

THE EASTERN INTELLIGENCER.

JOHN S. LONG, Editor.

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feb 9-1y June 15

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LIFE'S JOURNEY.
In the journey of life we daily and almost hourly meet with things that continually baffle all our dearest aims; wreck our brightest dreams, and render futile all our plans for future happiness and greatness. As sick and faint-hearted, we go struggling on, troubles and trials goad us on every side; while the gaunt skeletons of many a ruined design are continually flitting before our gaze, shaking their long bony hands, and telling us that there are more yet to come. In many cases we heed not their warning, but struggle on, fondly believing that we are nearing and will shortly reach the object of our design—the goal of human happiness. It is always in sight, always tempting us with deceiving glances, but always gliding away as we approach. Thus we live in the constant delusion that it will speedily be within our reach and all our trials will be at an end, and a glorious recompense for long years of labor will be given us.

Take, for example, the life of the alchemist, whose dream was the strange belief that lead could be converted into silver, and copper into gold. To discover the means whereby this could be effected was the study of his life. Many a long weary day, many a lonely midnight hour, he spent in endeavoring to find the realization of his darling dream. It was always before him but ever glided away whenever he reached forth his hand to grasp it. As he drew near unto the end of life, it came nearer and hovered more constantly around him, but still remained just beyond his reach. He pursued the phantom not only with untiring, but even with enthusiastic energy, until the silent messenger came and tore him away from his cherished idol. So near now had he approached that in his dying moments he prayed for just one more hour of life to enable him to fold it in his bosom in one long and last embrace. Vain prayer!—strange spectacle! the labors of a lifetime lost for the lack of a single hour of life! Ah! we who waste the swiftly fleeting moments, hours, days and months, in wanton idleness, will sooner or later awake to the sense of our folly; and while deeply but vainly bewailing those neglected opportunities, conscience will upbraid us in bitter terms for having done ourselves so great a wrong.

It is true that to many of us life presents but few inducements to tempt us on to great exertions. We can see nothing ahead but the same dull, monotonous existence of hard daily labor filled with vexations and troubles; a few hours of brief repose at night, and then to awake to pursue the same work over again. Should we in the lighter and more joyful moments of our existence imagine that somewhere—dark, undefined, and vague, but still somewhere—in the future, there is a period when we can lay care aside and spend the remainder of our days in quietude and peace, time surely will prove the falsity of such an idea.

Again, many a life is wholly blighted bright hopes and glorious anticipations of a brilliant future cruelly destroyed by some great misfortune, either the result of youthful folly and indiscretion, or the pleasure and will of the Deity. They are like some noble ship, wrecked and dismantled upon the breakers, and left to be tossed hither and thither by the waves, soon after it is launched, and before its voyage has fairly begun. Many of us who are thus wrecked sorrowfully and idly drift through life, surrounded on all sides by darkness, in which we are waiting, wearily waiting for the coming of the morn. Most especially is this true of those whose barques were shattered upon some rock of rude adversity, just as their voyage was prosperously beginning—just at the approaching of manhood or womanhood. They are no longer guided through their voyage to their predetermined destination by the skillful hands of the pilot, but are left drifting, aimlessly drifting upon the sea of Time.—Baltimore Home Journal.

The young ladies of Dover, Wayne county, Indiana, have formed a society for the redemption of young men from bad habits. Each one of the members of the society, has pledged herself not to receive the attention of any young man who uses liquor, tobacco, profane language, or acts in any way unbecoming a gentleman.

GEN. WASHINGTON'S MULES.
CUSTIS'S RECOLLECTIONS.

Upon Washington's first retirement in 1783, he became convinced of the defective nature of the working animals employed in the agriculture of the Southern States, and set about remedying the evil by the introduction of mules instead of horse—the mule being found to live longer, be less liable to diseases, and require less food, and in every respect to be more valuable and economical than the horse in the agricultural labor of the Southern States. Up to 1783, scarcely any mules were to be found in the American Confederation; a few had been imported from the West Indies, but they were of diminutive size, and of little value. So soon as the views on this subject of the illustrious farmer of Mount Vernon were known abroad, he received a present from the King of Spain of a jack and two jennies, selected from the royal stud at Madrid. The jack called the Royal Gift, was sixteen hands high, of a grey color, heavily made, and of sluggish disposition. At the same time the Marquis de Lafayette sent out a jack and jennies from the Island of Malia, was a superb animal, black color, with the form of a stag and the ferocity of a tiger. Washington availed himself of the best qualities of the two jacks, by crossing the breeds, and hence obtained a favorite jack, called Compound, which united the size, and strength of the Gift with the high courage and activity of the Knight. The Jacks arrived at Mount Vernon, if we mistake not, early in 1798. The General bred some very superior mules from his coach mares, sending them from Philadelphia for the purpose. In a few years the estate of Mount Vernon became stocked with mules of a superior order, rising to the height of sixteen hands, and of great power and usefulness—one wagon team of four mules selling at the sale of the General's effects for \$500.

In no portion of Washington's agriculture was he so particularly entitled to be hailed as a public benefactor as in the introduction of mules in farming labor; those animals being, at this time almost exclusively used for farming purposes in the Southern States.—National Intelligencer.

THE SUMMER FLOWER.
I had just recovered from a severe illness when I walked down to the spring, upon the brink of which I found a beautiful purple flower in full bloom.

Having been so long shut up in a darkened chamber, every thing abroad appeared lovely to my sight, but I thought that sweet flower was the prettiest thing I had seen. It was delightfully cool and pleasant to the margin of the water, thick boughs of the trees shut out the sun, and my blossom on its slender stalk waved in the morning breeze.

Every day I visited the spot. Every day the purple glow of the wild flower rejoiced my heart. But as summer advanced, it began to fade, and after a time, its leaflets entirely disappeared from the stem. Toward the last of August, when the grass still drooped green over the margin of the water, other plants around were clothed in verdure, the flower-stalk stood brown and sear on the brink of the spring. To me, it seemed the emblem of meekness and patience.

In sweet humility it had bloomed out its day, and now it was waiting till the frost should bow it to the earth, and it should be mingled with the dust.

A lesson may be learned from the summer flower. It bloomed in beauty, gladdened the eye, fulfilled its mission, faded and died.

We have our mission to fulfil. Our summer is now at hand. Buds and blossoms of love and kindness should cheer the hearts of all with whom we associate; and if we neglect our opportunity of doing good, we will only have to wait in patience without fear or dread, for the coming of the great Reaper who will lay us in the tomb.

If you are a wise man, you will treat the world as the moon treats it. Show it only one side of yourself, seldom show yourself too much at a time, and let what you show be calm, cool and polished. But look at every side of the world.

A RECIPE WORTH ONE THOUSAND DOLLARS.—The Ohio Cultivator says the following recipe is worth \$1,000 to every housekeeper:

Take one pound of sal soda and a half pound of unslacked lime, and put them in a gallon of water, boil twenty minutes, let it stand till cool, then drain off and put in a small jug or jar, soak your dirty clothes over night, or until they are wet through, then wring them and rub on plenty of soap, and in one boiler of clothes well covered with water, add one tea-cup full of the washing fluid; boil half an hour briskly, then wash them thoroughly with soap and your clothes will be whiter than by the old way of washing twice before boiling. This is an invaluable recipe, and every poor, tired woman should have it.

If those who are subject to sore-throat and the like, were to bathe the neck with cold water in the morning, and use the flesh-brush at night, they would find a benefit which would more than compensate them for the time and trouble. There are many who suffer from headache and cold feet. If they would plunge their feet in cold water every morning and use the flesh-brush every night it would relieve them both.

BLACKBERRY WINE.—Measure your berries and bruise them; to every gallon add one quart of water. Let the mixture stand twenty-four hours, stirring occasionally; strain off the liquor into a cask, to every gallon add two pounds of sugar, cork tight, and let stand until the following October, and the wine will be ready without straining or boiling.

Taking out your watch during a sermon is no small exploit. There are many advantages arising from it. In the first place it will be known that a man has a watch. In the second place, he will show that the sermon has not much affected him. Thirdly, it will be a modest hint to the minister that he has preached long enough, and should bring the sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, if not the whole, will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the message of grace. Sixthly, it will abstract the notice of others around, and turn away their attention from the message in like manner.—Seventhly, it is an act very much in harmony with a passage of the Scripture: "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may rest with?"—Amos, viii, 1.

A HAPPY COUPLE.—I went away by train. In the carriage were a young man and his wife, not a newly married couple. They were the types of round, smiling, smooth-faced insignificance. But how they did enjoy their excursion! They sucked the same oranges; they bit at the same cake. Though they evidently were never parted, they had an unceasing flow of utter bablement to interchange. They put me so much in mind of two monkeys! Their talk though exquisitely silly, was irradiated (really made beautiful) by happiness. They minded me no more than if I had been a bit of the woodwork of the carriage. No pretence had they in their joy, and in their supreme satisfaction with each other.—From Helps' "Realism."

Cotton was first planted in the United States in 1769, just one hundred years ago; only there was no United States at that time.

Beauties are apt to die old maids.—They set such high value on themselves, that the market closes before they can find a purchaser.

Two lawyers in Lowell were returning from court, when one said to the other:

"I've a notion to join Rev. Mr. —'s church—been debating the subject for some time. What do you think of it?"

"Wouldn't do it," said the other.

"Well, why not?"

"Because it could do you no possible good, while it might be a great injury to the church."

The "Old North State" has been shown a specimen of copper ore, taken from the Howard Gold mine in Rowan county, of very superior richness.

AGRICULTURAL.
SELECTION OF SEED CORN.

The great basis of the important discoveries of the naturalist Darwin are summed up in the term "Natural Selection." The idea is that the external circumstances of nature are in a continual state of change, and that plants and animals have been endowed with a principle of slow but constant variation, somewhat related to the change in their external surroundings. Among these variations are some which are better suited to the changed condition of things than others. These are preserved, and the others are exterminated.

From changed nature, become stronger, and then crowd out and utterly destroy those which are less suited to the new sphere. This principle is called Natural Selection. There are, therefore, in the vegetable and animal kingdoms two distinct principles—the conservative and the radical—the one seeking to maintain things just as they are, the other endeavoring to modify and improve them; but neither can do much only as external circumstances foster and favor them. These principles of construction and destruction are about evenly balanced, and neither can go very far away before it is brought back by the other; but change goes on just in proportion as any adventitious strength is afforded it.

The value of this principle to us is in its application to selection for seed purposes. If man had never intervened, there would probably be yet but one kind of Indian corn. Varieties would shoot out; but these being relatively weaker in proportion to the degree of divergence from the main type, would soon be killed out by the rest. But man notes the variation as something which would be useful to him, and selects it, giving it his special protection from the rest; and the conservative power becomes gradually consolidated by his assistance.

This then should be the method of man in seed saving. If corn, with this or that large grain, be the object, select continually from those which have these characters; and in whatever point we notice a tendency to vary, or to approach our wishes in the line of variation, a selection of those points, followed up for a year or two, will produce marked varieties.

An absolutely new vegetable has just been given to the world by a French philosopher, M. Carriere. He conceived the idea that a kind of radish, growing wild, more or less, all over Europe and America, the *raphanus raphanistrum*, could be as much improved as the common radish has been from its progenitor, an allied species. The root of the natural weed is very hard and wiry, but he selected one which seemed a trifle softer than the rest. From this he sowed seed, and kept selecting, year after year, the softest, until now he has round, long, red, white, and all sorts of roots, as in the common radish, and is described as being something between a turnip and the radish.

These experiments show how much may be done by man to aid nature in her principle of variation against the conservative element; and as the season of corn planting comes on, it will be very seasonably to apply the knowledge to practice. He who shall raise a real first-rate variety may make his fortune, for the public soon tire of one hobby, and want new ones. The potato is king, just now, but corn may turn up by and by.—Weekly Press.

A housekeeper caught forty-two rats in one night by exchanging for a barrel of oats that had been visited by the vermin, a barrel of water, covering the surface with chaff. The victims unconsciously pitched in and met a watery grave.

A cow gives richer milk when fat than when poor. There are fat cows which are poor milkers, but it is not the fatness which makes them so.—They are cut out for the shambles rather than for the dairy.

A farmer in Ohio had a thrifty orchard, which blossomed freely, but bore no fruit. He washed twelve of the trees once a week with strong soap, and was gratified by a fine harvest the next season.

When we find a country divided up into small estates, each and every one working his lands with his own hands, we find a brave, patriotic and free people enjoying competence and domestic comforts with manly dignity.