

Poetry.

Pathways in Palestine.

The pathways of Thy land are little changed
Thou wast there;
The way world through other ways has ranged,
And left these bare.

The rocky path still climbs the glowing steep
Of Olivet;
Though rains of two millenniums wear it deep,
How true it yet.

Still to the gardens o'er the brook it leads,
Quiet and low;
Before his sheep the shepherd on it treads,
His voice they know.

The wild fig throws broad shadows o'er it still,
As once o'er Thee;
Peasants go home at evening up that hill
To Bethany.

And as when gazing Thou didst o'er the top
From height to height,
The white roofs of Jerusalem
Burst on our sight.

These ways were strewed with garments once,
Which we tread thus;
Here through Thy triumph on Thou passed,
Calm.

On to Thy cross:
The waves have washed fresh sands upon the shore
Of Galilee;
But chilled in the hill-side evermore
Thy paths we see.

Man has not changed them in that slumbering
land,
Nor time effaced;
Where Thy feet trod to bless, we still may
stand.

All can be traced,
Yet we have traces of Thy footsteps far
Truer than these;
Where'er the poor and tried and suffering are,
Thy steps fulfil.

Nor with land, and refresh Thy steps we trace;
Thou art not dead!
Our path is onward till we see Thy face
And hear Thy tread.

And now, wherever meets Thy lowliest band
In praise and prayer,
There is Thy presence, there Thy Holy Land—
Thou, Thou art there!

—The Three Waking.

Miscellaneous.

How they Live in Turkey.

A pasha dreams away life pleasantly in
his white marble palace, and shady gardens,
and gently gilded caigues. These are bet-
ter than dinner parties, and balls, which
some people call "civilization."

It is the means of getting these things—
the worse than brigand way of going about
it—which is so frightful here; indeed it is
difficult to express the painful impression
made on the mind in this beautiful country,
on seeing its wretched state, and the open
infamy of its rulers. It is notorious that
most of the provincial judges live off the
backs of the Bosphorus, and in every
luxury their monthly salaries of so many
piasters. They sell or let their places to
the highest bidder; often, to some ignorant
clerk or assistant in their own office, who
may have saved a little money, and who
extorts a living by extra imposts or taxes on
the unhappy people, over whom he places
himself as a tyrant, not to be dislodged until
he can return heavily laden with spoil to
Stambul. A gentleman who has resided
for many years in different parts of Asia
Minor, and who takes the greatest interest
in the fine and oppressed people of the
country, tells me that he has known these
men enter a village without a few piasters
to pay for the hire of their two or three
baggage-mules, and at the end of three or
four years, leave it for a pasha at Constan-
tinople.

Mohamet Ali, the Captain-Pasha, was
originally a shop-boy at one of the Bazars;
and many of the most famous pashas,
from time immemorial, have risen from the
same low station, or have been bought in
the slave market—pleasing their masters
by advancing their talents, and by their
false witness with unblinking frontality in
some case of unjust seizure or frightful
oppression, or in some daring intrigue on
the part of their master to intrigue a favorite,
is a sure and certain road to favor and
preference. What we call education, talent,
or any other marketable stuff here, is
bation. false witness, calm cruelty, and
above all, consummate falsehood and deceit,
under a smiling, bland exterior, are the
things requisite to make a Turkish favorite.
These essentials to success are leading
traits in the Eastern character. I heard a
gentleman say, the other evening, that he
really believed there were two honest men
in Constantinople; i. e., Kibishi Pasha,
the Minister of War, and Halil Pasha.
Yet it is said that Halil Pasha made
two millions of money during his ministry,
which was not a long one. What is to be
expected of men who have been brought up
in poverty, oppression, and ignorance, with
every bad example before their eyes in the
rich men close to their own miserable
homes? What poor and oppressed he is
home, because he has no power to
stand up to him; but the moment the
slightest temptation presents itself to lift
him out of his misery, all those negative,
so called "good qualities" of the Turk vanish
into thin air. The Cadis, or pashas who
sided him, want, perhaps, a false witness
or two to rob a poor widow or orphan of
all that is left them, or to strip a farmer or
merchant of his entire possessions. The
hitherto honest (because poor) Turk thinks
he may just as well relieve his wretched
poverty by a thing so common as perjury,
as stare on, with a very good chance
besides of being banished to death on a
false charge, falsely maintained too, for
having refused the "honorable" commands
of his pasha. Once got a past here, how-
ever, by favor and an "obliging dis-
position," he is not likely to be
Turk's only ambition, is fast and easy
enough. The Minister of Police, for
instance, receives a large sum for subordi-
nates. These he pays miserably, secretly
giving them enough to sustain life, that they
are well known to receive so many piasters
from an act which is not noticed by
any further from their thoughts than to
discharge any criminals. Of course, there
are a few exceptions, but the chief occupants
of the prisons here are either innocent
persons, who have been stripped of all they
possess, or those who have fallen under the
pleasure of some pasha or other.

You ask—"How is the state of this
country administered?" I reply simply
there is none. Bribery and false testimony
reign here supreme. The luxury of the
pashas, the summer palaces (which contrast
with the hovels in which they toil for
their daily bread) and a few years
before, the expensive and jeweled boxes,
the numerous slaves and ruffian retainers

are supported by imposts and deprivations
of all kinds. The middle classes of people
have almost entirely disappeared. The
Government have pretty well succeeded in
killing the goose for its golden egg, and
there will soon be nothing left to plunder.

The Cadis, or magistrates of every village,
gather in law suits, and in his own
paid, and upon being told his annual stipend,
you ask how he lives. The butcher, baker,
etc., pay him so many piasters a week to
keep the price of meat and bread above
what it should be. A man who ought to be
on thirty piasters, according to his means,
to be left off, and a man falsely accused is
equally delighted to make his little present,
and be let off with a whole skin too. If a
man is punished here, he may be pretty
sure that he has not been able to give
enough to the Cadis. Can you imagine any
state of things more dreadful than this?

Sometimes a Turk has been fortunate
enough to get a little money hidden away,
to help him in his business in some par-
ticular way; well, a Minister of Finance
takes up a few pounds to build a summer
palace, or to buy Georgian slaves and led
horses, absolutely after the value of the
paper money or of the poor coins saved up,
and so the people lose largely on frequent
occasions.

The barbarities of mere savages do not
impress as all with the profound melan-
choly which one feels in this magnificent
grave of truth and freedom, where the soul
looks sorrowfully and dejectedly out of the
fine dark eyes of the people, who har-
nishing to hope for in their wretchedness,
but to become as gaily as the men who
they have not deposed in the honest day
of their misery and labor. Many who
know them well believe that they deeply
feel the degradation of their country, and
would like to rise up among the nations if
they could.—Mrs. Edmund Horley.

Maxims.

Washington, from early life, was in the
habit of noting from time to time, as cir-
cumstances offered, whatever would seem
to promise the ground-work for fixed prin-
ciples, with a view thereby to govern his
conduct through life. Cherishing the hope
that they may prove useful to some of our
young readers, a few of them are subjoined:

Use no reproachful language against any
one, neither curses nor revilings.
Be not hasty to believe flying reports to
the disparagement of any one.

In your apparel be modest, and endeavor
to accommodate nature rather than procure
admiration. Keep to the fashion of your
equals, such as are civil and orderly with
respect to time and place.

Associate yourself with men of good qual-
ity, if you esteem your own reputation, for
it is better to be alone than in bad compa-
ny.

Let your conversation be without malice
or envy, for it is a sign of a tractable and
commendable nature; and in all cases of
passion admit reason to govern.

Be not invidious in urging your friends
to discover a secret.
Use not base and frivolous things among
grown and learned men; nor very difficult
questions and subjects smother the ig-
norant, nor things hard to be believed.

Speak not of doleful things in time of
mirth, nor at the table; speak not of mel-
ancholy things, or death, or wounds; or
of other matters which change, if you can,
the discourse. Tell not your dreams to
your intimate friends.

Break not a jest where none take pleasure
in mirth. Laugh not aloud, nor at all with-
out occasion. Deride no man's misfortune,
if of others mention them, change, if you can,
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the way madness lies, does not always point
truly.—At any rate, there is a certain
"method in his madness," for the same
match between Imperialism and Republicanism
has been the Prince's pursuit ever
since. He is himself a Ciceronian, and
famously brings to bear—Clementine and
other intermediate unbelievers notwithstanding.

A Wine Bath.

An American traveler in the streets of
Paris seeing the words, "Wine-baths given
here," exclaimed:

"Well! these French are a luxurious
people!" Then with true Yankee curiosity,
and the feeling that he could afford what-
ever any one else did, walked in and
demanded a "wine bath."

Feeling wonderfully refreshed after it,
and having to pay but five francs, he asked,
in some astonishment, how a wine bath
could be afforded so cheaply. His sable
attendant, who had been a slave in Virginia,
and enjoyed a slight, but honorable, and
O. M. had just past it along in an in-
nuder room, where we get baths at four
francs."

"Then you throw it away, I suppose?"
"No, massa; den we send it lower down,
and charge three francs a bath. Dat's
plenty of people the same way, and berry
particulary of the men who, regular and
franco a head Den, massa, we lets de
common people hab it at a franc expense."

"Then, of course, you throw it away,"
exclaimed the traveler, who thought this
was going beyond Yankee propriety.
"No, massa," replied the attendant, with
reply, accompanied by a profound bow;
"no, indeed, massa, we are not so 'strava-
gant as dat comes to; we just bottles it up,
and send it to 'Merica, for cham-
pagne!"

Read this all Through.

The terrible ravages which tobacco is
making on the bodies and minds of the
young seem to be attracting the attention
of medical men in various parts of the
world. In a pamphlet just issued by Dr.
Seymour, of London, on private "Lunatic
Asylums," and the cause of insanity, the
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