THE OLD North State.

VOL. VI. SALISBURY, N. C., MARCH 3, 1871. NO. 9.

CLEMMONS' STAGE LINES!

WARSAW

To Fayetteville.

LEAVE Warsaw for Fayetteville daily except Sunday. Through Tickets from Goldsboro' via Warsaw, to Fayetteville $6. Through tickets from Weldon to Fayetteville $10.—Through tickets from Wilmington, via Warsaw, to Fayetteville, $6.

CHARLOTTE VIA WADESBORO. TO HEAD OF W., C & R. R. R:

Leave Charlotte after trains from Raleigh via Monroe, for Wadesboro' Tuesday, Thursday, and Saturday. Leave Wadesboro', Tuesday, Thursday, and Saturday, after trains for Wilmington.

CHATHAM R. R. TO FAYETTEVILLE AND WESTERN R. R:

Leave Chatham Rail Road after train from Raleigh.

Leave Western Road at Jonesboro' after train from Fayetteville, daily except Sundays.

SALEM AND HIGH POINT STAGE leaves each place daily.

Office at Butner's Hotel, Salem, N. C.

E. T. CLEMMONS, Contractor.

Sept. 16, 1870—tf

SIXTY-FIVE FIRST PRIZE MEDALS AWARDED.

The Great Southern Piano Manufactory.

Wm. Knabe & Co.,

MANUFACTURERS OF

Grand, Square and Upright PIANO FORTES.

BALTIMORE, Md.

These Instruments have been before the public for nearly Thirty Years and upon their excellence alone attained an unparalleled preeminence, which pronounces them unequaled. Their

TONE

combines great power, sweetness and fine singing quality, as well as the great purity of intonation and Sweetness throughout the entire scale. Their

TOUCH

is pliant and elastic, and entirely free from the stiffness found in so many pianos.

IN WORKMANSHIP

they are unequaled using none but the very best seasoned material the large capital employed in our business enables us to keep continually an immense stock of lumber &c. on hand.

☞ All of our Square Pianos have our New improved Iron string scale and the Aeraffe Treble.

☞ We would call special attention to our late improvements in GRAND PIANOS, and our GRANDS, patented August 14 1866, which brings the Piano nearer perfect on than has yet been attained.

Every Piano Fully Warranted for Five Years

We have made arrangements for the Sale Wholesale Agency for the most of the best Pianos in the land, and Melodeons, which we offer wholesale and retail, at LOWEST FACTORY PRICES.

WM. KNABE & CO.,
Baltimore, Md.

Sept. 9-36-6m.

NORTH CAROLINA, } Probate Court.
DAVIDSON COUNTY.

To all Whom it may concern

Notice is hereby given that I shall attend at my office in Lexington, on the 27th day of March 1871, to take testimony and ascertain who are the next of kin of Thomas C. Crump deceased, late of Davidson County. Also to take an account of his estate in the hands of administrator; when and where all persons interested, may attend with their evidence.

L. E. JOHNSON,
Judge of Probate for Davidson County.

Lexington, N. C. Jan. 17, 1870.
(pr. fee $5.)

Time Table—Western N. C. R. R.

TAKES EFFECT 5TH SEPT. 1870.

GOING WEST. Arrive.	Leave.		GOING EAST. Arrive.	Leave
	5 10 AM	Salisbury,	9 25 PM	
6 02 AM	6 07 "	Third Creek,	8 28 "	8 28 PM
6 55 "	7 10 "	Statesville,	7 20 "	7 25 "
8 02 "	8 07 "	Catawba Sta.	6 23 "	6 28 "
8 55 "	9 00 "	Newton,	5 30 "	5 35 "
9.40 "	9,45 "	Hickory,	4 40 "	4 50 "
10 25 "	10 30 "	Icard	4 00 "	4 05 "
11 10 "	11 15 "	Morganton,	3 15 "	3 20 "
11 59 "	12 04 "	Old Catawba,	2 26 "	2 21 "
12 48 PM		Marion,		1 42 "
		Old Fort,		

☞ Breakfast and Supper at Statesville.

Sept. 23, 1870. 38-tf

BARBEE'S HOTEL,

HIGH POINT, N. C.

OPPOSITE RAILROAD DEPOT.

Ten paces from where the Cars stop.

Best of porters in attendance at all trains.
Mail Stages for Salem leave this house daily.
Passengers dispatched to any point at short notice by private conveyance.
Grateful for the liberal patronage of the past we hope by strict attention to the wants of our guests to merit a continuance of the same.

WM. G. BARBEE,
Jan. 1, 1870 —tf Proprietor.

CAN THE GRAVE BE FOUND?

IF IT CAN, call on the subscriber before the last traces of it has disappeared, and get one of his *Cheap, Durable and Handsome* Monuments, Tombs, or Headstones, at prices that will *defy* competition.

All kinds of marble work at reduced prices.
Orders solicited and promptly executed.
Call and examine his work and hear his prices before buying elsewhere. Satisfaction guaranteed.

Yard nearly opposite the Market House.

JNO. H. BUIS,
jan-3-3m Salisbury, N. C.

Southern Land Agency,

PERSONS WISHING to purchase SOUTHERN LANDS, will do well to call on Messrs. Crawford & Dunham, who are prepared to give all necessary information as to regard location, price quality &c. All letters addressed to them, at this place will receive prompt attention.

CRAWFORD & DUNHAM, Land Agents
nov 19-1y Salisbury, Rowan county, N. C.

Removal!—J. A. Stockton

HAS REMOVED his Tailoring establishment to the office in Cowan's Brick Row, formerly occupied by F. H. Sprague, where he will be pleased to see all his old patrons and others. All work done in the best and latest styles at reasonable prices and satisfaction guaranteed.

☞ Give me a call. nov 18-6m

SIMMONS' LIVER

The symptoms of Liver complaint are uneasiness and pain in the side.—Sometimes the pain is in the shoulder, and is mistaken for rheumatism, the stomach is affected with loss of appetite and sickness, bowels in general costive, sometimes alternating with lax. The head is troubled with pain, and dull, heavy sensation, considerable loss of memory, accompanied with painful sensation of having left undone something which ought to have been done. Often complaining of weakness, debility, and low spirits. Sometimes many of the above symptoms attend the disorder, and at other times very few of them; but the liver is generally the organ most involved.—Cure the Liver with

DR. SIMMONS'

LIVER REGULATOR,

a preparation of roots and herbs, warranted to be strictly vegetable, and can do no injury to any one. It has been used for hundreds, and known for the last 40 years as one of the most reliable, efficacious and harmless preparations ever offered to the suffering. If taken regularly and persistently, it is sure to cure

Dyspepsia, headache, jaundice, costiveness, sick headache, chronic diarrhœa, affections of the bladder, camp dysentery, affections of the kidneys, nervousness, chills, diseases of the skin, impurity of the blood, melancholy, or depression of spirits, heartburn, colic, or pains in the bowels, pain in the head, fever and ague, dropsy, boils, pain in the back, &c.

Regulator.

Prepared only by J. H. ZEILIN & CO.,
Druggists, Macon, Ga.

Price, $1; by mail $125.

For sale by T. F. KLUTTZ & CO.,
feb 24—1y Salisbury, N. C.

The Old North State

PUBLISHED WEEKLY BY

LEWIS HANES.

Editor and Proprietor.

RATES OF SUBSCRIPTION

ONE YEAR, payable in advance	$3 00
SIX MONTHS, " "	1.50
5 Copies to one address	12.50
10 Copies to one address	20.00

Rates of Advertising.

One Square first insertion	$1.00
For each additional insertion	50

Special notices will be charged 50 per cent higher than the above rates.

Court and Justice's Orders will be published at the *same* rates with other advertisements.

Ordinary notices, over six lines, charged

CONTRACT RATES.

SPACE.	One Month.	Two Months.	Three Months.	Six Months.	One Year.
1 Square.	$2 50	$3 75	$5 00	$8 50	$13 00
2 Squares.	4 50	6 25	8 50	14 00	22 00
3 Squares	6 00	9 00	12 00	20 00	30 00
4 Squares.	8 00	11 00	15 00	25 00	37.50
¼ Column.	11 00	16 00	20 00	30 00	45 00
½ Column.	15 00	21 00	30 00	45 00	75 00
1 Column.	25 00	40 00	50 00	80 00	130.00

A FUNERAL SERMON.

It is said that once a man of small consequence died, and the Rev. T. K. Beecher was asked to preach the funeral sermon—a man who abhors the lauding of people, either dead or alive, except in dignified and plain language, and then only for merits which they actually possessed or possess, not merits which they merely ought to have possessed. The friends of the deceased got up a stately funeral.—They must have had misgivings that the corpse might not be poised strong enough, for they prepared some manuscript headings and notes in which nothing was left unsaid on that subject that a fervid imagination and an unabridged dictionary could compile, and those they handed to the minister as he entered the pulpit.—They were merely intended as suggestions, and so the friends were filled with consternation when the minister stood up in the pulpit and proceeded to read off the curious odds and ends in ghastly detail and in a loud voice! And their consternation solidified to petrification when he paused at the end, contemplated the multitude reflectively, and then said impressively: The man would be a fool who would try to add anything to that. Let us pray.—*Mark Twain in the November Galaxy.*

WANTED FRIENDS.—"I wish that I had some good friends to help me on in life." "Good friends! Why, you have ten," replied the complainer's master.—"I'm sure I haven't half so many, and those I have are too poor to help me."—"Count your fingers, my boy." Dennis looked at his large strong hands. "Count thumbs and all." "I have; there are ten," said the lad. "Then never say you have not got ten good friends able to help you on in life. Try what those friends do before you begin grumbling and fretting because you do not get any help from others."

An exchange says that if hot tar is applied to boot soles it will make them waterproof. Let it be as hot as the leather will bear without injury, applied with a swab and drying in the fire. The operation may be repeated two or three times during the winter if necessary. It makes the surface of the leather quite hard, so that it wears longer as well as keeps water out. It is a good plan to provide boots for winter during summer and prepare the soles by tarring, as they will then become before they are wanted to wear as firm as horn and will wear twice as long as those unprepared.

"THE WANDERING JEW."

A rumor comes from a village near Antwerp that the historic 'Wandering Jew' has been seen in that neighborhood. He is reported as having passed rapidly through the market place, and as having to the outskirts of the village addressed a few words to some children, who, bolder than their companions, had followed in his path. He was dressed in worn and antique garments, carried a long staff, and with his profuse beard streaming in the wind, presented such an awe-inspiring appearance that the terrified villagers fled in fright. When he paused and spoke to the children he told them to go back and inform the people that a new ruler had arisen in Europe, who would bring Belgium, Holland and other countries under his sway, that many strange vicissitudes would be witnessed, and that many proud heads would be brought low. On being questioned as to his name he replied, 'Seek not to know. I have been here before in the past. I shall be here in the future. Until the end of time shall I walk the earth unceasingly.' The apparition then waving its hand turned from the children and resumed its plodding walk, and disappeared in the distance.

The report of this appearance of the 'Wandering Jew' has caused great excitement among the believers in the legend, and the truth of the story is credited throughout Belgium. The legend of the Jew who had witnessed the crucifixion, and had been condemned to live and wander over the earth until the time of Christ's second coming, originated in the middle ages, and can be traced back to the Chronicle of the Abbey at St. Albans, which was copied and continued by Matthew Paris. This chronicle relates that in 1228 a certain Archbishop of Armenia Major came to England on a visit to various places, and while enjoying the hospitality of the Abbey at St. Albans, among other strange sights related that there was a man named Joseph living in Armenia who had witnessed the crucifixion. This man originally called Cartaphilus, was a porter to Pilate's service, and while Jesus was passing out from the judgment hall impiously struck him on the back, saying, 'Go quicker, why do you loiter?' Jesus looked on him with a severe countenance, and said, 'I go, but you will wait till I come.' And accordingly Cartaphilus (still waiting his return. A[illegible] death he was baptized by the name of Joseph. In 1542 the Wandering Jew appeared at Hamburg, telling a story similar to the above. He, however, said that his name was Ahasuerus, and that he was a shoemaker, who struck Jesus on the back while on the way to Golgotha. The particular person is described as a tall man, of about fifty years of age, with long hair hanging down to his shoulders, barefooted, and wearing a strange costume, consisting of sailor's trousers, a gown reaching to the knees, and a long mantle flowing down to his feet. He spoke good German, in the Saxon dialect. In 1575 the Wandering Jew appeared in the Netherlands, and his time used the Spanish language. A few years later the Wandering Jew arrived at Strasbourg, and going before the magistrates, informed them that he had visited the city just two hundred years before, which statement, it is asserted, was proved to be true by a reference to the town records. He next was heard in the West Indies, and again in France, where, in 1604, he caused considerable sensation, his presence being accompanied by destructive hurricanes. On April 22d, 1774, an individual claiming to be the Wandering Jew appeared in Brussels, and told his story to the common people; he, however, had changed the popular name of this character and called himself Isaac Laquedem. This legend has formed the subject of numerous popular ballads in the different languages of Europe, and also of poems, tales and novels, by distinguished authors. It may here be remarked that this curious myth seems to have originated in that passage of the gospel of St. John, twenty-first chapter and twenty-second verse, where Jesus says of John, 'If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren that this disciple should not die.'

Philadelphia Ledger.

THE ADAMS FAMILY.—The Memphis Appeal says:

Perhaps no more illustrious record of a public man appears on the pages of American history than that of John Adams. And it is remarkable that both his son, John Quincy, and his grandson, Charles Francis, and his great grandson, John Quincy, Jr., are very little his inferiors. The great grandson has already made intellectual strides which evince that he is the equal, if not the superior, of his father and his grandfather. However distasteful to the South the opinions of John Quincy Adams may have been in former days, we never could deny either his great abilities or that he stood boldly forth as the champion of the rights of the people, whose especial champion he was for the right of petition. And it would be uncandid, as well as ungenerous now to deny either the great grandfather, grandfather, father or son, the merit of being great champions of public liberty. This is the distinguishing merit and characteristic of them all.

That virtue which depends on opinion looks to secrecy alone, and could not be trusted in a desert.

A FIGHTING PARSON.

Not very far from Lancaster is a little edifice called the Octorara Methodist Episcopal Church, over whose congregation Parson Gregg sometime presides.—Parson Gregg is a man who fears the Lord, but never stands in dread of man, he be so mighty. The Octorara Church, generally known as the "Grey Horse," stands in a sort of desert, and lies one-half in Pennsylvania and one-half in Maryland; that is, the old Mason and Dixon's line cuts it in two, and leaves the sacred building equally divided between the two States. Whenever there is a revival the ungodly from the southern side of the line come over and and raise Cain among the faithful. They congregate about the door and issue catcalls, and they swear and cut up generally like barbarians. When meeting is over they force their attentions upon the young ladies of the church, and on meeting the parson they always insist upon his taking a drink. This invariable offends the good man, and more since they are almost always tipsy, and invariably blasphemous.

Lately a party of them came over the line and disturbed the meeting. Parson Gregg paused a moment in the delivery of his sermon, and rolling up his sleeves, uttered himself as follows:

"Young men! If there's another disorderly scamp from among your disreputable crowd I'll come down from this sacred desk, and in the name of the Lord put a head on every mother's son of you. Get down on your knees, you hounds, and pray for better manners, or else be vacant.

Saying which he proceeded with his sermon, a most edifying discourse.

In a moment the noise again began.—An audible swear of the first magnitude filled the room with its foul odor, and caused the worshippers to shrink within themselves with horror.

Parson Gregg came down out of the pulpit in a state of quiet rage. He took off his coat and hung it over the chancel rail, and then went for those wicked young men, poly one of whom he succeeded in knocking within the portals of his church. Him he barted ratifactorily. Following close upon the heels of the others, he came up with the most outrageous leader of the mob, one Jim Page by name, whom he tackled without a word of grace. Parson Gregg gave Billee a most christian and convincing *licking* on his feels he treated to his heels. Jim went home wiser and sorer than when he came.

The Parson then returned to his pulpit and finished his sermon. He will never be troubled any more.

FAIDHERBE'S RUSE—THE BEST THING OF THE WAR

A letter from Havre to the New York Herald, dated 9 inst., says:

A gentleman from Rouen, who arrived here to-day, tells a very charming story of the engagement in front of Arras the other day between Faidherbe's army and the Prussians under Manteuffel. He said: It has been thought throughout the whole Prussian army that the Mobiles know nothing but to run, and the French are too well aware of this current report. Faidherbe took advantage of the reputation of his Mobiles on the second day of the fight in this wise: He caused the faces, hands, and all the exposed flesh of the Mobiles to be painted black, and the Mobiles to be habited as Turcos. The regular soldiers of the march, on the contrary, were disguised as Mobiles, and the General, after putting this *finesse* upon his command, formed his line of battle with the Mobiles *veritable* in the front, with the best and regular soldiers in reserve to support the exigencies of any emergency.

The battle proceeded, the Prussians always seeking the Mobiles, met the troops of the march disguised as such, finding a warm reception, and carefully avoiding the spurious Mobiles disguised as Turcos, who are very inhospitable to the invaders. The consequence was that the efficiency of the army was greatly augmented—the force appeared appalling to the enemy, and a more clever *ruse* was employed than that known of the fabulous horse in the famous siege of Troy."

SELFISHNESS.—Live for some purpose in the world. Always act your part well. Fill up the measure of duty to others.—Conduct yourselves so you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, and are forgotten almost as though they had never been.—They are, while they live, like some pebble lying unobserved among a million on the shore; and when they die they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Whose tears have they dried up? Whose wants have they supplied? Whose misery have they healed? Who would unbar the gate of life to readmit them to existence? Wretched, unproductive mode of existence!—Selfishness is its own curse; it is a starving vice. The man who does no good gets none. He is like the heath in the desert, neither yielding fruit nor seeing when good cometh; a stunted, dwarfish, miserable shrub.

THE RED COLOR OF THE AURORA BOREALIS.

Mr. Daniel K. Winder writes to the editor of the Toronto Globe a supposition on the cause of the deep red color of the recent displays in that section of the aurora. He says:

I find indications that the red light is due to the passage of the polar light thro' a stratum of minutely divided meteoric matter, just as the rays of sunlight appear red when passing through atmospheres loaded with smoke. This conclusion is partially confirmed by experiment made by myself on the evening of October 24. On this occasion the bright red light was succeeded by the usual gray mist of frozen vapor, which increased in density to a very unusual extent. Feeling sure that this dense matter must be falling to the earth, I at once thoroughly cleaned a glass slide and exposed it in an elevated position. After one hour I examined the exposed surface with a powerful microscope, and was delighted to find that the slide had received and retained hundreds of small bodies uniform in size and appearance, and easily distinguished from the dust and other objects usually found in the atmosphere. They are spherical, solid, firmly attached to the glass, and about 1 5000 th of an inch in diameter, or about one-half the size of the human red blood globule.

What are these little bodies? Where and how do they originate? I think we may be able, partially at least, to answer these questions.

Space, in the regions of auroral currents, certainly is filled by our own atmosphere in a rarified condition. Now, owing to its density, the oxygen of air will retain a tangible form to a greater altitude than other gases, and hence (perhaps in an allotropic form) is the medium acted upon by the different electric currents, producing white auroral light. This is always succeeded by a grey appearance of the sky, caused by the production and condensation of aqueous vapor, in the form of the minute spherical bodies which fell upon my glass slide, and which upon evaporating have left the meteoric mineral matter they contained, to record in solid form their shape and something of their history, and points us to the probable cause of the red color of our late display of aurora borealis.

The thermometer stood at zero during the exhibition of twenty degrees.

SYNOPIS OF THE CONVENTION BILL.

The Raleigh *Sentinel* gives the following summary of the Convention Bill as it finally passed both Houses of the General Assembly:

The act provides for an election on Thursday, 13 of April. On the 4th of May the Governor is to compare the vote for and against the convention; and if a majority be found to be in favor of the convention, then the Governor is to convene the delegates elect on the *fourth Monday in May.*

The 10th section defines the general powers of the convention, and then provides the following restrictions:

It shall not interfere with the homestead.

No court is to be allowed to modify change or reverse the decision of the present Supreme court on the homestead.

No person in the State shall be discriminated against on account of race, color or previous condition, but shall be secured in all the rights now guaranteed by the 13th, 14th and 15th amendments to the constitution of the United States.

Payment for loss sustained by reason of the emancipation of slaves shall not be provided for.

Payment of debts contracted in aid of the late war shall not be provided for.

Corporal punishment for criminal offences shall not be provided for.

The present system of public schools shall not be abolished.

Property qualification for voters of officers shall not be required.

The present ratio between the poll and property tax shall not be changed.

The poll tax for ordinary State and county purposes shall not be raised above two dollars.

No ordinance shall be passed of a general legislative character, with the exception therein named.

The constitution, when amended, shall be submitted to a vote of the people for ratification or rejection.

The convention shall not interfere with the provision in the present constitution which provides for a mechanics and laborers' lien.

The clause in the present constitution against the right of secession, and which declare that every citizen owes paramount allegiance to the government of the United States, shall not be interfered with.

To secure the observance of these and other restrictions, and to secure the faithful performance of the duties imposed upon the delegates, the twelfth section prescribes a stringent oath of office.

Some few weeks ago, a young man from the interior of Kentucky died of the prevailing epidemic at New Orleans. His brother went on to convey the remains home for burial, was there taken sick with the same disease, and died also; and then the father of the two went to bring their bodies home, and he, too, was stricken with the fever and died.

A funny thing happened at a Presbyterian Church the other day. The new steam heating apparatus was in use for the first time, and after service one lady meeting an elder in the aisle said: 'That boiler aint under our seat, is it?' 'No,' was the reply, 'it is under the pulpit platform.' 'Well, if it blows up, we shall have a good man to go ahead of us,' was the reply.

CURIOUS FACTS ABOUT 1871.

Somebody has been pondering the almanac and discovered the following remarkable facts: 1871 is to have fifty-three Sundays, "but only fifty-two weeks." Moreover, nowhere during the year does Sunday come oftener than once in seven days, and the first week of the year begins with Sunday, and, "so do all the other weeks." Lest we should be lost in amaze at this, he explains matters by saying that the calendars for 1871 and 1872 show that the last week in 1871 begins with Sunday, and has a Sunday following it. Now, as it would be against all precedent to have two Sundays come in together, the year 1872 considerately opens on Monday, and, since it is leap year, Sundays will occur once in seven days thereafter, an arrangement which, this strange man says, will place Sunday at the end of the week instead of at the begining, and thus be a complete theological triumph for "Seventh Day Baptist." It seems that this complication of the calendar is "supposed to have been planned by the Jews, who, on account of their superior education, were entrusted with this revision." This is what comes of devoting one's giant intellect to the study of almanacs.

A Life of Sin Atoned for by a Life of Prayer and Charity.—It is very seldom that those who lead a life of gilded shame, not as *nymphes du pave*, but as the keepers of *maisons de joi*, ever descend from their gilded pedestal to seek in a life of penitent atonement for the errors of the past. Among the most noted and fashionable houses frequented by the fast men and women of the period, was the one kept by Jane McCord, in a street not a mile from Fifth Avenue, which was furnished in a palatial style, with furniture imported expressly from Paris, at a cost of nearly $100,000. The carpets, mirrors, &c., were the most costly that money could procure. In this house Jane held high carnival. It appears after leading this life until a very late day, Jane, under the administrations of a well-known Catholic clergyman, whose eloquent appeals and solemn warnings had at length their desired effect, determined to abandon her career of shame. We now find the giddy woman of the world and the leader of the *demi-monde* leaving her splendid home and princely income for two small rooms, and a epidemic commences just selling her house, furniture, jewels and other adornments, valued at upward of $100,000, and distributing the entire proceeds, in regular instalments, to the different asylums and other institutions of mercy, under the Guardianship of the Sisters of Charity, who are her almoners in this noble work. The former inmates of her house have also been pensioners on her bounty to the extent of thousands of dollars—enough, in fact, to enable them to lead an honest and repatable life in the future, which a number of them, through her example and advice are already doing.

As charity covers a multitude of sins, it is to be hoped that the life of penitence and prayer that this modern Magdalen has laid down for herself will not only receive its due reward, but will also have the effect of turning many from the broad road to destruction to the straight and narrow path that leads to eternal happiness.—*N. Y. Commercial Advertiser, 14th instant.*

The superintendent asked me to take charge of a Sunday-school class. "You'd find 'em rather a hard lot," said he.—They all went fishing last Sunday but little Johnny Rand. He is really a good boy, and I hope his example may yet redeem the others. I wish you'd talk 'em a little." I told him I would. They were rather a hard-looking set. I don't think I ever witnessed a more elegant assortment of black eyes in my life. Little Johnny Rand, the good boy, was in his place, and I smiled on him approvingly. As soon as the lesson were over, I said: "Boys, your superintendent tells me you went fishing last Sunday. All but little Johnny, here." "No, sir." That was right. Though this boy is the youngest among you." I continued, "you will now learn from his own lips words of good counsel, which I hope you will profit by." I lifted him on the seat beside me, and smoothed his auburn ringlets. "Now, Johnny, I want you to tell your teacher, and these wicked boys, why you didn't go fishing with them last Sunday. Speak up loud, now. It was because it was wicked, and you had rather come to the Sunday school, wasn't it?" "No, sir, it was cos I couldn't find no worms for bait." Somehow or other, these boys always turn out humbugs.

ABOUT KISSING.

The New York *Tribune* says:

One of our municipal Solons has fined a man $50 and sentenced him to a month's imprisonment for kissing a woman in the street against her will. If this were done in the interest of delicacy and propriety, the judge must be commended; for the street is certainly no place for osculatory greetings, and moreover, they should never be bestowed anywhere, unless mutually satisfactory. On the whole, the punishment was mild; for we have known many estimable gentlemen who for kissing ladies in the church, and with their full consent, have been compelled to pay not less than $5,000 to $20,000 a year for a privilege even since the commission of the imprudence.

A REMINISCENCE OF THE REIGN OF TERROR.

The *France* mentions the death in Paris, at the age of ninety-five, of a man who played a part in the Reign of Terror. His name was Lambert, and he had been Secretary to the Public Prosecutor, Fouquier-Tinville, and Recorder to the Revolutionary Tribunal. Though hardly twenty years of age, he held these offices for three years. Pursued as a Terrorist by the reaction of Thermidor, he escaped and took refuge in London where he became accountant in the house Lob & Stein, brewers. He returned to France on the entrance of the Allies in 1815, and inhabited the little house in the Rue de la Pepiniere, in which he died. This house had a little garden, and M. Lambert, who was very fond of flowers, cultivated them for his amusement till 1840, when, in consequence of the transformation of that ancient street, his garden gave place to new buildings. Since then he lived very retired; two or three persons in the neighborhood alone had the privilege of visiting him. The atrocities committed in the Terror constantly recurred to his mind, and it was only with fear and hesitation that he would relate some episodes of that time. The revolution of 1848 threw him into a state of gloomy sadness from which he could not recover till the period of the Exhibition of 1867, which he visited. The investment of Paris, the invasion of France, and the horrors of the present war, again plunged him into an apathy so complete that it almost amounted to imbecility.—He died repeating the words that were ever on his lips—"May God save France!"

A SWEET ADIEU.

If there is a more eloquent and touching argument against war, than may be drawn from the following little episode of the Franco-Prussian struggle, we have yet to see it:

A corporal of the Second regiment of Thuringian infantry, was ordered to assist in burying the dead after the battle of Wertin. He described the scence to his father in Germany, and sent with his own, a letter which discovered in the hand of a French captain, whom he found dead on the field. The letter as follows:

MY DEAR WIFE:—It is very hard that I can't see you and embrace you every morning. I hope that God will preserve your health that you may soon return and kiss your child. I behave very well in order to make mama feel your absence less. Adieu, dear pa; I kiss you tenderly. Your little daughter, who loves you

MARGUERITE.

The brave soldier was evidently comforted in his last hour of trial by the dear words of love from his darling, whom he was never more see in this life.

He closed his eyes for the last time on the field of honor, with her sweet little letter in his hand.

KEEPING TO ONE THING.

We earnestly entreat every young man, after he has chosen his vocation, to stick to it. Don't leave it be cause hard blows are to be struck, or disagreeable work performed. Those who have worked their way up to wealth and usefulness, do not belong to the shiftless and unstable class, but may be reckoned among such as took off their coats, rolled up their sleeves, conquered their prejudices against labor, and manfuly bore the heat and burden of the day. Whether upon the old farm, where our fathers toiled diligently, striving to bring the soil to productiveness, in the machine shop or factory, or in thousand other business places that invite honest toil and skill, let the motto ever be: Perseverance and Industry. Stick to one thing boys, and you will have success.

THE LOCATION OF SOLOMOO'S TEMPLE.

There is a beautiful tradition in regard to the location of Solmon's Temple. The spot was owned by two brothers, one of whom had a family and the other none. The ground was sowed with wheat.—One evening in harvest time, when the wheat was bound in bundles and laid in two heaps, the elder brother—said to his wife: "My younger brother is not able to bear the burden and heat of the day. I will arise and take up sheaves, and without his knowing it, lay them beside his."

The younger brother, moved, moved by the same benevolent impulse, said within himself: "My elder brother has a family but I have not. I will contribute to their support. I will arise and, without knowledge, lay my sheaves beside his."

Who can conceive their mutual astonishment when, on the following morning each of them found their sheaves again as if they had not been removed. The was repeated several nights in succession till they both resolved to watch, that the secret might be unravelled. So said, they done. The next night they met half way, each with his arms full of sheaves.

On the spot sanctified by such affection Solomon's Temple was erected—a building so splendid and magnificent that it became one of the wonders of the word.