POETRY.

THE IMPATIENT HEN.

This is the tale of a queer old hen,
That sat on eggs exactly ten,
She made her nest with pride and care,
And whether foul or weather fair,
You always found her at her post,
For patience was her daily boast.
Alas! how oft it is our lot
To brag of what we haven't got!
This will apply to hens and men,
And boys and girls.

Days passed and when
The sun began to warmer grow,
The grass and leaves began to show,
Their twinkling green on hill and vale;
When sweet and pleasant was the gale,
This queer old hen began to long
To join once more the noisy throng
Of idle gossip—half a score—
That strutted by the old barn door.

"O, dear! O, dear! Here I am tied!
A weary lot is mine," she sighed.
"No glem of pleasure do I catch,
Why don't these tiresome chickens hatch!
It worries me in heart and legs
To sit so long upon these eggs:
I'm sick of pining here at home;
O chicks, chicks chicks, why don't you come?
Your little houses white and warm,
I've sheltered from the storm.

"There's Mother Dominique, next door,
Her darlings number twenty-four,
And they've been out a week or more;
And now she wanders at her ease,
As proud and happy as you please,
So stir your pinky little pegs.
My yellow bills come out and walk,
Or else I'll doubt my eggs are eggs,
And think they are but lumps of chalk."

Then something rash and sad befell;
This old hen pecked each brittle shell,
And, not so wonderful to tell,
Her treatment, which was very rude,
Killed on the spot her tiny brood!
And now, despised by fowls and men,
She lives a broken-hearted hen.

This is the moral of my lay—
To reap success in work or play,
Why spoil what you've begun,
Through eagerness to have it done?
Remember poor Dame Portlets fate!
Don't be impatient—learn to wait.

THE HONEST MAN WHO PAYS.

A DITTY FOR THE TIMES.

There is one among the many,
Can you tell me where he stays!
He's an odd, old-fashioned party,
Called the honest man who pays,
Yes—the honest man who pays
Every dollar he may owe,
Keeping up the good old ways,
That so many scarcely know.

If he gives his word of promise,
'Tis a bond as good as gold,
If he hold a post of honor,
Not a trust is ever sold
By the honest man who pays
Every debt he may incur,
Yielding each a just award,
And no grudging or demur.

And I'm told this rare old party
Lives within his income, won
By the fairest, squarest dealing,
We see beneath the sun,
And the honest man who pays,
Always holds it good and right,
For the rich to help the needy,
When the times are tough and tight.

ASHANTEE.

REV. MR. KUHNE—HIS SUDDEN APPEARANCE, COMPANIONS AND COMMISSION—DESCRIPTION OF KING COFFEE—HIS PALACE, ARMY, AND SYSTEM OF RULE, AND HIS THREE HUNDRED WIVES.

[*From the New York Herald.*]

Camp at Prashu, on the Banks of the Prah, Assin Land, West Africa, Jan 15, 1874.

The answer to Sir Garnet's third ultimatum has been received at Coomasie. It speaks of the King's desire for peace with the white men. The envoy who brought it and his suite of fifteen men were halted at Assaman. Yesterday, also, the apparition of a pale face captive—a shadow of a man suffering from pulmonary consumption, one who had lingered in compulsory detention at the capital of Ashantee since the 12th of June, 1869—startled the camp. The sick captive is the Rev. Mr. Kuhne, of the Basle mission, a zealous missionary, a native of Neuchatel, who, after five years' residence at Coomasie, was suddenly permitted to leave Ashantee and proceed to the camp of Sir Garnet Wolseley.

The poor man is in such a wretched state of bad health that I could not find it in my heart to subject him to a prolonged interview, but in the following remarks you will find interwoven such information of interest as I have been able to glean:—

The King of Ashantee is a young man, 35 or 36 years old, strongly pitted with traces of small pox, possessing some natural ability, but which has been warped by the assiduous and constant flattery of his parasitical and trembling subjects. The adulatory cries of the town crier of the capital are more than sufficient to transform any man, white or black, into a vain, incarnate despot. They are generally in the strain of "O King, thou art the king above all kings. Thou art great! Thou art mighty! Thou art strong! Thou hast done enough! The princes of the earth bow down to thee, and humble themselves in the dust before thy stool! Who is like unto the King of all the Ashantees?" King Koffee, though arrogant, and vain and cruel beyond measure, has the eye of a king, which means that it is the eye of one possessing unlimited power over life and death. So little does he value human life that he frequently says, "By the slaughter of a hundred shall I be able to produce a thousand." The King is placed on the stool by the united voice of the chiefs, but immediately he becomes seated, in him becomes vested the supreme power over life and death. If the council of chiefs and captains propose that he shall engage in war, he dare not absolutely refuse to make war, lest some ask him, with a sneer, if he is afraid, when, if he answers in the affirmative, the monarch's prestige departs from him. When the chiefs propose that he shall make peace, after engaging in a war which turns out to be ruinous, he may then proclaim that peace shall be declared, without incurring disrespect. A great power in Ashantee is the King's mother, who often, with her advice, has plunged Ashantee into war or hastened peace.

The King's palace is a large hut, after the native style of architecture, and adjoining it is another residence, two-storied stone house, constructed for him by Dupins, a traveller who visited Ashantee about 1820. The missionaries have lately constructed another house for him 44 feet long, 25 feet wide, and two stories high, of brick, which they themselves manufactured for the King.

The King has about 300 wives, though they do not all live in the palace, but are scatterred about the suburban crooms, or villages. It is death for a man to look at the female possessions of the monarch. When any of the harem ventures out the criers hasten ahead to clear the way and warn the citizens of the advance of the fatal procession, with cries of "Ecow! ecow! eh! eh! eh!" the first two words being drawn out like our "halloo," while the three last are delivered in quick succession and in higher tones. As they approach the passengers turn their backs to the road and cover their faces with their hands, so they may not be thought to take any advantage of the confidence of the King in thus exposing his human treasures to the light of day.

Bowdich's graphic descriptions of the stately processions and the wealth of barbaric gold dispensed at Coomasie on grand occasions turns out to be correct. The wealth principally consists of golden heirlooms, ornaments of massy gold, which generation after generation treasured in secret places. If a hostile army approached the capital this gold would be hidden, and the death of all slaves would be almost certain, lest they might betray the localities where the treasure was concealed.

The permanent population of Coomesie is estimated at 10,000 souls—men, women and children.

At the beginning of the war the army of Ashantee numbered 48,000. This force was collected from the combination of nations known as Ashantee and the tributary countries adjoining the kingdom, which, according to all accounts, extend far into the interior, one of the allied chiefs having volunteered from the borders of the Saraha Desert. The army that returned to Coomasie lately under the famous Amonquatiah numbered only 28,000, the large number of 20,000 having fallen victims to disease. With this sadly reduced army were the remains of 279 officers or chiefs, who had fallen in battle or died of disease, enclosed in so many boxes. This army was received in the great market of Coomasie by the King, and was thanked and rewarded with presents of gold, 100 sheep and 40 loads of salt, but there was no ovation paid to it. The reception was singularly silent, utterly unlike the indescribable triumphal fanfaronade formerly made on such occasions. Then the people dispersed to their crooms, their plantations and houses. Fifty-five slaves were slaughtered to the manes of the departed chiefs on the custom day, the 1st of January of this year.

Amonquatiah and the chiefs who have been engaged in battle have sought to dispel depression from the mind of the King by boasting of his performances in the war, and declaring to him that there are enough men still left to defend the capital from any attack. It appears that the British letter created astonishment, alarm, and unmitigated contempt in the mind of the King. The first feeling was caused by the stern purpose which his words implied; alarm, by the amount of compensation to be exacted for the injury done to the Assins and Fantees, and unmitigated contempt at the long explanation at which the general had seen fit to enter into concerning the cause which led to the death of one of his envoy's suite. It is known now why the unhappy Ashantee Ambassador committed suicide. It seems that it was proposed to send a white man to Coomassie with Mr. Garnet's terms to the King, and this man ventured a remark to the effect that if any white man went to Coomassie the king would kill him; whereupon the convoy, who was his brother, censured him for his unjust suspicion, and promised to report him to his majesty. Fully satisfied of the extent of the king's anger on hearing the calumny, he put an end to his own life.

When the English General's letter had been read, the chiefs who composed the council began to extol themselves, and the tributary King of Adansi sprung to his feet and shouted, 'Behold, I am the King of the Adansis, Who can cross my country without my permission?'

Attilowah got up and said, 'Lo! I am strong, my warriors are brave and none can overcome me.' But Amonquatiah, who had just returned from the war, said, 'He who has seen no war cannot show a scar.'

Presently cooler councils and more prudent advice prevailed; hence the letter which Sir Garnet Wolsley received the day before yesterday treating of peace. The King's first intention after his general's return to Coomassie was to permit his warriors a week's rest and occupy the Adansi hills, and when the white people should appear, to attack them with vigor. If he were successful in driving the English back he would slaughter every prisoner, white or black, he had taken in this war; if he were defeated he intended to await at Coomassie the arrival of his foe, reserving his prisoner to plead for peace for him.

The reputation of the Gatling is now spread throughout Ashantee. 'It is a terrible gun, which shoots all day. Nothing could stand before it; the water of the Prah ran back affrighted.' The effect of this, combined with many other things, has been to induce the king and his council to deliberate and reflect on the possibility of peace.

Of himself, Mr. Kuhne said he had been captured on the 12th of June, 1869, by the General Adde Buffo, that a valuation of £6,000 sterling was placed by his captor on Mr. Kuhne, Mr. Ramseyer and wife and Mr. Bonat, a French trader, which was finally reduced to £1,000. He and his brothers were treated as captives who might probably be of value eventually or not. They were granted a sufficient amount for subsistence, but nothing more. What money was despatched to them was retained by the Ring, who doled out to them the sum of $4.50 per period of forty days for the subsistence of each white man and his servants. They have preached a few times on the streets to the Ashantees of the capital, but the King never gave permission to his subjects to be some converts. The populace of Ashantee treated them at first wilh contumely, but when the King gave them permission to punish insolence with the whip some more consideration was shown to them. It was amusing the way in which some of the people endeavored to exempt themselves from being subject to the privilege granted to the captives by crying out, 'Know ye what ye do? I am the King's shirtwasher! I wash the King's robes! I wash the King's feet!' While another would venture to cry out, 'My sister is one of the King's wives!'

The Fantee prisoners were exceedingly insolent to the white captives. They were pleased to utterly disbelieve that the English General would ever approach Coomassie, and omitted no pains to imbibe the Ashantees with that idea. Of the Fantees Mr. Kuhne and his missionary brethren entertain the very lowest opinion.

On the 18th of October Mr. Kuhne wrote to the King requesting leave to return, as he was suffering from a disease which, unless he was able to obtain good nourishing food, must soon kill him. Last Friday night his second request was granted, and he left Coomassie at once by torchlight, and arrived in Kassi, a place situate about three miles from the capital. During Saturday he travelled for eight hours, and reached Kankassi. On Sunday he made a short march to Quiza, on the other side of the Adansi hills.

On Monday he travelled to Assaman, a village occupied by the British Advance, and by 10 a.m., on Tuesday, he reached this camp, a subject of compassion to all.

An Old Landmark.—A sailor who has a scar which is the result of a dispute on shore many years ago, refers to it as an old landmark.

On a Denver bridge is this notice, 'No vehicle drawn by more than one animal is allowed to cross this bridge in opposite directions at the same time.'

'There's one ship I always steer clear of,' said an old bachelor sea captain, 'and that's courtship; 'cause on that ship there's always two mates and no captain.'

A high school girl, just graduated, said in her essay, 'Let us avoid frivolities of life, and pursue the noblest ends only.' The next day she was moved to tears in an agonizing attempt to decide the proper shade of blue for her complexion.

Swedish custom. — A pretty custom is practiced in Sweden, of hanging up in front of every house a small sheaf of wheat for the winter provision of the birds, who, without this supply, would perish with hunger. Our useful little sparrow would gratefully remember those who would be equally mindful of his wants.

The late Sir Henry Holland, the physician, was once engaged in hot argument with Bobus Smith, an ex-advocote general, touching the merits of their respective professions. 'You will admit,' said Sir Henry, 'that your profession does not make angels of men?' 'No,' returned Bobus, 'there you have the best of it. Yours certainly gives them the best chance.'

THE ECONOMY OF HUMAN LIFE.

THE SOUL OF MAN, IT'S ORIGIN AND AFFECTIONS

The blessings, O man! of thy external part are health, vigour, and proportion: the greatest of these is health. What health is to the body, even that is honesty to the soul.

That thou hast a soul, is of all kowledge the most certain, of all truths the most plain unto thee! Be meek, be grateful for it; but not to know it perfectly, for it is inscrutable.

Thought, understanding, reason, will—Say not that these are thy soul! they are it's actions, but they are not it's essence.

Raise not thy soul too high lest thou be despised: be not thou like unto those who fall by climbing, neither debase it to the sense of brutes: be thou not like to the horse and mule, in whom there is no understanding.

Search thy soul by it's faculties; know it by its virtues: they are more in number than the hairs of thy head; the stars of the heavens are not to be counted with them.

Think not, with Arabia, that one soul is divided among all men; neither believe thou, with the sons of Egypt, that every man hath many: know that as thy heart, so also is thy soul one.

Doth not sun harden the clay? doth it not also soften the wax? As it is one sun that worketh both, even so it is one soul that willeth contraries.

As the moon retaineth her nature, though darkness spread itself before her face like a curtain; so the soul remaineth perfect even in the bosom of the fool.

She is immortal; she is unchangeable; she is alike in all; health calleth her forth to show her loveliness; and application annointeth her with the oil of wisdom.

Although she shall live after thee, think not she was born before thee: she was created with thy flesh, and formed with thy brain.

Justice could not give her to thee exalted by virtues, neither could mercy deliver her to thee degraded by vices: these must be thine, and thou must answer them.

Suppose not that death can shield thee from examination; think not corruption can hide thee from enquiry: He who formed thee out of thou knowest not what, can he not raise thee from thou knowest not what again?

Perceiveth not the cock the hour of midnight? exalteth he not his voice, to tell thee when it is morning? Knoweth not the dog the footsteps of his master? and flieth not the wounded goat to the herb that healeth him? Yet when these die, their spirit returneth to the dust: thine alone surviveth!

Envy not to these their senses, because they are quicker than thine own: learn that the advantage lieth not in possessing good things, but in the knowledge how to use them.

Hadst, thou the ear of the stag; or where thine eye as strong and as piercing as that of the eagle; didst the hound in smell; or could the ape resign to thee his taste: or the tortoise her feeling: yet, without reason, what would they avail thee? Perish not all these like their kindred?

Hath any one of these the gift of speech? Can any one of them say unto thee, therefore did I so?

The lips of the wife are as the doors of a cabinet, which no sooner are opened, than treasures are poured out before thee.

Like unto trees of gold arranged in beds of silver, are wise sentances uttered in due season.

Canst thou think too greatly of thy soul? or can too much be said in it's praise? It is the image of him who gave it.

Remember thou it's dignity forever; forget not how great a talent is committed to thy charge.

Whatsoever may do good, may it not also do harm? Beware that thou direct it's course to virtue.

Think not that thou can'st lose her in the crowd; suppose not that thou canst bury her in thy closet: action is her delight, and she will not be with-held from it.

Her motion is perpetual; her attempts are universal; her agility is not to be suppressed; —It is at the uttermost part of the earth? she will have it. It is beyond the region of the stars? yet will her eye discover it.

Enquiry is her delight: like unto one who traverseth the burning sands in search of water, so is the soul that thirsteth after knowledge.

Guard her, for she is rash; restrain her for she is irregular; correct her, for she is outrageous: more unstable is she than water; more flexible than wax; more yielding than air: is their aught then that can bind her?

As a sword in the hand of a madman; even so is the soul to him who wanteth direction.

The end of her search is truth; the means to discover it are reason and experience; but are not these weak, uncertain, and fallacious? How then shall she attain unto it?

Opinion is not proof of truth; for the generality of men are ignorant.

The perception of thyself; the knowledge of Him who created; the sense of the worship thou owest unto Him; are not these plain before thy face? Behold! what is there more than man needeth to know?

SLEPT WITH HIS SPURS ON.

"Yes;" said the old man with a smile, "I remember one time in particular while out prospecting with a friend, about twenty years ago. We were travelling on horseback, and came across a tavern one night about ten o'clock. Being very tired and hungry, as soon as we got some supper and something warm to keep the cold out, we asked to be shown to our room.

On looking around we found the room had two beds in it, one of which was already occupied by two strangers, who were both snoring lustily. The fact of there being twobeds in the room, did not surprise us, as the backwood taverns there were frequently three beds in a room. We undressed, and just as I was going to blow out the light, my friend, who had got into bed, espied the foot of one of the strangers sticking through the bed-clothes, at the foot of the bed.

With a suppressed chuckle he motioned me to hold on a moment; he got quietly out of bed, and going to where the stranger's boots were, he took off a huge, sharp Mexican spur, and carefully adjusted it to the bare heel of the unconcious stranger.

With another audible chuckle as he thought of the consequences that would follow when the stranger drew in his foot, he got back into bed, and I blew out the light and followed him. He soon managed to get a long straw from the bed, and reaching over tickled the stranger's foot. He instantly drew his foot under the bedcloths, and then drew his legs up until his knees almost touched his chin. In doing this he drew the spur the whole length of his bedfellow's leg, making a bad scratch.

The victim uttered a yell and sprang out of bed with a muttered exclamation that I did not make out, and then he commenced a wild dance around the room, with his nether garment under his arm and making frantic efforts either to dislocate his neck, or see how badly he was hurt, all the while making exclamations that would have made a baggage man with a Saratoga trunk on his shoulder turn green from envy.

The innocent cause of the trouble had been awakened at the first yell of the victim, and in straightening his legs out, scratched himself most unmercifully. He did not yell, nor say bad words, but he jumped out of bed and made for his friend with the purpose of taking vengeance, I suppose; but he had not taken two steps before he jabbed the spur into his leg again.

The landlord then appeared with a light, followed by half the boarders of the house, and enquired what the matter was.

An examination brought to light the spur, which explained the matter. The stranger looked sheepishly at the spur, then at his scratch, and finally examined his boots, and with a sickly smile said:

"Well, boys, I have lived all my life among people who wear spurs, but I never before saw a man who could pull off his boot and leave his spur on his foot! I'll treat in the morning."

A butcher recently found a shawl-pin in a cow he was cutting up into steaks. It is supposed she swallowed a milkmaid.

Rooted sorrow—An aching tooth.

An impecunious citizen said the only change allowed was that of the weather.

Hood called the slamming of a door by a person in a passion a wooden oath.

The great difference between Byron and Burns in early youth was that one was a Harrow boy and the other a ploughboy.

A schoolmaster asked one of his boys, on a sharp, wintry morning, what was Latin for cold. The boy hesitated a little. "What!" said the teacher, "cannot you tell?" "Yes, yes," replied the boy, "I have it at my finger ends."

A lady teacher inquired of the members of a class of juveniles if any of them could name the four seasons. Instantly the chubby hand of a five year old was raised, and promptly came the answer, "Pepper, salt, vinegar and mustard."

Honest industry is always rewarded. No young man need complain of being kept poor if he rolls up his sleeves and goes cheerfully to work.

RANDOM READINGS.

'Up in arms.'—A baby.

Best size for a man—Exercise.

Always 'Hard Pressed.'—Bricks.

Drink for Irishman.—*Cell-zer* water.

For a wedding song—Love knot.

Acrobatic feat.—Footing up a column.

A sure Cure for Felons.—Twisted hemp.

Is 'stealing march' worse than 'taking a walk.'

Why is a blush like a little girl?—Because it becomes a woman.

When is a literary work like smoke?—When it comes out in volumes.

Why is a water lily like a whale?—Because it comes to the surface to blow.

Why is a lovely young lady like a hinge?—Because she is something to adore.

Why is a young lady like a bill of exchange?—Because she ought to be settled at maturity.

What is the difference between an oyster and a chicken?—One is best fresh from the shell, and the other isn't.

There is a movement in New York against fashionable funerals. It is thought that with less expense there could be more of them.

Debt is the severest taskmaster. A person in debt is a doomed man. He dares not ask a favor or refuse to bow and smile at his independent neighbor. If you are out of debt young man, keep clear of its meshes. Debt spreads the sky in sackcloth—digs a pit before you, clouds the atmosphere—darkens the sun, destroys the harmony of nature, converts beauty and bloom to moulds and conwebs, drives health from the cheek and peace from the heart.

'You're the leanest man I ever saw.' said an Alabama judge to a lank and starved-looking culprit; 'what were you brought up on?' 'On a charge of vagrancy, I believe, your Honor,' was the meek reply.

The editor of a Maryland paper, in a peppery article anent the arguments of a rival editor, affirmed, and also offereth, to prove that 'his soul—his nasty little soul—is not large enough to fill the socket of a mosquito's eye!'

In modern Greece no lady's visit is admitted by the lady of the house if the visitress does not bring her work with her, without which the visited would be obliged to remain idle, which is neither more nor less than a sin.

A prudent matchmaking mamma gave the following candid advice to her daughter: 'Oh, marry the man you love, girl, if he is as rich as Croesus!'

Two Conundrums.—A young lady, when riding from her father's country seat to a neighboring village met a young man on foot, who was carrying a jug. She at once reined in her horse, and asked him what he had in the jug.

Looking up with a comical leer, he simply winked one eye and smacked his lips, to indicate that it contained something good.

The young lady supposing he meant alcohol, immediately began to talk temperance, but her auditor requested the privilege of first asking her one question.

'What is it;' she asked.

'It is this,' he replied, 'why is my jug like your sidle-saddle?'

She could not tell.

'It is because it holds a galson,' said he.

'What trifling!' exclaimed the indignant young lady, and then continued:

'Young man, do you perceive'—

'Just one more question,' interrupted her auditor, 'and then I am done. Why is my jug like the assembly room of a female seminary at rollscall?'

'I am sure I don't know,' petulantly replied the young lady.

'Well, its because it is full o' lasses,' said the incorrigible auditor.

The fair lecturer touched her spirited horse with her whip, and wos soon out hearing of the rude young man.

A genius is popularly supposed to be one who can do anything but make a living.

Maxims in Life.—John McDonough, the millionaire of New Orleans, has engraved upon his tomb a series of maxims prescribed as the rule of his guidance through life, to which his success in business is mainly attributed. They contain so much wisdom that we copy them:

Rules for guidance of my life, 1804.

Remember always that labor is one of the conditions of onr existence. Time is gold; throw not one minute away, but place each one to account.

Do unto all men as you would be done by.

Never put off till to-morrow what you can do to-day.

Never bid another do what you can do yourself.

Never covet what is not your own.

Never think any matter so trifling as not to deserve notice.

Never give out that which does not first come in.

Never spend but to produce.

Let the greatest order regulate the transactions of your life.

Study, in your course of life, to do the greatest amount of good.

Deprive yourself of nothing necessary to your comfort, but live in an honorable simplicity.

Labor, then, to the last moment of your existence.

Pursue strictly the above rules, and the Divine blessing and riches will flow upon you to your heart's content; but, first of all, remember that the chief and great duty of your life should be to tend, by all means in your power, to the honor and glory of our Divine Creator; without temperance there is no health; without virtue, no order; without religion no happiness; and that the aim of our being should be to live wisely, soberly, righteously.

The man who cares for nobody, and for whom nobody cares, has nothing to live for that will pay for keeping of soul and body together.

"I saw what I can't see," as the blind wood-sawyer said.

Few books, and still fewer newspapers, have ever appeared without misprints. Ephemeral literature can scarcely be free from the inevitable result of haste.

If you wish to live the life of a man, and not of a fungus, be social, be brotherly, be charitable, be sympathetic, and labor earnestly for the good of your kind.

"Now, then," said a physician cheerily to a patient, "you have got along far enough to indulge in a little *animal* food, and—" "No you don't, doctor," interrupted the patient; "I've suffered enough with your gruel and ether slop, and I'll starve sooner than begin on hay and oats."

The story is told of a seven year old cynic at a juvenile party. He kept aloof from the rest of the company, and the lady of the house called to him saying, "Come and play and dance, my dear. Choose one of those pretty girls for your wife. "Not likely!" cried the young cynic. "No wife for me! Do you think I want to be worried out of my life like poor papa?"

A project is on foot for the erection of a public aquarium at Liverpool, and a company has been formed for this purpose; a suitable site has been secured close to the Philharmonic Hall, and operations will, it is said, be begun at once. It is estimated the building will cost £45.000.

The Duke of Edinburgh and his bride, the Grand Duchess Marie, landed at Gravesend on the 7th inst. The Channel fleet was massed in the bay to receive them and salute the Royal pair as they steamed past the wharf. The landing place was beautifully decorated, as also many buildings both public and private, that were *en route* to the Railway station. The Royal party proceeded to Windsor where great preparations have been made in expectation of their arrival.

A Useful Item.—Perhaps one of the most aggravating difficulties ever encountered by a busy housewife is that attending the lighting of fires on still, damp mornings. The stove at first won't draw, even vigorous "blowing" will not suffice, and then when it dose start, it is with a sudden explosion or outward rush of air which fills the room with smoke and gas, ofttimes puffing the unpleasent fume in the face of the operator. The trouble is caused by the difficulty encountered in overcoming the inertia of the long column of air in the pipe or chimney by the small column of air that can be forced up through the interstices of wood and coal, at the bottom of which the fire is kindled. All this may be remedied by simply putting a few shavings or bits of dry paper on the top of the wood or coal, and first lighting that. It immedietly bursts into a blaze, because the air has perfectly free access on all sides, the heated air forces its way in the chimney. the match can then be applied to the kindlings under the fuel, which will readily light, and if dry burst into a brisk flame.

LAND ASSESMENT.

TREASURER'S OFFICE, P. E. Island.
Charlottetown, January 24, 1874.

IN pursuance of an Act of the General Assembly of this Island, made and passed in the twenty-fourth year of the reign of Her Majesty Queen Victoria, intituled "An Act relating to the Land Assessment at present imposed by law on the Town and Royalty of Princetown," and also of an Act made and passed in the Twenty-seventh year of the same reign, intituled "An Act to consolidate and amend the several Laws imposing an Assessment on all Lands in this Colony, and for the encouragement of Education," I do hereby give public notice, that I have made proclamation, according to the terms of the said Acts, of all the undermentioned Town Lots, Water Lots Common Lots, Pasture Lots Islands, or parts of Islands, Townships or parts of Townships, in this Island, in arrear for the nonpayment of the several sums due and owing thereon to Her Majesty, under and by virtue of the above-mentioned Acts, viz:

		Acres.
Township	No. 1,	980½
do.	do. 2,	2104
do.	do. 6,	602½
do.	do. 8,	351
do.	do. 11,	2011¼
do.	do. 13.	344
do.	do. 14,	844¼
do.	do. 17,	999
do.	do. 19,	950¼
do.	do. 20,	715¼
do.	do. 21,	439¼
do.	do. 23,	2569¾
do.	do. 24,	714¾
do.	do. 25,	67½
do.	do. 26,	209¾
do.	do. 27,	60
do.	do. 28,	116¼
do.	do. 29,	1056
do.	do. 30,	4426
do.	do. 32,	1164
do.	do. 33,	650
do.	do. 34,	211
do.	do. 35,	598
do.	do. 36,	2923
do.	do. 37,	880
do.	do. 38,	911
do.	do. 39,	3278
do.	do. 40,	3333½
do.	do. 41,	1860
do.	do. 42,	1893
do.	do. 43,	2675
do.	do. 44,	982½
do.	do. 46,	2864
do.	do. 50	1703
do.	do. 51,	660½
do.	do. 52,	1482½
do.	do 53,	2995¾
do.	do. 54,	1719
do.	do. 55,	1945
do.	do. 56,	2795
do.	do. 58,	881
do.	do. 59,	958
do.	do. 60,	2019½
do.	do. 62,	2915
do.	do. 65.	1690
do.	do. 66,	577
do.	do. 67,	5477¼

First hundred of Town Lots in Charlottetown ½ of No. 7, ¼ of 8, ¼ of 15, ½ of 20, ¼ of 24, ¾ of 27, ¼ of 38, ½ of 41, ¼ of 44, ¼ of 48, 1-6 of 52.

Second hundred of Town Lots in Charlottetown, ½ of 11, ¾ of 17, ¼ of 18, 31, ½ of 32, ½ of 49, ½ of 54, 64, 74, 75, 76, 77, ½ of 82, ¼ of 83, 85, ½ of 86, ½ of 87, ¼ of 95.

Third hundred of Town Lots in Charlotte town, Nos. 13, 14, 21, 22, ½ of 24 1-12 of 29, ½ of 30, ½ of 40, ¼ of 44, 58, 60, 61, 62, 63, 64, ½ of 69, 77, 3-20 of 81, 1-12 of 93.

Fourth hundred of Town Lots in Charlottetown, Nos. 8, 9, 10, 11, 12, 13, 14, 16, 17, ½ of 26, 1-6 of 34, 1 6 of 35, ½ of 38, ½ of 39, ½ of 45, 46, ½ of 54, 57, ¼ of 58 ½ 59, 77, 78, ¼ of 81, 93.

Fifth hundred of Town Lots in Charlottetown, ½ of 2, ½ of 34, 1-6 of 51, ¼ of 60, 1-6 of 73, ½ of 79, 96.

Lots in Charlottetown formerly occupied as the Barrack Square, ½ of No. 12, 13.

Water Lots in Charlottetown, opposite to the undermentioned Town Lots in the first hundred, ½ of No. 11.

Lots in the Common of Charlottetown, No. 3, 7-24 of 10, ¼ of 9.

Pasture Lots in the Royalty of Charlottetown, ½ of 2, 5-24 of 3, ¾ of 9, ¼ of 10, ¼ of 12, -to f16, 1-6 of 17, 23, ¼ of 24, 31, 32, 39, ¼ of 40, 44, 49, 50, 1-6 of 53, 54, 58, 59, 7-12 of 61, 1-6 of 62, 63, 67, 5-12 of 70, 1-6 of 71, 72, 77, 78, 87, 5-48 of 170, 11-48 of 171, 1-6 of 200, 1-12 of 239, 17-48 of 261, 281, 297, 313, 319, 321, 331, 333, 339, 367, 368, 369, 370, 371, 380, 389, 398, 399, 400, 401, ¾ of 407, 408 ½ of 449, 478, ½ of 481, 482, 506, ½ of 556.

Town Lots in Georgetown,

Nos. 1, 11, 12,	1st Range,	Letter A	
1,	2d do	do	do
6, ¾ of 10,	1st do	do	B
½ of 1, ½ of 2,	3rd do	do	do
½ of 8, ½ of 9, 12, ½ of 13, ½ of 14, ½ of 15, ½ of 16,	1st do	do	C
8, 9,	4th do	do	do
2, 14, 15,	1st do	do	D
14,	4th do	do	do
3, 4, 13,	1st do	do	F
5, 6,	2nd do	do	do
4,	2nd do	do	G
2, 15,	4th do	do	do

Water Lots in Georgetown, Nos. 6 and 20.

Pasture Lots in the Royalty of Georgetown, Nos. 16, 26, 70, 96, 129, 151, 175, 193, 327, 218, 296, 297.

Pasture Lots in Princetown Royalty, ¾ of No. 8, 11-16 of 427, ½ of 452.

And the owners of the aforesaid Lots, parts of Lots, and the tracts of land so in arrear, and proclaimed as aforesaid, are hereby notified, that in case the sums charged on them as aforesaid, together with the costs which have been incurred, shall not be paid before the next Easter Term of the Supreme Court, which will commence on Tuesday, the 5th day of May next, application will be made to the Supreme Court, during the said Term, for Judgment against the said Lots and tracts of land respectively.

JOSEPH POPE, Treasurer.
Feb. 23, 1874.—until 5th May.

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ORDERS filled, directed from manufactory Montreal, at manufacturers prices, quality unsurpassed, all sizes obtainable, six ply to ships hawsers. For fall supplies now is the time to send us your orders. Wholesale and Retail dealers attention solicited.

CARVELL BROS.
Aug. 1873 tf

FOR THE BLOOD IS THE LIFE.—See Deuteronomy, Cap. xii., verse 23.

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THE GREAT BLOOD PURIFIER & RESTORER

For cleansing and clearing the blood from all impurities, cannot be too highly recommended For Scrofula, Scurvy Skin Diseases, and Sores of all kinds it is a never-failing and permanent cure;

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Cures Glandular Swellings.
Clears the Blood from all impure Matter.
From whatever cause arising.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value

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WHITE Sugar, and Granulated Sugar, in barrels, just the kind and quality for private families.

CARVELL BROS.
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50 BBLS. No. and No. 2, good and cheap at

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Charlottetown Cemetery Company.

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A HANDSOME DWELLING HOUSE, 27 x 30, well finished throughout, with Kitchen attached, 12 x 17, Barn 34 x 41, with Pig-house and Sheep-house. There is also another DWELLING HOUSE, 16 x 25. This Farm will be sold with or without the stock, and possession given in Spring, or Cropped and sold with the Crop delivered next Fall Terms easy. Apply to

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