

The Palladium.

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Solium Thoughts.
BY JOHN BILLINGS.

The fear uv God iz the philosophy ov religion; the love of God iz the charity ov religion.

Hope is a hen that lays more eggs than she can hatch out.

Better leye your child virtue than muny; but this is a sekret known only tew a few.

I honestly believe it iz better tew know nothing than to know what sain't so.

About the hardest work a phellow can dew is to spark tew gals at once and prevere a good average.

A nickname will outlive any man or thing; iz like the crook in a dog's tail, you may cut it off and throw it behind the barn, but the crook is there yet and the stump iz the epitaff.

If you analize what most men call pleasure, you will find it composed of one part humbug and two parts pain.

When you hev got nothing to do, do it at once; this iz the way to learn to be lazy.

We have been told that the best way tew overcome misfortunes iz to fight 'em—I have tried both ways and recommend a successful dodge.

The art ov becoming ov importance in the izz of others, iz not tew overrate ourselves, but tew cause them tew do it.

The true way tew understand the judgments of heaven is tew submit tew them.

Method iz everything, especially tew ordinary men; the few men who ken lift a tun at pleasure, have a divine right tew take a holt of it to a disadvantage.

The mind ov man iz like a piece ov land that tew be useful must be manured with virtew, and harvested with economy.

Where a religion iz a trade morality is a merchandize.

Conversashun should be elivened with wit, not composed ov it.

The less a man knows the more he will guess at; and guessing iz nothing more than suspicion.

Going tew law iz like skinnin a new nich cow for the hide and givin the meat tew the lawyers.

Death to most of us iz a kind of 'farewell benefit'—positively our last appearance.'

Old Deschappelles was taken in, and so was Pauline, for Claude dyed his whiskers and put on a wig to woo her in. She did not care how he looked or talked; for the old man having gotten hard up, couldn't pay his bills, and she was bound to have a wealthy husband.

When Claude proposed, she asked him to make out a statement of his effects, and having sworn that he owned ten corner lots in Lyons, she accepted him and her father ratified the contract.

They were married at once, but after the ceremony, Deschappelles discovered the trick and put his new son-in-law out of the house, receiving a black eye in his laudable labor. Claude would have been sent to prison for his scoundrelism, but he offered to go into the army, and thus escaped punishment.

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A vivid imaginashun iz like sun glasses; it makes things at a distance look twice as big as they are.

Hope is a draft on futurity, sometimes honored but generally extended.

If the world despises a hypocrit, what must they think of him in heaven?

Flattery is like kolone water, tew be smelt uv not swallowed.

After all, there don't seem to be but this difference between the wise men and the phools; the wise men are all fuses and sum fethers, while the phools are all fuses and no feathers.

Without friends and without enemies is the last reliable account we hav of a stray dog.

Sum folks wander whare all the lies com from, but I dont; one good liar will plien a whole country.

Huntin arter fame iz like huntin fleas; hard to ketch, and sure tew make you uneasy if you do or don't ketch 'em.

Many people spend their time trying tew find the hole where sin got into the world. If two men brake threw the ice into a mill pond, they had better hunt for some good hole to get out, rather than git into an argument about the hole they come tew fall in.

Imaginashun, too much indulged in, soon is tortured into reality; this is one way good hoss thiefs are made. A man leans over a fence all day, and imagines the hoss in the lot belongs tew him, and sure enuf, the first dark nite, the hoss does.

If you must chaw tobscker, young man, for Heaven's sake chaw old plugg—it is the nastiest.

A parishioner inquired of his pastor the meaning of this line of Scripture. 'He was clothed with curses as with a garment.'

'It signifies,' replied the divine, 'that the individual had a bad habit of swear ing.'

Vicksburg still exhibits severe marks of the siege of 1863. The numerous caves in the sides of the hills where the inhabitants took refuge are still open. Recently, one of these caves was opened, and found to contain the bones of a family supposed to have been suffocated by the closing of the entrance. The rifle pits and earth forts still remain on the hilltops, but the cannon have all been removed.

He who has no shame has no con science.

LOVE AND PRIDE.

The True Version of the "Lady of Lyons."
[Junius H. Browne's Letter from Lyons to the San Francisco Alta.]

Lyons has always been associated in my mind with the sentimental lady to whom Bulwer introduced many years ago. I looked for her all along the Rhine, and could not discover her.—When I had despaired of getting at the facts in the case, I heard of a man who knew them. Having long entertained a suspicion that the story had not been rightly told, I solicited an interview, contrary to my custom, and had the tale from his lips. He said Pauline was not interesting nor romantic. He thanked me for the interest I had shown in the sentimental history, and favored me with these prosaic details:

Claude Melnotte was in truth a gardener's son, who fell in love with Pauline while she was buying radishes of him one morning when her father, having been drunk the night before, refused to purchase the household necessaries, as was his custom. Claude was rather susceptible, and sold her the radishes at half price, on account of her pretty face, as he said, which pleased her, and so delighted her practical parent, when he heard of it, that he insisted on her going to market every morning. She did not like to do it, but pa being obdurate, she obeyed. Claude finally became so interested that he gave her radishes for nothing, and even went so far as to purchase mutton and corned beef, presenting them in the name of love.

Her mercantile papa was in ecstacies with Claude, declaring him a very generous person, who ought to be encouraged. He demanded that Pauline should take every thing that was offered gratis. Pauline became the regular market goer of the family, and at last Claude told her that he would like to marry her if the old gentleman would come down handsomely. She felt affronted, and informed the elder Deschappelles, who, living only in money, inquired into Claude's circumstances, and found that he had not returned any revenue to the Assessor for several years. He then called on the sentimental youth and threatened to take away his license.

Claude got mad and brought suit for the things he had given Pauline. He failed to get judgment, and resolved on revenge, induced one of Deschappelles' clerks, who had been refused by his lady, to introduce him as a wealthy chap, who cared no more for a thousand dollars than A. T. Stewart for ten cents.

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When Claude proposed, she asked him to make out a statement of his effects, and having sworn that he owned ten corner lots in Lyons, she accepted him and her father ratified the contract.

They were married at once, but after the ceremony, Deschappelles discovered the trick and put his new son-in-law out of the house, receiving a black eye in his laudable labor. Claude would have been sent to prison for his scoundrelism, but he offered to go into the army, and thus escaped punishment.

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