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J. J. BRUNER,
Editor & Proprietor.



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Gen'l Harrison.

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THE PREPARATION AND USE OF MANURES.
BY DANIEL LEE, M. D.

All manures from whatever source derived, should be regarded as part and parcel of the soil, and studied in that connection. It is usual to consider them under the heads of animal, vegetable, and mineral manures. Animal manures are either animal substances, like the flesh of a dead horse or sheep, or the excrements of animals, voided by the bowels and kidneys. Vegetable manures differ from the above, and consist of the droppings of herbivorous animals in their less concentrated, and containing a given weight more carbon (coal) and oxygen of the elements of water, (oxygen and hydrogen). Decaying vegetables, not consumed by animals, yield vegetable manures. Mineral manures differ from both animal and vegetable in being in a wholly disorganized state, like gypsum, burnt lime, wood-ashes, ammonia, and carbonate of lime. Of all animal manures, the excrements of dung-hill fowls and sea birds, are the most valuable, approximate nearest to those of the human kind, or in a disorganized state. Comparatively speaking, guano contains very little carbon and oxygen, and a large percentage of nitrogen and phosphorus.

In no department of rural economy is American labor more unskillfully expended than in the collection and use of manures. This arises partly from the low value of crops, which discourages the critical study of fertilizers, and partly from the lack of good schools and experimental farms for teaching such labor saving processes as may be best adapted to the peculiar circumstances of the cultivators of the soil in the several States. Different crops, prices, soils, climates, and variations in value and kind of farm labor, all modify practice, and render the effort to lay down general rules in manure making exceedingly difficult and hazardous. We shall venture, however, to indicate two or three plans for collecting and applying manures, which experience has shown to be highly advantageous.

In all cases where it can conveniently be done, domestic animals should be fed under a shelter of some kind, to protect them from the sun and rains of summer, and the cold storms of winter. In this way, their droppings may easily be gathered into heaps, keeping the dung and urine together, and both from loss by volatilization, and protecting the mass from the washings of rain or snow water, and natural drainage. Where manure has to be hauled any considerable distance, it is well to add weight to it by applying water with the view to promote fermentation or the rotting of the heap. Suppose there are ten tons of dry straw or corn-cobs, it will not pay to add, as is often done, forty tons of rain water, so that the manure actually hauls four tons of simple water into his distant fields to convey but one ton of vegetable matter. If the soil is so dry that straw and corn-cobs will not readily decay when ploughed in, sound economy dictates the making of all compost-heaps in the fields where the manure is to be used. This will save the hauling of an immense quantity of water: for every ingredient used in making the compost may go into the field in a dry state. Leached or dripped ashes should be well dried to diminish their weight before hauling; the same remark will apply to swamp-muck or mud, to forest-leaves, straw, and trash of every kind. Rains are expected to supply the necessary amount of water; although it will often pay to dig wells in fields to have water for this purpose, and for stock in all coming time. A large reservoir, deep in the ground, and made tight by water-lime cement or good clay, to hold surface water, is a living water is not readily attained, will pay a good interest on its cost. The excrement of domestic animals, particularly their urine, will hasten the decomposition of coarse straw, stalks, and manure; but it is better to haul the dung and urine of domestic animals to distant compost-heaps than so many tons of valueless water. Without the admixture of the excreta of animals, all vegetable substances placed in the compost heap will rot, and stable manure may be more economically applied directly to the land that needs it. As a general rule, the sooner a plant designed to fertilize the soil is buried in it, the better. It can never yield a larger quantity of carbon, hydrogen, nitrogen, oxygen, or earthy salts, by passing through the digestive organs of any animal than by lying a day or a year in a manure compost heap. In case one has poor land, and desires to produce a large crop in a few weeks or months, as in market gardening, then the previous rotting of manure or vegetable substances is indis-

pensible to feed many growing plants up to the highest point of vegetable nutrition. But on fair soils, in common field culture, this great labor of preparing food for crops is unwise husbandry. Let the entire decomposition take place in the soil, as is witnessed when clover, peas, or other plants are turned under with the plough. If it was convenient, all the droppings of animals should be immediately covered in the soils which most lack fertility; for they will lose more than they can gain by keeping above ground. But so speedy and constant an application of manures would interfere with other necessary labors on the farm, and hence the safe-keeping of fertilizers until needed is a matter of importance. It is excellent economy to provide a bed of dry straw, forest leaves or peat, to absorb all the urine of domestic animals. In what is called "box-feeding," both the dung and urine of fattening oxen, sheep, and hogs are intimately mixed with straw, or some other good absorbent, and trodden under the feet of the animals. As the latter consume meal and roots, their excreta are obviously rich in the elements of fertility. The animal is turned loose in a small pen or box, being fed regularly and well supplied with litter for bedding. The mass of manure thus formed is rarely disturbed until it is applied to the ground, either as a top dressing or to be mingled with tilled earth. As a general rule, it is desirable to cover manure with from three to nine inches of soil. If it is light, porous, and sandy, manure should be buried deep; if compact and impervious, a covering of two or three inches will suffice to retain all gaseous elements. Manure moves both downward and upward, as well as laterally, in tilled ground, and therefore on a medium soil it should be placed midway in the earth stirred with the plough. If the ground is broken ten inches deep, five inches of the soil should be above the manure, and five below it.

All organic and mineral fertilizers dissolved in water will enter so far into a chemical combination with the soil when applied, to it in irrigation, that nothing will be lost by atmospheric and solar influences, unless the quantity applied per square rod is needlessly large. This speedy and thorough incorporation of fertilizing substances with the soil when dissolved, has led many to attempt the complete solution of manure before it is applied to the land, knowing that it cannot enter the roots of plants to nourish them before it is dissolved in water, or reduced to a gaseous state. By bringing all fertilizers made in stables and yards into a liquid form, the manure is easily conveyed in wooden pump logs or pipes made of burnt clay into the several fields on the farm. If the fields are lower than the barn or stable the water will run to them in pipes by its own gravity; and if higher, horse power or a small steam engine will force the liquid up to their level. Operations of this kind are successfully practised in England. Hose is used to distribute the water over the surface in the fields; and thus they are both manured and irrigated at such times as the applications will do the most good.

From the National Intelligencer.
MORMON AFFAIRS.

Messrs. Editors: In the Intelligencer of Wednesday morning, under the head of "Late from Utah," are published the following paragraphs, to wit:

"By Deseret News of the 29th November (a Mormon newspaper published in Salt Lake City) we learn that the authorities of the Territory of Utah have selected a site for their capital, about a mile from Chalk Creek, in Pautan Valley, one hundred and fifty-one miles southerly from the Great Salt Lake City. The new city is to be called Fillmore, and the county in which it is located Millard.

"In the same paper we find a long letter addressed by Judge Z. Snow to the editor, defending the action of the Governor and Legislature of the Territory touching the questions at issue between them and the retired functionaries, and thence justifying his own action in opening the Territorial courts."

We quote the concluding paragraph:

"I have now examined every objection urged against the proceedings of the Governor in relation to the getting up and calling together the Assembly, and find his proceedings to be strictly legal. Finding them legal, I believe it the right of the President, the right of the United States, and the inhabitants of this Territory, to have me take my seat and hold my first court as required by the act of the Legislative Assembly of Utah, and, believing so, I do not hesitate to enter on my duties."

A few words in relation to Judge Z. Snow. Judge S. joined the Mormon church about twenty years ago, but has not resided in the Mormon community, or been in full communion with the church, since they left Kirtland, Ohio, some fifteen years ago. He doubtless went to the Territory with the determination to discharge his official duties faithfully, uninfluenced and uncontrolled by his religious associations. When the difficulties commenced which led to the withdrawal of a portion of the officers, Judge Snow sympathized entirely with his colleagues, and when finally, in consequence of accumulated insults, outrages, and lawless transactions, they deemed it their duty to withdraw from the Territory, Judge Snow concurred with them in this determination, and commenced preparations to return to the States with his family. When this came to the ears of Brigham Young, he promptly brought the church influence and authority to bear and in a few days after Judge Snow was taken down to the River Jordan and rebaptized into the Mormon church. From that moment his views and feelings experienced a complete revolution, as is evinced by the letter from which you have quoted. But enough of him.

The location of the seat of Government of the Territory, contrary to all previous arrangements, in Pautan Valley, one hundred and fifty miles from any white settlement, and inhabited solely by roving bands of hostile Indians, is a very significant fact, but susceptible of a simple explanation. When the returned United States officers left Salt Lake City, for the reasons set forth in their report to the President, Brigham Young and his Mormon associates were well satisfied that, upon a fair and just representation of the facts to the Government at Washington, the civil authority of the Territory would be promptly withdrawn from their hands and control. Under this conviction, and with their usual cunning, they have located the capital in one of the most out-of-the-way, inconvenient, and unsafe districts to be found within the limits of the Territory, with the view not only to expose the officers who might be sent there to Indian hostilities, but to remove them so far from Salt Lake City as to prevent their taking cognizance of crimes and offences there over which the church claims to exercise exclusive jurisdiction.

Recent letters received from Salt Lake City announce these as the reasons for the act. The names assigned to the new city and county may be regarded as a characteristic specimen of Mormon diplomacy.

TRUTH.

WASHINGTON, Feb. 11, 1852.

From the Cheraw Gazette.

NEW YORK, Feb. 5.

There are two aztec pigmies now on exhibition in this city. I called in to see them this morning, and I can assure you that I was never more astonished or gratified in my life. Tom Thum cannot be compared to them, either as a curiosity to the mere sight-seer, or as an object of physiological and ethnological interest. The male appears to be about 18 years old, and weighs 21 pounds; and the female, who weighs about 16 pounds, is probably just commencing her teens. Their complexion is copper-colored, their eyes are black and sparkling, and their hair, which is black and glossy, is of the finest texture, and curls beautifully. Their heads are much smaller than that of any new-born child I have ever seen. The little creatures are quite lively and affectionate, and as playful as kittens.

The story connected with their discovery in Central America, is somewhat tough on the first impressions; but it is now generally received as authentic, as none of our ethnologists have even attempted to give any other solution of their existence, while many of them endorse the main facts of the narrative, and endeavor to corroborate its truthfulness by the antiquarian legend.

The story runs as follows: Two gentlemen, one a Canadian, and the other an American, having read in Stevens' work on Central America, that an old priest in Santa Cruz del Quiche informed Mr. Stevens that he had seen in his youth, from the top of the Cordilleras, "a large city in the distance, with turrets white, and glittering in the sun, that no white man was known to have visited, were inflamed with a desire to explore that region, and if possible, discover the city.

In the autumn of '48, these gentlemen left Baltimore for New Orleans, whence they started for the residence of the old priest. Passing through Cuban, they fell in with one Senor Pedro Velasquez who agreed to accompany them. They at length arrived at Santa Cruz del Quiche, and were gratified to hear the old priest reiterate to them the statements he had made to Mr. Stevens. Having procured guides, provisions, six shooting rifles, and ammunition, they started for the Cordilleras, and at length reached the highest point of the range, from which, first with a telescope, and as the weather grew more clear, with the naked eye, they espied the long sought for city.

Descending on the other side of the mountains, they traversed the plain, until they got within two leagues of the city, when they were attacked by a well disciplined company of Indians on horseback, identical in costume and appearance with those whom Cortez encountered in Mexico. Mr. Hammond, the Canadian, was severely wounded by a lance; but at length, they routed the enemy and entered the city. They were well treated for some time, until Mr. Huestis, the American, endeavored to escape, for which he was sacrificed "on the high altar of the sun." Mr. Hammond died of the wound received in the conflict outside the gates of the city. Although an attempt to leave the city without permission was punishable by

death, Velasquez soon after prevailed upon a young priest to whom was confided the care of the two aztecs now in this city, to escape with him; and after several adventures, during which the priest died, he arrived at San Salvador with the two pigmies, who were baptized, with great ceremony in the Roman Catholic Cathedral.

The newly discovered city is called Iximaya; and the children now in New York constitute with a few others now in Iximaya, the surviving remnant of an ancient order of priesthood called Kaanas, which, it is asserted in their traditions, accompanied their first migration from the plains of Assyria. Forbidden by sacred law from marrying out of their own caste, they have dwindled down, in the course of many centuries, to a few insignificant individuals of diminutive stature and weak intellect. They are nevertheless held in high veneration by their people, as living specimens of an antique race so nearly extinct; and they are kept so secluded that they speak no language. The two now on exhibition in this city have had a great deal of pains taken with them by their present guardians, two gentlemen of wealth and high moral character. Under the instruction of these gentlemen, the pigmies now understand nearly everything that is said to them in English; but they are not yet able to articulate words, although they make great efforts. They are very clean, and spruce dressed, and there is nothing repulsive in their appearance.

A bogus company that pretends to carry goods and money across the Atlantic, has lately defrauded a poor man, to the extent of \$200.—Many of these companies that style themselves "Express Companies" are constituted after the fashion of "Royal Bengalee Life Insurance Company," as described by Dickens in "Martin Chuzzlewit."—Look out for them. Better wait until some friend, in whom you can trust, crosses the Atlantic, before you send to, or order from, Europe, any money, goods, or other valuables.

Yours truly, CHESTERFIELD.

Correspondence of the N. Y. Commercial.

PARIS, Jan. 15.

EUROPEAN DIPLOMACY.

The allied sovereigns are now manoeuvring their forces so as to occupy every inch of ground gained by Louis Napoleon's coup d'etat. They are far from showing timidity and irresolution. A new policy has been forced on Switzerland. This was easy, because by dint of intrigue and corruption, the great powers had already succeeded in placing the executive power of that country in the hands of a Roman Catholic. The first evidence of the entire subordination of Switzerland to the reaction is a decree for the expulsion of a large number of refugees. Many not named in the decree have also been ordered to leave by the police, and it is probable, that in a few months more the soil of Switzerland will be free from all her troublesome guests. One may regret this, but cannot blame the confession of weakness in a small power, without allies, and surrounded by enemies that could crush her in a moment.—The frail reed must bend before the hurricane.

Piedmont, too, has begun to take with boldness the backward march. The popular aspirations for liberty, Italian independence, and freedom from the exactions of the Romish Church, have in connection with the probabilities of the success of the republicans in France compelled the Court of Piedmont to wear the appearance of liberalism. Some reforms have been effected, one or two good treaties have been concluded, a certain liberty is allowed to the press, and Protestantism has been tolerated. Enough has been done to throw dust into the eyes of the friends of progress outside of Piedmont; but not enough to prevent a very easy return to the Catholic royalist party. Already a large class of misdeemors of the press has been withdrawn from the cognizance of the jury, and submitted to the judges nominated King Victor Emanuel; and there are numerous signs of an intention to reduce the press to the same condition as in France. A special ambassador has been sent to Piedmont from France, possibly to make suggestions as to the best mode of re-establishing Roman Catholicism and despotism in their former vigor. That the king is not disposed to thwart Louis Napoleon, is evident from his refusal to permit any Frenchman to enter his dominions without the previous consent of the authorities at Paris. Eugene Sue, who has been ordered out of France, was obliged to wait about ten days in order to get a special permission to fix his residence in Savoy.—It was granted him, with an injunction to live in a retired way, and abstain from all manifestation of interest in politics. M. Sue started yesterday for Anecy.

In Austria, the last traces of the liberal institutions of 1848 have been formally effaced. The jury is dispensed with, the secrecy of judicial proceedings is restored, the press is muzzled, and a pure and simple despotism is asserted as the legal government of the country.—What the emperor cannot restore is the base-service exacted, before 1848, by the nobles, from the peasantry. The mass of the population has been released from the onerous duties of the feudalism of the middle ages, and is entering into the new regime of financial feudalism, brought on by modern commerce.

The continental powers are now turning their attention to the position so long occupied by England, under the direction of Lord Palmerston. A Vienna paper affirms that the joint note to England, so long talked of, has at last been sent by Russia, Austria and Prussia. It demands some stringent measure in regard to the refugees from the continent; either their expulsion, or such a surveillance by them on the continent. An intimation is made that in case of non-compliance with this demand, Englishmen will be altogether excluded from the territories of the powers sending the note, on the ground of their possible connection with the conspiracy fomented by the refugees. The note refers to the precedent of the arrest, in Ireland, of Americans suspected of instigating the people to rebellion, and its official justification by the English government. Time will reveal what Lord John Russell will say to this

note. If he admits its pretensions, he must fly in the face of public sentiment, the English middle classes having a strong national pride in the protection of fugitives from oppression: if he refuse to make concession, it is probable that such vexations will be practised on English subjects on the continent as to lead to a very unpleasant state of things, and possibly to war. However, diplomacy has infinite resources for delaying a decision, and the end may yet be far off.

The enthusiastic reception of Kosuth in the United States has awakened the wrath of the Paris newspaper press. Three of the principle papers contain each a diatribe against us; Les Debats indulges in a strain of mockery, and Le Pays calls attention to America in an article, which, though at first sight apparently hostile is really dictated by a faint hope that the new world will do something. None of them seem however, to think an interference on our part probable, and their menaces can only be considered as symptoms of feelings which may show themselves in action at a future day. In fact, should England comply with the demands of the continental powers, the U. States will be the last free power on the face of the earth. That country will then be exposed to the intrigues of European diplomats, of which the newspaper articles I speak of are only the forerunners. Before a great while, America may be called upon not only to intervene in Europe, but to maintain our just influence in America.

The utter helplessness of Belgium is proved by the fact that the French police has not scrupled to exercise its authority within her limits. General Changarnier, Colonel Charras, and several others, were conducted, under the escort of French policemen, some to Brussels, and others to the Belgian frontier, without any protest by the Government. This is accounted for, however by the Brussels papers, on the plea that no formal complaint was made by the prisoners.

THE STROP MAN.—Smith, the Razor Strop Man, occasionally breaks off from the subject of the very superior quality of his strops, and gives his audience a short lecture on temperance in his own peculiar and droll way. Here is an extract:

"When I drank grog, I owned a cat, a poor lean, lantern-jawed that was always getting into a scrape. As I had nothing for her to eat, she was compelled to take to the highway, and the neighbors were continually crying out, 'confound that Smith's cat, she's drank all my milk.'—Poor thing she had to steal or die, for she could find no pickings at home, for even the poor mice were so poor and scraggy, that it took several of them to make a shadow, and a decent cat would starve to death in three weeks on an allowance of eighteen a day. But when I reformed, things took a different turn. The kitchen being provided, the crumbs were plenty, and the old cat grew fat and honest together. Even the mice grew fat and oily, and old tabby would make a hearty supper on two of them, and then lie down and snooze, with the pleasing consolation of knowing when she awoke there would be a few more left of the same sort.

And again: When I was a beer guzzler, mother cried, father cried, Bill cried, Moll cried, Bet cried, and the cat cried.—But when I signed the pledge, father sung, mother sung, John sung, and wife sung, Bill sung, Moll sung, Bet sung, and the cat sung, the kettle sung, and I bought a new frying-pan and put a piece of beef-steak in it, and placed it on the fire, and that sung, and that's the kind of singing for the workman.

And 3rd: The difference between Smith sober and Smith drunk is this: Smith drunk was rummy, ragged, and riotous—Smith sober is jovial, joyful, and jolly.—Smith drunk was stuttering, stupid, and staggering—Smith sober is cool, clear-headed, and cautious. Smith sober is hearty, healthy, and happy. Smith drunk was ill-bred, ill led. Smith sober is well-saved, well-behaved, and well shaved.

THE MAINE LAW.

The essential features of the law, are these. Alcohol is necessary, for medicine and in the arts. It must be sold. The unrestricted traffic is ruinous to the community. It must be sold only by safe and temperate men. In each town the selectmen are to purchase, as the proper of the town, and with the town's money, so much of alcoholic liquor, as they judge to be necessary. They are to entrust to some faithful man, who shall deal it out at cost to such persons as he is confident need it for medical and artistic purposes. For this service he is to receive a suitable salary, so that there shall be no temptation to promote the sale. He is to keep a book, in which he is to record all that he sells, to whom sold, and for what purpose.—This book is always to be open to the inspection of any one who may wish to look into it.

No one else is to sell. Liquor is outlawed. Wherever found, it is destroyed. Officers can search stores, vessels, and all public conveyances, and destroy without compunction. No action for damages can be brought. If any one is found unlawfully selling, the for first offence is \$20; for the second \$30; and for the third, a fine and three months imprisonment. Such, in brief, is the Maine law. It was enacted by a vote of 86 to 40 in the House, and of 18 to 10 in the Senate and approved by the Governor on the 2d of June.

PATRIOT.

There is no word in use among us that has been more abused and perverted than that which heads this article. We hope our neighbors may the way will permit us to stick to the literal, graphical meaning of this word, at least. It is defined to mean "one who loves his country, and defends its interests." But we hear of Irish Patriots, Hungarian Patriots, Rio Grande Patriots, and the like, and we are required to extol them, to say, almost worship them, or be denounced as traitors to liberty. According to our notion of the matter, a patriot, in this country, must be one who "loves the United States and defends their interests." What claim have the above enumerated patriots upon us as such? They may be admired and praised as the champions of freedom in their own country, and we may respond to the applause—but no man can be a patriot here, who does not love this country, but above all others—and this being the case, it is no matter where he was born, or from whence he came. We insist that the political and literary meaning of the word is such as we describe it. And yet certain politicians will set a man down as an aristocrat, a monarchist, a foe to liberty, if he will not huzzah for the patriots Kinkel, O'Brien, Kosuth, and so on. We are not patriots—they are foreigners. We can a foreigner, unless he has the qualifications and affections required by the meaning of the word, be a patriot here? No man should acknowledge as a patriot a long us, who is not a citizen of the United States, either by birth or by adoption. We are getting quite away from the ancient landmarks. Every thing is becoming foreign, and growing worse every day. Why some of our people are already ashamed of the Music of Hall Columbia and Yankee Doodle—two of the finest tunes ever invented by science, or beloved and admired by patriotism.—Wil. Com.

The Rev. Whiteford Smith recently delivered an Address before the Society of Emory College, Ga. Among the constituents of true greatness, enumerated by Dr. S., are the power of Self Restraint, Industry, Integrity, Courage, Humility, and Religion. In developing the last, he says:

"If we unroll the historic pages and narrowly investigate the mighty names which fame has there recorded—names which live on in the memories of posterity—we shall find that the truly great have never been destitute of some proper sense of religion. True, they may have lived under a dark dispensation, their views of God may have been very inadequate and obscure, and reckoned among the grossest of vices. In Socrates and Plato we look not for the lucid knowledge and bright experience of St. John or St. Paul yet the one fell a martyr to his religious faith, and the other is said to have prophesied of the Messiah's coming. It is religion alone which gives dignity to man, and importance to human nature. Nothing, surely, is so degrading to our nature, and nothing so well calculated to divest man of all nobility of the soul, as the skepticism which question his future existence—the infidelity which consigns the hope of immortality to the grave—and the sensuality which cuts off every aspiration above communion with God. For, what are all the attainments of learning—what are all the triumphs of war—what all the successful competitions of trade—what all the wealth that avarice can hoard, to give dignity to a dying worm?"

Forget-me-not.—"Grandmother," said little Gretchen, "why do you call this beautiful flower, blue as the sky, growing by this brook, 'Forget-me-not'?"

"My child," said the grandmother, "I once accompanied your father, who was going on a journey, to this brook. He told me, when I saw this little flower, I must think of him; and so we have always called it 'Forget-me-not.'"

Said the happy little Gretchen, "I have another parent, or sisters, or friends, from whom I am parted. I don't know who I can think of when I see the 'Forget-me-not.'"

"I will tell you," said her grandmother, "some one of whom this flower may remind you—Him who made it. Every flower in the meadow says, 'Remember God'; every flower in the garden and the field says to us, of the Creator, 'Forget-me-not.'—From the German.

Spiritual Manifestations.—A number of gentlemen, engaged in the examination of this subject, have been in the habit of meeting from time to time in this city, for the purpose of ascertaining what is true in the matter. They have collected many facts, (if the statement of persons of unblemished character can be taken as proof), which go to show that the subject is worthy the profound attention and close investigation of the most enlightened and earnest minds. They are of opinion that its facts, from evidences before them, are too numerous, and well attested to be annihilated by any number of witticisms, and far too remarkable and varied in their character to be explained by any or all the theories which have ascribed their origin to human fraud and deception. For this reason, and prompted solely by a desire for further proof, and to give every candid inquirer an opportunity for personal investigation, they have taken measures to bring the subject more immediately before the public some time during the next month, of which due notice will be given.—N. Y. Tribune.

A friend of ours, who was a few miles in the country, during the recent cold "spell," relates the following: A mile or so from the city he met a boy on horseback, crying with the cold. "Why don't you get down and lead the horse?" said our friend—"that's the way to keep warm."—"It's a b-b-horried horse, and I'll ride him if I freeze!"

An Irishman who was very near sighted, about to fight a duel, insisted that he should stand six paces nearer to his antagonist than the other did to him, and they were both to fire at the same time. This beats Sheridan's telling of a fat man who was going to fight a thin one, that the latter's slim figure ought to be marked on the other's portly person, and if the latter hit him outside the chalk line, it was to go nothing.

Witty sayings are as easy lost as the proverb slipping on a broken string, but a word of wisdom is seldom spoken in vain. It is a word which, even when dropped by chance, springs up a flower.