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The Old North State

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LEWIS HANES

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From the St. Louis Christian Advocate.

CORRESPONDENCE BETWEEN THE BISHOPS OF THE M. E CHURCH AND THE BISHOPS OF THE M. E. CHURCH, SOUTH.

413 LOCUST STREET, ST. LOUIS, May 7, 1869.

To the Bishops of the Methodist Episcopal Church, South:

Reverend and Dear Brethren,—We have been deputed to convey to you a communication from the Board of Bishops of the Methodist Episcopal Church.

We are ready to wait upon you at such time and place as may suit your convenience.

With assurances of Christian regard,

Yours truly,

E. S. JANES,
M. SIMPSON.

ST. LOUIS, May 7, 1869.

To Bishops Janes and Simpson:

Reverend and Dear Brethren,—Your note of this date to the College of Bishops of the Methodist Episcopal Church South informing them that you have been deputed to convey to them a communication from the Board of Bishops of the Methodist Episcopal Church, and of their readiness to wait upon them for this purpose, has been received.

I have been instructed to reply that they will be pleased to receive you tomorrow, at 10 o'clock, A. M, at their room, 1406 Locust Place.

Very respectfully and truly yours,

H. N. MCTYEIRE, Secretary.

Accordingly, at 10 o'clock, A. M., Bishops James and Simpson, having been announced, were introduced to the Bishops of the Methodist Episcopal Church South, and after some general conversation, made the following communications:

MEADVILLE, PA., April 23, 1669.

Dear Brethren: It seems to us that as the division of those Churches of our country which are of like faith and order has been productive of evil, so the re-union of them would be productive of good.

As the main cause of the separation has been removed, so has the chief obstacle to the restoration.

It is fitting that the Methodist Church, which began the disunion, should not be the last to achieve the re-union; and it would be a reproach of the chief pastors of the separated bodies if they waited until their flocks prompted them to the union, which both the love of country, and of religion invoke, and which the Providence of God seems to render inevitable at no distant day

We are aware that there are difficulties in the way, growing out of the controversies of the past and the tempers of the present.

We have, therefore, deputed our colleagues Morris and James to confer with you alike as to the property, practicability, and methods of re-union, hoping that they, having been elected to their high office by the Church before its separation and endeared to all its parts by the apostolic labors, may live to see the long separated parts united upon a foundation broad enough for all, stable as truth, and harmonious with the fundamental law of our religion.

In behalf of the Bishops of the Methodist Episcopal Church.

Respectfully yours, &c.,

T. A. MORRIS, President.

D. W. CLARK, Secretary.

To the Reverends, the Bishops of the Methodist Episcopal Church, South.

B. S. Bishop Morris having stated that it was doubtful whether he would be able to fulfill the duties of the commission it was resolved that Bishop Simpson be added to the delegation above appointed.

T. A. MORRIS.

To the Bishops of the Methodist Episcopal Church, South, convened in St. Louis, Mo.:

Reverend and Dear Brethren.—At a meeting of the Board of Bishops of the Methodist Episcopal Church, held in Erie, Pa., on the 23d of April, 1869, we made and published the following declaration:

"That the great cause which led to the separation from us of both the Wesleyan Methodists of this country, and of the Methodist Episcopal Church South, has passed away. If we understand our brethren, we are far differing from you in this opinion, that it may help any in our mutual relations, for us to take place to restate our position. Slavery was not, in any proper sense, but the occasion only, of that separation, the necessity of which we recognized as much as you. But certain principles were developed in relation to the political aspects of that question involving the right of ecclesiastical bodies to handle and determine matters lying outside of their proper jurisdiction which we could not accept; and, in a case arising, certain constructions of the constitutional powers and prerogatives of the General Conference were assumed and acted on which we considered oppressive and destructive of the rights of the numerical minority represented in that highest judicatory of the Church. That which you are pleased to call, we think sincerely think improperly, 'the great cause' of separation existed in the Church from its organization, and yet for sixty years there was no separation. But when the second delegate principle evolved in connection with it began to be put into practice, then the separation came.

We can't think you mean to offend [illegible] and yet [illegible] from you, and yet as in the case of every with a small body of relations who were always acknowledged a secession. Allow us, in all kindness, brethren, to remind you, and to keep the important fact of history prominent, that we separated from you in no sense in which you did not separate from us. The separation was by compact and mutual; and nearer approaches to each other can be conducted with hope of a successful issue only on this basis.

It is our opinion that the controversies and tempers which so disturb the Churches, and are so hurtful to the souls of those for whom Christ died, are due in a large measure to irritating causes which are not entirely beyond the control of the chief pastors of the separated bodies. To this end we invite your concurrence and co-operation.

And we take this occasion frankly to say that the conduct of some of your missionaries and agents who have been sent into that portion of our common country occupied by us, and their avowed purpose to disintegrate and absorb our societies that otherwise dwell quietly, have been very prejudicial to the charity which we desire our people to cultivate toward all Christians, and especially those who are called by the endeared name of Methodists; and their course in taking possession of some of our houses of worship has inflicted both grief and loss on us, and bears the appearance, to disinterested men of the world, of being not only a breach of charity but an invasion of the planest rights of property. Thus, the adversary has had occasion to speak reproachfully, and the cause of our Master has been wounded by its professed friends.

Brethren, these things ought not so to be, and we propose, until some action more formal and authoritative shall come in this direction, can be taken by our highest judicatories, to unite with you in prevent[illegible] They not say that our own people have been every instance of these unhappy controversies and tempers, but it may be towards us. But this we say, if any offences against the law of love committed by those under our appointment—any aggressions upon your just privileges and rights—are properly represented to us, the representation will be respectfully considered, and we shall stand ready, by all the authority and influence we have to restrain and correct them.

These are our views; and we are sure that we represent the sentiments of our ministers and people. We have no authority to determine anything as to the "propriety, practicability, and methods" of re-union of the Churches represented by you and ourselves.

With sentiments of Christian regard, we are, dear brethren, very truly yours,

R. PAINE, Chairman.

H. N. MCTYEIRE, Secretary.

St. Louis, Mo., May 11, 1869.

This declaration was made in good faith and shows what were then our sentiments and feelings, as was deemed by us as the utmost we were authorized to say or do on the subject at that time.

Although our late General Conference did not directly authorize us to take further specific action in the matter, yet we judge that some of its acts justify advanced steps on our part.

In our quadrennial address to the General Conference we referred to the declaration above quoted, and no exception was taken to it by that body.

The General Conference, to promote the union of Methodistic Churches, appointed a commission, consisting of eight members of that body and the bishops of the Church, who were "empowered to treat with a similar commission from any other Methodist Church" that may desire a union with us.

We have understood that there were in the minds of many of the members and ministers of the Methodist Episcopal Church South, reasons why they could not with propriety initiate measures to effect a reunion of the two Churches.

Believing, as we do, that if they were one in both spirit and organization much more could be accomplished for the interests of humanity and for the glory of God, we are desirous of doing all we consistently can to promote a reunion on terms alike honorable to both Churches and in the spirit of our divine Lord.

We therefore ask your attention to the commission above referred to, and we express to you the opinion that should your approaching General Conference see proper to appoint a similar commission they will be promptly met by our commission, who, we doubt not, will be happy to treat with them and to report the result to our next General Conference.

Praying that Infinite Wisdom may guide both you and us in this important matter, so that our Redeemer's kingdom may be advanced and His name be glorified, we are yours, in the bonds of the gospel of Christ,

E. S. JANES,
M. SIMPSON.

In behalf of the Bishops of the Methodist Episcopal Church.

St. Louis, Mo., May 8, 1869.

To the Bishops of the Methodist Episcopal Church:

Reverend and Dear Brethren,—It has afforded us pleasure to receive in person your respected colleagues, Bishops James and Simpson, deputed by you to confer with us; and we cannot forbear to express our regret that one of the delegation appointed by you to us (the venerable Bishop Morris) was not able to be present.—We desired to see him again face to face, to enjoy his society, and to renew to him the assurances of our affection and regard. Our senior superintendent, Bishop Andrew, though in the city, was hindered by the feebleness and infirmities incident to age from being present at the reception of your colleagues and enjoying with us the interview.

Your communication, together with the paper laid before us by your commission, has been considered, and we entirely agree in your estimate of the responsibility in the premises resting on the chief pastors of the separated bodies of Methodism.

We would approach, dear brethren, the matter of your communication with the utmost candor and love, and so meet the advanced steps on your part that nothing shall be wanting on ours to bring about a better state of things, becoming and beneficial to us both. We deplore the unfortunate controversies and tempers that have prevailed, and still prevail, and our earnest desire and prayer to God is, that they may give place, and that speedily, to peace. In evidence of this, we are ready not only to respond to, but to go further than your communication, and from our point of view to suggest what may help to remove the difficulties and obstacles that are in the way.

Permit us, then, to say in regard to "property," that to our mind it is another subject to be considered before that can be constructively and wisely in order. We mean the restoration of fraternal feelings and relations between the two Churches. They must be one in spirit before they can be one in organization. Confidence must be restored before any real union. Hearts divided must be united before organizations can be [illegible]

You will not consider us unfraternal [illegible] from fear of [illegible] sympathy, [illegible] if we remind you that we [illegible] to effect [illegible] and, [illegible] ourselves [illegible] for our [illegible] purposes. The General Conference [illegible] our General Conference [illegible] our representatives [illegible] salutations, and [illegible] to offer to you the cordial assurance of fraternal relations and interchange. It pains us to refer to the fact, but it is a matter of history that he was not received.

The closing words of Dr. Pierce to your General Conference, upon being notified of the failure of his mission, are in your possession:

"You will, therefore, regard this communication [illegible] the part of the Methodist Episcopal Church South. She can never renew her offer of fraternal relations between the two great bodies of Wesleyan Methodism in the United States. With the proposition [illegible] there [illegible]

[illegible] 1844, the Church South will cordially entertain the proposition."

His language to our General Conference in submitting his report was:

"Thus ended the well-intended commission from your body. Upon this noble effort I verily believe the smile of divine approbation will rest when the heavenly bodies themselves will have ceased to shine. We did affectionately endeavor to make and preserve peace, but our offer was rejected, as of no deserving."

The evils that have followed this rejection we suffer in common with you; we lament them in common with you; and, notwithstanding all that has since occurred, we are ready, on terms honorable to all, to join heart and hand with you to stay, and as far as practicable to remedy, them. But you could not expect us to say less than this—that the words of our rejected delegate have been ever since, and still are, our words.

It may help to the more speedy and certain attainment of the ends we both desire to keep distinctly in mind our mutual positions and to hold the facts by which in our common history in a clear light.

You say "that the great cause which led to the separation from us of both the Wesleyan Methodists of this country and of the Methodist Episcopal Church South has passed away." If we understand you aright, we are far differing from you in this opinion; but it may help any inquiry hereafter taking place to restate our position. Slavery was not, in any proper sense, but the occasion only, of that separation, the necessity of which we recognized as much as you. But certain principles were developed in relation to the political aspects of that question involving the right of ecclesiastical bodies to handle and determine matters lying outside of their proper jurisdiction which we could not accept; and, in a case arising, certain constructions of the constitutional powers and prerogatives of the General Conference were assumed and acted on which we considered oppressive and destructive of the rights of the numerical minority represented in that highest judicatory of the Church. That which you are pleased to call, we think sincerely think improperly, "the great cause" of separation existed in the Church from its organization, and yet for sixty years there was no separation. But when the second delegate principle evolved in connection with it began to be put into practice, then the separation came.

We can't think you mean to offend [illegible] and yet [illegible] from you, and yet as in the case of every with a small body of relations who were always acknowledged a secession. Allow us, in all kindness, brethren, to remind you, and to keep the important fact of history prominent, that we separated from you in no sense in which you did not separate from us. The separation was by compact and mutual; and nearer approaches to each other can be conducted with hope of a successful issue only on this basis.

It is our opinion that the controversies and tempers which so disturb the Churches, and are so hurtful to the souls of those for whom Christ died, are due in a large measure to irritating causes which are not entirely beyond the control of the chief pastors of the separated bodies. To this end we invite your concurrence and co-operation.

And we take this occasion frankly to say that the conduct of some of your missionaries and agents who have been sent into that portion of our common country occupied by us, and their avowed purpose to disintegrate and absorb our societies that otherwise dwell quietly, have been very prejudicial to the charity which we desire our people to cultivate toward all Christians, and especially those who are called by the endeared name of Methodists; and their course in taking possession of some of our houses of worship has inflicted both grief and loss on us, and bears the appearance, to disinterested men of the world, of being not only a breach of charity but an invasion of the planest rights of property. Thus, the adversary has had occasion to speak reproachfully, and the cause of our Master has been wounded by its professed friends.

Brethren, these things ought not so to be, and we propose, until some action more formal and authoritative shall come in this direction, can be taken by our highest judicatories, to unite with you in preventing them. We do not say that our own people have been every instance of these unhappy controversies and tempers, but it may be towards us. But this we say, if any offences against the law of love committed by those under our appointment—any aggressions upon your just privileges and rights—are properly represented to us, the representation will be respectfully considered, and we shall stand ready, by all the authority and influence we have to restrain and correct them.

These are our views; and we are sure that we represent the sentiments of our ministers and people. We have no authority to determine anything as to the "propriety, practicability, and methods" of re-union of the Churches represented by you and ourselves.

With sentiments of Christian regard, we are, dear brethren, very truly yours,

R. PAINE, Chairman.

H. N. MCTYEIRE, Secretary.

St. Louis, Mo., May 11, 1869.

Superior Council for any purposes, [illegible] specially for substitutes that are required [illegible] may be made by simp[illegible]

AN EFECTIVE LESSON.

The following narrative of a practical joke is told by Grace Greenwood, of a certain Doctor Elliot, a noted character, of a noted old Connecticut town.

Late one dark night, being summoned to a patient in a neighboring parish, Dr Elliot went for his horse to his barn, which was at some distance from the parsonage. Just as he was about to enter, he heard some one coming out, and immediately concealed himself behind a large bush in the lane, hiding his lantern under his cloak. Presently the wide barn door swung open, and a man appeared, bending beneath an immense load of hay bound together by a rope.—Through loops of this rope he had thrust his arms, and he carried the huge mass like a peddler's pack.

The Doctor suffered this thieving Atlas to pass him; then, taking the candle from his lantern, he crept softly forward and set fire to the hay, then again concealed himself. In a moment that moving hay cock was one great, crackling blaze, and the thief, with wild cries, was frantically flinging it from his head and back. He succeeded in extricating himself without help, and then ran as though pursued by fiends across the snowy fields.

Some months after this these came to the Doctor's study a pale, thin, melancholy-looking man; who, after much painful hesitation, expressed a desire to make a confession of sin. With a serious and sympathetic manner, yet with, I suspect, a sly twinkle in his eye, the minister set himself to listen.

"I've had a dreadful load on my conscience, Doctor, for a cosid'ble spell; and it does seem as if 'twould kill me. I'm ecny mest dead now."

"Ah! is it possible? What can you have done? You are a respectable man and a churchmember," replied the Doctor, in seeming surprise.

"Yes, I jined the curch thirty year ago," replied the old farmer; then, sinking his voice to an awsome confidential tone, he continued: "But I'm a dreadful sinner, for all that, Doctor; and, bein' a churchmember, my sin, you see, was of a mornach account to be winked at, and judgment followed close arter it. O dear, O!"

"Pray tell me yur trouble, brother."

"Well, Doctor, it consarns *you*."

"Indeed!"

"Yes, all the time last winter, I got'a [illegible] and I thought to myself how you had more'n enough for your critters; and so one night the Devil tem'ted me to go over to your barn, and to O dear, O!"

"To help yourself to a little of my surplus hay; eh?"

"Yes, Doctor, jes so! But I never got home with that ere hay. The Lord wouldn't let me du it. I had a load on my back, and was a carryin' it away when all'tu once it burst into a blaze about my ears!"

"Struck by lightning!"

"No, Doctor, it was a clear night.—I've jest made up my mind that fire dropped down from Heaven and kindled that ere hay. 'Twas a judgment an' a warnin', an' I'm afraid a sort of forerunner of the flames of hell. I haint had no peace of mind since, nor felt like eatin' a good meal of vittals. At last I thought I might feel a leetle better if I'd jest own up to you, an' ask your pardon 'an' your prayers."

To the astonishment of the poor penitent, the minister laughed out right merrily. Then he said: "Be comforted, neighbor; your little thieving operation was hardly of such consequence to Heaven as all that. It was I who caught you at it, and set fire to the hay from my lantern; and I must say you yelled lustily and ran briskly, for a man of your years. Why didn't you tell me if you wanted hay? Now go home in peace, get well, and steal no more."

"You, Doctor? You? Do you sattin'sure you set fire to that ere bundle of hay?"

"Yes, quite sure; that was my own little bonfire. I hope it didn't scorch you much. I noticed, when you came to meeting the next Sunday, that your hair was a little singed. As for the flames of hell, neighbor, that's your own lookout. I trust there is time to escape them yet."

"Sos! 'twas you did it all! The Lord be praised!" exclaimed the farmer, fervently. "It only lies on mesen, then, to pay the minister an' critters, says sin, 'an' that'll hit the biggest heft of the sin off your conscience, an' be better than doctor stuff an' physic. An' so you did it! Well, folks say you're a minister mon for a joke; but this 'ere one was more—some than a sermon to me, an' more effectual, Doctor, I do believe."

So saying, the farmer departed in peace; and the parson kept the secret of his frame, even from his own family, always, I think.

JOSH BILLINGS ON NATURAL HISTORY.

FLEAS.—The smallest animal of the brute creation, and the most pesky to the [illegible]

They are about the bigness ov an onion seed, and shine like a brand new shot.

They spring from low places, and can spring farther and faster than any of the hog brutes.

They are thus the musketoes for they bite like a [illegible] will go [illegible]

It is impossible to do anything well with a flea on you except swear, and fleas ain't afraid of that; the only way is to quit business of all kinds, and hunt for the flea, and when you have found him, he ain't there. This is one of the flea miseries, the fakulty they have of being entirely lost ays you have foud them.

I don' suppose, there is ever killed on an average, during any one year, more than 16 fleas in the whole ov the United States of America, unless there is a casualty of some kind—once in a while there is a dog gits drowned sudden, and there may be a few fleas lost.

They are abont as hard to kill as a flax seed is, and if yoou don't mash them as fine as ground pepper, they will start bizness on a smaller kapital jist as pestiferous as ever.

There is lots of people who have never seen a flea, and it takes a pretty smart man to see one ennyhow; they don't stay long in a place.

If you ever ketch a flea, kill him before you do anything else; for if you put it off 2 minits, it may be too late.

BED BUGS.

I never seen anybody yet but what dispized bed bugs. They are the meanest ov aul crawling, creeping, hopping or biting things.

They dasernt tackle a man in daylight, but sneak in after dark, and chaw him when he is fast asleep.

A musketo will fight you in broad daylight at short range, and give you a fair chance to knock on his sid —the flea is a game bug, and will make a dast at you even on Broadway, but the bed bug is a garroter, who waits till you strip, and then pick out a mellow place to eat you.

If I was in the habit of swearing, would not hesitate to cuss a bed bug rite tew his face.

Bed bugs are uncommon smart in a small way, one pair ov them will stock a hair mattress in two weeks with bugs enuf tew last a small family for a whole year.

It don't do any good to pray when bed bugs are in season; the only way to get rid of them is to bile the whole bed in aqua fortis, and then heave it away and buy a new one.

Bed bugs, when they have grone aul they intend to, are about the size of a blue jay's eye, and have brown complexion, and when they start out to garrote are as a grease spot; but when they get through garroting they are swelled up like a blister.

It takes them two days tew get the swelling out of them.

If bed bugs have any destiny to fill it must be their stumpucks; but it seems to me that they must have been made by accident, just as slivvers are, tew stick into sumbody.

If tha was got up for some wise purpose, they must took the wrong road, for there kant be enny wisdum in chawing a man aul night long, and raising a family besides to follow the same trade.

If there is sum wisdum in this, I hope the bed bugs will chew them folks who kan see it, and leave me be, because I am one of the hereticks.

JEWISH CEREMONY OF DIVORCE.

Mr. Bernard Burnstine, a well-known pawn-broker of Washington, D. C, was divorced from his wife on Thursday, according to the Jewish ceremony founded upon scripture. The interesting ceremony took place at the residence of the parties, and was conducted by the Rabbis Phillips and Michler, of New York, who came on expressly for the purpose. The Star says:

"The formal separation took place about as follows: Rabbi Phillips having taken his position, with Rabbi Michler and Mr. Jacobson, the reader of the synagogue here, on either side, the parties were brought in, and facing the rabbis certain passages of the Pentateuch were read, as also the divorcement article on the parchment. The wife was then called forward and her face uncovered and her hands were placed together, the thumbs upward and extended. Rabbi Phillips asked certain questions of the husband which were answered, and placed the parchment in his hands and he advanced towards her, placing it in her hands, and in turn the rabbi took it. Messrs. Jacobson and Mandheim having attested their names as witnesses to file with the records of the church, the ceremony here closed, and shortly after Mrs. B. left the room.

"It is said that Mrs. Burnstine is well provided for in the writing of divorcement and that there are no children. By this ceremony founded on Deuteronomy xxiv, 1, 2, 3 and 4, the parties are separated and free—the husband to marry another at any time, and the wife to marry after 91 days have passed, but not to a descendant of the tribe of Levi. The civil laws, however, will not permit either party to marry again unless a divorce is obtained by the regular process in the courts."

"BEAUTIFUL SNOW"—WAS IT WRITTEN IN HARTFORD?

The supposed fraud, who signs himself William Andrew Huntley Sigourney, and has represented that he was a son of the late Lydia H. Sigourney, has latterly appeared as a claimant to the authorship of the popular poem "Beautiful Snow."—There have been, at different times, during the past few years discussions concerning the real author, and as lively as a grasshopper grown out of the many claims provoked a lengthy controversy between the friends of Mrs. Akers and her New Jersey rival. The popular belief has been that "Beautiful Snow" was written by Dora Shaw, an actress, who died an outcast, in a Cincinnati hospital. Mr. John Jay Watson of New York, since Sigourney has put in a claim, has published a card asserting that the poem was written by John W. Watson, and appeared originally in Harper's Weekly, November, 1858. He says further:

Watson and several of his friends were sitting around a table in a Broadway saloon one snowy day, when a poor, half clad woman entered, and approaching the party asked for assistance, at the same time remarking, "Gentlemen, there is nothing pure about me except the snow." Watson immediately conceived the idea of the beautiful and touching production which has appealed to thousands of hearts and will be read and spoken of as long as language exists. It was written in Colonel Colt's house, at Hartford, Conn., and read there for the first time in the presence of many choice literary friends.

Hartford Courant.

We are glad to see that the attention of the Northern public is being called to one of the greatest "social evils" of the day. It was an Episcopal Bishop who first sounded the note of alarm. Now we have the following from the Old School Presbyterian Assembly now in session in New York:

Divorce and Infanticide.—The Rev. Mr Beers read the following paper on this subject, which was referred to the committee on bills and overtures:

Whereas, it is well known that unscriptural views of the marriage relation are becoming prevalent in some parts of our land, so that its obligations are disregarded by many, and separations of husband and wife, and divorces for slight and unwarrantable reasons are becoming more frequent every year, and

Whereas, the horrible crime of infanticide is also on the increase, and

Whereas, the evils which these errors and crimes have already brought upon the Church and country, and the worse which they threaten in the near future, make it imperative that the whole power of the ministry and Church of Jesus Christ should be put forth in the maintenance of the truth and virtue in regard to these things; Therefore,

Resolved 1st. That we urge upon all the Ministers of our Church the duty of giving instruction to the people of their respective charges as to the Scriptural doctrine concerning the marriage relations and that we warn them against joining in wedlock any who may have been divorced upon other than Scriptural grounds; and we also exhort Church sessions to the exercise of due discipline in the cases of those members who may be guilty of violating the law of Christ in this particular.

2d. That we regard the destruction by parents of their own offspring, before birth, with abhorrence, as a crime against God and against nature, and that as there are many influences at work, in public and in secret, to corrupt the minds of the people, until the frequency of such murders is no longer sought to be concealed, we hereby warn those that are guilty of this crime, that they cannot inherit eternal life, and that it is vile hypocricy for such persons to remain in connection with the visible Church of Christ: and that we exhort those who have been called to preach the gospel, and all who love purity and the truth, and who would avert the just judgments of Almighty God from the Church and nation, that they be no longer silent or tolerant of these things, but that they take a bold stand, that the floods of corruption and cruelty may be stayed.

CUNNING OF THE FOX.

A certain jagare, who was one morning keeping watch in the forest, saw a fox cautiously making his approach toward the stump of an old tree. When sufficiently near, he took a high and determined jump on to the top of it, and, after looking round awhile, hopped to the ground again. After Reynard had repeated this knightly exercise several times, he went his way, but presently returned to the spot bearing a pretty large and heavy piece of dry oak in his mouth, and thus burdened, and as it would seem for the purpose of testing his vaulting powers, he renewed his leaps on to the stump. After a time, however, and when he found that, weighted as he was, he could make the ascent with facility, he desisted from further efforts, dropped the piece of wood from his mouth, and coiling himself upon the top of the stump, remained motionless as if dead.—At the approach of evening, an old sow and her progeny, five or six in number, issued from a neighboring thicket, and, pursuing their usual track, passed near to the stump in question. Two of her sucklings followed somewhat behind the rest and, just as they neared his ambush, Mitchel, with the rapidity of thought, darted down from his perch upon one of them, and in the twinkling of an eye bore it in triumph on to the fastness he had so providentially prepared beforehand. Confounded at the shrieks of her offspring, the old sow returned in fury to the spot, and until late in the night made repeated desperate attempts to storm the murderer's stronghold; but the fox took the matter coolly, and devoured the pig under the

SEIZED BY A LION.

Dr. Livingstone, the African traveller, gives the folowing account of being seized by a lion, and of his sensations:

"Starting and looking half around, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operations, but feel not the knife. This singular condition was not the result of any mental process. The shake anihilated fear, and allowed no sense of horror in looking around at the beast. This peculiar state is probably induced in all animals killed by the *carnivora*, and if so, a merciful provision by our benevolent Creator for lessening the pain of death. Turning around to relieve myself the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him. His gun missed fire, and the lion immediately left me."

OVERWORK.

There was William Pitt, dead at forty-nine, carrying the British Empire on his for a quarter of a century, and attempting to carry a pint of port wine daily and a pinch of opium in his stomach, and foundering in mid-ocean from this overcargo. What a reck was that when Brinsley Sheridan went to pieces on the breakers of intemperance and overwork! There, too, was Mirabeau, that prodigy of strength and health, of versatility and splendid talent, killed by the overwhelming labors and excitements of the tribune and the orgies of Cyrian bells. Sergeant S. Prentiss attempted the double task, and if eger a man might with impunity, he could, with leonine health and marvelous mental gifts. Said a distinguished Mississippi lawyer to me, "Prentiss would sit up all night gambling and then go into court next day and make a better plea in all respects than I could, or any body else at the bar of our State, even though we studied our case half the night and slept the rest." He tried it, and in the trying burned to the socket in forty-one years the lamp of life that had been trimmed to last fourscore. A draft upon the constitution in behalf of appetite is just as much a draft as in behalf of work; and if both are habitually preferred together, bankruptcy and ruin are sure and swift.—*From* USING STRENGTH WITH ECONOMY, *in* ***Lippincott's Magazine for June.***

Men without Hearts.—We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is weakness. They will return from a journey and greet their families with a distant dignity, and move among children with the cold and lofty splendor of an iceberg surrounded by its broken fragments. There is hardly a more unnatural sight on earth than one of these without a heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery than be robbed of the hidden treasures of his heart. Cherish, then your heart's best affections. Indulge in the warm and gushing emotions of filial, paternal and fraternal love.—*Miss Muloch.*

SPECIAL NOTICE.

RELIEF FOR THE SORELY AFFICTED.

It was the misfortune of the undersigned to have suffered, as few have every suffered before, for six long and gloomy years, from an affection of his feet and legs, superinduced by overwork, during the first year of the late war. During all that time, he was compelled to drag his emaciated frame about, on crutches. In vain he invoked the best medical talent of the country; and visited the most celebrated medicinal Springs. Worn down and exhausted, he gave up all hope of recovery. At this stage of his case, having been governed by his medical friends from the beginning, he determined to adopt a method of treatment, the result of his own reflection. It is enough to say, that this method is not so much new, as it is, the most skillful application of what has been long known, and attempted by the Physicians.

After some weeks of the most unwearied and persevering efforts, he was rewarded with the most gratifying results. Indeed, his rapid improvement and recovery, was almost magical—so much so, that in looking back upon his condition a year ago, he can, even now, hardly realize the truly wonderful improvement.

Profoundly grateful for this extraordinary blessing, he is desirous of being the means of diffusing similar benefits to those who may be similarly afflicted. He therefore, proposes not only to treat, but CURE, all manner of diseases of the lower extremities, such as old and ill-conditioned Ulcers of the legs; Varicose Veins; weak and enlarged Joints, &c., no matter of how long standing.

It is one of the great advantages of his mode of treatment, that no restrictions are imposed on the patient as regards diet, exercise, &c., and for the most part, little or no medicine is used.

The charges shall be in accordance with the general depression of the times; and those really indigent, will be treated "without money and without price."