THE CHESTERTOWN TRANSCRIPT.

VOL. 9. CHESTERTOWN, SATURDAY MORNING, MARCH 11, 1871. NO. 42.

SHERIFF'S SALE.

BY Virtue of one writ of Fieri Facias, issued out of the Circuit Court for Kent County, and to me directed, at the suit of George M. Stradly, against the goods and chattles, lands and tenements, of Edward Thompson, colored, of, in and to, the following property:

1 HORSE AND DEARBORN,

Also, One House and Lot of Land,

situated on the North side of the public road leading from Chesterville to Millington, and adjoining the peoperty of John Schwatka and others, and being the same land which was conveyed to Edward and Pere Thompson by James Boone and wife, by deed dated 6th of December, 1833, recorded in Liber, J. N. G., No. 3, page 298, one of the Land Record Books for Kent county: And I hereby give notice, that on

Saturday, the 11th day of March, 1871,

at 3 o'clock, P. M., at the Hotel in Chesterville, I will sell, at Public Sale, to the highest bidder, for cash, the property so seized and taken in execution, to pay said debt, interest and cost, due and to become due thereon.

R. W. CALDER, *Sheriff.*

Feb. 18, 1871—tds. [4.50]

Sheriff's Sale.

BY Virtue of one writ of Alias Vendi., issued out of the Circuit Court for Kent county, and to me directed, at the suit of Watson & Clark, against the goods and chattels, lands and tenement of R. B. M. Massey, I have seized and taken in execution all the right, title, claim and interest of the said R. B. M. Massey, of, in and to, the following property:

THREE HORSES,

called

"Soldier Boy," "Peach" and "Bird,"

and ONE BROWN MARE; FIVE HEAD OF CATTLE, and one DOUBLE CARRIAGE.

And I hereby give notice, that on

WEDNESDAY, 15th of March, 1871,

at Massey's X Roads, at 11 o'clock, A. M., I will sell, at Public Sale, to the highest bidder for cash, the said property so seized and taken in execution, to pay said debts, interest and costs, due and to become due thereon.

R. W. CALDER, Sheriff.

March 4, 1871—tds. [$3.00.]

CONSTABLE'S SALE.

BY virtue of one writ of Venditioni Exponas, issued by John T. Hurtt, one of the Justices of the Peace of the State of Maryland, in and for Kent county, at the suit of B. F. Walls, against the goods and chattles, lands and tenements of F. E. Wood, to me directed, I have seized and taken in execution all the right, title, claim and interest of the said F. E. Wood of, in and to, the following property:

THE HOUSE AND LOT,

near the village of Sassafras, now vacant, adjoining the lands of Michael Corman and others: And I hereby give notice, that on

WEDNESDAY, the 15th day of March, 1871, at 11 o'clock, A. M., at the Hotel in Sassafras, I will sell the said property, at Public Sale, to the highest bidder, for cash, to pay and satisfy said writ, debt, interest and costs, due and to become due thereon.

EUGENE GOODING, *Constable.*

Feb. 18, 1871—tds. [3.50]

LIGHT! LIGHT! LIGHT!

Combination Burning Fluid,

THE CHEAPEST,
SAFEST, AND BEST

article, for illuminating purposes, ever offered to this community.

Only 25 cents per Gallon, retail:

Wholesale, 20 cts. per gallon.

E. F. PERKINS, Esq., has been using the above named oil for some months, and allows me to use his name as a reference.

Having purchased the exclusive right to manufacture and sell this oil in Kent county, parties may rely upon being always able to obtain it from me, either wholesale or retail.

Groceries, Meats, Lard, &c.

A good assortment of all kinds of Groceries, Meats, Lard, &c., of good quality, and for sale very low. Don't forget the place:

H. O. PAYNE'S OIL STORE,

Queen street, near the pump.

☞ *All kinds of COUNTRY PRODUCE wanted, either for Cash or Trade.*

Chestertown, March 19, 1870—y.

OYEZ! OYEZ!! OYEZ!!!

All manner of persons having CLOCKS, WATCHES OR JEWELRY

TO REPAIR!

can have the same repaired, with dispatch, at

W. G. RUSSELL'S,

adjoining the store of T. W. Eliason & Son.

☞ All work guaranteed to give satisfaction, or no charge made Charges moderate. Be particular and ask for

W. G. RUSSELL'S.

Chestertown, Feb. 4, 1871—tf.

PUMP MAKING.

THE subscriber having located himself in Chestertown for the purpose of prosecuting the business of *WELL DIGGING AND PUMP MAKING* in any part of Kent and Queen Anne's counties.

WILLIAM H. BOWMAN,

Dec. 31—3m.

Medical Card.

DR. T. S. HOLTON having located in Chestertown, respectfully offers his professional services to the public.

He may be found during business hours, (when not professionally engaged,) at Mr. T. S. Wickes' Drug Store.

Chestertown, Feb. 4, 1871—tf.

TRUSTEE'S SALE

OF A

Valuable Farm in Kent County,

NEAR KENNEDYVILLE.

BY virtue of a Decree of the Circuit Court for Kent county, sitting as a Court of Equity, the undersigned as Trustee, will offer at Public Sale, to the highest bidder, at the Hotel of D. U. Dewees in Kennedyville, Kent county, Maryland, on

Wednesday, the 15th day of March, 1871,

between the hours of 11 o'clock, A. M., and 1 o'clock, P. M.,

All That Farm

Known as the Maxwell or Dunlap Farm,

and now occupied by Lewis C. Justis, and containing

381 Acres, 1 Rood & 16 Perches,

MORE OR LESS.

This Farm lays about one mile from Kennedyville, the present terminus of the Kent County Rail Road, and adjoins the lands of the late Daniel Jones, Dr. T. C. Kennard, and others.

The Farm is divided into five fields, and is under good fencing, all the road lines being enclosed by a good Osage Hedge. About

65 Acres are in Meadow and Wood,

the balance all arable. The soil is a medium clay, kind and productive, has been well limed, and is in a high state of cultivation. No portion of Kent county is more thrifty or improving [illegible]

[illegible] Assortment of Piano Stools covered with Hair Cloth, Red and Green Rep and Plush—from $5 to $12.

A choice lot of German, French and Italian

GUITAR, VIOLIN, BANJO AND VIOLONCELLO STRINGS,

fifteen cents each, and upwards.

TUNING FORKS, TUNING HAMMERS, PEGS, ROSIN, BRIDGES, REEDS, BOW HAIR, MUSIC PAPER, MUSIC FOLIOS, MUSIC WHAT-NOTS, VIOLIN AND GUITAR CASES: Agent for

TILTON'S PATENT GOLD MEDAL GUITAR

The most excellent and durable Guitar in the World; tone rich, full, brilliant.

HARMONICS,

Loud and clear. Price from $30 to $60, in Case, with extra set of Strings.

ENCLOSE the price you wish to pay for anything in our line, and you will receive the article, by earliest conveyance, the same and as much to your advantage as if you made the selection in person.

CATALOGUES

and information sent free, on application.

REMEMBER, it is no more trouble or expense to send Music one thousand miles than it is one mile: therefore, send directly to us, and save both trouble and expense.

CHAS. B. BAYLY,

No. 178 West Baltimore street,

BALTIMORE, MD.

May 14, 1870—y.

BLACK LEAD and Blacking Brushes for sale by J. K. ALDRIDGE.

Selected Poetry.

GOOD NIGHT.

"Good night!" said the Plow to the weary old horse,
And Dobbin responded, "Good night;"
Then with Tom on his back, to the farm-house he turned,
With a feeling of quiet delight.

"Good night," said the Ox, with a comical bow,
As he turned from the heavy old cart;
Which laughed till it shook a round wheel from its side,
Then creaked out, "Good night, from my heart!"

"Good night!" said the Hen, when her supper was done,
To Fanny who stood in the door.
"Good night!" answered Fanny; "come back in the morn,
And you and your chick shall have more."

"Quack, quack!" said the Duck; "I wish you all well,
Though I cannot tell what is polite."
"The will for the deed," answered Benny the brave;
"Good night, Madam Ducky, good night!"

The geese were parading the beautiful green,
But the goslings were wearied out quite;
So, shutting their peepers, from under the wing
They murmured a sleepy "Good night."

Now the shadows of evening were gathering apace,
And fading the last gleam of light,
So to father and mother both Fanny and Ben
Gave a kiss and a hearty "Good night."

For the Transcript.

A REMINISCENCE.

About twenty years since your correspondent was a little school-boy in the Academy of K——. A rule of our worthy and highly accomplished preceptor divided the oldest and most advanced pupils into two classes, one of which was to reclaim on the Friday afternoon on which the other was required to hand in a composition, and *vice versa*. Among us was a youth named Snead, a graceful and fascinating speaker. How intently we dwelt upon his impassioned words of eloquence—that something which, like poetry, may be felt but never adequately described! Unfortunately for him, this interesting youth had an uncle in California who persistently urged him to come out to that auriferous land. California! What a theatre of many dark and bloody tragedies! Thither thousands flocked, some for an adventure, others simply refugees from justice, whilst the far greater portion thirsting for gold, bent their steps as pilgrims to Mecca's shride with a zeal as ardent but motives less worthy. Composed of such ingredients, it could not be but that her early history would begin as Milton's Image of Sin ends, "foul." How many, failing to realize their dreams, returned to their homes with more depleted purses, looser morals, and some bitter experience! having "struck no vein" but made many a *vain* strike. But we have digressed from the thread of our narration and leaving now 'California sketches' to abler pens, we resume our task. To the entreaties of that uncle, his mother interposed her most strenuous objections in vain. In a lonely hour of the night he stole from his paternal roof. When some twelve or fifteen miles from home he found it necessary to cross a river, and procured the services of a negro, promising an ample reward for the services rendered in taking him over. As the two were wending their way from the negro's cabin to the boat, the latter who was walking in the rear, slyly seized a bludgeon and dealt the youth a blow which felled him insensible. One or two more was sufficient, and then, "shrunk to that little measure," were the dreams of this youthful adventurer. The overseer on the plantation whilst attending to some of his daily duties, discovered some birds of prey flying around and perching about something which proved on examination by some of his late schoolmates, to be young Snead, they having repaired to the scene of the tragedy, not dreaming that they were to gaze upon the ghastly features of him whose once eloquent tongue was mute forever. Suspicion resting on the negroes of the plantation, they were all arrested. Though all disclaimed any knowledge of the deed, the countenance of one bore marks of guilt, and being retained in custody he finally confessed, and expiated his crime upon the gallows, alleging as a reason for the murder, he "thought he would get plenty of money." A word relative to the devout parents of the unfortunate youth. When a friend broached to the mother the account of the murder, with the remark, "I have sad, very sad news for you," she asked a few moments conference with her God, whom she had endeavored to serve faithfully. No piercing shriek, no convulsive agony, followed a recital of the dark deed, but with pious resignation she bowed to the will of Him who promises to apportion our strength to our day.

OCCASIONAL.

☞ The following conversation took place, a few days since, between a master builder and a day laborer: "What wages do you expect?" "Why, I can work for a dollar a day. When I work for a dollar a day, I works; when I gets only a half or a quarter, I takes it aisy."

PIETY, prudence, wit, and civility, are the elements of true nobility.

[Extract from Southern Review for Jan'y.]

AMERICAN EDUCATION.

As to your deportment, be always *suave* and polite in manner. If you have natural good feeling, that is to say, if you have been born with the milk of human kindness in your veins, you will be polite without an effort; for true politeness, when analyzed, is nothing but a manifestation of good feeling toward our fellow man. If you are inclined by nature to be morose, and ascetic, endeavor to conquer nature, or, at least, to guide, and control her.—As to your opinions, be cautious how you form them. *Fortina lente* is the rule in forming an opinion. The chief difference between the educated, and the uneducated man in this respect is, that the latter jumps to his conclusions, while the former reaches his by slow and cautious steps,—The world is full of error, and full of quacks, and every quack will be recommending to you his nostrums. Steel your hearts against these pretenders to knowledge, and accept no opinion, that is not based upon well-weighed, and well-sifted evidence. But, above all, guard yourself against prejudice of all kinds. Prejudice begets error, and fanaticism, and all kinds of uncharitableness. Tear it from your heart by the very roots. Be catholic, and tolerant in all your opinions; for other men have their opinions as well as you; and have as good a right to them as you.—While you apply this rule to all your opinions, make a special application of it to your religious opinions; for it is here that men are most likely to encroach upon each other, at the same time that they have the least right of encroachment. If you were to attempt to demonstrate a mathematical proposition to one of your associates, and after laboring a long time to convince him, you found him utterly incompetent to comprehend you, what would be your feeling? Would it be that of resentment? No.—You would feel pity and compassion for his dullness. But if, now, you lay aside your mathematics, and begin to dispute with the same comrade, on some abstract question of religion, which cannot be brought to the test of human reason at all; which defies, not only your mathematics, but your metaphysics, forthwith you quarrel with him. In other words, if he fail to see the demonstration of that which is really demonstrable, you pity him, but if he fail to see the demonstration of that which neither you, nor any one else can demonstrate to him, you quarrel with him! Is not this a great absurdity? And yet you witness it every day. You see whole religious communities hating each other, devoutly, for the love of God, with no better foundation for their hatred than this. And all this is the effect of prejudice instilled into the minds of the young, by injudicious parents and teachers. It is not because your comrade fails to understand your demonstration, or attempted demonstration, that you hate him, but because you have been taught to abhor his creed, at an age when you are incapable of understanding any thing about creeds. Happily we live under a constitution which ignores all creeds, and which restains the zealot, and the fanatic, frem doing much harm. Here every man's religious opinions are his own, with which no other man has the right to interfere. The chimes of the church bells, as they rise in the mid-air on a still Sabbath morning, mingle harmoniously, from whatever church steeple they may proceed.

The mention of the Constitution of the United States, reminds us, that our reflections would be incomplete, if we did not devote a few minutes to that once revered instrument. But we shall be brief. You are too young to have taken part in the great struggle between the Northern, and the Southern States of this Union, which ended by the surrender of the Southern armies, in the Spring of 1865; but you are not too young to understand the history of that struggle. It arose out of a difference of opinion between the North and the South, as to the nature of the government under which they lived; the South contending that the federal government was the creature of the States, but by the people of America as one nation, and was paramount to the Stater.—There was a singular unanimity of opinion among the Southern people, as to the importance of maintaining their views of the controversy. They believed that the permenence of free institutions on the American continent depended on it. All experiments of a purely popular government had hitherto failed. The Greek, and Roman republics, and the Italian republics of the middle ages, had come and gone, like so many historical spectres. Monarchies had everywhere succeeded republics, and it was the general opinion of mankind, that man could be governed only by force. Our ancestors of the eighteenth century thought otherwise. They declared that the proper means of governing an intelligent people was consent, and not force. Acting upon this idea, they established, in 1787, the present Constitution, which created a federal republican government, as the agent of the States for certain specified purposes. This form of government, hitherto unknown to the world, was admitted to be an experiment. The idea was, that if the agency worked well, the government would be permanent, but if it worked ill, the States, which had created it, might resume the powers which they had conferred upon their agent, and no harm would be done; and thus, in either event, public liberty would be secure. Some of the far-seeing men who framed this Constitution feared that the agent might, in time, become stronger than the principals, and endeavor to wrest from them, powers which they had not conferred, and never meant to confer.—This is what had actually happened. The South endeavored to prevent this, and preserve the liberties of the States. The North took sides with the agent against the States, and enabled him to subjugate the States; not the Southern States alone, but all the States. It is the Federal Government, now, which gives law to the States, and not the States give law to the Federal Government. The creator has become the creature, and the creature the creator. The federal government, created by our father, the principles of which we Confederates fought a bloody war to uphold, lasted seventy-two years; during which our people were peaceful, comparatively virtuous, prosperous and happy.—How long the present government will endure, and what there is in store for the American people, no one can tell. An impenetrable curtain intervenes between us and the future; and perhaps it is well that should so intervene. It may be the silver mask of Mokanna, which mercifully hides from our vision a hideous deformity. Such, briefly, is the revolution which has taken place in our government, at a period when you are to enter upon the theatre of events. From this description does it appear that the Southern people were rebels? We scorn the word. In the glowing fervor of the poet, we exclaim:

"Rebellion, foul, dishonoring word!
Where wrongful blight so oft has stained,
The holiest cause, that tongue or sword
Of mortal ever lost or gained.
How many a spirit, born to bless,
Hath sunk beneath thy withering name!
Whom but a day's, an hour's success
Had waited to eternal fame.
As exhaltations, when they burst
From the warm earth, if chilled at first,
If checked in rising from the plain,
Dasken to fogs, and sink again.
But if they once triumphant spread
Their wings above the mountain-head,
Become enthroned in upper air,
And turn to semi-bright glories there!"

Success would have turned the fogs which have settled upon our Southern land, with "semi-bright glories."

But it is not so much of the war which is past, that we would speak to you, as of your duties in the present, and the future. You will probably, is your day and generation, become actors in another great drama, of which the Southern war was but the prelude. The ship of State has broken adrift from her moorings, in the great moral tornado which was produced by the war, the skill of all her pilots will be necessary, to prevent her from being driven upon the rocks. This ship is freighted with the liberties of the American people. Endeavor to save her framework; but if this be impossible, be prepared to gather up the fragments that may float away from her, in the process of breaking up, and with them reconstruct the ark of liberty in some new form, that the Anglo-Saxon race may still be free.—Whatever betide, recollect that this is still our country, and that the men who have beaten us are still, in some sort, our brethern. We are again living together under the same government; and government is one of those practical things, which we must attend to, whether we will or not. It touches us at too many points, to render it possible for us to ignore it. What, under these circumstances, is our duty, as well as our interest? Is it not to cultivate peace, and goodwill, with those whom we have been lately at strife? In the course of this paper, we have spoken, more than once, of the Greek people. We have shown how brightly the fire of patriotism burned in their bosoms, and of what great sacrifices they were capable, for the public good. The Greeks were not exempt from the common lot of humanity. They had many, and bitter civil wars; one of them, the Polyponesian war, lasting through an entire generation. These enlightened people were as magnanimous, and as oblivious of injuries, as they were brave. It was one of their beautiful customs, never to build a monument of a material more durable than wood, to commemorate a victory won by Greek over Greek. Whilst elegant shafts of the purest Pentelican marble shot up to heaven, to perpetuate the fame of the victories which they had won over the Persians, nothing but a stake, or a tablet of wood, told where Greek had shed the blood of his brother Greek. If our patriotism burned burned brightly, in the dark days of our trial, so did that of the Greek. If our beloved country has been ravaged by fire, and sword, so was the country of the Greek, and when the war was over, renewed friendly intercourse with his late enemy, and set himself at work to remedy the evils which war had done. The people who have set us this Christian example were heathens. Shall we, then, who are Christians, refuse to follow it? In consenting to bury our animosities, it is by no means necessary that we should do violence to our memories, or to any of our cherished feeling or principles.

A Wife's Prayer.

A wife's prayer, nearly as beautiful as the prayer of Naomi, is expressed in these words:

"Lord bless and preserve that dear person whom Thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and a comfort unto him, a sharer in all his sorrows, a meet helper in all his accidents and changes in the world; make me amiable forever in his eyes, and forever dear to him. Unite his heart to me in the dearest love and holiness, and mine to him in all sweetness, charity, and compliance. Keep me from all ungentleness and discontentedness and unreasonableness of passion and humor; and make me humble and obedient, useful and observant, that we may delight in each other according to Thy blessed word, and both of us may rejoice in Thee, having our portion in the love and service of God forever. Amen."

ONE Mr. Luce, of Lexington, Ill, endeavored, in a not very lucid interval, to follow the popular practice of filling a kerosene lamp by candlelight. Black is said to be very becoming to Mrs. Luce.

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 on 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 dingy 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 from him 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 again in the future. Until the end of time shall I walk the earth unceasingly." The apparation 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 of St. Albans, which was copied and continued by Matthew Paris. This chronicle relates that in 1228 a certain Archbishop of Amenia Major, came to England on a visit to sacred places, and while enjoying the hospitality of the Abbey of St. Albans, among other strange stories, related that there was a man namen Joseph living in Armenia who had witnessed the crucifixion. This man, originally called Cartaphilus, was a porter in Pilate's service, and while Jesus was passing out from the judgment hall impiously struck him on the back, saying, "Go quicker, why do loiter?" Jesus looked back on him with a severe countenance, and said, "I am going, but you will wait till I return." And accordingly Cartaphilus is still waiting his return. After Christ's death he was converted and baptised, and his name was changed to 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. This 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 this 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 proven to be true, by a reference to the town records. He next was heard of 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 brethern that this disciple should not die."

A Wife who was Badly Sold.

The Nord relates the following incident which has happened at Flessingue, in Holland: "A wife, exasperated by the continual drunkenness of her husband, threatened him with death. Some days ago she attempted to put this threat into execution. There was but an attic above the sitting-room. To this she ascended, made a hole in the floor and passed a rope through it, one end of which fell in the room below, while the other remained fastened in the attic. She then descended, made a slip-knot in the rope, and awaited her husband's return. He at last arrived, and was much surprised to recieve no reproaches on his bad conduct. 'There is something underhand here,' thought he, 'I must see.' We must premise that this scene took place in complete darkness. The husband, whose suspicions were roused, let himself fall into a chair and appeared to sleep profoundly. After some snoring he felt a rope pass around his neck; he then understood the little trick that was to be played, but did not move. His wife went up to the attic, and, taking advantage of this moment's respite, the drunkard relieved himself of his rope and fastened it to the foot of the stove, which soon went up the ceiling with a frightful noise, caused by the fall of some crockery which was standing upon it. The wife, thinking the noise was caused by the fruitless struggles of her husband, ran to the police officer to declare that she had found her husband hung. The police arrived in hot haste, and a candle was lighted, when all started back at the spectacle which presented itself. The stove was swinging gracefully in space, and the husband sat gravely smoking his pipe. Instead of a suicide, an attempt to murder was established against the wife, who was arrested."

In-growing Toe Nails.

The most painful of the diseases of the nails is caused by the improper manner of cutting the nail (generally of the great toe) and then wearing a narrow, badly-made shoe. The nail beginning to grow too long, and rather wide at the corners, is often trimmed around the corner, which gives temporary relief. But it then begins to grow wider on the side where it was cut off; and, as the shoe presses the flesh against the corner, the nail cuts more and more into the raw flesh, which becomes excessively tender and irritable. If this state continues long, the toe becomes more and more painful and ulcerated, and fungus (proud flesh) sprouts up from the sorest points. Walking greatly increases the suffering, till positive rest becomes indispensable.

TREATMENT.—We omit all modes of cutting out the nail by the root, and all other cutting or torturing operations. Begin the effort at cure by a simple application to the tender part of a small quantity of perchloride of iron. It is found in drug stores in a fluid form, though sometimes in powder. There is immediately a moderate sensation of pain, constriction, or burning. In a few minutes the tender surface is felt to be dried up, tanned, or mummified, and it ceases to be painful. The patient, who before could not put his foot to the floor, now finds that he can walk upon it without pain. By permitting the hardened, wood-like flesh to remain for two or three weeks, it can be easily removed by soaking the foot in warm water. A new and healthy structure is found, firm and solid, below. If thereafter the nails be no more cut around the corners or sides, but always curved in across the front end, they will in future grow only straight forwards; and by wearing a shoe of reasonably good size and shape, all further trouble will be avoided.—*Bostwick's Medical and Surgical Journal.*

WITHOUT AN ENEMY.—Heven help the man who imagines he can dodge enemies by trying to please everybody. If such an individual ever succeeded we should be glad of it—not that one should be going through the world to find beams to knock and thump his head against, disputing every man's opinion, fighting and elbowing, and crowding all who differ with him. That again is another extreme. Other people have a right to their opinions—so have you; don't fall into the error of supposing they will respect you more for turning your coat every day to match theirs. Wear your own colors in spite of winds and weather, storms and sunshine. It costs the vacillating and irresolute ten times the trouble to wind and shuffle and twist, that it does honest, manly independence to stand its ground.

CLEANSING SOLUTION.—A very cheap and simple fluid for removing grease-spots from woolen clothes may be made by dissolving one ounce of crystalized carbonate of ammonia (the sesquicarbonate) in one point of water. Scour the woolen fabric with a piece of cloth or sponge wet with this solution. It is not necessary to follow the solution with water or to do anything but let the cloth dry spontaneously. As the sesquicarbonate of ammonia of the shops is apt to have lost part of its ammonia and have become an inert bicarbonate, we advise adding to the above solution one drachm (a teaspoonful) of ammonia. Made thus, it costs, for materials, only three or four cents a pint, though of course it costs more to prepare and dispense it. But a grease-spot removed by it never reappears. Of the hundred preparations for this purpose which we have made and tried none have ever been so efficacious, —*Boston Journal of Chemistry.*

A BEAUTIFUL CUSTOM.—In the mountains of the Tryol, it is the custom of the women and children to come out, when it is bedtime, to sing their national songs, until they hear their husbands, fathers, and brothers answer them from the hills on their return home. On the shores of the Adriatia such a custom prevails. There the wives of the fishermen come down at out sunset, and sing a melody. After singing the first stanza, they listen awhile for the answering strain from off the water, and continue to sing and listen, till the well-known voices come borne on the tide, telling that the loved ones are almost home. How sweet to the weary fisherman, as the shadows gather round him, must be the songs of the loved ones at home, who sing to cheer him; and how they strengthen and tighten the bonds that bind together these humble dwellers by the sea! Truly it is among the lowly in this world that we find some of the most beautiful customs in practice.

☞ As a companion piece to the song, "O give me back but yesterday," a melody will soon be issued entitled, "O could I spare to-morrow," which will be followed by "Have you such a thing as next week about you?"

A certain Boston clergyman, who recently had an umbrella stolen from his hall, thinks that the thief is likely to bring up in the world where neither overcoat nor umbrella will be essential to comfort.

THACKERAY used to say that the drollest and most thoroughly American thing he heard in this country, was from a New-Yorker who, on introduction, thus addressed him: "Glad to see you, Mr. Thackeray. I should like England very well, if it weren't so confoundedly small. I am always afraid to go out at night over there for fear I shall step off."

A man was married; he lost his wife, and had a stone erected over her grave.—He married a second wife, and when she died he had the gravestone split, and it thus served for the two departed. He proposed to the third and the lady quaintly remarked: "I do not believe that stone will split again."

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