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The Old North State

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SPECIAL NOTICE.

RELIEF FOR THE SORELY AFLICTED

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 more 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.

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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."

EDWARD SILL, M D

Feb. 12—tf Salisbury, N. C.

NOTICE.

Mary A. Campbell, Plaintiff.

against

William B. Campbell, Defendant.

The defendant will take notice that on Friday the 8th October next, at the Court House in Camden, S. C., I shall proceed to take the depositions of John Witherspoon and others to be read in a suit now pending in the Superior Court of Caldwell county, N. C., where I am plaintiff and you are defendant.

MARY A. CAMPBELL.

Sept 3, 1869. (pr fee $5.00—6w)

For the Old North State.

POLITICAL INTOLERANCE.

There are those who still believe, notwithstanding the experience of the late war, that the American people in general (save the Yankee portion) and the Southern people, in particular, are better than every other people, upon the face of the globe. The political philosopher, however, views things in a different light. He sees, in the whole human family, the same sentiments, passions and natural corruptions; and if any evil is observable in one people not apparent in another, it is owing to the fact that both have not been subjected to the same developing circumstances. It was thought, by some amongst us, before the war, that avarice was a vice peculiarly northern in its nature, and that it could not thrive in the Southern soil. This idea was dispelled with some violence, during the progress of the contest, where the thunders of the pulpit and the exactions of impressment and tythe laws, proved unequal to the task of conquering this passion of the Southern people. The same may be said with regard to toleration. If any portion of the human family is more tolerant than another, it is not because of any inherent virtue, not natural to the whole, but it is because the more tolerant portion has arrived at a higher state of civilization and christianity than the rest.

The fact is painfully apparent that, we of the South, are not as tolerant and charitable towards one another, if we chance to differ, especially, in our political opinions, as we should be, and as become a people arrogating to ourselves to be better than other people. We allow religious toleration, and make no attempt to visit pains and penalties upon any any denomination that differs from our own. We even allow our ministers to preach to the negro—provided they are not Republicans—and no penalties—not even of a social nature—are visited upon them. But how is it in politics? The time once was when political opinions had but little to do with the social intercourse of our people, but [illegible] with a glance, sit down and talk with them and attend their religious and political meetings, and it is all right. But how is it if he calls himself a Republican or a Radical? The case is changed instantly. Your ball is goring my ox to this case. Such a man, whatever his standing in society may have been, previously, is now watched, tradueed and banished from society—not only he but his family too. Can this be denied?—Is not this the truth? Why is this the case? It arises from passion and prejudice and intolerance the result of these.—It might be accounted for, to some extent, from the fact that we regard the negro as an exception to all general rules, were it not for their liberties and immunities granted by Conservatives and Democrats, to this race, and accorded to Republicans and Radicals.

The true solution of the question seems to be this. The passions and prejudices engendered by the war not having as yet, subsided, and our people not being subdued and convinced, not simply overcome, and our conquerors *fully apprised of this state of things*, having imposed conditions upon us distasteful and disagreeable, our people are disposed to do that indirectly, which cannot be done directly, and to annoy and hinder when they are not disposed to comfort and assist. Hence they make themselves felt wherever and whenever they have the power to do so with impunity. As children when offended at their parents, whip their chairs and toys, or vent their spite upon their brothers and sisters by ugly words and blows, so the grown up children of the South, adjudging themselves unjustly punished by the paternal government, give vent to their feelings by inflicting injuries upon those they deem obnoxious, and over whom they have the power. It is unnecessary to comment further on this point, as the statements already made are amply sufficient to show the ludicrous and foolish position, in which some of our people place themselves.

But it is objected that the northerners not only entertain wrong views upon the subject of the negro, but have forced upon us laws unconstitutional and impolitic.—How do we know all this? A majority of the white people of the nation, and the whole world besides, is against us on this negro question. A decent respect for the opinions of mankind should cause us to pause and re-examine our opinions, more especially since we have failed, both on the forum of peaceful debate and upon bloody fields of direful strife to convert the world to our views. While it is true that defeat is not conclusive evidence of wrong, its suggestions, under surrounding circumstances, justify a reasonable presumption of bigotry, against those who disregard its warnings. While we should not approbate evil, we should remember that generous minds find other means of reprobating it than those of petty social resentments; and that the ignorant and vicious are always more presumptuous and intolerant than the wise and the good. Until some authoritative and official announcement is made that the laws are unconstitutional, it should certainly be allowable to act upon the presumption that they are constitutional without being subjected to prosecution; and if the policy upon which the government is administered is wrong, that fact will be demonstrated much sooner to the satisfaction of all parties, by a fair trial, than by the opposition of any impediment we may throw in its way. It ought to be firm. The man who is given to change subjects himself to the imputation of weakness of judgment or corruptness of motive. But when men refuse to be educated by events, and to comply with what is inevitable their firmness degenerates into an obstinacy, which of necessity, brings calamity upon themselves, and all who act with them. Above all, when any set of men assume to themselves infallibility of judgment, and so far from allowing the same to others, attempt to restrain and prosecute them for doing the same things they do themselves, we are furnished with the very best evidence that they themselves are wrong, and that they design so to be. And if this is possible, they have no right to compel the obedience of others—in other words, full toleration of private judgment should exist in our peculiar political condition without let or hindrance of any kind.

The history of mankind fully justifies this conclusion. Persecution of any kind whatever, so far from advancing a good cause will retard it; while it will advance a bad cause. It is a proverb that "the blood of the martyrs is the seed of the church," and all experience proves that the best way to excite the sympathies of a community in behalf of a bad man or a bad cause is to attack either the one or the other unjustly, or carry opposition to the point of persecution.

Men among us acknowledge these truths, as applicable to almost any subject, apart from the negro, but upon this, Bon bon-like, they seem determined neither to forget nor to learn anything. With all due respect, it does not seem that their fears upon this subject are morbid, even to the point of criminality. They seem to reason well on all other subjects, but upon this an irritation is exhibited, which betokens a monomania. We owe it to ourselves to stop and consider—to review the whole field dispassionately, in the light of passing events. If this can be done we are persuaded that the opinions of our people will be very greatly modified, if they are not entirely changed, and amongst us.

It is not expected that these views will be read with much interest by the superficial or common reader. They are set forth to arrest the attention and modify the action of those who control public opinion. For a year or two past, some of our public men and many of our public presses have done but little else than appeal to the passions and prejudices of the people. The dying embers of sectional hatred have been most artfully fanned into a flame, and as the fruit of all this, neighbor has been arrayed against neighbor, and persecutions sometimes resulting in fatal conflicts, but more frequently in social annoyances, the more disagreeable because of their petty nature, have disturbed the harmony of those who should dwell together in peace. A just criticism upon men and measures is always desirable, but there are times when it is dangerous and criminal to foment the passions of the people. The fact exists, whether admitted or not, that the present governments both State and National, which guarantee equal civil and political rights to the colored as well as the white man, are the governments established by the will of the nation and must be obeyed, and those who go about to persuade the people that they are not as well governed as they should be, *for the purpose of weaning their affections and thus sapping the foundations of the government itself*, are guilty of disturbing the peace and harmony of society and endangering the stability of the best government on earth, for insufficient reasons. We call upon these men to desist. If they will not do so, they must be met and argued down. Political toleration must be established and no man must be ostracised from society, merely because of his political opinions.

P.

ON DEATH.

"Heavens! what a moment must be that when the last flutter expires on our lips! What a change! Tell me, ye who are deepest read in nature and in God, to what new worlds we are borne? What new being do we receive? Whither has that spark, that unseen, that uncomprehended intelligence fled? Look upon the cold, livid ghastly corpse that lies before you! That was but a hell, gross and earthly covering which held for a while the immortal essence that has now left it—left it, to range, perhaps, through illimitable space; to receive new capacities of delight, new powers of perception; new glories of beautitude! Ten thousand fancies rush upon the mind as it contemplates the awful moment between life and death! It is a moment big with imagination's greatest hopes and fears; it is the consummation that clears up all mystery—resolves all doubts—which removes contradiction and destroys error. Great God! what a flood of rapture may at once burst upon the departed soul. The unclouded brightness of the celestial regions—the pure existence of ethereal being—the solemn sacred of nature may then be divulged, the immediate unity of the past, the present and the future; strains of unimaginable harmony, forms of imperishable beauty, may then suddenly delighted sensed and bathing them in measureless bliss! The mind is lost in this excess of wonderous light, and dares not turn from the heavenly visions to one so gloomy, so tremendous as the department of the wicked! Human fancy shrinks back appalled.

FARMER'S DAUGHTERS.

If we have directed our suggestions more to farmers and farmers' sons than to the girls, it is not that we have overlooked but some more. Farmer's daughters, fill an important position. They are the light and life and joy of many a household, that would be dark and cheerless without them. There is no more beautiful sight on this earth, than a cultivated, faithful, devoted, helpful daughter, patiently and lovingly doing all she can to lighten the burdens of life, and shedding by her cheerful and graceful performance of every duty, a double of sunshine through the farmer's household. Oh, how the farmer's heart goes out to such a daughter! How she twines herself around the very springs of his being, till his strong, rough nature seems to depend upon her whatever of light and life and happiness enters into his heart!

The education of the farmer's daughter more than that of the city bred miss, ought to be such as to cultivate all the higher faculties, and to lead her to take a sensible and practical view of her duties and the responsibilities of her position.—In the comparative isolation of country life, the people of the household are more dependent on each other for happiness and social culture. In the exciting struggle and competition of business life in the city, the head of the family is naturally absorbed very much in the busy world about him, and perhaps less dependent upon the family circle; but the farmer's family ought to constitute a little world of itself. A happy, united and harmonious family is essential to life on the farm, and very much more depends on the farmer's daughter for that reason.

There is more or less that is false in all our modern education. In too many instances there is a feeling that work is dishonorable, and not a few farmers' daughters are infected with the idea that to live like a lady implies that they should live in comparative idleness, or that only a few of the lighter duties, a lestness is misery. [illegible] and discord, and

No true lady shuns work. Work is the glory of life, the glory alike of the rich and the poor. All goodness springs from activity, employment, energy and nothing is more painful to everybody who takes a right view of life, than to see a nonentity, a useless hanger-on to society, whose life is passed in idleness, who contributes nothing to the happiness and the prosperity of those around her.

We have known many mothers who encouraged this false idea, who have slaved themselves in every possible way, to let their daughters lounge about in idleness, study and play the piano, go into society, and have a good time generally. In these cases the mothers were largely to blame, and instead of promoting the happiness of their daughters, they were laying the sure foundation of their misery. Such cases are melancholy since they arise from an entirely mistaken notion. True happiness arises not from idleness, but from devotion to duty, from mental and physical activity, from work. No rest is so grateful, no satisfaction so profound, as that which springs from duty and labor performed in the true spirit of cheerfulness and love. The idleman or the idle woman is generally the most miserable of beings. Time itself hangs heavy over the idle mind.

We do not deprecate the acquirement of the ordinary accomplishments of society on the part of the farmer's daughter, nor the devotion of a reasonable amount of time to them, where they are kept strictly subordinate to the more imperative dictates of domestic duty. A farmer's daughter has a right to these acquirements as well as any other daughter, but when they interfere with duty, they encroach upon the time which ought to be given to the performance of household work, they are no longer an ornament, but the bauge of shame.

Woman's sphere of activity is the house. It is quite different from that of man's. It is not less honorable nor less important because it is different. Physically, mentally and morally she is better fitted to be the glory and the ornament of domestic life. Whether necessary from circumstances of economy to do household work all her days or not, it makes little difference in her course of education, which should be calculated to prepare her for the performance of household duties. The happiness of life would be much greater were this preparation more universal. Because a lady is not obliged to cook all her life, it does not follow that she should not learn. A knowledge of practical details of household duty is more honorable and vastly more important than a knowledge of music, though both may desirable.

In all the essential elements of a happy life, a farmer's daughter has advantage of the city girl. She is usually stronger and more robust, and has a greater degree of physical beauty. Her education ought to be less artificial—more solid and practical. If she unites to fair intellectual capacity a good degree of sound common sense, she will make the most of her position, and acquire the graces which are the ornament of the sex.

A New Haven thief stole the pantaloons of a somnolent fellow on the Park, the other evening

The raising of the Cashmere goat is receiving great attention in California.

THE MEANEST VICE

Arthur Helps, in *Good Works* for June, thus preaches, and we have good reasons in lending him our pulpit to repeat a part of his discourse:

There are two or three marked peculiarities in the vice of calumny. In the first place, considering the mischief it does, there is very little punishment to the person practicing it. Personal vices are dearly paid for even in this world; and most of us learn through bitter experience and by direct remorse, the sin and mischief of our wrong doings. Then there is the thorough ignorance, for the most part, on the part of the calumniator, of the mischief and misery that he causes by calumny. A good, easy man, or one who believes himself to be such, may have been a steady propagator of injurious reports deeply affecting other people; and the poor man goes down to his grave in the confident belief that he has been a most exemplary member of society. The most unfortunate fact about calumny is, that you seldom witness the suffering you create by calumniating. Your other enemies you know about, and often see the issue of them; but the agonies you you cause by every form of calumny, detraction, disparagement and erroneous statement, rarely come to your knowledge, of any human being, except the person who is calumniated. A certain humorist is wont to contend that the sum of human life is always the same. He says the sum of force in the material world is always the same, the quantity of motion is always the same, and so is the amount of human misery. It is in vain, that you urge against him that everything has become milder in the world; that wars are conducted with less cruelty and less destruction of property; that religious persecution has comparatively ceased to exist; and that there is an immense advance in medical skill; and that generally humanity is in the ascendant. He is pleased to admit, you see, what is [illegible] said and written about them, and also that there is so much more talking and so much more writing. In short, he maintains that the progress of calumny; and the severity with which it is felt, will always counteract any advantages that are gained for the human race. A strange thing, is this—that the less truth there is in the calumny, the greater are the suffering of the person calumniated. "You would think," he says, "that when a man hears that something has been said or written of him that does not apply to him, any more than it would to the inhabitant of another planet, he would not take the calumny to heart. But no; this only makes him more furious and more vexed. If it did not apply, he could then bear it, as he should deserve it; and so in the case, the pointless arrow inflicts the severest wound." Moralists have exhausted their energies in denouncing the views of detraction and back biting.

SECRETARY RAWLINS.

The correspondent of the Baltimore *Gazette*, at Washington, makes the following brief statements about the dead secretary:—

To say of Secretary Rawlins that he died "universally regretted" would carry with it a deeper meaning than the hackneyed phrases of tombstone literature.—He was the recipient of universal sympathy during his illness, and no man speaks ill of him now that he has gone. His influence over the President was exerted for the good of his country. His creed was conservative. He was a true friend of the Southern people. His efforts were directed towards softening the asperities of the past, and to restoring peace and good will in all the land. At the last Cabinet meeting he attended he spoke out against the schemes of the ultra Radicals for keeping the South under military and carpet-bag domination. On his death-bed he expressed the hope that all the South ern States would be admitted into the Union at an early day, upon terms that would not be humiliating and that would leave no regrets behind. Such is the record of the late Secretary. Perhaps it may be still better appreciated than it now is, when his voice is no longer lifted up in the councils of the nation in behalf of the right, and when some malign influence gains sway where he was wont to prevail.

United States Senatorial Speculations.—The Washington correspondent of the Cincinnati *Commercial* thinks that the trades unionists and prohibitionists will get control of the Massachusetts Legislature, and elect Col. Greene, Democrat, to the Senate in place of Wilson; that neither Anthony nor Cragin will be re elected; that Sidney Clarke is likely to come from Kansas in place of Ross; that Logan has the best chance to succeed Yates; that Judge Moses, of the State Supreme Court, will succeed Robertson, of South Carolina; and that Jesse D. Bright is the coming man from Kentucky. In Tennessee the Legislature will meet October 4, and the Senatorial question be decided at once. The candidates are Andrew Johnson, Emerson Etheridge, D W. C. Senter, and Neil S. Brown, with the chances for Johnson.

A duty of 45 per cent, in gold, is charged on all fancy goods bought in Canada and brought over.

THE OLDEST CITY IN THE WORLD.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus retains what it was before the days of Abraham a centre of trade and travel; an island verdure in the desert; "a Presidential capital" with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Straight in which it is said "she prayed," still runs through the city.

The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass and the water-wheel; the merchants of the Euphrates and the Mediterranean still occupy these "with the multitude of their wares." The city which Mahomet surveyed from a neighboring height, and was afraid to enter "because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world," is to-day what Julian called the "eye of the East," as it was in the time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plums, and the delicious apricot of Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smoothe bright ground; the damask rose, introduced into England in the time of Henry VIII; the Damascus blade, so famous the world over for its keen edge and elasticity, the secret of whose manufacture was lost when Tamerlane carried off the artist into Persia; and that beautiful art of inlaid wood and steel with silver and gold, a kind of mosaic engraving and sculpturing united, called damaskening, with which boxes from the markets of the Syrian gardens.

THE PRESIDENCY.

The friends of Judge Chase are not inclined to forbear to press him for the Presidency notwithstanding he has cried to them "Entreat me not." the New York *Sun*, which has declared itself against General Grant for reelection, has with equal frankness intimated its preference for the Chief Justice. The editor of that paper hears of a letter Mr. Chase has written to a citizen of New York on the subject of the Presidency, and after earnest solicitation is permitted by the gentleman to whom it was addressed to publish it. We copy it below:

"NARRAGANSET, August 15, 1869.

"*My Dear Mr. Irving*,—Your note of the 28th, after a rather long journey, reached me here yesterday.

"I should be very glad to see you and talk with you on any subject but politics. Dr. Bailey used to say that of Bunyan's Pilgrims he represented Christian and I Hopeful. I am still hopeful. When I was younger, and thought that if largely trusted by the people I could do good service to the country, I should have been glad to have been so trusted. Now I am older, and not at all satisfied that, if in a higher place, I could do any better those now exercising executive functions do, I am more than content to let aspiration alone. My hopes are in others.

"It amuses me to hear of Chase movements here and there. I don't believe there are any such. As far as locality is given to them in Maryland, I know there are none; for I spent two or three days in Frederick this week, and should have heard of them if any existed. I don't believe a bit in them elsewhere.

"If I can only perform with reasonable satisfaction to my own conscience, and to the opinions of those best qualified to judge, the duties of my present position, I shall fill the largest measure of my present ambition. I want nothing whatever of a political character, and desire that my name may be dissociated hereafter in men's winds with all political action. If this is too much to expect, let me hope, at least, that no friend of mine will lend any countenance to such absurd nonsense as that to which I have referred.

We are coming to New York next week to attend the wedding of Miss Susie Hoyt, at Astoria, next Thursday. If we remain long enough to see anybody, I will let you know of my whereabouts. "Sincerely your friend,

S. P. CHASE.

James A. Briggs, Esq.

EXCELLENT BRANDY PEACHES.

Take fine large free-stone peaches, quite ripe, but not too soft. Put them into a pan containing a weak solution of saleratus and water; and let them lie in it till you find, upon trial, that the wool can be easily rubbed off with a coarse clean towel. Weigh them; and to each pound of peaches allow a pound of broken up loaf-sugar—the best double refined. Then crush the sugar by rolling it with a rolling-pin. Have ready some large glass jars, with lacquered tin covers. Put a layer of sugar into the bottom of each jar; then a layer of peaches; then sugar; then peaches; and so on till the jar is very nearly full—the upper layer being of sugar. Then pour in some of the best white brandy till the jars are filled quite to the top. Cover them closely, and set them into a large flat bottomed kettle of cold water. The water must be a little below the tops of the jars. Place the kettle over a moderate fire, and keep the peach jars boiling in it half an hour after they have come to a boil. Then set them away in your sweetest closet.

As the lids of glass jars seldom fit tightly, put beneath each lid a round of thick soft white paper, and cover the top of the outside with a piece of bladder tied tight down.

Brandy pears may be done as above. It is customary to leave the stems on.—Rub off, upon some lumps of the sugar before crushing it, the yellow rind of several fresh lemons, and squeeze the lemon juice of one large lemon to a small jar of pears. In whatever way pears are cooked, they should always be flavored with lemon; otherwise they will be insipidly sweet.

To color them a fine red, tie up a little cochineal, or some well picked alkanet, in a very thin muslin or bobbinet bag and boil it with the pears. When done, take out the bag.

SALT FOR PEACH TREES.

Downing, in his work on Fruit Trees, speaks of the application of salt to peach trees as a very effectual agent for the destruction of the peach worm. He says: "In a neighborhood where the peach worm usually destroys one-half the peach trees, we have seen them preserved in the healthiest condition by the annual application of a handful of coarse salt, about the collar of the tree at the surface of the ground."

This tallies with my experience exactly. A few years since, having some young peach trees which did not present as healthful an appearance as was desirable, and having a small quantity of refuse salt on hand, I resolved to apply it around a dark green color, and the growth that followed was very gratifying.

Without being aware until recently, of the suggestion of Mr. Downing, I continued the use of the salt and with the same happy result, and am confident in the belief, that peach growers will find it to their advantage to adopt the method which I have found to operate so well.

Whether the vigor of the tree is due to the destruction of the worms, or whether to the action of the salt, which experienced horticulturists tell us promotes the verdure and luxuriance of fruit trees, I am not prepared to say. I give you the facts, leaving your readers to draw their own conclusion.—*Ex.*

SORE BACKS ON HORSES.

A strong horse with a sore back is frequently shorn of half his strength. A sore back is usually the result of a miserable harness. Yet, in many instances, the backband is made too short, or is buckled up too tight, so that the traces at the backband are rised above a direct line from the hames to the whiffle-tree.—When this is the case, the back-band, when the horse draws, is pressed down with force on the back; and unless the pad is soft, or the harness be made with a patent back, wound will be made, which will be difficult to heal, so long as the harness that made the wound is employed on the animal. When a horse has a sore back, and it seems necessary to keep him in the harness, let the back-band be removed entirely; or let it be lengthened, and fastened a few inches of the wound.

It will be very easy to determine whether a back-band is liable to injure the animal's back by observing, when he draws, whether the portion of the harness directly above the back is drawn down forcibly or is lifted clear from the back. A wound on the back of the horse is frequently irritated so long by the rough harness that it becomes almost incurable. A fresh wound if not kept bleeding by the rubbing of the harness, will heat in two or three weeks in warm weather, without any other medicine than soapsuds. But an old wound that has tried to heal after the scab has been rubbed off several times requires an application of burnt alum, pulverized, to cleanse it of the "proud flesh." The driver is the one on whom the blame should rest, for allowing a horse to have a sore back. If the harness is not right, let it be made right before a horse is required to work in it. It is barbarous to work an animal in harness that will gall the flesh. Better cut an old collar and harness into fragments, and bury the pieces beneath a grape vine, than to continue to use such fixtures as will wound a faithful beast of burden. Furthermore, when a sore back has been allowed to ulcerate, frequently discharging ichorous matter, one of the most efficacious remedies is to bathe the wound for two successive hours in strong soapsuds every day, and after the bathing, wash the affected part with a solution of saltpetre and spirits of turpentine, prepared as follows; Put one quarter of a pound of saltpetre and half a pint of turpentine into a bottle; shake up well before using; apply to the wound three times a day with a feather. And when the wound has assumed a healthful appearance and seems to be healing, the medicine may be discontinued.

The Norfolk *Journal* says the health of that city was never better than at present.