

**HOW PADDY DUG THE WELL.**  
Not a great while ago an Irishman was employed in a village where he was well known, to dig a well, pro bono publico. The contract was made that he was to be paid a certain sum per foot, and warrants a free supply of water. At it he went with a will, and his daily progress was intently watched by interested parties. Early and late he delved away faithfully, deep down in the earth, full of confidence in the speedy completion of his labors.  
He had reached the depth of about twenty-five feet and soon expected to "strike water." Early in the morning Paddy returned to the scene of his labors, and, horrible to tell, it had caved in and was nearly full. He gazed with rueful visage upon the wreck, and thought of the additional labor the accident would cause him. After a moment's reflection he gazed earnestly around and saw no one was stirring, then quickly divesting himself of his hat and coat, he carefully dug out the remains of the unfortunate man. To work they went with a will; when one set became weary of the unusual labor, a dozen ready hands grasped the implements and dug lustily. Paddy quickly looked on from his retreat on the eminence; while the whole village stood around the well, and watched with breathless suspense the work go bravely on.  
As the diggers approached the bottom the excitement of the bystanders grew intense, and they collected as near as safety would admit, gazing fearfully down into the well. With great care and precaution the dirt was dug away, and when the bottom was at length reached no Paddy was to be found. The crowd, before so anxious, gradually broke forth into uproarious merriment when the venerable Paddy walked up with a smiling countenance and addressed the crest-fallen diggers, who now stood weary and soiled with their labors.  
Through the kindly aid of his fellow-citizens Paddy soon finished his well, and it remains the monument of his genius to this day.

**WEALTHY NEGRO FAMILIES IN PARIS.**—Among the wealthy foreign residents of Paris are 50 negro and mulatto families who hold intercourse with a great many aristocratic French families on terms of perfect equality. M. Pontchery, a wealthy negro from Port-au-Prince, lives with his family in one of the finest houses on the Champs-Élysées d'Antin, keeps half-a-dozen white servants, and was invited last winter to all of M. Rouher's parties. He is a millionaire and has a very fine gallery of paintings and statuary. Another negro resident of Paris is Caudoris, whose father owned a large plantation on the island of Mauritius. The son sold the plantation, married an Englishwoman at Cape Town, and went with her to Paris, where he now lives in brilliant style. He is one of the boldest operators at the Bourse, and is considered very rich. His children are almost white, and his oldest daughter, a young belle of eighteen, is courted by a great many young officers and others, who seem not to care a fig for her colored descent. Belleisle, a very black negro, owns two or three large business houses in Paris, where he settled thirty-five or forty years ago and made money in the oyster trade. He is also married to a white woman. His daughters are all married to Frenchmen.

**A PITHY SERMON TO YOUNG MEN.**—You are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your motto, self-reliance, honesty and industry; for your start, faith, perseverance and pluck, and inscribe on your banner, "Be just and fear not." Don't take too much advice; keep at the helm and steer your own ship. Think out. Fire above the mark you intend to hit. Assume your position. Do not practice excessive humanity; you can't get above your level. Water don't run up hill; put potatoes in a cart over a rough road, and small potatoes will go to the bottom. Energy, invincible determination, with right motives, are the levers that move the world. The great art of commanding is to take a fair share of the work. Civility costs nothing and buys everything. Don't drink. Don't smoke. Don't chew. Don't swear. Don't gamble. Don't steal. Don't deceive. Don't tattletale. Be polite. Be generous. Be kind. Study hard. Be in earnest. Be self-reliant. Read good books. Love your country and obey the laws. Love truth. Love virtue. Always do what your conscience tells you to be a duty, and leave the consequences with God.—Ex.

**PREVALENCE OF FOLLY AND AFFECTATION.**—The world is infatuated with the love of appearances instead of things. Thus the vain man takes praise for honor; the proud man, ceremony for respect; the ambitious man power for glory. These three characters are indeed of very near resemblance, but differently rec'd by mankind. Vanity makes men ridiculous; pride odious; and ambition terrible. The foundation of all of which is, that they are grounded upon falsehood; for if men, instead of studying to appear considerable, were in their own hearts possessors of the requisites for esteem, the acceptance they otherwise unfortunately aim at would be as inseparable from them, as approbation is from truth itself. By this means they would have some rule to walk by; and they may ever be assured that a good cause of action will certainly receive a suitable effect. It may be a useful hint in such cases for a man to ask himself whether he really is what he has a mind to be thought? If he is, he need not give himself much further anxiety. What will the world say? is the common question in matters of difficulty; as if the terror lay wholly in the sense which others, and not we ourselves, shall have of our actions. From this one source arise all the impostors in every art, profession, in all places, among all persons, in all conditions, as well as business. Hence it is that a vain fellow takes twice as much pains to be ridiculous as would make him agreeable.—Ex.

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