

Mrs. C. P. Spencer, of Chapel Hill, has found in the University Library an old copy of a history of an Englishman's travels in Virginia and North Carolina, and sends some interesting extracts to the *Presbyterian*.

We extract from this article a description of some of the principal towns of the State at that time.

"Halifax is a pretty town on the south side of the Roanoke, and enjoys a tolerable share of commerce in tobacco, pork, butter, flour, tar, turpentine, skins, furs, and cotton. There are many handsome buildings in the town and its vicinity.

Tarbury is not half so large as Halifax, about forty miles due South, has not been built many years, and is a very insignificant place indeed. The chief produce is tar, Indian corn and hogs.

Hillsborough is situated in a very beautiful spot, is healthy, enjoys a good share of commerce for an inland town, and is in a very promising state of improvement. In its vicinity are a great many very fine farms, and a number of excellent mills. Large quantities of exceeding good butter and flour are exported in wagons to Halifax and Petersburg, besides multitudes of fat cattle, hives and hogs. Almost every man in the province of North Carolina has been the fabricator of his own fortunes, and many of them are very opulent. Some have obtained their riches by commerce, others by the practice of the law which in this province is peculiarly lucrative, and extremely oppressive, but most of them by farming industry.

Salisbury is larger than Hillsborough, and less than Halifax, but does not share an equal degree of commerce with the least of them.

Charlottesville is an inconsiderable place, and in England would not be thought deserving of even the name of a village. Its trade and share of commerce is very insignificant."

The writer gives the following description of the men he saw and sketched their habits and dress as follows:

"All the male inhabitants habituate themselves constantly to carry along with them everywhere, the rifle-barreled fire lock and tomahawk, the latter of which they used to blaze their path through the forest, and is an instrument that serves every purpose of defence and convenience, being a hammer at one side and a sharp axe at the other. Their dress is a hunting shirt, somewhat resembling a wagoner's frock, sometimes dyed red or brown and ornamented with a great many fringes, tied round the middle with a broad belt, much decorated also, in which is fastened their tomahawk, shot-bag and powder-horn, and on their heads flapped hats of a reddish hue. Sometimes they wear leather breeches of dressed deer-skin, but more frequently their cloth trousers. On their legs they have Indian boots or leggings, made of coarse woollen cloth, tied wrapped round tightly, and either with garters, or laced tip on the outside, and always come better than half way up the thigh. Their feet are generally covered with Indian moccasins, made of strong buck's skin, dressed soft, lacing round the foot without a seam, yet fitting close, and are indeed perfectly easy and pliant. Habited and accoutered with his rifle on his shoulder, or in his hand, he is completely equipped for visiting, courtship,

travel, hunting or war, and conceives himself of equal consequence, more civilized, polite, and more elegantly dressed than the most brilliant peer at St. James' in a splendid birth day suit of the first fashion and taste, and of the most costly materials."

"Better Take A Sheep Too."

A valued friend and able farmer, about the time the temperance reform was beginning, to exert a healthful influence, said to his newly hired man,

"Jonathan, I did not think to mention to you when I hired you that I shall try and have my work done this year without rum. How much must I give you to do without it?"

"O," said Jonathan, "I don't care much about it. You may give what you please."

"Well," said the farmer, "in the Fall I will give you a sheep if you do without rum."

"Agreed."

"Father, will you give me a sheep too if I do without rum?" asked the eldest son.

"Yes, you shall have a sheep if you do without."

The youngest son then said, "if I do without, father, will you give me a sheep?"

"Yes, Chandler, you shall have a sheep, too."

Presently Chandler speaks once more. "Father, hadn't you better take a sheep too?"

The farmer shook his head; he hardly thought that he could give up the 'critter' yet; but the appeal came from a source not easily to be disregarded, and the result was that the demon rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned.—*Richmond Christian Advocate*.

It is related of a literary man in Greece that he undertook to publish a book which should contain not a single error. To accomplish this result, after having the proofsheets carefully revised by different persons, he hung them up in a public room of the college offering a reward of one guinea to any person who would detect any error therein. Many of the learned, attracted by the desire to succeed, and others by reward, carefully perused the sheets.—When the book made its appearance, on the very first page, and on the second line, a typographical error was discovered. And yet some people will dash down a paper and exclaim "what stupid blockheads these printers are!" if they chance to find a typographical error in a daily or weekly newspaper.

If Beaufort Harbor were in New York or Pennsylvania or Virginia, there would be to-day a thousand ships receiving and discharging freight at Morehead city. Irishmen are said to fight the battles of every other country but their own: North Carolina build up every other State but their own.—*Kinston Gazette*.

"Paddy, my boy," said a gentleman to an Irishman, whom he observed fishing away at a deep pool, "that must be a favorite stream for trout." "Faith an' it must be that same, for I have been standing here this three hours and not one of 'em will come out of it."

The price of a Bible in the time of Edward I. was £37, while the price of a day's labor was three half-pence; at which rates it would have taken a laborer over fifteen years to earn a Bible.

Cloves are Buds.

Cloves are the dried unexpanded buds of the clove tree, a celebrated spice cultivated on the island of Amboyna, in Sumatra, Zanzibar, Borneo and Cayenne; the culture and trade in this article was a monopoly in the hands of the Dutch for many years. The imports into the United States are about two hundred thousand pounds annually; and into England about one million. The name is derived from the resemblance of the spice to small nails, and in all countries it is called by a name having this signification.

FROM THE BIBLE.

For the poor shall never cease out of the land; therefore I command thee saying, Thou shalt open thine hand wide unto thy brother, to thy poor, to thy needy, in thy land.

He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, will he pay him again.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him saying, Lord, when saw we thee an hungred and fed thee, or thirsty, and gave thee drink? When saw we thee a stranger and took thee in, or naked and clothed thee, or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

From the Proceedings of the Grand Lodge.

"The design of the orphan Asylum shall be to protect, train and educate indigent and promising orphan children, to be received between the age of six and twelve, who have no parents, nor property nor near relatives able to assist them. They shall not be received for a shorter time than two years. In extraordinary cases the Superintendent may receive children outside the ages specified.

Resolutions of the Grand Lodge.

Adopted Dec 3d, 1872.

Resolved, 1. That St. John's College shall be made an asylum for the protection, training and education of indigent orphan children.

2. That this Grand Lodge will appropriate \$———annually for the support of the institution; but will not assume any additional pecuniary responsibility.

3. That this Grand Lodge elect a Superintendent who shall control

the institution and solicit contributions for its support from all classes of our people.

4. That orphan children in the said Asylum shall be fed and clothed, and shall receive such preparatory training and education as will prepare them for useful occupations and for the usual business transactions of life.

Adopted Dec 5th 1872:

Resolved, That the Superintendent of the said Orphan Asylum shall report each at Annual Communication an account of his official acts, receipts, disbursements, number of pupils, &c., together with such suggestions as he may see fit to offer.

"Resolved, That the Master of each subordinate Lodge appoint a Standing Committee upon raising funds for the Orphan Asylum, and require said committee to report in writing each month, and that said reports and the funds received be forwarded monthly to the Superintendent of the Asylum and that the support of the Orphan Asylum be a regular order of business in each subordinate Lodge at each Communication.

4. All churches and benevolent organizations are requested to coöperate with us in the orphan work and to collect and forward contributions through their own proper officers. Here are the resolutions:

Resolved, That the sincere thanks of this Grand Lodge are hereby tendered to many benevolent ladies and gentlemen, to the ministers of the gospel, to churches of various denominations, to Odd Fellows, Knights of Pythias, Good Templars, Friends of Temperance, and other benevolent societies, whose hearty coöperation and liberal contributions have rendered timely and valuable assistance in the great work of ameliorating the condition of the orphan children of the State.

Resolved, That all benevolent societies and individuals are hereby cordially invited and requested to coöperate with us in providing funds and supplies for feeding clothing, and educating indigent and promising orphan children, at the Asylum in Oxford.

Form of Application for Admission to the Orphan Asylum.

.....N. C.,.....1875

This is to certify that

..... is an orphan, without

estate, and.....years of age. H..

father died in 18....; h...mother

..... I, being h.....

..... hereby make application

for h.....admission into the Asy-

lum, at.....; and

I also relinquish and convey, to the

officers of the Asylum, the manage-

ment and control of the said orphan

for..... years, in order that....

may be trained and educated ac-

cording to the regulations prescribed

by the Grand Lodge of North Car-

olina.

Approved by.....

Committees of Subordinate Lodges, Appointed under Resolution of the Grand Lodge, to raise Contributions for the Orphan Asylum:

American George Lodge, No. 21—Dr C L

Campbell, H. C. Maddy, G. W. Spencer.

Hiram, No. 40.—J. C. R. Little, T. W

Blake, A. H. Winston.

Concord 58, W G Lewis, John W Cotton

Joseph P. Suggs.

Scotland Neck, 63, A. B. Hill, W. E. Whit-

more, G. L. Hyman.

Eagle, 71—James R Gattis, Charles C Taylor,

Isaac R Strayhorn.

Orr, 104—J F Randolph, T J Carnall, Rich-

ard Granger.

St Albans Lodge, No. 114—Ed. McQueen,

H. T. Pitman and Neil Townsend.

Mt. Lebanon, No. 117.—James W Lancaster,

A. J. Brown, S. B. Waters.

Tuscarora, 122, M B Jones, W S Grandy, W

R Turner.

Clinton, No. 121.—Thos. White, R Y

Yarbro, G. S. Baker, J. G. King.

Franklin, 109.—Wm. M. Thompson, F B

Mace, B Lowenberg.

Mt. Maery, 140—J B Floyd, H Haley, W

E Bullock.

Rolesville, 156, C H Horton, I H Scarborough,

A B Young.

Buffalo Lodge, 172.—A. A. McIvor, A A

Harrington, B. G. Cole, A. M. Wicker

and E. M. Brown.

Mt. Olive, 243—Jesse T Albrighton, Joel Lof-

tin, D M Justice.

Berea, 204—W H Reams, F M Meadows, R

W Hobgood, E C Allen, A Sherman.

Lebanon, No. 207.—Jno. H. Summersett,

Wm. Merritt, W. S. Friak.

McComick, 223, A Dalrymple, Nathan Dau-

gall, W O Thomas.

Lenox, 233, Benja S Grady, John S Bizzell,

S B Pakerr, John H Aldridge, Jacob P

Harper.

Roundtree, 243.—Allen Johnston, Samuel

Quinceley, Wm D Tucker, W T Mose-

ley, F M Pittman, Henry F Brooks.

Newbern, 245, J E West, T Powers, E Hubbs.

Catawba Lodge, No. 248.—R. P. Rhenard,

J. N. Long, D. W. Ramsour.

Farmington, 265.—L. G. Hunt, W G

Johnston, W. F. Purches.

Watauga, 273—J. W. Council, J. Harding,

L. L. Green.

New Lebanon 314, Samuel Williams, John

Jacobs, W M Spence.

Jerusalem, 315—John H Davis, Geo E Barn-

hardt, Thomas M Bessent.

Mattamuskeet, 328—S S Baer, J C McCloud

T. B. LYON, JR. E. DALBY. B. H. LYON.

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and make it pliant, requiring less quantity and

time to produce a perfect gloss than any other,

the brush to be applied immediately after put-

ting on the Blacking. A perfect gloss from

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and Professors of Wake Forest College; and

a large number of gentlemen in and around

Durham, whose certificates have been fur-

nished the Manufacturer.

Orders solicited and promptly filled.

March 3rd, 1875.

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