HABITS OF THE CAMEL.

Queer Things Related of the Awkward and Foolish Animal.

According to Rev. James Gilmour, whose long residence in Mongolia entitles him to speak upon the subject with authority, the camel is an awkward and foolish animal. Even the Mongols, who are awkward enough themselves, are struck with the camel's deficiency in this regard; so much so that they seldom reprove one for its stupidity. "A horse knows, even an ox is responsible; but a camel is not supposed to know anything, not even good pasture when it comes to it."

The camel is a good beast of burden, but a poor draught animal. It is made to drag carts over the great highway of the desert, to be sure, and on smooth, hard, level roads does well enough; but sand or soft ground distresses it, and for climbing steep hills or over passes the traveler is obliged to hire oxen or horses. Indeed, some camels bred in the plain country refuse to go over passes on any condition. As they approach a hill they have to be unloaded, blindfolded and driven up the steep.

Spitting is one disagreeable peculiarity of the camel. If you go close past one in front, as he is chewing his cud, you will hear a grunt and see a green shower of half-digested [illegible] table matter. Fellow-camels, which are daily among crowds of people, seem to lose the habit; for if they did not keep it up they would have nothing left to swallow.

The [illegible] scribed a [illegible] man was riding up [illegible] valley. There was [illegible] beside a bush, [illegible] seen a guard. The [illegible] and the silence [illegible] where quickly, from among the rocks in the right, with slow and measured pace, advanced a solitary camel.

"It seemed dispirited and weak, took no heed of us, but slowly crossed the open space and disappeared again among the rocks on the left. Ever and anon it uttered its slow and plaintive wail, which came borne over the darkening stillness as our camels trod silently up the other slope of the valley.

"The scene and the sound haunt me still. It was like the wailing of an outcast spirit wandering among stony places, seeking rest and finding none. Cow camels make this sound when separated from their calves. It is very touching to hear it; and after listening to it I can almost believe the Mongols when they say that a skillful fiddler playing a plaintive air can draw tears from a camel's eyes."—Youth's Companion.

HUMAN SACRIFICES.

They Are Still Offered in Russia as in Ancient Times.

Very few persons are aware that human sacrifices are still offered up in a part of the Russian empire. The fact is, nevertheless, certain. Among the Tchuktchis such sacrifices still take place, and seem likely to be practised for a long time to come. At the same time, no blame can be attached to the Russian government or to the orthodox church, because all efforts to stop the practice have proved ineffectual. The sacrifices alluded to are those of old people and the sick, who, finding no longer any pleasure in life, resolve to have done with earthly existence and to increase the number of happy spirits.

The Tchuktchi who has made up his mind to die immediately notifies his neighbors and near relatives. His friends visit him and try to make him change his mind. Prayers, reproaches, complaints have no effect on the fanatic. Seeing him thus resolved, his friends go away to make the customary preparations. At the end of from ten to fifteen days they return to the hut of the Tchuktchi, with white mortuary garments and some weapons with which, in the other world, he will fight evil spirits or hunt the reindeer. After making his toilet, the Tchuktchi withdraws into a corner of his hut. His nearest relative stands by his side holding in his hand the instrument of sacrifice—a knife, a pike, or a club. If the Tchuktchi has chosen the knife, two of his friends hold it up under the arms and by the [illegible], and [illegible] against the sacrificer thrusts the knife into his breast. If the pike is [illegible] two of his friends [illegible] two others [illegible] For strangulation [illegible] cers draw the rope [illegible] ensues, then the [illegible] the blood flow out. [illegible] to the corpse, and [illegible] and faces in the blood. [illegible] then placed on a sledge [illegible] reindeer, and taken to the place of the funeral. Arrived at [illegible] the Tchuktchis cut the throat of the reindeer, take from the dead body its clothing, which they tear to pieces, and then place the corpse on a funeral pile. During the process of cremation, the assistants offer up prayers to the happy souls in the other world, asking them to watch over those who are yet in the land of the living. These ceremonies, horrible as they are, are followed in exactly the same manner today as in ancient times.—Gazette de Yakutsk (Siberia).

Where Banks Never Fail.

Not only from Japan may lessons in law be gleaned. China also affords some valuable hints in the matter of legal administration. Here is a notable fact, fit for digestion in a land of many failures. Not a single celestial bank has suspended payment during the last five hundred years. And why? Because according to Chinese law, "if a bank fail, the managers and clerks all undergo decapitation, and their heads must be destroyed by fire, together with the bank books." The heathen Chinek is original, too, in his way of recovering debts of honor. The practice is for "the creditor to visit the debtor's house, sit on the threshold and weep, expostulate, harangue, cavain publicly, until he is paid." Thus, within certain limits, John Chinaman realizes the widespread ambition implied in the familiar phrase, "every man his own lawyer."—The Brief.

College Societies and Alumni Politics.

The Dickie scandal at Harvard cropped out in the voting for overseers at Cambridge. One of the overseers who had presumed to express his opinion in the press on the subject of the initiation ceremonies of the secret societies was opposed for re-election, and the question as to whether he was defeated or not depends on whether another candidate who was voted for is eligible. The result of the balloting looks as if the Harvard alumni resented public criticism of the affairs of the university.—Boston Herald.

Nicely Said.

Gove—I'm going to move from this town."

Miss Perkins—Why?

Miss Barton—For what reason?

Gove—Oh, all the nice girls are engaged to be married.

(The lovely part of it is that neither Miss Perkins nor Miss Barton is engaged.)—Harper's Bazar.

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FIRESIDE FRAGMENTS.

—Graham Griddle Cakes.—One quart graham flour, one teaspoon baking powder, three eggs and milk, or water, enough to make a thin batter.—Farm, Field and Fireside.

—Good Graham Cookies.—Two cups of sugar, one cup butter, one cup sour cream, one teaspoon soda, flavor with nutmeg, sufficient graham flour to roll. Bake in a quick oven.—Country Gentleman.

—Indian Pudding, Suet.—One pint of corn meal, one pint of boiling milk, one-half pint of cold milk, one-quarter pound of suet, two teaspoonfuls each of ginger and cinnamon, one-half cupful of molasses, and one-half teaspoonful of salt. Mix the meal with the cold milk, then add the boiling milk. Mix well and add the other ingredients.—Good Housekeeping.

—Mock Terrapin.—Make a cream sauce of one tablespoonful each of butter and flour, and one cup of cream or good milk. Season with salt and pepper. To this sauce add one pint of cold chicken or veal cut into dice, the yolks of two hard-boiled eggs, chopped fine, and the whites cut into larger dice. Boil two minutes.—Christian Inquirer.

—Tomato Omelet.—Beat well three eggs, a pinch of salt and a tablespoon of flour or a teaspoon of corn starch. Add two-thirds of a cup of strained canned tomatoes. Salt well and pour into a well buttered griddle. Cover with a tin scoop and [illegible] Brown well on both sides, but not burn. When done [illegible] Serve at once.—Farm, Field and Fireside.

[illegible]

CONCERNING CRABS.

An Interesting Chapter on the Habits of the Queer Creatures.

Crabs can see but cannot hear; crabs can remember and can communicate; crabs are sensitive to any vibration of the ground; crabs are inquisitive; crabs are docile and crabs can smell.

Eight months of constant association with crabs, eight months in which many leisure and lonely hours were occupied in watching and studying crabs, gave five men who lived on Chipperton Island for that period of time the opportunity to get on friendly, even familiar, relations with the red crabs that infest by millions that strange equatorial coral isle. They were the employes of a phosphate company, and were preparing the cargo of a schooner in which they returned recently from the island. They made the following observations: The crab can see, but he is near-sighted. At a distance of twenty-five feet he can observe a man walking along the beach, but at that distance he cannot see distinctly, for he stables after the man to satisfy his enormous curiosity. He cannot hear. Shouts or other noises, even close by the crab, have not the slightest effect upon him. He pursues his even sideway, inconsiderate alike of the harsh guffaw or the rich song of the man's voice. Yet a movement of a foot on the sand of the beach touch on the ground to the keen sight immediately and [illegible] the cause of the vibration [illegible] A [illegible] were placed from a [illegible] the sand [illegible] attention on a [illegible] The [illegible] of the grains [illegible] than any [illegible] As [illegible] numbers that they had to be swept away so that the men could work. A derrick twenty-six feet high was erected for use in the occupation in which the men were engaged. The morning after it was raised, the men found four inquisitive crabs on the top bar seeing what they could see.

Crabs can smell. A piece of meat was placed on the ground. The crabs on the windward side for a long distance gathered to a feast, while the crabs, even those close to the meat, on the windward side, gave no attention to the [illegible] and continued their march in undisturbed tranquility.

The crowning achievement in the course of observation of crab life in a crab dominion is the discovery that crabs remember and communicate. These conclusions came from the experiences of the men in keeping the crabs from intruding upon the privacy of the dwellings they built upon the flat and treeless plain. When they began their work they were harassed almost to death by the inquisitive shellfish. After the cabins were finished the crabs, uninvited, came in to inspect what was done.

To keep them out, the doors were kept constantly closed, and sheets of tin were nailed along the threshold. Then a system of regular instruction of the crab in the way he should go began. Boards were placed around the houses and every time a crab set claw in a board he was swept off by a broom. In this education a broom was worn out, but the crabs were taught. After daily, hourly, minutely sweeping of crabs from the boards, the crabs ceased altogether their incursions upon the planks. If a board were laid down on the sand, no crab would even touch it. Therefore the men say the crabs can remember. Therefore they say that crabs can communicate. It is a physical impossibility that every crab on the island should have been swept off those boards, yet no crab wiggled his way on them after the system of surveillance was fully established. Therefore the swept crabs must have informed the unswept crabs that boards were not healthful places for them to visit. How else could they know that boards were not for their promenades?—San Francisco Examiner.

She Knew What She Was About.

Prolonged in my traveling is so tedious to good people that any little diversion is welcomed and enjoyed. The [illegible] Valley [illegible] of a party of [illegible] Salt Lake City. [illegible] stopped to feed.

"Dinner," said [illegible] hopefully, "do you know what you are doing?"

"Yes, certainly I do."

"Well, why are you running all that water off?"

The passenger evidently felt pity for such ignorance.

"Why," said she, "I'm letting it run till it gets cool."—Cleveland Plain Dealer.

Poor Fun.

American Student—Don't you have football in Germany?

German Student—No; nothing but duels and riots.—Good News.

A Social Dog.

A family living near Newcastle, on the Maine coast, have been eating oysters for breakfast for several weeks past, thanks to their dog. A short distance from the house is a brook that empties into salt water, and which for fifty yards, when the tide is out, spreads its water over a broad bed of pebbles and stones. Several pool-like inclosures have been made, so that when the tide goes out the shallow pools are left writhing with the fish. Then the dog darts into the water and drives the frantic fish before him. When one is stranded he seizes it in his mouth and bears it ashore. The dog never cuts the fish with his teeth, and never eats them.—Exchange.

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Verse and Vegetables.

Because Shelley was a vegetarian certain of his admirers propose to show their devotion to him by dining after the vegetarian manner. The force of hero worship can scarcely further go. It is a case of "love me, love my dog"—admire my poetry and respect my diet. It is not certain that all lovers of verse would care to carry out this principle; some of the poets had rather eccentric tastes in the way of food and liquid. Byron, for example, professed to live on very meager and unsubstantial fare. Because a poet is dyspeptic are his followers to pretend to be dyspeptics also? This seems an excess of enthusiasm.

We do not say there is not something appropriate in emphasizing the connection between Shelley and vegetarianism. Shelley's dietary goes a long way to account for the general qualities of his intellectual products. His verse has much of that thin, pale, washed out look which the average vegetarian is apt to exhibit. It lacks blood and solidity. It suggests, if one may say so, an insufficient bodily nutriment. It is pardonable to believe that Shelley's verse would have had more virility if it had not been brought up on vegetables.

But in this celebration of the poets why draw the line at their physical nourishment? Why not imitate everything characteristic? Why not adopt the same style of costume, the same everyday habits, the same principles of conduct? Are the Shelleyites prepared to follow their idol in every direction? We fancy not. Shelley's theories of love and matrimony, for instance, would be uncomfortable things to carry into practice; they would not do credit to Shelleyites or Shelley.—London Globe.

The Nude in Art.

"I have a great deal of sympathy with those so called prudes who put petticoats on statues that represent the human form divine in puris naturalibus," said H. O. Hoff, at the Southern. "I am as great an admirer of art as a man can well be, but I can see no more reason for the public exhibition of a statue or picture representing a nude man or woman than for a like exhibition of the original. If the first is beautiful the latter is certainly also so, and as for the hackneyed French phrase, 'Evil to him who evil thinks,' it is certainly as applicable in the one case as in the other. Art is certainly divine, but modesty is even more so, and the former must win a signal victory over the latter before a young lady can make a tour of a modern art gallery with a male companion with anything approaching equanimity.

"I cannot admit that the necessities of art require the subjugation of modesty. I do not go to the length of Anthony Comstock and kindred purists and pietists, but I do insist that art has abundant scope without dispensing with the fig leaves which our primal progenitors found necessary. All the lines of beauty in the human form can be made manifest without reducing the attire to a freckle and a finger ring. In fact, I believe that a half draped statue, disclosing the well rounded arm, the neatly turned ankle and a suggestion of the swelling bosom is fully as beautiful and far more attractive than one without any drapery at all."—St. Louis Globe-Democrat.

Summer Resort Appetites.

"I suppose there are more miserable existences than those of the summer sojourner at a lakeside resort," remarked the man who had just returned from a two weeks' outing. "I believe the depths of misery are penetrated to rock bottom by the unfortunate person who has to feed these other wretched people. These summer boarders are merely organized appetites that have left all consideration for others, all good manners at home, to be resumed on their return. The summer resort is valuable as being a place to which people can repair once a year and give their natural depravity full play. Then they return home and are civilized beings again for another twelve-month.

"It's on the same principle that some men have to get drunk once or twice a year. The barbarian is in them; they tire of conventional decency and must break all restraints for a time. I was at a summer hotel resort last week where a family of eight seated themselves at table, and every one from the youngest demanded chicken breast and raised a terrible hullabaloo with the landlord because he could not meet the demand. In vain he pleaded that the amount of breast given by nature to each chicken was limited, and after abusing him roundly they all packed up and went over to the opposite house."—Indianapolis Journal.

Deficient in Taste.

The late Dean Stanley, of Westminster, was remarkable in that not one of his five senses was perfect. Sight, hearing, smelling, touch, taste were all more or less deficient. One eatable was the same as another to him, except that he exhibited at times a faint predilection for apple tart. Wine he seldom touched, and when he did, kind or quality was matter of indifference. He could not distinguish wine from wine, or for the matter of that from water.—London Tit-Bits.

A Positive Desecration.

The stranger sat in moody silence at a table somewhat removed from the convivial group in the center of the room. Their noisy conversation was lost upon him. His glance was bent upon the floor. Now and then a shudder passed through his frame and a flush mantled his brow as if he felt it a disgrace to be there.

"Come up to the bar and drink."

The man with bloodshot eyes and a husky voice was urgent. The stranger shook his head.

"I say, come."

The husky voice was insistent. The bloodshot eyes gleamed wickedly. With a gesture of disgust the stranger yielded.

"We're all taking whisky and water Will you have the same?"

The stranger shrugged his shoulders.

"Whisky and water? Ugh! No."

The man with the bloodshot eyes betrayed traces of irritation.

"Perhaps," he growled, "you want to say something about whisky and water?"

The stranger struck the bar with his clinched hand.

"Yes, sir, I do want to say something. I think it's an outrageous shame"——

He drew his form to its full height and towered grandly above the little knot of drinkers.

——"to mingle with the pure, sweet beverage of nature the fiery intoxicant which is the product of man's art, to mix"——

He seemed transfigured with earnestness.

——"the nectar of the gods with that of mortals."

The party with the husky voice sneered.

"I suppose, then," he coldly observed, "you'll drink pure water."

The stranger smiled.

"No," he rejoined, "whisky is what I want; but make it straight, please. Thanks. Here's looking at you."

The convivial group could not help feeling that the stranger was something of a disappointment.—Detroit Tribune.

The Use of Black.

When our friend Sancho Panza blessed the man that invented sleep I think he should also have blessed the inventor of black, for it seems to me that what relieves the eye is as great a boon as what relieves the brain.

What a relief from "screeching colors run riot" is it to look upon a bit of fine black!

What elegance we may assume costumed in handsome black! What modesty is contained in a quiet, black dress! For the limited purse no color can take its place. A black dress is a friend in need, ever ready, always suitable. Relieved by a bit of gilt, silver, jet or color she may have an attractive gown for little money.

A certain black dress comes to mind which does duty from Sunday to Sunday, varied by having two waists, one the Russian blouse, the other a Figaro jacket, worn with different pretty vests, sometimes a snug vest of white duck, again a jacket of lace, again a blouse effect of crape and again one of solid jet, and each one makes the costume attractive.—Homemaker.

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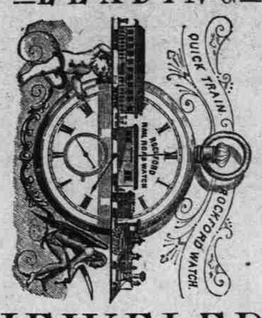

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DATED May. 13, '94.	No. 23. Daily.	No. 35. Daily.		No. 41 Daily.	No. 50, and No. 40, Fla. Spec.
	A M	P M		A M	A. M
Leave Weldon	11 52	9 27			
At Rocky Mount	1 02	10 20			
Arrive Tarboro	2 40				
Leave Tarboro	12 25				
Lv Rocky Mount	1 02	10 20		6 00	
Leave Wilson	2 08	11 01			
Leave Selma	2 58				
Lv Fayetteville	4 35	12 51			
Arrive Florence	7 25	3 00			
	No. 47. Daily.				
	P. M.			A M	
Leave Wilson	2 48			6 55	
Leave Goldsboro	3 05			7 20	
Leave Magnolia	4 17			8 30	
At Wilmington	5 50			10 00	
	P M			A M	

TRAINS GOING NORTH.

DATED Jan. 11, '94.	No. 78. Daily.		No. 32. Daily.	No. 40. Daily.	No. 50, and No. 41, Fla. Spec.
	A M		P M		P M
Leave Florence	7 30		7 25		
Lv Fayetteville	10 25		9 30		
Leave Selma	12 08				
Arrive Wilson	1 00		11 25		
	No. 48. Daily.				
	A M			P M	P M
Lv Wilmington	9 00			7 00	
Leave Magnolia	10 40			8 35	
Leave Goldsboro	11 55			9 40	
Arrive Wilson	12 40			10 27	
	No. 76. Daily.		No. 42. Daily.		
	P M		P M	P M	P M
Leave Wilson	1 10		11 27	10 32	
At Rocky Mount	2 13		12 05	11 25	
Arrive Tarboro	2 40				
Leave Tarboro	12 25				
Lv Rocky Mount	2 13		12 05		
Arrive Weldon	3 10		12 58		
	P M		A M	P M	A. M

† Daily except Monday. ‡ Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch road leave Weldon 3:40 p m; Halifax, 4:00 p m; arrive Scotland Neck 4:55; Greenville, 6:37 p m; Kinston, 7:35 p m. Returning laves Kinston 7:20 a m; Greenville 8:22 am; arriving at Halifax 11:00 a m; Weldon 11:20 a m, daily, except

Trains on Washington branch leave Washington 7 00, a m., arrives at Parmele 8 40 a m, Tarboro 9 50—returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m, daily except Sunday. Connects with trans on Scotland Neck Branch.

Train leaves Tarboro, via. Albemarle & Raleigh R. R., daily, except Sunday, 5 00 p m, Sunday 3.00 p m; arrive Plymouth 9:20 p m, 5:20 p m. Returning leaves Plymouth daily, except Sunday 5:30 a m, Sunday 9:30 a m; arrive Tarboro 10:25 a m, and 11:45 p m.

Train on Midland N. C. Branch leaves Goldsboro daily, except Sunday, 6:05 a m; arrive Smithfield 7:30 a m. Returning leaves Smithfield 8:00 a m; arrives Goldsboro 9:30 a m.

Train on Nashville Branch leaves Rocky Mount 4:30 p m; arrives Nashville 5:05 p m; Springhope, 5:30 p m. Returning leaves Springhope 8:00 a m. Nashville, 8:35 a m; arriving at Rocky Mount 9:15 a m, daily, except Sunday.

Train on Latta Branch Florence R R leaves Latta 6 30 p m; arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, at 11:00 a m. Returning leaves Clinton at 1:00 p m., connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North, daily, all rail via. Richmond, and daily, except Sunday, via. Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina road for Norfolk daily and all points North via Norfolk daily except Sunday.

JOHN F. DIVINE, Gen'l Sup't.
J R KENLY, Gen'l Manager.
T M EMERSON, Traffic Manager.

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