

WEST-CAROLINA RECORD.

THE STRONGEST BULWARK OF OUR COUNTRY—THE POPULAR HEART.

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Agents procuring advertisements, will be allowed a reasonable commission.

Special arrangements, when electrotypes are furnished.

Objectionable advertisements, such as will injure our readers, or the character of the paper, as a high-toned journal, will not be inserted.

Any further information will be given on application to the publishers.

PROFESSIONAL CARDS.

DR. J. L. RUCKER,
PHYSICIAN AND SURGEON,
Grateful for the liberal patronage heretofore received, he asks, by prompt attention to all calls, to merit a continuance of the same.

LOGAN & JUSTICE,
ATTORNEYS AT LAW,
RUTHERFORDTON, N. C.
Will give prompt attention to all business entrusted to their care.

J. B. CARPENTER,
ATTORNEY AT LAW,
RUTHERFORDTON, N. C.
Collections promptly attended to.

HOTELS.

THE BURNETT HOUSE,
RUTHERFORDTON, N. C.
Is open for the accommodation of the traveling public, and with good fare, attentive servants, and good stables and feed for horses, the proprietor asks a share of patronage.

ALLEN HOUSE,
HENDERSONVILLE, N. C.
T. A. ALLEN, Proprietor.
Good tables, attentive servants, well furnished rooms and comfortable stables.

BUCK HOTEL,
ASHEVILLE, N. C.,
R. M. DEEVER, Proprietor.
BOARD \$2.00 PER DAY.

Fleming House,
MAHON, N. C.
Board per Day, \$1.50
" " Week, 7.00
" " Month, 21.00
B. B. FREEMAN, Proprietor.

McDowell House,
HENDERSONVILLE, N. C.
This house is now open for the reception of boarders and all transient custom.

BUSINESS CARDS.

W. H. JAY,
HOUSE AND SIGN
PAINTER,
APPEL HANCOCK & CO.,
RUTHERFORDTON, N. C.
Drawing, Marbling and Kalamoon executed in the best style.

BLACKSMITHING.
Bradley Dalton would announce to his friends and customers that his Shop is in full blast on Main Street, South of the Court House, as low as the lowest.

Shoeing Horses \$1.00.
Country produce taken in payment for work market prices.
Give him a Call. 10-17

WESTERN STAR LODGE
No. 91, A. F. M.
Meets regularly on the 1st Monday night each month, Tuesdays of Superior Courts, on the Festivals of the Sts. John.

G. M. WHITESIDE, W. M.
H. JUSTICE, Sec.

Written for the Record.

LINES

TO MR. — — —

BY EMMA.

Like an angel full of light and love,
From the beautiful, shining courts above,
Came this good man upon the earth,
Celestial hosts must have said at his birth:

"Ye nations all behold the chosen one!"
His equal, in this age, there's none.

He moves upon this earth of ours,
As if it were a bed of flowers;
His face it is so wondrous fair,
The smile of heaven seems resting there.

His eyes—oh! how shall I paint his eyes?
In them the love to God and mortals lies.

His voice so soft, harmonious and divine,
That to hear it now we often repine,
Is sweeter far than chime of silver bells,
As through the air it gently trills.

And waves in glorious melody on the ear;
No grander music shall we ever hear.

We know his heart is pure and true;
His virtues, sure, are not a few.
On his broad forehead, in unfading lines,
Are wisdom and truth, reflecting a mind

Stored with a wealth of golden treasures,
More desirable than all earthly pleasures.

When our heart had cold and stony grown,
We scarce could offer a prayer to wards the throne,
He spoke of mercy from on high,
And whispered of a Savior nigh—

"Though you do not feel and shed tears,
He will come and chase away your fears."

The words brought comfort to our troubled breast,
We sought and found that rest,
To weak and powerless creatures given,
And we knew our sins were all forgiven.

A radiance, greater than the brightest star,
Shone round us, nothing could ever mar.

We raise our thanks from day to day,
That God did send along this way,
His messenger with saving grace,
To a wicked lost and ruined race,
Who are rushing on to meet their fate
Heedless of their guilty state.

Though his absence we sadly regret,
His words we cannot forget
"Whoever cometh unto me
Blessed with eternal life shall be,"
Oh! in our hearts that "whoever,
Shall live "forever, forever, forever!"

May choicest blessings flow
Around him wherever he may go;
May his life be the sunshine of gladness
Unfettered by care or sadness;
His friends in number as leaves on the trees,
Or as the sand upon the Seas!

The paper manufacturer is not nice in the choice of his materials
All come alike to him. The clean and glancing cloth from the table of the rich, and filthy rags from a beggar's back, are equally welcome. The clean can not be serviceable without passing through the manufacturer's process, and the unclean can be made serviceable with it. He throws both into the same machine, puts both through the same process, and brings out both new creatures. The Pharisees were scandalized on observing that publicans and sinners came in streams to Christ, and were all accepted. "This man receiveth sinners," they complained. Yea, receiveth them; sinners are taken in between the wheels, at the commencement of this process; but at the end of it, saints in white clothing are thrown out fit for the kingdom of heaven. Christ does not find any pure on earth; he makes them. Those that stand round the throne in white clothing were gathered from the mire.

A Short Chapter on Gardens.

Love of flowers appears to have been a passion among the Egyptians. They used them as ornaments about their persons, as decorations for apartments and upon festive occasions—indeed they appeared on every occasion. In an Egyptian sketch of a garden that was once cultivated beside a canal on the Nile, it is represented with the central space occupied as a vineyard, in which the vines are trained on trellises supported by slender pillars, while at one end is a mansion, whose windows open upon the luxuriant foliage and purple clusters of the grape. Four large tanks of water supplied the needed moisture for this garden, and lotus flowers sprang from their clear depths, and water fowls sported on their surface. Beautiful summer houses overlooked the numerous beds of flowers, while several spaces near the tanks were filled with trees of rich and rare foliage and flowers. The garden was bordered with rows of palm and date trees.

The Hebrews possessed the same love for flowers as the Egyptians, and frequent allusions to them and their culture are found in their history, and to the custom of introducing pools or tanks of water, as an absolute necessity to their growth. We find the same love of gardens and of flowers in every civilized nation, and in every age renowned. The hanging gardens of Babylon were introduced by the Queen of Nebuchadnezzar, on the plains of her adopted country, to bring back to her the flowers and woods of her childhood's home. Louis XVII, on his restoration to the throne of France, made the facsimile of his garden at Hartwell in the park of Versailles. Napoleon loved flowers, and used to say that "he would know his father's garden at Corisca, even if blindfolded, by the odor of the earth;" and the sweet violet of Parma was his special lot. Fox's geraniums gave him great delight and Bacon felt a genuine love for his "little bits of thyme," and always had cut flowers upon his table when he ate.

Each person who possesses a true love for flowers appears to choose some one flower as nearer and dearer than all others; while many notable persons possessed a great attachment for certain trees. Thus, Plato expresses his love for the plane tree, Shakespeare for the mulberry, while "Byron's elm" and "Pope's willow" are known to all.

Man was first made a tiller of the soil—was first placed in a garden; and ever since Adam's expulsion his descendants have been trying to re-enter the desired garden, and the nearer they come to it the happier they are; for sweet is the ministry of the flowers.

Curiosities of the Bible.

The Bible contains 3,586,489 letters; 773,692 words; 31,197 verses; 1,197 chapters and 66 books. The word *and* occurs 46,277 times. The word *Lord* occurs 1,855 times. The word *revere* occurs but once, which is in the ninth verse of the 11th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter Ezra contains all the letters of the alphabet except the letter *j*. The finest chapter to read is the 26th chapter of the Acts of the Apostles. The 19th chapter of 2d Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables.

Things are not useless because every one does not see their utility.

How to Read.

One of the first steps to be taken in self-improvement is to try as hard as the self-teacher can to understand every word he reads, and as a consequence, to put away all books and all writers that he cannot understand. Such books burden and fill the mind with useless lumber. Such writers themselves, too, it may be added, do not always express clearly what they wish to convey, and therefore are obscure, wordy and dry to the humble student. The duty of the self-educator, therefore, is to seize eagerly that which he does understand, and to nourish his mind with it, and to reject that which he cannot comprehend, to defer it till he shall be able to master it. How to read a book is a much heavier task than many take it to be. From careless readers we have now many careless writers; but where the book is good it deserves to be well treated. One may take it also as a fact, that the reader really takes up a book to use it, not to gallop through it. It is well that he should read and think over the title page, acquaint himself if he can with some little history of the author, some hint as to whether he is trustworthy or biased. Then he should carefully read the preface and master the idea that the author had when he wrote the book. He should then glance over the contents, look at the subdivision of chapters, and finally read the book if he choose to do so. This, which may seem a roundabout way to some, is in reality the shortest way. Some books, says Lord Bacon, are to be tasted, some read and digested. Suppose the work is of the common class, without any thought in it. The self-improver will save all his time by a preliminary study; oftentimes the title will tell him all he wants to know; more often, the title, the preface and table of contents will assure him that he has little to learn, and he will put aside the book and pass on to worthier food. For books are like men—sometimes their pretences and addresses are by far the worst parts of them. As the reader progresses in his studies and gains in experience, he will find that there grows up to him almost an intuition, by which he can tell, in a very few pages at least, a bad, empty and pretentious book from one that will inform and render him wiser.

Taking Wild Horses.

The editor of the Pleasanton Stock Journal thus gives the *modus operandi* of capturing wild horses in Texas. "As soon as a head of horses is discovered the party of hunters divide—one portion striking camp while the other sets off in pursuit of the herd. The frightened animals go bounding across the prairie through the prickly pear and dense chaparral, leaving a trail, which the hunters steadily pursue at an easy gait until they come in sight of the herd, which scampers off as before. These tactics are kept up by the pursuers for days, the mustang returning to their first starting point (which they are sure to do), when the camping party takes the place of the tired pursuers, and thus follow the herd until the poor, wearied, half-starved creature, with swollen limbs and blood-shot eyes, give up the struggle, and submit to be driven anywhere. The object of the hunters has been merely to keep close enough to the mustangs to prevent them grazing. Starvation soon brings them to terms, and the prairie monarch, with drooping crest and dejected look, leaves his native wilds forever to become the slave of man. This is what hunters call 'walking mustangs down.'"

The editor of a Nevada newspaper gives notice that he cannot be bribed with a five cent cigar to write five dollar puff.

Economy.

Again and again we urge upon all young men, who are just starting in life to make it an invariable rule to lay aside a certain portion of their income, whatever that income may be. Extravagant expenditures occasion a very large part of the sufferings of a great majority of people. And extravagance is wholly a relative term. What is not at all extravagant for one person, may be very extravagant for another. Expenditures—no matter how small in themselves they may be—are always extravagant when they come fully up to the entire amount of a person's whole income.

The mode of living is almost entirely a matter of habit. It is just as easy to get on with three-fourths of our income—whatever amount it may be—as on the whole of it, if you only think so, and restrict your expenses accordingly. The thousand inconveniences of debt, embarrassment and dependence may all be avoided by a firm and undeviating adherence to this rule.

One great aid in pursuing the course which we have recommended, will be found in keeping accurate account of all receipts and expenditures. By frequent reference to this you will find out just what you can afford to expend, without encroaching on your rule; and you will also see what of expenditures you can most conveniently curtail, or cut off entirely.

There is a great deal too, reflection and foresight, in the expenditure of our money. It is a very common remark that one person will make the same amount go twice as far as another. This is owing to the employment of greater prudence and judgment in buying. Almost any amount of money can be thrown away, and scarcely anything obtained for it, by a thoughtless, careless spendthrift.

We despise skinflints. But economy and meanness are by no means identical. On the contrary, as it is easy for any one to see an unselfish, judicious economy—a wise saving—furnishes the means not only of independence, but of benevolence and generosity also.

How to Hang Gates.

A correspondent of the Cincinnati Gazette writes: "In the spring of 1867 I hung four large gates. The posts were six by eight inches square, and were put in the ground two and a half feet. The post that I hung the gate to was put down first and the gate then hung. I then set the other post so as to let the gate but inside the post against two pins driven in the post, one foot from the top and bottom of the gate. Then I put a one inch pin through the gate the same way the gate shuts, and extending through four inches, with the point of the pin elevated one inch. This pin was thus arranged so as to slip over the top pin in the post, with sufficient bearing to take out the spring of the gate.

In this way, when shut the gate is supported by both posts. The gate is made of lumber, bars one inch thick, four or five inches wide, and eleven feet long. I take for the heel pieces lumber one inch thick, four inches wide, and four feet ten inches long. I also take two pieces two inches wide for the head of the gate. I then put a brace on both sides running from the top of the centre upright slats to the bottom of the heel pieces, all being firmly bolted together. The latch or bolt (three and one half feet long) is placed on the top of the third or fourth bar. A mortise is cut in the post for the latch or bolt to slide in. The above four gates were hung in the spring of 1867. They stand as firm to-day as they did the day I hung them."

Winkling Confidence.

A boy came with his father for a certain teacher. The father said, "I want you to take charge of my boy. I would like to have him use that book." "John," said the teacher, "do you hear what your father says. Now I want you to go through this book this year. You ought to; you must; I'll flog you if you don't. Take twenty-five pages to-morrow, sir, and see that you know every word of it. If you don't, you'll have trouble. Do you understand that?" "Yes, sir," quietly replies John, as he goes a way hating the book and the teacher from the start.

That man can't teach. The boy goes to another teacher, who says, "John, your father says he wants us to study this book. Now I want to tell you something about it. Don't be afraid of the book because it looks big. We'll go to work at it, little at a time till we master it all. We can easily do it. I will thank you for all the information you bring me, that I can't find in the book. I prize that the most. Now go at it with a will; when anything goes wrong come and tell me, and I will excuse you. But, remember one thing, John, you cannot deceive me. You and I must be friends. We will study and explain together. We will astonish your father by showing him how well we know it." John goes home delighted. He says to himself, "That's something like; I'll do my best for that teacher you bet?" And the father has to take down the big Encyclopedia, and is almost sorry he took the boy to that school, because he is really troublesome with his questions and problems. The result is John is thinking all the while on his subject, because the teacher grasped not only the intellect, but the heart, and wedded the two.—Dr. Vincent.

A lady made a complaint to Frederick the Great, King of Prussia:—"Your Majesty," said she, "my husband treats me badly." "That's none of my business," said the king. "But he speaks ill of you," said the lady. "That," said he, "is none of your business."

Several Irishmen were disputing one day about the invincibility of their respective persons, when one of them remarked, "Faith, I am a brick." "And I am a brick-layer," said another, giving the first speaker a blow that brought him to the ground.

Laughter is one of the gifts which distinguishes men from animals. Much so far from being one of the lower attributes of human nature, is one of the higher. It reigns in an innocent nature, and tends to perfect and brighten the mind wherever allowed.

A box containing a swarm of bees was recently transmitted to the Dead-Letter office by a country postmaster as "unmailable matter." The sender is exhorted by any evil intentions in the affair, though apiary-ances are against him.

To reform and instruct the human mind; to purify it from mean and wicked passions; to reclaim it from weakness and error; and to fill it with exalted views and aspirations—are all worthy objects of the most noble ambition.

"Doctor," said a man to Abernethy, "my daughter had a fit, and continued half an hour without sense or knowledge." "Oh," replied the doctor, "never mind that; many people continue so all their lives."

Punctuation first used in literature in 1520. Before that time words in sentences were put together like this.