of Peter, Matthew xiii-21, but that he said, 'Lord, how oft shall my brother sin against me and I forgive him—till seven times?' And Jesus said unto him, 'I say unto thee, till seven times, but till seventy times seven.' And when thou hast forgiven thy offending pupil seventy times seven times, if he is not improved, thou wilt be, we are told, Prov. xv-22, that 'Bitter is his inheritance, his spirit that he that taketh a city; or, I would reverently add, he that beareth a child. Ye will be careful to urge upon your pupils to obey you and their parents, but before ye enforce obedience by the rod, ye will do well to follow the hint of the Apostle, Ephesians i-1, and show them that 'this is right.' And if ye be troubled about a rule by which they may conduct towards their fellows, instead of giving them a treatise on moral and social duties to commit to memory, ye will do well to give them only that single sentence of our Master, which contains the essence of all the codes that ever were written, 'Whosoever ye would that others should do to you, do ye even so to them'—Matthew viii-2. And if ye would give them religious instruction, of which ye are unnecessarily shy, ye may content yourselves with teaching them to 'Fear God and keep his commandments; and if it be objected by any that this is not religious instruction, because there is no doctrine in it, ye may plead the authority of the inspired writer who declares, Eccles xii-13, that 'This is the whole duty of man.'

But, and if ye say this antiquated manual may be consulted in the matter of morals and religion, but is no guide in teaching the Humanities, let me enquire whether in Astronomy, ye are careful after teaching your pupils the size and distance, and movements of the heavenly host, to teach them also that 'The heavens declare the glory of God, and the firmament sheweth his handy work?' Psalm xix-1. And when ye show them the triumphs of the human intellect in the discovery of worlds that are invisible, and of laws that are wonderful, do ye when ye thus lead them to consider the greatness, the work of His fingers, raise their pride by asking them 'what is man' compared with the Maker of all these worlds? In Geography, ye, no doubt, teach them of the earth, and its productions, but do ye early impress upon their hearts 'That the earth is the Lord's and the fulness thereof, the earth and they that dwell therein?'—Psalm xxiv-1. And when ye prove to them, as ye may by comparison, that 'The lines have fallen to them in pleasant places, and they have a goodly heritage;' Psalm xvi-6, do ye tell them 'Not unto us, poor exiles, who are as clay in the hands of the potter,' Jeremiah xviii-6, do ye not unto us, but unto God belongeth all the glory!

So in Natural Philosophy, when ye fail as ye may, to teach them the nature and laws of light, do ye tell them of that Light which hath come into the world, and of the condemnation which awaiteth those who prefer darkness, John iii-19.

Ye have a science called Physiology, and ye demonstrate to them that 'they are fearfully and wonderfully made,' but do ye also teach them of who made them in his own image, and who teaches them to know their frame? And when ye see as they must, the deformities of mankind, do ye not say to them, 'Ye are the image of God, do ye justify his ways, and teach them that God made man, ye, and woman too, upright; and they have sought out many inventions?' Eccles vii-29. Ye talk to them of the blood, and its wonderful circulation through the heart, but do ye ever point them to that command which saith, 'My son give me thine heart?'—Prov xxiii-26. Ye speak to them of the lungs and of the revivifying effect of respiration, but do ye as often mention to them that God 'in whose hand their breath is?' Job xii-10. Ye also show them the stomach, and explain, as well as ye can, the wonderful work of digestion and assimilation, but do ye faithfully warn the young against that idleness which maketh of this organ a god? Phil iii-19.

So in Grammar, when ye teach them that words fitly spoken are like apples of gold in pictures of silver,—Prov xx-2, do ye also warn them of that part of speech; that class of words not mentioned in any popular grammar, those 'idle words for every one of which they must give an account, in the day of judgement?'—Matt xii-36.

In Reading too, ye cumber your books with rules, and marks, and accents, and slides, and what-nots, and in a thousand such ways ye endeavor to make up for the want of intelligence in the child, or of skill in the teacher, but have ye ever found a rule equal to that in Nehem viii-8? I knew not. 'And Ezra opened the book in the sight of the people. And they read in the book distinctly, and gave the sense, and caused the people to understand the reading.'

In Drawing, ye enable your pupils to imitate the works of God, but when ye give them 'line upon line,' do ye also give them 'precept upon precept?' And with all their drawing, do ye teach them to 'draw nigh unto God, that he may draw nigh unto them?' James iv-8.

In Arithmetic, ye are careful to teach numeration, but do ye aim to teach the young 'so to number their days as to apply their hearts unto wisdom?' Psalm xc-12. Ye teach them the rules of Loss and Gain, and Barter, and Exchange, but do ye ever put to them the problem, 'What doth it profit a man to gain the whole world and lose his own soul?' Or that other problem, 'What shall a man give in exchange for his soul?'—Matt xvi-26.

And when ye teach the Rule of Three, do ye name to them the Three that the Apostle says shall abide, Faith, Hope, and Charity? Caution them if ye do, to be careful not to multiply the first and second together, and divide by the third; the world has done this too long already; but rather teach them to multiply all three into each other, and raise them all to the highest power possible.

Ye teach them Music, but what doth it profit, if they are not prepared to sing 'The Song of Moses and the Lamb?' Rev xv-3. Ye teach them Writing, but do ye teach them how little it profits to write never so well, if their Names are not written in the Lamb's Book of Life?—Rev xxi-27.

Moreover, ye teach them Book-keeping, but do ye teach them that by the trial-balance they are all proven bankrupt before God; that their works have all come short of his glory? Do ye often speak to them of those accounts which they must render, whose only items are thoughts and actions, and whose auditor will be the Judge of the quick and the dead? Acts x-47.

Ye may have more manuals than your fathers, and these ye ought to read, but wo unto you if ye neglect to study and teach the other." Such, my fellow teachers, was the address of the founder of the New England system of free schools. You see the drift of it. He feared that in our teaching we had departed from the custom of our fathers, which led them to improve every opportunity of making their children wiser and better by turning their thoughts to God, and duty, and to that future world, without which this world would only be a mockery. I am sorry to have detained you so long, but very few words of the first governor have come down to us, and as no one else appears to have heard his speech, I felt bound to report it to you as fully as I could.

\* The Lieutenant Governor has just delivered one of the three lectures alluded to.

A FRANK MAN.—The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging—alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one, we would gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

WATER PROOF RECIPE.—Either for boots or other leather: One pint Tanners' oil, half lb. tallow, a lump of rosin size of a shell-bark, Burgundy pitch size of an egg, beeswax size of an egg, lampblack three cents worth, all mixed together, and gradually melted over a slow fire. When to be applied, the mixture should be made about milk warm, and put on with a sponge. The leather to be made a little damp, but not wet.—Farmer's Cabinet.

RATHER PERSONAL.—A motion was made by a member of the legislature of a western state, to lay a tax on horses, cows, asses, and other domestic animals. A member moved to strike out the word asses, or amend the resolution by inserting the word "quadruped" after animals, else, he argued, the law might operate onerously on the mover of the resolution, and other honorable members of the house.

Ship's Board Bound on a  
Whaling Voyage to the South  
Pacific Ocean And Ele  
Whovi - A Journal kept by  
Wm. W. B. W.