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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. XLII. EASTON, MD., SATURDAY, NOVEMBER 5, 1859. No. 45.

ADVERTISEMENTS,

Of one square (10 lines,) inserted ONE or 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, will 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.

BUSINESS CARDS.

J. A. MURRAY.
ATTORNEY AT LAW.
PRACTICES IN TALBOT AND ADJACENT COUNTIES.
Office on *Main Street*,
(Opposite Merrett's Hotel,)
feb 26-3m* EASTON, MD.

SAVE YOUR FRUIT.

I have just opened a large assortment of "Preserving Cans,"

OF the newest and most approved patents.—Also a large lot of stone Jars for putting up Tomatoes. They are the cheapest, most simple and effectual jar ever used for that purpose.
aug 13-6w JNO. GOLDSBOROUGH.

THOMAS H. KEITHLEY,
House Carpenter,

BEGS the patronage of the citizens of Talbot County, Md., in building.
He will also undertake STAIR building, with either Ramp or Rooning Rail, in the most approved style. Give him a trial. He is located at St. Michaels [aug 13-tf

ON THE TRACK AGAIN.

SCHOONER TRIAL

IS now ready to receive wheat, either for Baltimore or Philadelphia and deliver it without delay, leaving Easton every Wednesday and Baltimore every Saturday. Farmers in the Creek will be accommodated by leaving their orders at my office in Easton. Back freight at the lowest rates.
ju 16 R. THARP.

PLASTERING.

THE undersigned having had considerable experience in the Plastering business, respectfully informs the citizens of Talbot and adjacent counties, that he would be thankful for any work in his line. He can put on from one to three coats and will warrant it to be done in a workmanlike manner. His charges will be very moderate and his work warranted to stand.
Orders left at the store of Messrs Cheezum & Emory will be promptly attended to.
june 18-3t THEODORE JOHNS.

BOOTS AND SHOES.

THE subscriber invites attention to his recent
Purchase of Boots and Shoes
FOR
LADIES, GENTS., MISSES, BOYS & CHILDREN,
which will be sold cheap for CASH.
W. H. SHEPARD,
aug 13 tf No 2 Dover street.
N. B.—Boots and Shoes repaired at short notice.

MILLINERY.
FALL FASHIONS!

MRS ELIZA J. GATTIN, would most respectively inform the Ladies of Easton and Talbot county, that she has just received from the city, the latest styles for Bonnets. She is now ready to enter on Fall Work, with such material and styles of finish as cannot fail to please. Work of every description in her line, will be executed with promptness and neatness.
Feeling very grateful for the disposition shown to encourage her during the short time she has been in business, she intends to leave nothing undone to change the course of such favors. Shop formerly occupied by Mrs. Shannahan and immediately opposite the "Gazette" Office.
☞ All persons indebted to the subscriber are *earnestly* requested to make immediate payment, as she intends to leave the county in a short time.
oct 15

ALEX. TODD,
General Agent and Collector
EASTON, TALBOT CO., MD.

THE subscriber intends devoting his time to the sale of property and Collection of accounts. Particular attention given to Personal and Real Estate. Persons putting claims in my hands may depend on having them attended to without delay. Office adjoining Residence, corner of Court and West streets, where he may be found when not otherwise engaged on business.
REFERENCES.—J. S. Robson, 79 South street, G. S. Griffith, 77 W. Balto. street, J. L. McPhail, 132 Balto. street, Baltimore.
W. B. Clark, S. B. Hopkins, A. P. Jump, Easton.

THE subscriber intends keeping on hand a supply of Furniture for sale. All kinds of Furniture and Stoves bought or sold on commission. Persons having Furniture for sale will do well to call as the dimes are always on hand—Drop in at the corner of Court and West streets, where you will generally find the Major.
ju 9-6m ALEX: TODD.

NOTICE.

The subscriber takes this method of informing those who are in debt either on Note or otherwise over 12 months standing to come up and settle the same, by the 10th day of September next, as I am desirous to close up my old business. If not settled by that time I shall be compelled to close them up after that time those interested will confer a particular favor by attending to the same
ALEX TODD.

CARPENTER TOOLS AT PRIVATE SALE,

CONSISTING of bead, moulding, sash, and tounge & grove Planes, bone and pannel Saws, one veneting, slait Chisel with 3 sets of bits, one lot of augers, and bench screws, clamp screws, Aorascum Grind stones with Patent fixtures, Patent Auger for boring post holes, one market Wagon, a lot of good Furniture a variety of other articles suitable for carpenters or farmers, all of which will be sold on most reasonable terms.
Easton, oct 8 A. TODD.

SOMETHING NEW.—The subscriber has just received a few patent Iron Bedsteads. They are the most convenient Bedstead that is now in use. They can be folded up, after using, and stowed away in any corner, bed and all, out of the way.
oct 1 CHARLES KEILHOLTZ.

THREAD.—A very large assortment of Seine and Net Thread on hand and of most beautiful quality; also, Net Rope, hand-made.
oct 22 J. H. GRACE.

CIGARS & TOBACCO.—A complete assortment of the best brands, kept constantly on hand and for sale by (apr 23) J. P. BLAKE.

DIMITY RUFFLING.—An elegant assortment from 12½ to 50—some really beautiful
oct 1 J. H. GRACE

COUNTRY LARD for sale by
sep 10 W. P. MACKEY.

CHEESE—CHEESE—for sale by
(oct 22) W. P. MACKEY.

BOTH SIDES.

A man in his carriage was riding along,
A gaily dressed wife by his side;
In satin and laces she looked like a queen,
And be like a king in his pride.

A wood sawyer stood on the street as they passed,
The carriage and couple he eyed,
And said as he worked with his saw on the log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
One thing I would give if I could—
I would give all my wealth for the strength and the health
Of the man who saweth the wood.

A pretty young maid with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love breathing air.

She looked on the carriage the lady she saw,
Arrayed in apparel so fine,
And said, in a whisper "I wish from my heart,
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in a calico dress,
And said, "I'd relinquish position and wealth,
Her beauty and youth to possess."

Thus it is in this world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

We welcome the pleasure for which we have sighed,
The heart has a void in it still,
Growing deeper and wider the longer we live,
That nothing but heaven can fill.

The Men Monkeys of Malacca;

MODE OF LIFE, MARRIAGE, CUSTOMS, &c.

A correspondent of the Boston *Traveller* writes from Shanghai an interesting account of the habits of the Jakoons, a barbarous people who inhabit the interior of Malacca. Their language and features are unlike those of the Maylays proper, of whom they are also politically independent. They have no history, having been found by the early Portuguese voyagers in the country in which they still reside. They are called the Orang-Benner, or "men of the great high rivers;" the Orang-Hutang, or "men of the forest" the Orang-Semang, or "black men;" the Jakoons and the Kaiats. Oran is the Malay word for man, and Utan or Hutang, for forest, whence the word so common with us, ourang-outang, or wild men, if men they may be called, when common opinion has assigned them a rank hardly above monkeys and baboons.

They generally live in houses built of bamboo sticks, and suspended to the top of lofty trees, to which they ascend by rude ladders. These cabins, suspended to the tree tops, are so narrow that a stranger cannot be admitted without annoyance to a member of the family, or his exclusion; for one must go down when a new one comes up. Others, who have no taste for these aerial abodes—nests, not for birds, but for men—construct huts raised two or three feet above the ground. The first story serves for lodging, where they eat and sleep, by the side of a fire always kept brightly burning in order to frighten away the tigers and other wild beasts which fill the forests. In the second story they put their arms for safety, their provisions and kitchen utensils, all of which are comprised in pikes, in earthen pots, and one or two great China bowls.

They eat whatever comes to hand, as wild boars, apes, or birds, which last are taken either in snares or shot by arrows and the roots and tubers which the earth produces in abundance. If they plant rice, it is only enough to meet their absolute wants. Instead of regular labor, they prefer the fatiguing adventures of the chase, and running among the woods. Their *cuisine* is of the lowest order, their favorite dish being slices of meat half cooked, and still reeking with blood.

Their weddings are preceded by a most singular and ludicrous ceremony. An old man presents the future husband and wife to a large assemblage of invited guests whom he conducts, followed by their respective families, into a grand circle, around which the young lady, the bride, sets out running *upon all fours*, and the young man, who is the bridegroom, in the same style after her. If he succeeds in overtaking her she becomes his wife; if not he forfeits all his rights, and "love's labor is lost." This often happens when the bridegroom fails of pleasing the young lady, who endeavors to escape from the embraces of a distasteful or odious husband by beating him in this queer trotting match.

Upon the death of one of their number they wrap his body in a white winding sheet, and then deposit it in a grave dug near his hut, sometimes in an erect position, sometimes sitting, and sometimes lying down. They are careful to put a lance at his side, a "parang," and a "sumpitan," their instruments of hunting and of war, but never use any religious ceremony.—Still, these weapons placed by the side of the corpse indicate a shadowy belief in a future existence.

Their religion is a confused mass of the grossest superstitions, propagated by the *bayans*, a kind of priests, who are half physicians and half jugglers. Their magical science is in great esteem with the Malays. The singular kind of life they lead, the peculiarity of their costume, and the long intervals of their appearance among the people, secure for them a certain prestige and respect. Seen from afar, and through a mysterious veil, they pass for beings endowed with superhuman power, to whom the plants and roots of the forest have revealed their most secret virtues. In a word, they are believed to hold in their hands the power of conferring health or inflicting death. In accordance with this belief, the Malays are careful not to provoke their ill will.

Naturally, the Jakoons are of an open and ingenious disposition, and withal inclined to gaity. To the appearance of timidity they join the independence of a life without control, spent in the midst of thick forests and everlasting verdure. Respectful, without being servile, in conversation they use an abrupt and violent tone of voice, which strongly contrasts with their habitual gentleness and modesty. They have strong liquors, and get intoxicated whenever they have an opportunity.

It is honorable to the zeal of the Catholic priests that they have a missionary who notwithstanding the low rank of these people in the scale of humanity, the wide territory over which they are scattered, and the thick forests which it is necessary to penetrate to reach them, and the absence of all roads, while ferocious wild beasts are thick at every step, is laboring among them.

Such are the people in whom originated the idea and the stories about the *ourang-outang*—"the man of the forests."

Serpent Charmers.

An English resident at Madras, gives the following account of a serpent-tamer, whom he employed and watched carefully during all the process of taming:

One morning, as I sat at breakfast I heard a loud noise and shouting among my palanquin-bearers. On inquiring, I learned that they had seen a large hooded snake (cobra capelia) and were trying to kill it. I immediately went out; and saw the snake climbing up a high green mound, whence it escaped into a hole in the wall of an old fortification. The men were armed with their sticks, which they always carry in their hands, but had failed to kill the reptile, whom we could now see, coiled up securely in his hole, his bright eyes gleaming upon us through the opening.

I had often desired to ascertain the truth of the stories I had heard, respecting the effect of music upon snakes. I therefore inquired for a snake catcher. I was told there was no such person in the village, but upon further inquiry, I found one, in another village, about two or three miles distant. He was one of that numerous class who dwell in tents. His shanty was a thatched roof on poles, and his bed a hammock.—He had a few neighbors, but no family.

I sent for him, keeping a strict watch over the snake, who never attempted to escape while his enemies were in sight. In about an hour the snake-catcher came.—He had no clothing of any kind, except a small strip of cloth about his loins. He had in his hands two baskets, one containing tame snakes: the other empty. These and his musical pipes were the only things he had with him. I made him leave his two baskets on the ground, at some distance, while he ascended the mound with pipes alone. He began to play. At the sound of music, the snake came slowly out of his hole. When he was entirely within reach, the man seized him dexterously by the tail and held him thus at arm's length. The enraged snake darted his head in all directions, but in vain. Thus suspended, he had not the power to round himself, so as to seize hold of his tormentor. He exhausted himself in vain exertions, when the man descended the bank, dropped him into the empty basket, and closed the lid. He then began to play on the pipes. After a short time, he raised the lid of the basket. The snake darted wildly about, and attempted to escape, but the lid was shut quickly down upon it, the music all the while playing. This was repeated several times.—Then, after a short interval, the lid being raised, the snake sat on his tail, opened his hood, and danced as quietly as the tame snakes in the other basket, nor did he again make any effort to escape. This having witnessed with my own eyes, I can vouch for as a fact.

MORE STEPS BACKWARD

Judge Nicholas, of Louisville, Ky., one of the flaming lights of Democracy, is out again with his old plan of electing Presidents without the intervention of party politics! This delusion of conducting popular governments with parties, (it originated with the Reformers of Baltimore,) would seem just now to be a sort of small-pox epidemic all over the Union. It is worse than either Millerism or even Spiritualism. But let us see the "steps backward" from Democratic institutions, which the Judge proposes to take, and then we can realize how far he proposes to disfranchise the people, the source of all republican power, for this is the plain English of his plan.—Here it is:

Amend the Constitution so as to procure the formation of an Electoral College, and an election of President and Vice President substantially as follows:

1. The people of the States having less than a million population to elect one; those with a million, but less than two million, to elect two; those with two, but less than three million, to elect four; those with three, but less than four million, to elect four, and those having four million, to elect five electors.

2. The Chief Justice, or President of the Senate, or Speaker of the House of Representatives, to be the presiding officer of the Electoral College thus formed, and have the casting vote in all cases of tie.

3. The electors to be listed in the alphabetical order of their names, and arranged according to that order into six classes, as nearly equal in numbers as may be, and numbered from one to six.

4. Class one to nominate an elector from class two; the latter from class three; the latter from class four; the latter from class five; the latter from class six; which shall nominate from class one.

5. From the six electors thus put in nomination, two to be drawn by lot; from whom the College to elect one for President, and the other to be the Vice President.

6. No office to be incompatible with that of elector.—*N. Y. Times, 22d inst.*

We can't wonder at the insanity of old Brown in his Provisional Constitution, after reading this grave proposition from a man. Why, it would convert our government at once into close corporation worse than that of Venice.

OLD AND GOOD.—The piles under London bridge have been driven five hundred years, and on examining them in 1845, they were found to be a little decayed. They are principally elm. Old Savoy Place in the city of London, was built 650 years ago, and the wooden piles, consisting of oak, elm, beech and chesnut, were found upon recent examination to be perfectly sound.

Noted Impostors.

Men have always been fond of power and influence; and when they could not be obtained by legitimate means, have resorted to tricks and impostures. A few of the more celebrated of these impositions may not prove uninteresting to our readers.

Aldebert, in the eighth century, pretended that he had a letter from the Redeemer, which fell from Heaven at Jerusalem, and thus induced multitudes to follow him.

Gonslavo Michael pretended to be the angel Michael, and was burnt for this heresy by the Spanish Inquisition, in 1360.

George David, the son of a waterman at Ghent, styled himself the nephew of God, sent into the world to adopt children worthy of Heaven. He denied the resurrection, preached against marriage, in favor of a community of women and taught that the body could only be defiled by sin.

Sabbata Levi, a Jew of Smyrna, pretended to be the Saviour, in 1666.

Elizabeth Barton, known as the Holy Maid of Kent, was brought forward in England, to hinder the Reformation. She pretended to be inspired, and foretold that Henry VII would have an early and violent death if he divorced Catherine of Arragon and married Anne Boleyn. She and her accomplices were hanged in 1534.

In the first year of Queen Mary's reign in England, Elizabeth Croft, a girl of eighteen years of age, was secreted in a wall, and there uttered many seditious speeches against the queen, and the mass and the confession. She was called the Spirit of the Wall.

William Hacket, a fanatic, personated our Saviour, and was executed for blasphemy, in England, in 2591.

James Naylor also represented himself to be the Saviour. He was convicted of blasphemy, whipped, and had his tongue bored through with a hot iron, by order of the House of Commons during Cromwell's administration.

Mary Totts pretended that she bred rabbits, and imposed upon many people in 1726.

The Cock Lane ghost is often alluded to by writers of the last century. William Parsons and his wife were authors of this imposture, in 1862. They had a female ventriloquist, by whose aid they made a credulous multitude believe in the existence of a ghost, at the No. 38 Cock Lane, London. The parties were punished by imprisonment and in the pillory.

Joanna Southcote proclaimed her conception of the Messiah, and had many followers in England, where she died in 1814.

In the United States, Matthias is the most celebrated impostor on record. He professed to be the Messiah, obtained many followers, and was tried for blasphemy, in New York, in 1830.

Joseph Smith, the founder of the Church of the Latter Day Saints, pretended to have found the book of Mormon, a divine revelation, written on plates of gold, in a cave in the State of New York, in 1835. He was murdered by a mob, in 1844.

PURCHASE OF THE FREEDOM OF A MARYLAND SLAVE.—The necessary amount to purchase the freedom of Benjamin Bradley, a slave at Annapolis Md., has been subscribed—a portion in that city and the balance in New York. His owner who valued him at £1,500, offered to sell him free for $1,000. Ben himself had saved $100, two gentlemen in Annapolis loaned him $500, and the balance was raised by subscription. A writer in the New York Journal of Commerce says:

Eight years ago Ben was employed in a printing office in Annapolis. He was then about 16, and showed great mechanical skill and ingenuity. With a piece of a gun-barrel, some pewter, a couple of pieces of round steel, and some like materials, he constructed a "working model of a steam-engine." His master soon afterwards got him the place of helper in the department of natural and experimental philosophy in the naval academy at Annapolis. He sold his first steam engine to a midshipman.

With the proceeds and what money he could lay up, (his master allowing him five dollars a month out of his wages,) he built an engine large enough to drive the first cutter of a sloop of war at the rate of six knots an hour. He was assisted in planning this engine, being told how to find the resistance of an immense floating body, and the size &c., of his propeller. Prof. Hopkins of the academy, says that he gets up the experiments for the lecture room very handsomely. Being shown once how to line up the parabolic mirrors for concentrating heat, he always succeeded afterwards. So with the chemical experiments. He makes all the gases, and works with them showing the Drummond light &c.

The writer adds that before the necessary amount was subscribed, Prof. H. H Lockwood borrowed from bank, on his own note the sum of $900, in order to secure Ben's freedom beyond a contingency, as the purchase money had to be paid on the 6th inst.

ALL THAT WE KNOW ABOUT SHAKESPEARE.—He was born in April, 1556, at at Stratford-on-Avon, was the son of John Shakespeare, tradesman, and at the age of eighteen, was married to Ann Hathaway, then twenty-six years old. In 1586, he went to London, and there became a player; in 1589, he was one of the proprietors of the Blackfriars theatre, and in 1595, was prominent sharer in a large theatre called the Globe. He seems to altered, mended, and added to the dramas of others before he wrote any himself. Between 1591 and 1613 he wrote over thirty plays, but the precise date of the composition it is impossible to fix. About the year 1610, he retired permanently to Stratford. He died on the 23rd of April, 1616. Such are the meagre results of a century of research into the external life of Shakspeare.

Thursday last was observed as a day of thanksgiving at Charleston S. C.

AGRICULTURAL.

About Liming Land.

Much of the counsel given by theoretical advisers in regard to applying lime to land is based upon a wrong hypothesis. The plant wants lime, they say, to help make up its constituent elements. They point you to the ashes of plants to show that lime is found there (as an accidental or incidental impurity, we say,) and therefore they teach that you must apply lime to the soil. Without stopping to discuss this question in full we will remark *first*, that with considerable experience in liming and, our best results from its application have been on a soil perfectly saturated, so to speak, with lime.—Its fine particles were in part disintegrated (or pulverized) limestone, the water flowing through it, was lime water: and the rocks and stones intermingled with the soil were nearly pure limestones (carbonate of lime.) In this case the applied burned lime to the plants, for—the theory of the *condition* of lime naturally in the soil to the contrary notwithstanding—we confidently assert that the lime water, (or soluble lime in the water) would furnish an infinite abundance for all the wants of the plant itself. *Second*. We have analyzed many soils from various localities, and studied the analysis of hundreds of others, and we never yet knew of an otherwise good soil which did not show enough lime in its composition, to supply the (supposed) needed quantity of lime for any crop. [We will add here, that for good and sufficient reasons, reasons as yet unanswered, we hold as unsubstantial theory, the present scientific teachings that a certain definite quantity of particular mineral elements are essential to the perfect growth of plants.]

What is the use of lime applied to a soil then? We answer, lime acts only secondarily, as a promotion of certain changes in the elements of the soil. When lime is burned, its carbonic acid is expelled, and it is then a caustic alkali, in a finely divided condition for being intimately mixed with the soil. It is then eager (has a strong affinity) to unite with other elements, especially with the acid or sour elements in the soil. Applied to soils in this caustic condition, its action is three-fold.

First.—Most soil contains more or less of vegetable acids. They are to some degree sour. The caustic or burned lime when added, neutralizes or destroys these acids, and sweetens, as we say, the soil, rendering it more congenial to growing plants. This effect is just as great upon many soils already filled with uncaustic lime-stone or lime unburned, as upon those having little or no lime.

Second.—Caustic lime dissolves a species of Asphaltic coating formed upon vegetable matter in soils, and exposes the inner texture to the action of air which decomposes it and prepares it to enter into roots of plants as nourishments.

Third.—Vegetable matters, when decaying or decomposing, yield a certain amount of compound substances, among which is carbonic acid, which unites readily with such alkalies as caustic, lime, potash, etc.—Now it is a law of chemistry that a compound will be more readily produced when there is present another substance for which the new compound has an affinity. Therefore the bare presence of caustic lime in a soil hastens the decomposition of the vegetable matters, and they more readily yield their elements to nourish growing plants.

From the above considerations we may derive a few simple rules for the application of lime, promising the remark, that while close observation and thought will assist in determining this matter, yet the multitude can only judge by *trial* when lime is useful and not so.

SUCCESSIVE RULES FOR APPLYING LIME.

1. It is desirable that lime should be as nearly caustic (recently burned) as possible. The effect of burning is merely to drive off its combined carbonic acid, and the longer the lime is exposed after burning, the greater is the amount of carbonic acid returned to it by the air.

2 Lime should be finely divided (water slacked) that it may be mingled as thoroughly as possible with the soil.

2. Lime acts comparatively the most beneficially upon such crops as are most sensitive to vegetable acids or sour substances in soils. An example of this is found in potatoes which are usually benefitted by lime.

4. Wet, cold lands are most subject to be impregnated with sour substances, and undecomposed vegetable matter; hence, wet soils are most likely to be benefitted by an application of lime.

5. Clays, and compact soils generally admit air less freely than light porous soils, and the former, therefore, contain larger proportions of undecomposed vegetable matter. Lime benefits by assisting to decompose such substances, and fit them for plant nourishment.

6. The great majority of even light soils contain some undecayed matter, and even on the most sandy ones a small quantity of lime will be temporarily beneficial.

7. On light soils, the effect of lime is most needed below the surface, where the air has not penetrated freely. On heavy or wet soils it is needed near the surface also.

8. It is usually best to apply the lime at the time of or just before putting in crops, that they may get the full benefit of its action, which begins immediately.

9. On light, warm soils, too much lime will decompose the vegetable matter faster than needed, and there will be a waste.—Continued free application of lime will decompose all the vegetable matter in such soils, and leave them comparatively barren. Such soils are said to be "limesick."

10. An annual application of lime is better than a less frequent supply of a larger quantity, since in the former case of action is more continuous upon the successive crops.

11. On many light warm soils, where the vegetable matter is decomposed by air and sun, lime will be injurious rather than beneficial.

12. The heavier and wetter the soil, the greater will be the quantity of lime which may be useful. A yearly application of lime may very from four to thirty bushels per acre, just accoding to the condition of the soil.

13. Lime may be sown broadcast on the surface, as a top-dressing or it may be added to the hill. Usually the best method is to sow it upon the surface before planting or seeding, and then to harrow it in well.

Western Hog and Corn Markets.

The Opening Rates.—The Cincinnati Price Current of the 12th ult., has the following concerning the Western hog market, and the opening prices of new corn:

In the early part of the week about 2,500 head hogs sold at $6 net, to be delivered the first ten days of November. A portion of them were taken to fill contracts. The last day or two the offerings at this rate were quite large, and 1,000 head, to average 225 lbs. and to be delivered between the 10th and 15th of November, were on the market at $6, without finding a purchaser. 1,500 head, we understand, were contracted to be delivered before the 20th of November, at $575; but for all November $550 is the outside rate offered.

In Kentucky, hogs are forward and fat and it is probable they will be in earlier from that State than is expected. The feeling on the part of regular dealers is quite subdued, and none of that reckless speculative spirit, so observable; and it is quite probable that the opening prices will be the highest paid during the season. Packers will undoubtedly profit by the experience of last year, and there must be the strongest kind of inducments, we think, to tempt them to pay even moderately high prices.

During the past week there has been quite a large business done in the way of contracts for new corn, and the sales reached 50,000 bushels, beginning at 65 cents and closing dull at 50 cents. Including in these sales was one lot of 25,000 bushels, to be delivered in all this month, at 65 cents.—This was bought in Indiana, east of Indianapolis, at 20 cents, and cost but 13 cents to deliver it here, so that the operation paid the sellers handsomely—the great anxiety to sell corn, and at the same time to buy hogs to feed it to, are very suggestive facts for those who deal in pork.

Our advices from Kentucky, with hardly an exception, report a good corn crop, and a prospective large hog crop. Beef cattle are represented abundant throughout the entire west, and in good condition. But the wheat crop is, without an exception, reported below an average.

HOW BAD YOU LOOK.

There is a class of people in the world—stlyed by some, "*Job's comforters*"—who are constantly administering words of consolation and encouragement to the sick and afflicted, similar to those which stand at the head of this article,—"*How bad you look.*" If these people only knew the amount of injury, not to say misery they inflict upon those to whom they thus address their remarks, they would perhaps, from very charity of feeling, desist from the practice.

How dispiriting it falls upon the sensibilities of the poor convalescent, after a painful and protracted illness, to be told at every street corner that he 'looks bad.' Emergence from the bed of suffering is to him a matter of thankfulness and joy; and as he slowly and cautiously moves his weak and disease-wrecked frame along, he expects to receive words of encouragement rather than sentences of despair and doubt, such as the "how bad you look" sympathisers are pouring through his ears into his very soul, as it were, to depress and crush his hopes and expectations of health and strength. Such language addressed to a recovering invalid whose nervous system is already unstrung by disease, is a most heartless exercise of terms, calculated to dampen his hopes and throw him back again upon the bed of suffering. Conversation which tends to buoy up the spirit and create pleasant impressions of speedy health and vigor would be of much more beneficially upon his system than perhaps half the medicine he may have previously taken.—*Del. Journal.*

HOW TO FIND WATER IN THE DESERT.—When the water begins to run short, and the known fountans have failed, as is too often the sad hap of these desert wells, fortunate is the man who owns a tame chacma, or "babian," as it is called. The animal is first deprived of water for a whole day, until it is increased by giving it salt provisions, or putting salt into his mouth. This apparent cruelty is, however, an act of true mercy, as on the chacma may depend the existence of itself and the whole party.

A long rope is now tied to the baboon's collar, and it suffered to run about wherever it chooses, the rope being merely used as a means to prevent the animal from getting out of sight. The baboon now assumes the leadership of the band, and becomes the most important personage of the party.—First it runs forward a little, then stops, gets on its hind feet, and snifts up the air, especially taking care of the wind and its direction. It will then, perhaps, change the direction of its course, and after running for some distance, take another observation. Presently it will spy out a blade of grass, or similar object, pluck it up, turn it on all sides, and then go forward again. And thus the animal proceeds until it leads the party to water, guided by some mysterious instinct, which appears to be totally independent of reasoning, and which loves its power in proportion as reason gains domain.—*Cullege's Illustrated Natural History, by Wood.*

Tasso replied, to a proposition that he should take vengeance on a man who had injured him, "I do not wish to deprive him either of his goods, his honor, or his life.—I wish to deprive him of his ill will."

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