PUBLISHED EVERY
SATURDAY MORNING,
BY
WILLIAM H. COUNCELL,
EDITOR AND PROPRIETOR.

TERMS.

TWO DOLLARS PER ANNUM IN ADVANCE, or TWO DOLLARS AND FIFTY CENTS if not paid within *one month* of the time of subscribing, or the renewal of subscription—A failure to notify a discontinuance is considered as a new engagement.

The Easton Gazette.

VOL. XLI. EASTON, Md., SATURDAY, AUGUST 28, 1858. No. 36.

ADVERTISEMENTS,

Not exceeding one square, (10 lines) inserted THREE TIMES for ONE DOLLAR and TWENTY-FIVE cents for each subsequent insertion. Longer ones in proportion. A liberal deduction to yearly advertisers. Advertisements not marked the number of insertions desired, mill be continued until forbid, and charged accordingly.

Merchants and others who advertise by the year, will in no case be allowed to insert any advertisement not connected with their regular business, without an additional charge.

All orders addressed to the editor, post-paid will receive prompt attention.

MECHANICAL.

EDW. H. ANDERSON,



WATCHMAKER AND JEWELLER,

SIGN OF THE BIG WATCH

All Work entrusted to his care will be executed with neatness and dispatch. As he requires the cash for work done he can offord to do it as cheap if not cheaper than it can be done on the Shore. *EASTON, MD.* [aug 29-1y

SPRING FASHIONS.

THE undersigned would respectfully inform his friends and the public generally, that he has just received the *SPRING FASHIONS FOR* 1858, and is prepared to make up work in the best manner, at his new Shop, on Dover Street, a few doors below Washington street. A good fit guaranteed in every case. Tailoring of all kinds done with neatness and despatch. Thankful for past favors, he respectfully solicits a continuance of the same.
may 8-tf JOHN R. MORTIMER.

MORRIS & COLLISON,

Carpenters and Builders.

THEY take this method of informing their friends and the public generally that they are prepared to execute with neatness and on moderate terms, all work entrusted to their charge.—They are prepared to take contracts in this or the adjoining counties, if required, or work by the day on reasonable terms. Thankful for the liberal share of public patronage received since they have been engaged in the above business they are determined to leave nothing undone on their part to ensure satisfaction. All orders addressed to them at Easton will be promptly attended to.
mar 6-6m S

House Carpentering.

C. E. GATTIN. WM. RATCLIFFE.

GATTIN & RATCLIFFE.

THE subscribers beg leave to inform the citizens of Talbot that they have formed themselves into co-partnership for the purpose of carrying on the above business. They think from their experience in the business they can give entire satisfaction. They can be found at their shop —"Washington Hall," on Washington street, when not engaged in the country. All orders addressed to them, at Easton, Md., for any kind of work in their line, will be promptly attended to.
feb 6-6m

P. W. STEWART. J. W. BEETLE.

CARRIAGE MAKING.

THE subscribers respectfully beg leave to inform the citizens of Talbot and the adjoining counties that they continue to carry on the above business in Easton, and are prepared to do all kinds of NEW WORK in the most substantial and fashionable manner, and all kinds of REPAIRING with neatness and despatch.

We have on hand several new YORK WAGONS and ROCKAWAYS, also several second hand York Wagons, which will be disposed of on the most accommodating terms.

All kinds of HARNESS made to order.

With many thaks for past favors we respectfully solicit the patronage of our friends and the public.
STEWART & BEETLE.
Easton, May 22, 1858-tf

ARRIVAL OF THE

Spring and Summer Fashions.



JOHN SATTERFIELD respectfully informs the citizens of Talbot and the adjacent counties that he has just received from the city the latest styles for cutting Coats, Pants and Vests, and desires the public generally to call and see them; he will (as he has always endeavored in his cutting) make every effort to give satisfaction. All work done by him warranted to fit. For cutting garments the cash will be required.

All persons, whose accounts have been standing over six months, will please call and pay them, as I *need* and *must* have the money. [apr 24

HOUSE PAINTING
AND
PAPER HANGING.

THE subscriber would most respectfully inform his friends and the public gneerally of Talbot and adjacent Counties, that he has opened a Shop in Easton for the purpose of carrying on the above business He will undertake work by Day or Job. His charges will be moderate, and thinks he has had sufficient experience in the business to render entire satisfaction.

When engaged in town, all orders left at his Shop in rear of the jail, will meet with prompt attention, and when in the country if left at Elliott & Hugh's Boot and Shoe Store will be attended to as early as possible. Of the many witnesses he can obtain to testify to his work, he thinks the following will suffice as

REFERENCES:

Thomas Hughlett, Esq.,
James Dixon, "
Capt. E. L. F. Hardcastle,
E. M. Dawson, Esq., Talbot County.
Sam'l. W. Thomas, Esq., Queen Anne's Co.
feb 21-1y RD: H. T. COUNCELL.

AT

ELLIOTT & HUGHE'S



WELL known and long tried *Boot and Shore Establishment*, next door to Thompson & Kersey, can be found by far the handsomest and cheapest stock of **Boots, Shoes,** *Slippers, &c.* in this market. In our stock will be found Gentlemen's Boots, Oxfor Ties,

Gaiters, Patent Leather Prince Alberts,
Sultania Boots, &c.

Ladies Gaiters, Slippers &c., of every description.
Boys Boots and Shoes, Youths do. do.
Misses Gaiters, Shoes, Slippers, &c.

Children's Shoes.—A very large lot of Children's Shoes of every variety.

Servant Men & Women's Shoes for Spring and Summer. Also a large lot of the very best material, which they are prepared to work up in the neatest manner and at shortest notice.

We take this method of returning our thanks to the public for past patronage, and as we intend to pursue our usual straight-forward manner of business, we hope to merit and receive a continuance of past favors. Very respectfully,
apr 24 ELLIOTT & HUGHES.

100.000 FT. of Lumber, Scantling, Joists, &c., always on hand at Baltimore prices for Cash (mar 20) R. Tharp.

LIME.—20 bbls. fresh Lime will be received in a few days and for sale by
mar 20 R. Tharp.

THE subscriber will receive per to-day's steamer an additional supply of Boots, Shoes and Gaiters of all qualities and prices, which added to his former stock, comprises the best assortment in Easton [june 26] G. C Mackey

For the Easton Gazette.

Mattie for Me.

BY VIOLET.

Oh! minstrels may warble of sirens perchance,
Who can waken or break loving hearts at a glance;
They may tell of soft curls, and of angelic eyes,
Of hue like the azure, that paints the sweet skies;
Though their features with rules of the artist agree,
I turn away whispering, our Mattie for me.

Her dark hair is thrown back from a brow of clear white,
As the Night steps aside to give place to the Light;
While sunbeams, beguiled from the king of the skies,
Are never at rest in her fun-loving eyes,
With red lips, from whence burst forth soft gushes of glee,
My heart's echo is, little Mattie for me.

Her musical voice, as the ear, it doth greet,
Is like bells of the evening, that chime forth so sweet,
Each burst of gay laughter, each joyous young trill
Is like the soft gurgling of fountain and rill,
And sadness and sorrow, oh! far, far would flee
From her sunshiny smile, little Mattie for me.

The eye fondly lingers and joys to trace
Each feeling, that mirrors itself in her face; [pen,
'Tis a page, where swift thought with a ne'er-ceasing
Is ever inscribing new fancies again,
With a heart full of sunshine, a step, all so free,
Will not each heart respond, little Mattie for me.

SUNNY SIDE.

THE LAWS OF MARRIAGE.

The following article from a correspondent of the Boston Evening Transcript, contains some considerations for those who have not yet entered into matrimonial bonds:

One of the greatest questions that is at present forcing itself upon the consideration of the age is the great one of whom shall we marry? and as supplementary to that, what shall work the dissolution of the marriage bond? These great questions have, for years, with the subtle analysis that marks our times, received profound attention from the physiologist on the one hand, and the psychologist on the other. I wish in this article to give a review of the opinions of each of them.

The prevalent psychological belief on these matters has found its expression in the pages of novelists. It is that marriage should be the result of an overmastering and usually blind sentiment, technically known as romantic love. That such sentiment as this does exist in the range of human feelings, in other words, is a splendid reality, no man conversant with the history of his kind can deny.

This sentiment is, before marriage, much more general among women than among men. Among maidens, it is the rule; among unmarried men, it is the exception. Among the hundreds of unmarried men whom I have known, and who have made high-minded and satisfactory husbands, it would be an extravagant estimate to say that twenty per cent. of them have felt the passion of love anterior to marriage, as maidens feel it, or as novels teach it. And I know that, if most men were to delay marriage, till they realized the feelings of a Romeo or an Eldon, they would never attain "that only bliss that has survived the fall." Here, then, is a large class of men eminently fitted to be the heads of happy homes, who, if they would fulfill the relations for which nature has designed them, must be led into marriage by another guide than love, as it is usually understood.—That guide is easily designated as preference guided by judgment.

In the matter of romantic love we are liable to many mistakes. I have known a strong-natured man to love a timid, shrinking girl, as a father would love a child.—He married for love, and married honestly. But when the hour came that he needed in his wife a companion, a consolation, he found that, as a guide to marriage, his passion had proved a mistaken one. On the other hand, a man may love a woman from gratitude, almost as he would love a guardian—marry from love in honesty, and waken to a bitter regret. And it is a fact too well established to be denied, that many a marriage, beginning in a love as deep and as full as ever was depicted by a Scott or a Goethe, has resulted in wretchedness. I have seen such. For reasons like these, I should say that the only safe rule for marriage, in any case, is preference, guided by judgment, even if the sacrifice of "love's young dream" be the 'cutting off of the right hand,' or the 'plucking out of the right eye.'

In the sermon on the Mount, I find a rule with regard to marriage. I take a human being's love, his life, his magnificers domestic possibilities, to be his pearls, if anything can be thus designated. We are told not to cast these pearls before swine. If I, therefore, an earnest man, in politics, religion or social regeneration, bestow a soul, thus devoted, upon a woman whose beauty or accomplishments have fascinated me, but who is thoroughly indifferent to my relations to duty, I have a substantial guarantee of a wretched life. Do not misunderstand me. A man does not want a wife who can grasp and execute like himself. But he does want one who can appreciate and sympathize. A Whitfield does not want a wife who can rouse to ecstacy Spitafield weavers and Cornish miners. But he does want a wife who loves Methodism, rather than Presbyterianism or Unitarianism, or who is interested in souls, rather than in literature or fashion. In minor matters, like habits, tastes and manners, of course judgment must be used; but I have sufficiently designated its form of action. I must here, however, put in a caveat against refining too far, in this action of the judgment. Perfect unison can be looked for nowhere.

If what I have said already be true, it is evident that marriage should never take place till the parties have learned what life really is, and their views of duty have become well defined. The man or the woman who marries another who is not yet in earnest about anything, runs a great risk. In the years to come there may be an eternal divergence. Another inevitable corollorary is that marriage should never follow a short or superficial acquaintance. "Marry in haste to repent at leisure," be it the wit of what one it will, is undoubtedly the best wisdom of many.

In conversation with Boswell, I believe, his sound-brained old friend scouted the idea that some particular woman was indispensable to the happiness of some one particular man, and added that there were fifty women, probably, whom any man knew who would make him as happy as any other could.

Marriage has shown in this country, of late years, most wretched phases. Crowds of instances like those of—— ——and the New York Hotel, have been noised over the world. Crowds of instances that are known only in limited circles, occur daily. The spread of the free love docirine, shows a deep-seated disease that demands so radical a remedy. In Europe, where marriages of convenience are very common, this demand might naturally have been looked for, if the usually received love theory were correct. But in this land, where a competence is attainable by every one, and a mesalliance is an impossibility, our people have married in accordance with the teachings of Felicia Hemans and Letitia Landon. And the result, I think, has shown that suggestions of the use of the judgment in forming a union were not needless. And let me not be accused of a cold, stupid idea of dealing with what should be alone a dictate of the heart. I said, "preference guided by judgment." And I believe that the man who can say to a woman, "I not only prefer you from feeling, but my judgment approves what my affections suggested," pays her a higher and more delicate compliment than the one who says: "I will love in defiance of every dictate of prudence, and every consideration of duty."

HOW TO POP THE QUESTION.

"Gracious," sez I, "it's time to look after Nance."

Next day down I went. Nance was alone, and I axed her if the Squire was in. She said he wasn't.

"'Cause,' sez I, making her believe that I wanted him, "our colt has sprained his foot, and I have cum down to see if the Squire won't lend me his mare to go to town."

She said she guessed he would. I had better set down and wait till the Squire came in.

Down I set; she looked sorter strange, and my heart felt kinder queer around the edge.

"Are you going down to Betsy Miller's quilting?"

Sez I, "Reckon I would."

Sez she, "Suppose you'll take Patience Lodge?"

"Sez I, "I mought, and then again I moughtn't."

Sez she, "I heard you was going to get married."

Sez I, "I wouldn't wonder a bit"

I looked at her and saw the tears was comin."

Sez I, "Maybe she'll ax you to be the bridesmaid"

She riz up, she did; her face was red as a beet.

"Seth Stokes!" and she couldn't say nothing more, she was so full.

"Won't you be bridesmaid, Nance?" sez I.

"No," sez she, and she burst right out.

"Well, then," sez I, "if you won't be bridesmaid, will you be bride?"

She looked at me—I swon, I never saw anything so orful purty. I took right hold of her hand.

"Yes or no," sez I, "right off."

"Yes," sez she.

"That's the sort, sez I, and I gave her a kiss. We soon hitched traces to trotin' double harness for life, and I never had cause to repent the bargain.

STANDING ON ETIQUETTE.

Those who are termed "simple-minded people," adopt a curiously innocent mode of expression occasionally, which comes so near art, at times, as to render its simplicity doubtful.

We heard of a young married couple—from the country, of course—who recently attended an exhibition of "Dissolving Views." The bride being pretty, attracted the attention of a stylish looking city gent, who happened to occupy the same seat with the twain. During the exhibition, the audience part of the hall being already obscured, by some accident the light was entirely extinguished. Pending its recovery, which occupied some little time, the city gentleman (perhaps accidentally) gently pressed the hand of the bride, who was too much alarmed to offer resistance. This bold act was followed by a bolder certainly not accidental, for the city Lothario absolutely kissed the bride! This was too much, and the young wife resolved to tell her husband, which she did when the following whispering colloquy took place:

"John."

"What?"

"This feller here's kissing me."

"Well," said John, who was a little shy of the citizen, "tell him to quit."

"No, John, you tell him."

"Tell him yourself."

"No, John, I don't like to; you tell him. *The gentleman's a perfect stranger to me!*"

A farmer sowing his ground, some dandies came riding along that way, when one of them called to him with an insolent air:

"Well, honest fellow, it is your business to sow, but we reap the fruits of your labor." To which the countryman replied:

"It is very likely you may, for I am sowing hemp."

How True.—Scratch the green rind of a sapling, or wantonly twist it in the soil, and the scarred and crooked oak will tell of thee for centuries to come. How forcibly does this beautiful figure teach the lesson of giving right instead of wrong tendencies to the young mind.

The ancient Greeks buried their dead in jars. Hence the origin of the expression, "he's gone to pot."

CULLED AFFAIR OF HONOR.

In the third story of a tenant house in T—— street, there lives a negro youth of the name of Hanibal Johnston, better known as 'Liver Lips,' who boasts of having once 'fit a duel in which he came mighty nigh gettin' hurted.'

The simple facts of the case are as follows:—One afternoon, as Lips was sauntering slowly down the street, enjoying the remnant of a penny cigar, he was hailed by a fellow darkey with—

"Lips! hi! Lips Johnstone! hull on a bit. I want to hab a little conwersation wid you."

"Ha, Jim, dat you? berry glad to see you!"

"Is you tho? Then I guess you wont be when you hear my bizziness."

"I's come to demand satisfaction."

"Satisfaction?" What for?"

"Well, you see, about three weeks ago, when I told you dat secret, I thought you was an honesterable man dan you is, an' dat it should 'main a secret wid you; but 'stead of dat, I find dat you hab been tellin' it all ober, and I feels my honor hab been 'sulted, an' my confidence wounded; and, darefore, I 'mands satisfaction.

"What sort ob satisfaction does you want?"

"I want you to fight me a duel. Dat is stan' half a block apart, and shoot at each oder wid loaded pistols."

"Ey, golly, dat am radder dangerous.—Mightn't we kill each oder?"

"Course we might and dat's what I want to fight you for; for if I kill you, dat's whar my satisfaction 'll be."

At this, Lips looked rather blank, and began scratching the woolly pate most energetically; but, after a moment's pause he drew himself proudly up, and with a look of insulted dignity, and exclaimed—

"Sah! as a spectable member of society, and a gemman ob honor, I doesn't wish to hab de blood of a low, vulgar nigga, like you on my hands; darfore I declines de combat! But, for fear you might tink I'se a skeered, I'll tell you what I'll do wid you. If you'll agree to stan' a block off, and no bullets in the pistols, den I fight you wid de greatest of pleasure."

"Nuff sed, Lips!" shouted Jim, throwing up his hands into the air, and capering around with joy." "Dat's de way I wanted to fight at fust, but didn't like to say so Good day, good day! Meet me to morrow in Hoboken wid your second, and we'll range difficulties."

A Long Pause.—On the 1st of June in the year 1840, a gentleman, very taciturn in his habits, rode on Battersea Bridge, London. His groom rode after him at a respectful calling distance. Suddenly an idea occurred to the gentleman; he pulled up his horse, and turning his head nearly round, said, interrogatively:

"John!"

"Yes, sir!"

"Do you like eggs?"

"Yes, sir."

The gentleman then turned again and rode on.

On the 1st of June, 1841, John and his master happened again to ride over Battersea Bridge. At the third lamp post the gentleman pulled up short and John simultaneously. The gentleman turned his head and said, still in a tone of interrogation—

"How?"

"Poached!" came John's answer, quick and clear.

That is considered the longest pause on record.

CABBAGE AND DITTO.

We have just now heard a cabbage story, which we will cook up for our laughter-loving readers:

"Oh! I loves you like anything," said a young countryman to his sweetheart, warmly pressing her hand.

"Ditto," said she, gently returning the pressure.

The ardent *lover*, not happening to be over and above *larned*, was sorely puzzled to understand the meaning of ditto—but was ashamed to expose his ignorance by asking the girl. He went home; and the next day being at work in the cabbage-patch with his father, he spoke out—

"Daddy, what's the meaning of ditto?"

"Why," said the old man, "this here is one cabbage-head, ain't it?"

"Yes, daddy."

"Well, that are's ditto."

"Rot that good for nothin' gal!" ejaculated the indignant son; "she called me cabbage head, and I'll be darned to darnation if I ever go to see her again.

A few nights ago, Mr. Jones, who had been out taking his glass and pipe, on going home late, borrowed an umbrella, and when his wife's tongue was loosened, he sat up in bed, and suddenly spread out the parachute.

"What are you doing with that thing?" said she.

"Why, my dear," said Jones," "I expected a very heavy storm to-night, and so I came prepared."

In less than two minutes Mrs. Jones was fast asleep.

A young Tennessee clergyman seems to have compressad the whole body of his sermon on "deceit" in the following: "Oh, my brethren, the snowiest shirt-front may conceal an aching bosom, and the stiffest of all-rounders encircle a throat that has many a bitter pill to swallow."

The following affecting epitaph may be found, says an exchange, upon a tombstone in Connecticut:

Here lies cut down like unripe fruit,
The wife of Deacon Amos Shute:
She died of drinking too much coffee,
Anno Dominy, eighteen forty.

"I don't believe it's any use, this vaccination," said a Yankee. "I had a child vaccinated, and he fell out of the window a week arter, and got killed!"

DEMOCRACY REPUDIATED BY A "DEMOCRAT."

Among the peculiarities which mark the current politics of the day is to be enumerated the fact that membership in or affiliation with the parties which now divide the country has ceased to be always or on all points an infallible index of the private and theoretical views of the individual constituents which compose them. To whatever cause it may be attributable, certain it is that we can observe on all sides a relaxation of those bonds by which it was once attempted to hold the opinions of large masses of our countrymen within the rigid and inflexible limits marked out by partisan dictation. Party issues are no longer as sharply defined as in former days, and, barring a single question of sectional strife, now happily quiescent, if not permanently allayed, there would seem to be scarcely a test remaining by which we are able with certainty to infer political predilections from mere association with any political organization. Controlled as the latter often is by the stress of external influences, or resulting, as it sometimes does, from a compromise of opinions, it is seen to be an unreliable standard by which to measure the full complement of those views which enter into each man's confession of faith on matters pertaining to the civil administration of the country.

Nor does this remark apply only to the transient issues which form the mere catch-words of partisan contention and division. Even in those great fundamental doctrines which were once conceived to be of the highest importance in point of determining the political complexion of those who held and those who rejected them, it is not uncommon to discern the traces of this same modifying and liberalizing tendency. In the days of Henry Clay what Democratic Convention, like that of Maine but recently assembled, would have yielded its adhesion to the doctrines of the Kentucky statesman in favor of an equal and just protection of all the industrial interests and products of the country? What Democrat of the former period would have ventured openly to repudiate the whole theory of faith and practice which gives to his party at once its name and its ground of appeal to the "sovereign masses?" Yet we now observe that the same Democratic Senator whom we so recently had occasion to quote in affirmation of the doctrine of "representative independence," has evinced an equal liberality and candor in discarding the primary dogmas upon which Democracy rests as a form of political government. That those who have heretofore zealously co-operated in the principles and measures of the Democratic party should now feel free to mark the evil tendencies which it has impressed on the political activity of the country cannot be regarded otherwise than a favorable indication of the returning calmness with which all political questions hereafter may be treated. Regarded in the clear light of reason or interpreted by the teachings of history, the very doctrines which once formed the condensed summary of the Democratic creed are now repudiated by Democratic leaders as "sheer radicalism," while the maxims of *conservatism*; once so odious when espoused by the Whigs, if not always respected in practice, are at least theoretically approved by many who formerly scouted and condemned them as belonging to a school of timid and hesitating politicians, deserving to be condemned because they apparently distrusted the capacity of the people for self-government. This was long a standing reproach to the Whig party, but to-day we find a Democratic Senator who does not scruple to say that the "absolute majority is oftener swayed by passion than reason," while "its voice is oftener that of a demon than of God." Upon these points we cite Mr. Senator Clay of Alabama, who, in speaking on the "Kansas question" during the last session of Congress, delivered the following philosophical appreciation of *Democracy*, considered in its historical results and logical tendencies:

"Our governments are republics, not democracies. The people exercise their sovereignty not in person at the ballot-box, but through agents, delegates, or representatives. Our fathers founded republican governments in preference to democracies, not so much because it would be unwise and inexpedient for the people themselves to assemble and adopt laws. They were satisfied, from reading and from reflection, of the truth of Mr. Madison's observation about pure democracies, that they "have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and have in general been as short in their lives as they have been violent in their deaths." They knew from the examples furnished by Greece and Italy that it is impossible in a pure democracy to remove the causes or control the effects of faction; that an absolute majority is oftener swayed by passion than by reason; that its voice is oftener that of a demon than of God; that it is the most cruel, rapacious, intolerant, and intolerable of all tyrants.—They know that it is a wholly irresponsible power; acknowledging no superior, for it is itself supreme; owing no obedience, for it is its own master; respecting no authority, for it is a law unto itself; subject to no control or restraint, except the still small voice of conscience, which is too often drowned in the tumultuous waves of party or of faction. It might sacrifice public good or private rights to any ruling passion or interest of the hour with impunity. It had robbed the rich to relieve the poor, and oppressed the poor to aggrandize the rich with equal ardor or indifference. It had voted hemlock to-day and statutes to-morrow to its best citizens. They suffered no man to be a judge in his case, lest he should be biased by passion or by interest; and could find no better reason why a large body of men, although a majority, should be the supreme and final arbiter of its cause. *On the contrary, they knew that a large body of men is more liable to be controlled by passion or by interest than a single individual, and is more apt to sacrifice the rights of the minority, because it can be done with more impunity.* Hence they endeavored to impose restraints upon themselves. Hence they committed the making of all their laws, organic or municipal, to their delegates or representatives, whose crimes they could punish, whose errors they could correct and whose powers they could correct and whose powers they could reclaim.

"The great security of our rights of life, liberty, and property *is in the responsibility of those who made and of those who execute the law.* Establish as a principle that to give sanction to law it must be approved by the majority at the ballot-box, and you take away this security and surrender those rights to the most capricious, rapicious, and cruel of tyrants. *I regret to see the growing spirit in Congress and throughout the country to democratize our Government,* to submit every question, whether pertaining to organic or municipal laws, to the vote of the people. This is sheer radicalism. It is the red republicanism of revolutionary France, which appealeh to the sections on all occasions, and not the American republicanism of our fathers. Their republicanism was stable and conservative; this is mutable and revolutionary. Theirs afforded a shield for the minority; this gives a sword to the majority. Theirs defended the rights of the weak; this surrenders them to the power of the strong. God forbid that the demagogism of this day should prevail over the philanthropic and philosophic statesmanship of our fathers."—*National Intelligencer.*

Valuable Receipts.

Raw Meat in Dysentery.—Dr. Weisse, of St. Petesrburg, first in 1845 advised the employment of the lean of raw meat, very finely minced, in the chronic diarrhœa of children, giving two teaspoontuls four times a day. Since then the same practice has often been extended to various forms of obstinate diarrœa with good effect. M. Pensa, now practising in Egypt, reports the benefit he has derived in several cases of severe dysentery occurring in the adults from the employment of raw, or nearly raw, minced meat, given in doses of from two to three ounces three times a day.—*Eclected Medical Journal.*

Glycerine.—M. Daude, a French practioner, finds glyncerine to be very beneficial in the disease. His prescription is one ounce of glycerine in five ounces of decoction of linseed, in an injection repeated twice a day, and two spoonfuls every hour of the following mixture: Glycerine. 11 drachms; orange flower and water, equal parts, so as to make five-ounce mixture.—*Ecleceic Med. Journal.*

Cure for the Bite of a Mad Dog.—A writer in the National Intelligencer says, that spirits of hartshorn is a certain remedy for the bite of a mad dog. The wound, he adds, should be constantly bathed with it, and three or four doses, diluted, taken inwardly during the day. The hartshorn decomposes, chemically, the virus insinuated into the wound, and immediately alters and destroys its deleteriousness. The writer who resided in Brazil for some time, first tried it for the bite of a scorpion, and found that it removed pain and inflamation almost instantly. Subsequently he tried it for the bite of a rattlesnake, with similar success. At the suggestion of the writer, an old friend and physician tried it in cases of hydrophobia, and always with success.

How to Tell Bad Eggs.—Of the many ways to tell bad eggs, I know of only one that I can put entire confidence in.

"If an egg will float it is bad," says one. "If it is warm at both ends, look out for it," says another. "If it has not a clear look when you hold it in a strong light, have a care," says a third, and so on a half dozen ways beside. Now any one that has tried the first way, knows that a bad egg will sometimes sink; and as to the second plan, it is often difficult to tell in a fresh egg which is the warm end; and as to the plan of looking through an egg, I would really like to know what can be seen in the operation. But—

The true way to tell bad eggs is to put them in a pail of water, and if good they will *lie on their sides*, always; if bad they will stand on their small ends, the large ends always uppermost, unless they have been shaken considerably, when they will stand either end up. Therefore, a bad egg can be told by the way it rests in water—always end up, never on its side. Any egg that lies flat, is good to eat and *can be depended on.*—*T. C. in the Homestead.*

To Make Tomato Figs.—Pour boiling water over the tomatoes in order to remove the skins; then weigh them and place them in a stone jar, with as much sugar as you have tomatoes, and let them stand two days; then pour off the syrup, and boil and skim it until no skum rises. Then pour it over the tomatoes, and let it stand two days, as before, then boil and skim again. After a third time, they are fit to dry, if the weather is good, if not let them stand in the syrup until drying weather. Then place on large earthen plates or dishes, and put them in the sun to dry, which will take about a week, after which pack them down in small wooden boxes, with fine white sugar between every layer. Tomatoes prepared in this manner will keep for years.

To Baffle Musquitoes.—The following remedy is a certain preventative to the attacks of mosquitoes, black flies, etc.: glycerine, four ounces, oil of spearmint, two and a half drachms. The face, neck and hands—in fact, all parts exposed, to be rubbed with the mixture.

"You don't seem to know how to take me," said a vulgar fellow to a gentleman he had insulted. "Yes, I do," said the gentleman, taking him by the nose."

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