

BLUE RIDGE BLADE.

J. H. HALLYBURTON, Editor and Proprietor.

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THE BLUE RIDGE BLADE.
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J. H. HALLYBURTON
 Editor and Proprietor.

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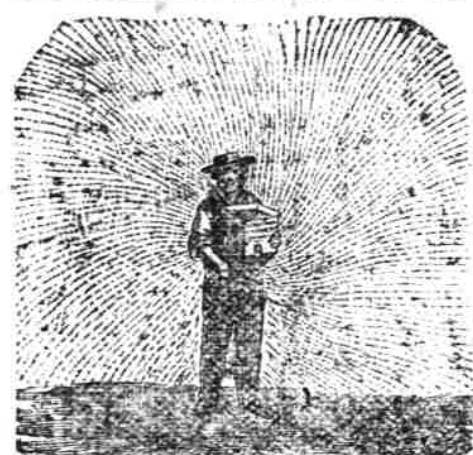
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OLD Nicklepinch says he has often seen men buck the tiger, but for his part he would rather buck wheat cakes. SHAKESPEARE knew all about doctors. He said: "How poor are they that have no sense!"

HOW A TENNESSEE WOMAN SAVED HER CONSCIENCE.

During the war a good and conscientious woman went into a Tennessee city to make some purchases. The place was then in the possession of the Federal soldiers. The lady in question had no trouble getting into the city, but getting out was quite a different matter. She was halted by the pickets, who demanded her pass. She had none, and was told to return to the Provost Marshal's office and provide herself with the necessary document. Here she likewise had trouble. The Marshal asked her name and, after some conversation with her, detected that she was a considerable rebel in her sentiments and feelings. She was informed that she could not get a pass without taking the oath. This she vowed she would not do. The officer very promptly told her that she could take the oath or remain in the city.

She stood to it for several hours that she would not take the oath; but, as the day wore on and she thought of the little ones at home, she began to relent, and said she would take the oath if allowed to visit a drug store and get something to appease her conscience. The officers thought she meditated suicide, and a guard was sent to watch her movements. She asked the druggist for a good big dose of ipecac. It was measured out to her, and, armed with this, she returned to the Provost Marshal's office, and stated that for the sake of her children she was willing to swallow that oath; and, exhibiting her dose of ipecac, she added, "I guess when I get out of this town I will be able to fetch it off my conscience." She swallowed the oath, and it is said that she sent the ipecac close after it with a search-warrant. About the time she reached the picket station on the outskirts of the city, she received a message from the ipecac to the effect that its return might be looked for at any moment. Shortly afterward it arrived, and, when the returns were all counted, the woman was fully satisfied that no lingering trace of the oath, or anything else, as for that matter, had been left in the neighborhood which the ipecac had visited. She was also satisfied with the experiment, and was as bold a little rebel as she had been before.—Clarkville Tobacco Leaf.

THRIFT IN FRANCE.

The sense of economy and thrift of the French people is especially striking to those who have lived much in other countries. Nearly everybody possesses something in this country. If anybody does not, you may be pretty sure it is his own fault. Love of economy often verges on avarice. Go into any house in Paris, question the servants, and you may be certain that almost every one of them has some small treasure in the shape of cash or bonds. It is the saving of every day. The old servant in the house will often consult his master about how he is to employ his money. The head servant of a private house here, who has often filled my glass at table, has saved enough to bring him in £700 a year. He has been for twenty-five years in the same situation, and does his duty as strictly as he did the first day of his service. He seldom goes out, never takes anything between his meals, and all he gains is carefully put aside. I have met with so many examples that I am bound to believe this thrift to be the rule. A careful observer, who has occasion to mix with the middle classes in France, will be even more struck by the qualities I have indicated. The whole mode of living is made subservient to the children; the babe has hardly seen daylight before the parents are already saving for him. Every child's future is provided for at his cradle by the earnest efforts of his parents, and it is rarely their fault if they do not succeed. There is a curious exception to this almost general rule—the workman, the artisan. Here you find many, and especially the better paid, in towns and cities, who have not preserved the good qualities of their fellow-countrymen. Here you find drunkenness, improvidence, and with them Communism. Still it may be confidently declared that these are a small minority.—Times.

A good Methodist asked John Wesley what he thought as to his marrying a certain woman well known to both. Wesley advised him not to think of it. "Why," said the other, "she is a member of your church, isn't she?" "Yes," was the reply. "And you think she is truly a Christian woman?" "Yes," said Wesley, "I believe she is." "Well, then, why not marry her?" "Because," replied Wesley—"because, my friend, the Lord can live with a great many people that you and I can't!"

DRY WINE.

A mild curiosity might be excited, possibly, over the question as to how many occasional, or even habitual, wine drinkers know the meaning of the word "dry" as applied to wines. As a rule, it would seem to be much more justly applicable to a man himself than to anything in the bottle or glass before him. It is strictly a "trade term," but it has a sufficiently distinct and definite meaning.

When a wine has been permitted to continue the process of its fermentation until it has converted all of its natural sugar into spirit, and has properly developed all of its natural acid, it becomes, technically, a "dry wine."

When, however, a wine has been at all sweetened, or has had its natural fermentation arrested by the addition of spirit, it is not a dry wine.

As applied to champagne of any brand whatever, the term "dry" is a practical "misnomer," for there are no champagne wines in existence to which more or less of "rock candy" has not been added in the making.

The only difference, for instance, between a "dry" and an "extra dry" champagne is in the amount of *liqueur* which has been added to the grape juice. For the finest brands, the French make a *liqueur* of brandy and rock candy, and in most cases they also add a delicate flavoring extract.

These things may indeed promote "dryness" in the drinker, but they do not increase the amount of natural acid in the wine itself.—Devoey's Wine Journal.

RED-HOT IRON IN THE MOUTH.

Prof. Semantini, of Naples, after various experiments upon himself, says that he found that by friction with sulphuric acid, diluted with water, the skin might be made insensible to the action of the heat of red-hot iron. A solution of alum, evaporated until it became spongy, appeared to be more effectual in these frictions. After having rubbed the parts, which were thus rendered, in some degree, incombustible, with hard soap, he discovered, on the application of hot iron, that their insensibility was increased. He then determined on again rubbing the parts with soap, and after this found that the hot iron not only occasioned no pain, but that it actually did not burn the hair. Being thus far satisfied, the professor applied hard soap to his tongue until it became insensible to the heat of the iron; and, after having placed an ointment composed of soap mixed with a solution of alum upon it, boiling oil did not burn it. While the oil remained on the tongue a slight hissing was heard, similar to that of hot iron when thrust into water. The oil soon cooled, and might then be swallowed without danger. Several scientific men have since successfully repeated the experiments.

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