The Tarborough Southerner.

BE SURE YOU ARE RIGHT; THEN GO AHEAD.—D. Crockett.

VOL. 59. TARBORO', N. C., THURSDAY, JANUARY 20, 1881. NO. 3.

Religious Appointments.

Calvary Episcopal Church—Rev. Dr. J. B. Cheshire, Pastor, holds divine services every Sabbath, forenoon and afternoon. Services Wednesday morning at 9:30 and Friday afternoon at 4 o'clock.

Presbyterian Church—Rev. L. H. Baldwin, Pastor, will preach morning and evening in Tarboro on 1st and 3rd Sabbaths; in Scotland Neck on 2nd, and Rocky Mount on 4th. Prayer meeting every Wednesday evening.

Missionary Baptist Church—Rev. Joe D. Carter, Pastor, will preach, morning and evening, in Tarboro, on 4th Sabbath in each month, in Rocky Mount on 2nd Sundays.

Methodist Church—Rev. Joseph D. Arnold, Pastor, will preach morning and evening every Sabbath. Prayer meeting every Monday evening.

Primitive Baptist Church—Elder P D. Gold, Pastor, preaches on 1st Saturdays and Sundays in each month.

PROFESSIONAL CARDS.

HOWARD & NASH,
Attorneys and Counselors at Law,
TARBORO', N. C.
☞ Practice in all the Courts, State and Federal. nov.5-1y.

DOSSEY BATTLE,
Attorney and Counsellor at Law,
TARBORO', N. C.
Practices in all State and Federal Courts. Regular circuit Nash, Edgecombe and Pitt. Will keep an office at Rocky Mount.
☞ Special attention given to collections. Feb. 20, 1879.

W. J. LEARY, JR.,
Attorney and Counsellor at Law,
SWAN QUARTER, HYDE COUNTY, N. C.
Practices in Courts of adjoining counties, Supreme and Federal Courts.
Special attention given to collections. Jan. 15, 1880.-1y.

A Card.

I have removed my DENTAL OFFICE to the building recently erected by Mr. C. C. Lamb, next door to Tarboro House, where I will be glad to receive my friends and patrons in Dental work. I am permanently located here, having leased the second story of this building for a term of years. Yours, &c.,
BRAXTON CARR.
Dec. 4, 1879. 1y.

Fred. Philips, Pres't. Wm. H. Pippen, Vice Prest.
M. Weddell, Cashier.
The Parmico Insurance & Banking Co.,
(BANKING DEPARTMENT.)
Bank open from ..... 9 A. M. to 3 P. M.
Discount Day, THURSDAY.
DIRECTORS:
Geo. Howard, Fred. Philips,
H. L. Staton, Jr., W. H. Pippen,
H. Morris.
Tarboro', N. C., Dec. 13, 1879. 1y.

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JNO. L. FARANT & CO.,
Wholesale Tobacconists,
Cor. Commerce and Elizabeth Sts.
Norfolk, Va.
Feb. 5, 1880. 1y.

S. MARX,
Dealer in
Hides, Furs, Wool & Beeswax,
No. 19 Roanoke Dock,
NORFOLK, VA.
The highest cash prices paid. Consignment solicited. Guarantee prompt returns.
Sept. 2, 1880. 1y.

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ESTABLISHED 1865.
M. L. T. DAVIS & CO.,
Wholesale Grocers,
AND DEALERS IN
FLOUR, PROVISIONS, FISH & SALT,
South-East Cor. Water & Commerce Streets,
NORFOLK, VA.
Sept. 2, 1880. 1y.

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Manufacturers of and Dealers in all kinds of
Carriages, Harness, Saddles,
Bridles, Collars, Carts, Wheels, Axles, Farm Wagons & Gear, Horse Clothing, Lap Robes, &c.
Nos. 14, 16, 24 & 26 Union Street,
Norfolk, Va.
Full line of Carriages and Harness Material. My Buggies and Carriages are sold by J. H. BROWN, Tarboro, N. C. sep.2-1y

Rocky Mount Mills

ARE in full and successful operation, and are prepared to fill all orders for Sheetings, Shirtings, Yarns and Cotton Rope, at lowest prices. Orders addressed to Rocky Mount Mills, Rocky Mount, N. C., will be promptly attended to.
JAMES S. BATTLE,
Secretary and Treasurer.
April 11, 1878. tf.

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WOULD you be soothed by the softest touch and keenest razor when your beard is hardest? Would you enhance your personal pulchritude so that your wife or sweetheart wouldn't recognize you? Then apply to Nathan Williams, whose Barber Shop is in Tarboro House on Main St. Soacing Shampooing done. Hair Oil, of his own manufacture, for sale.
Tarboro, Aug. 19, 1880. tf.

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IN
Rocky Mount, N. C.
R. G. BALL, General Tobacco Dealer sells to the Retail and Wholesale trade at bottom prices. jan.15-tf.

BARBER SHOP AND CLOTHES CLEANING DEPARTMENT.

I wish to call the attention of the citizens of Tarboro and vicinity to my place of business, so if they should want any of their Clothes Cleaned or Repaired, they can be accommodated, and perfect satisfaction guaranteed. Also, Shaving, Hair Cutting, and all other work done in my line, at my Barber Shop on Main Street, opposite Court House.
J. T. SCOTT, Proprietor.
Tarboro, Aug. 19, 1880.-tf.

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Large Sample Rooms.
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Fancy Groceries
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Broiled Mackerel,	Weiner Wurst,
Spiced Sardines,	Corned Beef,
Pork and Beans,	Salmon,
Chicken, Duck,	Potted Turkey,
Mixed Pickles,	Ham and Tongue,
	All Styles.

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Peaches,	Pine Apples,
Pears,	Gooseberries,
Cherries,	Blueberries,
Tomatoes,	Peas,
Succotash,	Okra and Tomatoes,
Windsam Corn,	String Beans,
	Lima Beans.

ALSO,
Tapioca, Wheat Farina, Oat Meal, Buck Wheat Flour, Indian Meal, Fine and Coarse Hominy, Beans, Dessicated Cocoanut, Apple and Peach Butter, Preserved Quinces, Pine Apples, Blackberries, Green Guages, Peaches, Apricots, Rasberries, Strawberries
BOTTLED LIQUORS.

French Brandy	Old Rye Whiskey,
Imported Gin,	Rock and Rye,
	Sherry, Port and Rhine Wine.

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D. LICHTENSTEIN & CO.
N. B.—Examine our newstock of Cigars. Tarboro, Sept. 30, 1880.-tf.

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And all diseases of the Kidneys, Bladder and Urinary Organs by wearing the
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It is a Marvel of Healing and Relief.
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It CURES where all else fails. A REVELATION and REVOLUTION in Medicine. Absorption or direct application, as opposed to unsatisfactory internal medicines. Send for our treatise on Kidney troubles, sent free. Sold by druggists, or sent by mail, on receipt of price, $2. Address
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W. K. CARR, Late of Edgecombe, N. C.
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Cotton, Country Produce generally, Hides, Staves, &c., sold. Orders for merchandise promptly attended to. Guano a specialty.
Jan. 6, 1881.-1y.

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THE Misses NASH and Miss KOLLOCK will resume the exercises of their school on Friday, 4th February, 1881, and continue them twenty weeks. Circulars sent on application. dec.23-2m.

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THAT I WILL HAVE IN A FEW DAYS a large lot of cheap
Open & Top Buggies,
the best and largest assortment of Carriage, Buggy and Track WHIPS; also Harness and Saddles. Hand-made Harness and Saddles repaired at short notice, and don't you forget the place.
J. H. BROWN,
Rear of Court House,
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OPIUM and Morphine habit cured. The Original and only Genuine Dr. Robinson's Cure. Sold mostly for Book of Opium Eating, to M. S. Squire, Graduates, Greene Co., Ind.
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Descriptive of the country along and tributary to the line of
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And contains a good county map of the county map of the State. It also contains the names and addresses of Farmers and Planters in Texas who have
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BUY THEM
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Factory established over 25 years.
Dec. 23, 1880.-4t.

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A situation as Teacher by a young lady who recently graduated at Norfolk Collegiate Institute, teaches all the languages, but not music, prefers situation near village or town where she can continue her study of music. Could teach music to beginners.
Address
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Liquors,
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Tobaccos,
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Vegetables, &c.,
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Liberal Patronage.
A. L. Hassard-Short,
Jan. 13, 1881. TARBORO, N. C.

WANTED.
A Young Lady of largest experience in teaching; one who teaches all the languages, higher mathematics and music, desires to obtain a situation as teacher. Best of references furnished. Address
M. G. A.,
care C. B. Beale.
July 24, 1880.-tf. Norfolk, Va.

GEO. L. CROW,
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TIN, SHEET IRON and COPPER-WARE,
Stoves, Ranges, Heaters, Furnaces, Lamps, Lanters, Lamp Goods, Clelne Oil, &c.,
13 Commercial Row, NORFOLK, VA.
SAM'L L. REED, Supt.
Dec. 2, 1880.-1y.

Tarboro' Southerner.
Thursday, - - January 20, 1881

EMPLOYER AND EMPLOYED.

Let The Employe no Longer be Made to feel that He is wronged—Dr. Talmage's Sermon at the Brooklyn Tabernacle.

Dr. Talmage, after saying in the Brooklyn Tabernacle that, as he is going to Louisville, Pittsburg and Wheeling, the Rev. J. Hyatt Smith will preach in the Tabernacle on Sunday morning next, and that in the evening Governor St. John, of Kansas, will speak, announced as his text, Ruth, ii., 4—"Boaz came from Bethlehem and said to the reapers, 'The Lord be with thee,' and the reapers answered, 'The Lord bless thee.'"

Dr. Talmage said that different nations have different styles of salutation, and after describing the modes of meeting, ancient and modern, of many nations he said that his text was the salutation of a wealty employer to his hard-working employes. Boaz had come from Bethlehem to see his employes, and he greeted them with courtesy, kindness and sympathy. Kindness calls out kindness, and the salutation of the good hearted man of wealth evoked a blessing from his employes. Would that the case of Boaz could be typical of the relations between employers and employes nowadays. But the whole tendency of things in our day is to make the chasm between employer and employed wider and wider. Time was when the clerk boarded with his employer and a kindly interest was manifested in his welfare. But the bridge of sympathy has been broken down at both ends, and the tendency now is to make the employe feel that he is wronged. Now, what is wanted is that bridge of sympathy shall be rebuilt, and the preacher's sermon was putting the trowel to one of the abuttments. All ship owners, merchants, tradesmen, manufacturers and house holders and house wives have an interest in the welfare of their employes.

AMELIORATE THE CONDITON OF LABOR.

After presenting the recipe for becoming a millionaire—that you shall spend your life in getting and keeping money, that you shall harbor no sympathy for others, and that you shall not reflect that the building up of your fortune implies poverty for thousands—Dr. Talmage asked who would voluntarily lay out such a map for his life. Then he counselled employers to pay the largest wages they can afford and to pay promptly. But the employer should take into consideration the risks attending his business—what the effect of a new invention or a revised tariff may be upon it. Quoting passages from both the Old Testament and the New he showed that the Bible enjoins liberality from the employer to the employed. Then he said:—If possible, visit your employes in their homes as often as once a year; take your clerk's welfare to your heart as you would your son's and be his counsellor as to his mode of living and as to his investments: look well to the health of your employes, and see to it that your factories are well ventilated; don't put upon your subordinates any unnecessary fatigue. I can't understand why our car drivers should be compelled to stand through all the long hours of their duty—(applause)—nor why the clerk of the gentler sex in our large dry goods stores should be required to stand, especially in the hours in which business is dull. (Applause.) You'll find that the clerk who is rested and fresh and well preserved will sell more goods in a year than one whose health is bedraggled. (Applause.) The Secretary of the Young Men's Christian Association says that there are ten thousand grocers' clerks in Brooklyn who work from 5 o'clock in the morning until ten o'clock at night. Think of it! Isn't it time for an early closing movement? Let the hours of labor be shortened. If your work can be done in nine hours don't lengthen it out to thirteen. You can't afford it; it will be more profitably done in nine.

Above all look to the moral and spiritual well being of your employes. You don't want around your money drawer the young man who spends his evenings in seeing "Jack Sheppard" enacted. Urge your employe to seek the society of refined young women. Without impertinent inquisitiveness ask your clerk where and how he spends his evenings. You have a moral right to do this; indeed, it is your duty, for you are the young man's guardian. Treat him as your son. Don't toss him overboard in the middle of the Atlantic Ocean and fling a plank after him, telling him to swim ashore! Guide him and aid him.

CULTIVATE THE SPIRIT OF BOAZ.

Dr. Talmage drew a picture of a hero clerk supporting his parents in their declining years or taking care of his afflicted relatives, and this drew forth applause. Then he said, "Don't tread on your clerk; you are training him for two worlds—this world and the world to come." Next the preacher cited Arthur Tappan's praying and singing with his employes previous to entering upon the duties of the day, and the prayer meetings that were held every morning by Samuel Burchard, who was subsequently able to bequeath millions. Then the speaker bade the business men see to it that their clerks are kind to their subordinates, and by no means to put temptation in their ways; but not to call in the police if a clerk goes wrong. Rather take the clerk to your home and tell him privately why you dismiss him, and send him to another person who will give him a chance. Many a young man has thus been saved. If God hadn't given us ten thousand chances we should long ago have been lost. (Applause.) Again urging his hearers to lead their employes up to a christian life, Dr. Talmage reminded them that they will soon be done buying and selling, and he prayed that God might teach us all to live for others and not solely for ourselves, and that whether we are employers or employes we may catch the christian spirit of the salutation of Boaz.

Sodom and Gomorrah.

The Nile is a sacred river, and the Tiber is famous, but the most sacred and most famous river in the world is the Jordan. From the beginning to its end, it has that mystical character which befits such lofty pretensions; its life is the most vivid and complete, and its death the most sudden and mysterious that can be imagined. It is torrential, and it leaves the banks of Herman and the many fountains of tributaries with an eager precipitation, as if it bore a mission. From its greatest height, some hundred feet above the sea level, it leaps downward till it disappears in the Dead Sea, some thirteen hundred feet below it. It hides itself among the oleander, tamarish, and willow, and many an unfamiliar oriental tree, as if wishing to keep from profane eyes the secret of its errand. It does not stop long to overflow its banks and fertilize its valley; for it has a purpose too mystical to waste itself even upon acts of beneficence. It is only willing to become a living barrier between the desert tribes and the favored nation which loved it. No boat lives on its bosom. No fishermen dwell by its margin; but it moves one headlong column of sacred waters from its cradle of snow and cloud, high in the heaven, till it dies in a fatal lake marked by the finger of God, and forever a subject for man's curiosity and reverence.

It would seem a thing apart and not to be confounded with vulgar waters, which lose their personality in the bottom of the mighty sea, but exhaling to heaven like some holy messenger who perished in the fulfillment of his duty. Its birth and its death alike separate it from its sister rivers of earth, and only the voiceless mounds of perished and nameless cities, tribes stationary as if bidden to halt by some supreme destiny of the past, or the awed and questioning stranger from the many christian lands whose baptism drew its authority from the first sprinkling of its waters, as seen upon its banks.

And then we wandered through many whispering reeds, through a kind of jungle where sterility and the river had seemingly fought for mastery, and which showed traces of both; a tangle of bushes as it were fighting their way up, and great spaces of barrenness which summer would scorch to lifelessness.

And at last the Dead Sea. Though we know that it is of volcanic origin, and fed by mines of salt, the imagination now, as ever, is content to see in it a thing accursed. There was a sresh breeze, and a reluctant lift and heavy tumble of its tiny breakers made them unlike other waves, but rather like those of Dante's infernal sea. There was a breath heavy with doom in the air, and we were fortunate it was not more stifling. Was it the breath of those lost and tortured there? And beneath that satantic sheet did we not see, as in the picture of Delacroix, the agonizing and twisted figures of the condemned?

We did not bathe in the Dead Sea. Others have done so, and of its buoyancy the same tales that are told of our own Salt Lake. There is a whimsical coincidence in the geographical relation of the Dead Sea and the home of the earlier prophets, and Brigham Young's personal continuation of the old dispensation, with a private Dead Sea of his own in his immediate neighborhood. The poorest swimmer keeps his head above water; and persons have said to me that their legs seem to fly from under them. All speak of its waters as refreshing after the great heat of the tropical valley. Birds are said never to fly over it, which is the merest superstition, for they are really often seen to do so. This lake certainly has a brand upon it, as of divine vengeance. The waters are heavy with sin, the shores around blasted, and the very site of destroyed cities upon its banks unknown. And here are still seen the apples of Sodom, smooth and pretty to the eye and touch, of pale yellow, like a small orange, but within, as Josephus says, still retaining the ashes of Sodom in living perpetuity of the divine punishment. They are like little oranges to the eye and touch, but when pressed are like oak apples and explode like these, a puff of air leaving the shell hollow, with only a slender pouch holding fine filaments like silk, which the Arabs use as matches for their guns.

About this season of the year the boy who has clandestinely devoured a whole mince pie, lies curled up behind the wood shed with his hands yoked across his abdomen, and dos not seem to mind the cold a cent's worth.

"Courtesy opens many doors," says the old adage. "This may be true as far as it goes," says a commentator, "but you might stand before a busted savings bank building and curtsey till your spinal column was as limber as an old postage stamp, yet the doors wouldn't swing back on their hinges worth a cent."

ECLIPSES OF THE HONEYMOON.

A Minister's Reasons for his Belief that Divorce is not Justifiable.

New York Sun.

Rev. C. C. Goss had as large an audience to talk to as Utah Hall would hold last evening, when he lectured on "The Eclipses of the Honeymoon and Causes of the Eclipses."

"I will show you, began the preacher, why there are so many dark spots on the honeymoon of married life, especially in large cities, and most especially in New York city. The newspapers sometimes publish more divorces than marriages. Husband and wife live together and scratch each other. They almost bite, and they certainly do use their claws. They live a cat-and-dog's life—yes, worse, because cats and dogs often live amicably together. I know of one minister in this city who lived for seven weeks in the same house with his wife and did not speak to her in all that time. It's a horrid state of things.

Then, too, there are married people who move in society together, ride out and go to the theatre, or church, or parties together, and yet they fight at home. The man is kind and pleasant to the partner in his store, for it aids the business of the firm. But the man has a partner for life at home; it is a partnership of life. But there is an aching void in the wife's heart. She is starving for the want of love. By and by comes a ripple on the surface of the stream; then it becomes a torrent, and then comes separation. The theatres pretend to describe this life, but it can't be done. What actor can have the real hankering for love that a neglected husband or wife has.

What are the causes of this vacuum in married life? Well, first, in importance is the too common neglect of pulpit teachings. Ministers ought to instruct their flocks in the every day duties of life, and not talk so much about the Jews or the doctrine of the Trinity or the doctrine of Atonement. Why, I used to revel in the Sea of Galilee, tell how the animals went into the ark and sailed around, but now I have found out that new thoughts are better than old thoughts for the new times. They say that I preach the Gospel of courtship and marriage. [Laughter.] The daughter of a Methodist Bishop now dead—she is a maiden lady—told me the other day that she read my sermon in the newspapers, and she wanted to know why I preached about courtship and marriage. I told her that the people wanted to hear about just that thing, and it was on the end of my tongue to say to her: That's just what you want, too. [Laughter.] Yes, the people want to be instructed by the pulpit in these every day affairs. If the pulpit in Massachusetts does not do its duty in this matter the marriage law will become a dead letter there. Not long ago, in the Supreme Court in Barnstable, thirty out of the thirty-two cases brought up in the court were divorce cases.

The second cause of separation of husband and wife is that they do not keep their word when they have promised to take each other for better or worse. No matter how low or degraded a man may become, his wife ought to stick to him, put her arms about him, and try to lift him up. If her husband becomes very poor, she should not say, "I want a new dress, and I'm going to have it, too," but she ought to adapt her expenses to her husband's means. Why, I'd rather be a grass widower to day than a divorced widower. [Laughter.] Why, sometimes a man becomes tired of his wife because she is a nervous invalid. I was invited out to tea in the village of Lyons, N. Y., once and the hostess was a weak, nervous woman. She said just after we sat down and she was pouring out the tea: "I'm afraid these biscuits are not good; I never could make good biscuits when company comes." I replied, "No, they are not very good biscuits," and she threw a cup of hot tea, cup and all, at my head. Do you think I was angry? No. I said, "Why, my dear woman, you shouldn't do that." [Laughter.] She was just nervous, you see, and I didn't blame her. We got along very peacably.

"Finally, a cause of divorce is the transfer of the affections of one or both to someone else. The husband and wife are one. Girls, beware of the time when you begin to think there are two in the family. The tempter is at hand then. Don't let the charming of the charmer charm you, be he ever so charming."

The Cause of Southern Poverty.

Judge Alexander, a prominent citizen of Mecklenburg county, Va., is furnishing the *Democrat*, published at Boydton, in that county, with a series of valuable articles on the subject indicated in the caption to this paragraph. We annex the first as follows:

Fifteen years of distress should cause an appeal to thought. An industrious and energetic people should know the cause of their want, the secret of their poverty, and seek remedies for their ills. The victories of peace are more profitable than the glories of war, yet we find our people, who a few years ago were willing to give their all in war, now wanting in public spirit, and seemingly indifferent to their personal independence, and yet working hard and spending all that they make. Such are the general facts as we know them. The legal breastworks, the homestead and other exemptions are as much sought after and as popular as were the sand-bags of '61, and yet it can be said, with due regard to truth, that no thriftless and despairing people ever worked so well.

I do not wish to be understood as casting obloquy and ridicule upon those wholesome "exemptions," and only regret that the law has impaired them with the "waiving privilege." No man works less because he has a roof to shelter his children, and a shade tree that he can call his own; on the contrary, it helps to lift despair and give energy to hope. I have only alluded to this to show the straits of our people in what they suppose to be their involuntary condition, and why are we poor? Because we do not keep our money at home and trade among ourselves, but choose to waste it all on dry goods, Western bacon and Philadelphia "notions."

If we could get back the spinning wheel and the loom, flocks of sheep, pens of hogs and breed mares, we would soon find ourselves an independent people; but as long as we buy from abroad, the money that we receive for our produce will soon find its way back from whence it came, and but little will be left for trade amongst ourselves, and we can never be prosperous until we learn to supply our own wants, and practice a strict system of economy. It would be better for us to raise our own pork than to buy it at two and a-half cents a pound; better for us to wear home-spun than to buy broadcloth at minepence a yard.

The man in the North with his eyes open, says: "This late war was a glorious thing, it made the negro free to work for us, it destroyed the spinning wheel, the loom, the flock, we will send our people in the South a plenty of ox yokes, hoe helves and cod-fish manure; good tenants they are, we only allow them a scanty living and they give us all that they make for it; the fight was for this thing, and we are reaping a fattening harvest."

But it is not only the colored man that spends his all for dry goods, Western bacon and Philadelphia "Notions," but people of every color and class. A laboring man now frequently spends more in self-indulgence than did the slave owner of 1861.

The mania for dress is such that no money is laid aside to buy land and cattle, but the man who we might have a right to suppose would be worth $125 annually to the community has on the first of January a few clothes, no taxable effects, is not able to pay his poll tax when called on, and not at all, unless some one wants his vote! This man, sending his money abroad for his purchases, can never be worth anything to the community, in fact we are worth nothing to each other, and the theory that the slave that was worth $1,000 to his master in 1860 is still worth the same to the community, is entirely defeated by the distant expenditure of money.

Promise Making.

When a man is in love, or for some reason or other wishes to secure a given lady for his wife, he is apt to be profuse in promises; and at the time when he makes them, it is possible that he may intend to keep them. Women are too apt to believe in the lasting effect of promises made under such conditions. They know that under such circumstances, if ever, their power is strong and they are a little apt to insist upon the making of conditions which at other times, would not be accepted, and trusting to a continuance of their power for insuring a fulfillment of promises then made. The experience of daily life shows us that promises made and conditions granted under such *ex alis* circumstances are least likely to be kept. When marriage has taken place, and sober realities resume their sway, the man's mind swings back into its accustomed position, and if he has been induced to make promises, to do actions greatly at variance with those he usually performs, the chances are that he forgets all about them, or that he refuses to gratify them. It would be wise, therefore, if ladies, in seeking for promise making, would think a little as to whether what they ask would be as likely to be granted in calm moments as in excited ones. They would thus spare themselves much disappointment, and many moments of bitter, though useless, recrimination.

Baron Rothschild's Maxims.

Attend carefully to details of your business.
Be prompt in all things.
Endure trials patiently.
Fight life's battles bravely, manfully.
Hold integrity sacred.
Injure not another's reputation or business.
Join hands only with the virtuous.
Keep your mind from evil thoughts.
Lie not for any consideration.
Make few acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Touch not, taste not, handle not intoxicating liquors.
Extend to every one a kindly salutation.
Yield not to discouragements.
Zealously labor for the right.
And success is certain.