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COLLECTIONS A SPECIALTY, CORVALLIS, July 14, 1879.

NEW TIN SHOP, J. K. Webber, Pro., MAIN ST., CORVALLIS.

STOVES AND TINWARE, All Kind, All work warranted and at reduced rates.

W. G. CRAWFORD, DEALER IN WATCHES, CLOCKS, SILVER WARE, etc. Also, Musical Instruments &c.

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Drugs, Paints, MEDICINES, CHEMICALS, DYE STUFFS, OILS, GLASS AND PUTTY.

PURE WINES AND LIQUORS -FOR MEDICINAL USE-

And also the very best assortment of Lamps and Wall Paper

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AGENTS FOR THE AVERILL, CHEMICAL PAINT, SUPERIOR TO ANY OTHER.

Physicians' Prescriptions Carefully Compounded.

The Corvallis Gazette.

VOL. XVI. CORVALLIS, OREGON, FRIDAY, AUGUST 22, 1879. NO. 34.

The Breakwater at Cape Foulweather, Is a necessity and owing to an increased demand for GOODS IN OUR LINE.

WE HAVE THE PLEASURE OF STATING THAT WE HAVE THE LARGEST AND BEST SELECTED STOCK OF

GENERAL MERCHANDISE

Ever brought to this market, and our motto, in the future, as it has been in the past, shall be SMALL PROFITS AND QUICK SALES, thus enabling the Farmers of Benton County to buy Goods 25 per cent. less than ever before.

We also have in connection a large stock of Boots and Shoes, Hats and Caps.

Privately by our Mr. Sheppard, at a Large Bankrupt Sale in San Francisco, at 50 cents on the dollar, which will be kept separate from our regular stock, and will extend the same bargains to customers who will give us a call. As a sample of our prices, we will sell

Shoes from 25c to \$2. Boots from \$1 to \$3.50. Hats from 25 to \$1.75.

Buck Gloves, 50 cents. Silk Handkerchiefs 35c. Grass Cloth 8 cents. Kid Gloves 75 cents to \$1.

Don't forget the place, one door south of the post office.

Sheppard, Jaycox & Co. Corvallis, May 7, 1879.

CORVALLIS Livery, Feed

...AND... SALE STABLE.

My stables are first-class in every respect, and competent and obliging hostlers always ready to serve the public.

REASONABLE CHARGES FOR HIRE. Particular attention paid to Boarding horses.

ELEGANT HEARSE, CARRIAGES AND HACKS FOR FUNERALS

Corvallis, Jan. 3, 1879.

LANDS! FARMS! HOMES!

I HAVE FARMS, (Improved and unimproved), STORES and MILL PROPERTY, very desirable.

FOR SALE. These lands are cheap.

Also claims in unsurveyed tracts for sale. Soldiers of the late rebellion who have, under the Soldiers' Homestead Act, located and made final proof on less than 160 acres, can dispose of the balance to me.

Write (with stamps to prepay postage).

R. A. BENSELL, Newport, Benton county, Oregon.

WOODCOCK & BALDWIN (Successors to J. R. Bayley & Co.)

KEEP CONSTANTLY ON HAND AT THE old stand a large and complete stock of

Heavy and Shelf Hardware, IRON, STEEL, TOOLS, STOVES, RANGES, ETC.

Manufactured and Home Made Tin and Copper Ware, Pumps, Pipe, Etc.

A good Tinner constantly on hand, and all Job work neatly and quickly done.

Also agents for Knapp, Burrell & Co., for the sale of the best and latest improved

FARM MACHINERY, of all kinds, together with a full assortment of Agricultural Implements.

Sole Agents for the celebrated ST. LOUIS CHARTER OAK STOVES

the BEST IN THE WORLD. Also the Norman Range, and many other patterns, in all sizes and styles.

Particular attention paid to Farmers' wants, and the supplying extras for Farm Machinery, and all information as to such articles, furnished cheerfully, on application.

No pains will be spared to furnish our customers with the best goods in market, in our line, and at the lowest prices.

Our motto shall be, prompt and fair dealing with all. Call and examine our stock, before going elsewhere. Satisfaction guaranteed.

WOODCOCK & BALDWIN, Corvallis, May, 12, 1879.

Lord Byron.

HE HAS THE DISTINCTION OF THREE FUNERALS—HIS FEMALE ADMIRERS.

Lord Holland informs the world that the poet pronounced his name Byron. With all respect to his lordship I must express my doubts of his accuracy. The name is of Norman origin, and if the poet varied from the accepted standard the change would have been to a French pronunciation. Speaking of Byron, I am reminded that his funeral was a summer incident, having occurred in July, (just 55 years ago) when the coffin was then placed aboard a vessel, bound for England, amid a parting salute.

On arriving at London, after a voyage of nearly three months, the remains lay in state for two years. The coffin was then placed aboard a vessel, bound for England, amid a parting salute.

As I stood there in the beautiful mid-morning of a refreshing summer day, reflecting on the world's ingratitude, a little, the squirrel was jumping and chattering in the branches overhead. Pretty little songsters made the woods vocal with their gushing minstrelsy, while all the mourning, cooing of a dove swelled on the fragrant air like the dying cadences of some weird requiem.

The scene, though impressive, was beautiful, and recalled vividly of my memory those enchanting lines of ill-fated Shelley:

"'Twas softer than the west wind's sigh, 'Twas softer than the unmeasured noise, Of that strange lyre,

Whose springs the gent of the breezes

Thomas Lincoln, father of the ill-starred Abraham, emigrated to Spencer county in 1817. The following season his wife died, and in a few years after this domestic bereavement he removed to Illinois. This, in brief, is the whole story of the Lincoln family's history connected with Indiana. The little rude log cabin constructed by Mr. Lincoln and his son was carried away, I learn, several years ago, by some enterprising Chicago Yankee. And Little Pigeon Church, where the boy Lincoln listened to the hymns of Zion, has changed with the generation who gathered there in the dim years of the past. All is changed.

Just why the grave of Mrs. Lincoln has lain in neglect so long is a mystery to me. Surely the spirit that actuated the Philippses, Garrison and Davises, and the followers of these old-time Abolitionists is dead. Could not their followers pay the simple tribute of respect to the memory of their great champion by erecting a plain shaft over the resting place of his mother? For sixty-one years not a single stone has marked her nameless grave. Is not this neglect an other accumulated evidence that the world is uncharitable and repudiates ungrateful?

An English View of Mormonism.

In finishing a long editorial article on the Mormons in Utah, the London Times says:

Such shrewdness in adapting means to ends is the great secret of their success. Not satisfied with exciting enthusiasm, the Mormon leaders have organized it. If they get rid of Polygamy, which many of their own members regard as an essential part of their creed, the Mormons may possibly long continue to prosper and populate the vast region which might have remained a desert had they not converted it to a garden by their exercise of patient toil and unremitting industry. Not only are they innovators in religion, but they are also reformers in social customs. They are religious and moral, and in the eyes of the world are regarded as a people who could desire any man to be good; good Mormons neither drink intoxicants nor smoke tobacco. Brigham Young even abstained from tea and coffee on the ground that the work of the Lord is hindered by these things. Female suffrage has been introduced into the Territory of Utah. Co-operative associations have long existed among the Mormons. Indeed, the stranger who walks along the streets of their cities is struck with signs and notices which are painted the All-seeing Eye, the motto, "Holiness to the Lord," and the intimation "Zion's Co-operative Mercantile Institution." It is in the boast of the Mormons that drunkenness and the sin of great cities were unknown in Salt Lake City, till the mines of the Territory caused an influx of the Gentiles, and till the strict regulations of the church authorities were disregarded by the advent of the United States.

The education of the young is conducted with care, and the Desert university is as useful an institution as any one of its kind in the Western States. Degrees are given in it for proficiency in one of the three courses of study—the classical, the scientific and the commercial. As might be expected, the commercial course is preferred by students. The work of the class-room is a representation of the work done in a merchant's counting house; and the student is taught not only how to carry on mercantile correspondence, how to dispatch telegrams, insure property, recover compensation for injury or loss, but also how to manage a postal and telegraphic, a banking and an insurance office. Mormonism is, in fact, a curious mixture of discreditable and praiseworthy elements. That it would not survive the death of Brigham Young was confidently predicted by many persons who had studied it on the spot. Yet the death of its unscrupulous leader has not had any apparent effect upon it. A body which will soon number 150,000 may not easily be got rid of or dissolved.

A COSTLY SCHOOL-HOUSE.—The most costly school-building in the world is the new Polytechnic Institute at Hanover. The late King of Hanover commenced the construction of a magnificent palace, upon which he expended about \$5,000,000. When his Government was overthrown, the building was abandoned. At last the German Government resolved to alter the building and adapt the uses of the polytechnic school. This work has been going forward for several years, and is now nearly ended.

There is a man in New Haven who owns a hen that only lays once in ten days. Of course they must be decade eggs. Confound such a hen!

The Grave of Lincoln's Mother.

A correspondent of the Indianapolis Sentinel, who recently visited the grave of Lincoln's mother, at Rocheport, Ind., writes as follows: No stone, no tablet, not even a rough wooden headboard marks the windowless place. Where the headboard should stand a small, uncouth dogwood bush has deeply planted its roots, thus reminding one of the apple-tree story associated with the burial place of Roger Williams. To the right of the grave, as you face the east, towers a graceful oak, whose quiet shadows seem, as it were, to hold communion with the careless slumberer that reposes beneath its roots.

As I stood there in the beautiful mid-morning of a refreshing summer day, reflecting on the world's ingratitude, a little, the squirrel was jumping and chattering in the branches overhead. Pretty little songsters made the woods vocal with their gushing minstrelsy, while all the mourning, cooing of a dove swelled on the fragrant air like the dying cadences of some weird requiem.

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Ancient Egypt.

THE RELIGION OF THE EGYPTIANS—COMPARISON OF DATES.

A great deal, says the Saturday Review, has been written of late upon the religion of the ancient Egyptians. Knowledge on the subject is acquired to very few persons, and these few differ so much among themselves that there are as many conflicting views as there are heads of men to say, perhaps a half a dozen, all told. It need hardly be said, therefore, that a large number of people are interested in the matter, or that which finds its way into print is a character rather to obscure than to elucidate. A great deal of fog might be cleared off if we could make these writers explain what it is they mean by the term "ancient Egyptians." In one essay we observe that all Egyptians, whether they lived under Ptolemy or under Shoofoo, are so called. This is the comprehensive method employed by some of the most voluminous, at least among English, Egyptologists. It is impossible to expect anything but confusion and puzzle-headedness from it. We should think the historian mad who should refer to the reign of Ptolemy, Odoacer and Victor Emanuel. Yet the interval which elapsed between Menes and Cleopatra was at least twice as great, and the social revolutions were scarcely less marked. We cannot argue from what we read in the ritual, composed at the earliest, under the Eighteenth Dynasty, as to the religion of the people who lived under the Fourth. Yet in many books and articles both periods, and many other periods besides, are referred to under the same heading of "Ancient Egypt." We could almost wish to confine the use of the word Egypt to a definite time, short, foreign to the whole history of the country, but long enough to take us back to the beginnings of history in the Western world. By the "ancient Egyptians," if we may refer to the oldest records, we mean the people who were the countrymen of old Egypt was called, when it was called anything, "the Black Country," or, in their own language, "Kam," which answers to the Biblical Ham or Cush. The name of the country was called Egypt, when it was called anything, "the Black Country," or, in their own language, "Kam," which answers to the Biblical Ham or Cush. The name of the country was called Egypt, when it was called anything, "the Black Country," or, in their own language, "Kam," which answers to the Biblical Ham or Cush.

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TEMPERANCE LECTURE.

(From the Telegraph, Aug. 14.)

Portland does not often have such a treat as the Rev. S. Monroe Hubbard served up for those who attended the Oregon Temperance meeting at the rooms of the Y. M. C. A., on last Saturday night. Mr. Hubbard took for his theme "What's the Matter?" giving a synopsis of and condensing much of his celebrated lecture on that topic, so popular wherever he has delivered it. He directed his remarks mainly in the interest of the youth of the land, and we but speak the sentiments of many of his hearers when we say it was one of the most forcible, urgent and eloquent appeals in behalf of the young we have recently heard. Reviewing the whole ground he showed the corrupting and demoralizing influences of our society from the use of intoxicating drinks, and impressively put the questions, What shall be the close of our second century's life as a State and Nation? Shall we be a Nation of slaves, or a Nation of freemen? Shall we have a free and unsectarian pulpit, an untrammeled press, free schools, an unviolated Sabbath, an intelligent, prosperous and happy people, or shall we be a nation of drunkards? Shall we be reveling in our moral and political corruption and wending our way to the gates of hell, or shall we be crushed by the weight of drunkenness with all its attendant vices and degradations.

That's what's the matter, and the answers to these questions are to be found in the culture, the training, the education of our boys and girls. That's what's the matter! The great question in mind of every thoughtful man and woman to-day is, what's the matter with our country in the condition of our country—bad habits of our people—the drunkenness, profanity, Sabbath-breaking, political corruptions with which some of our cities are now so notorious? Intellectual culture and heart culture are our nation's greatest wealth, and moral action its greatest bulwark. Our people are becoming more material than ever before. The reverence for youth, the Columbia river as youth, the Columbia is the passage to manhood and womanhood, and the Pacific Ocean as the great bay life, Oregon is a nation in itself—great in all the developed and undeveloped resources that constitute a nation. Portland is a great mart of trade and immense in its future. The actual is what now is—the possible is what may be. So morally, parents can do much, we may say, to make the possibilities of our children. Many live only in the actual, for the present, and never strive and live for the possible. The actual blacksmith was the possible Eliza Baggott. The actual shoe maker was the possible Vice President Henry Wilson. The actual raisin picker was the possible Abraham Lincoln, the revered and lamented savior of our nation. Notice the intellectual differences of Newton, Shakespeare, Milton, Napoleon, Watts and others. The causes that produced these differences are traced to childhood, and even to the period of birth.

Education and moral training is the only hope of our people. Neglect and carelessness is too apparent in the training of our youths. That's what's the matter. The lecturer showed thoughtful application to the audience, and the audience to thinking and inquiring what's the matter. It was, as a whole, worthy the attention of any audience, and reflected credit upon the speaker. He spoke deliberately as if he had rapid and enthusiastic manner, furnishing such a treat as those who heard him wish that he had repeated.

We are delighted to state that Mr. Hubbard intended to repeat this and other celebrated lectures of his in various parts of our State. He has prepared with great pains and care the following: "What's the Matter?" "Peculiarity," "Not so Bad after All," "Peculiarity," and "Shama." The very titles are suggestive of profound and deep research in their preparation, and the lecturer is a pleasant, earnest and eloquent speaker as Mr. Hubbard will not only give very great intellectual treats, but will do an immense amount of good. Success to so noble a philanthropist as Rev. Mr. Hubbard.

NO HIDING IN PARIS.—The population, floating or permanent, of every arrondissement of Paris, is now being officially every month. Be your abode at hotel, boarding-house or private residence, within forty-eight hours you are required to sign a register, giving your name, age, occupation, and former residence. This, within the period mentioned, is copied by an officer ever traveling from house to house with the big blue book under his arm. The register gives also the leading characteristics of your personal appearance. Penalty attaches itself to the host or landlord who fails to get and give to the official such registration of his guests. There are no unmarked skulking-holes in Paris. Every house, every room is known and under police surveillance. Every stranger is known and described at police headquarters within a few days of his arrival. Once within the walls of Paris, and historically, so to speak, your identity is always there. In case of injury to any person the sufferer is not dependent on the nearest drug-store for a temporary hospital, as with us. In every arrondissement may be seen the prominent sign, "Assistance for the wounded or the Afflicted, or Poisoned." Above always hangs the official tri-color of the "banda," because a certain slender prolongation of the flag-staff denotes that the establishment is under Government supervision, and no private party may adopt this fashion. The French soldier is not to be high-spiritedly to the breeze like the Stars and Stripes, so that none can determine whether it indicates a United States Government station or a beer saloon.