

A. SINGULAR CEREMONY.—A Masonic association in New York, called the Lodge of Perfection, performed a singular ceremony last week—a sort of imitation of Christian baptism. It is described as follows:—

The members having entered in procession, were followed by a party with six children, some borne on cushions and others led by sponsors and parents—a man following behind with the sacred triangle of burning candles. This company made three circuits, escorted by the lodge, the Masons chanting prayers. Then advancing to the east, they stood before the Grand Master, prayer was read and a hymn was sung. The orator then addressed the sponsors and children, admonishing them to be true to themselves, their neighbors, their country and their God. Another prayer was then repeated. A font of perfumed water stood before the Grand Master. Taking each child's hand, he immersed it in the water, repeating its name and the words, "I wash thee with pure water. May God give thee and maintain thee in that innocence and purity of heart of which this plunging is a symbol." He then marked on the forehead of each child a triangle with consecrated oil, and pronounced the invocation of blessing. A hymn was then sung; the brethren knelt and uttered a solemn vow to watch and protect these children through life. Each partook of salt in confirmation of the pledge. A locket was presented to each of the children and a ring to the boys; also the triangle and an apron. A benediction completed the rite.

Sioux Burial Customs.
Numerous scaffolds on which the Sioux bury their dead were seen in the valley. Anxious to know something of their funeral customs I examined several.

They are built of four posts set in the ground firmly at the angles of a square. Between each pair of posts near the top is lashed a stout pole, and across these, making a platform, are laid a number of others. Each pole is lashed to every adjacent one by stout raw-hide thongs, making a platform some twelve or fifteen feet above the ground on which the body—wrapped in robes and supplied with a bag of red paint, if a warrior the deceased's arms are put with him also, and such things as he may need in the happy hunting grounds—is laid, and well lashed down, so that wolves nor wind cannot disturb him.

Often a buffalo is killed and placed under the scaffold that he may not want for meat. The Mobile (Ala.) Tribune says: A very nice young gentleman whose name we do not feel necessary to ventilate, recently invested a small sum in chickens, which he undertook to take home on the Dauphin street cars. After proceeding a short distance, the attention of all the passengers, a large proportion of whom were ladies, was called to him by one of his purchases raising a loud and continued clamor. In vain he tried to quiet the bird; the ladies "tittered" and pulled down their veils; the gentlemen "haw-hawed," and our young friend, in his ignorance of the situation, blushed. Growing somewhat restless at being the cynosure of all eyes, he cast a look into his lap, and, behold! there was an egg. He immediately quit the car and pursued his way homeward on foot. Imagine his "cheeklines!"

RAVAGES IN THE SOUTH.—In the resumption of mail service in the South evidence of the disposition of land by the rebellion is brought out. An employee of the Post Office Department, now superintending mail matters in Arkansas, writes that, "the mail route from Fort Smith, in that State, to Casswell, in Missouri, there is not a house nor habitation where a mail carrier could refresh himself or beast, in a distance of twenty-two hundred miles. From Fayetteville to Casswell by the old mail road the distance is seventy-five miles, and there is not a house or garden fence left standing nor a field under cultivation." The writer remarks, in addition to the above, that throughout the whole of the State the restoration of postal service is hailed with genuine delight and thank.

DEMAND FOR PUBLIC LANDS IN MISSOURI.—A late dispatch from Washington says that the activity in the demand for public land continues with remarkable increase throughout all the West. The reports from local agents to the General Land Office of the business transacted during the month of September indicate the extent of sales. The office at Booneville, Mo., reports 2,800 acres of Government land taken up and actually settled upon, besides the net cash sales, which amounted during the same month to nearly \$8,000. The land bought for cash is mostly alternate reserved rail road sections, which sell at \$2.50 per acre.

A QUAKER WOMAN'S SERMON.—My Dear Friends:—There are three things I very much wonder at. The first is, that children should be so foolish as to throw up stones, clubs and bricks into fruit trees, to knock down fruit; if they would let it alone it would fall. The second is that men should be so foolish, and even so wicked, as to go to war and kill each other; let alone, they would die themselves. And the third and last thing that I wonder at is, that young men should be so unwise as to go after the young women; if they would stay at home, the young women would come after them.

THE GENDER OF STONES.—A New Jersey savant, who subscribes himself as "Grand Secretary of the Pastoral Association of the United States," occupies several columns of the Mount Holyoke Herald expounding a new doctrine, in which he attempts to establish the existence of gender in stones and minerals. It is a well-established fact that vegetables are divided into male and female, and naturalists describe the loves of the roses, the domestic habits of the potato, and the conjugal fidelity of the best and cabbage; but to read of a tender maternal boulder watching over a brood of fossil pebbles is something new in natural history. By-and-by, the curbstones and sidewalks may raise a crop of paving stones, and keep the streets in repair by the process of natural development. It will be good news for the ladies to learn that garments multiply and diamonds propagate. Let those who hurt brickbats beware how they disturb the family relations of these projectiles, not knowing but that they may leave disconsolate relatives to mourn their loss.—[N. Y. Sunday Mercury.]

A NOO SAM.
Mr. Nasby suggests a "Psalm of Sadness" for his Democratic Friends South.

SADNESS REST (which is in the State of New Jersey.) September 12, 1865.
The utter and abject state we exist in to which the Democracy find themselves, North and South, makes a day in vainly appropriate. If the Lord is ever a gain to help us, now is his time.

A SAM OF AGONY.
On the street I see a nigger!
On his back a coat of blue, and he carries a musket.
He is a Prov. Guard, and he halts me, as one having authority.
An my tender daughter sits on him, and lo! he arrested her, and she languished in the guard house.
My eyes dwell on him, and my soul is as a serpent wiv wuz; it pusheth with grief.
For that nigger wuz my nigger!—I bought him with a price.
Alas! that nigger is out of my normal condition; he is a star out of my spear, which sweepeth through the political heavens, smashes things.
Normally he wuz wiv gold and silver—now he is niternare.
Wanst I wuz rich, and that nigger wuz the basis thereof.
Wuz me! I owned him, sole, body, muscles, sinews, blood, boots, and britches. His intellect wuz mine, his body wuz mine, likewise his labor, and the fruits thereof.
His wife wuz mine, and she wuz my concubine.
The normal result of the concubine I sold combining pleasure in profit in an eminent degree.
And on the price thereof I pay'd piker, and drank mint goolers, and rode in gorgons chariots, and wore purple and fine linen every day.
Wuz this miscegenation or bluffer equality? Not any. For she wuz mine, even as my ox, or my horse, or my sheep, and her increase wuz mine, even ez wuz theirs.
Abilim miscegenation elevates the nigger wench to his level—I did it for gain, which degraded her muchly.
And when the wife wuz my bison lifted up her voice in a complaint, saying "Lo! I am abused"—this little nigger resembleth thee! half wuz the price of the infant chattel wud buy a dimmed pin with which to stop her yawp.
And my boys follered in my footsteps, and grate wuz the mix but profitable.
But my dream is busted.
The nigger is free and demands wages for the work of his hands.
His wife is free, and she can decide whether she'll cleve to her husband, or be my concubine.
Yesterday I bade her come to me, and lo! she remarkt, "go way, white man, or I bust yer head."
And I gode.
Her children are free—they are mine, likewise, but I can't sell 'em on the block to the highest bidder.
Therein Iakin sinned—he violated the holiest and highest instincts of our nucher—he interposed a proclamation between father and child.
We took the hethen from Afreks, and wuz a makin christians uv 'em. Wo to him who wrote us in our missionary work.
It is written—"Kin the Ethiopian change his skin?" I wuz a changin it for him, and my fathers, and we had mellered it down to a brittle yell.
Dark is my future.
I obeyed the great Law of Labor, ez I served in the army by substitute, now shal I hev to stane my hands with labor or starve.
In what am I better than a Northern mud-sill?
I kin get no more dimmed pins for the wife uv my buzum, and she yawpeth continually.
Arrayed in homespun, she wrestles with pots and kettles in the kitchen.
Wheigned down with woe, she dips snuff in silence.
She asks uv me comfort—wat kin I say, whose pokits contain only a credit scrip, which is onery and cussid.
Protect us from nigger seizers, which is gramin leads.
Shelter us from the ghost uv John Brown, which is marchin on.
PEIROLEUM V. NASBY.
Lair Pastor uv the Church uv the Noo Dispensation.

Important News—Three of Sir John Franklin's Men Still Living.
Letters from Dr. C. F. Hall have been received by Mr. Grinnell at New York, containing the intelligence that three of Sir John Franklin's men are still living. This is extraordinary and agreeable news. If they are living, their narrative of that mysterious and ill-fated expedition would be one of the most absorbingly interesting stories ever published. Dr. Hall says that Capt. Crozier, who succeeded Franklin in command of the expedition and three men have been seen. Crozier was reduced to a skeleton, and being starved to death, while his three men were fat, they having lived on human flesh—the flesh of their companions who had died of the two ships that were in the mountains of ice, while Crozier would not eat human flesh.
The man finding the party at once took them in charge, and, catching a seal, he fed Crozier sparingly, day by day, until his men were safe. He then cared for four men through the winter, during which one of them died. Crozier and the two remaining men were taken to Nechelle, in Baffin Bay, Felix Peninsula, where there were many Inuites having guns and plenty of ammunition, they were enabled to shoot ducks, geese, &c. The Inuites treated them very kindly. At length they started for Keelness country, since which they have not been seen. All this was in 1864, but the Inuites insist that Crozier and his friends are not dead.

A MIXED UP AFFAIR.—John B. is in great trouble, just now, about the Fenians. Brother Jonathan on the other hand, is in great glee about them. We are afraid that Brother Jonathan is a little malicious in the matter; he wants to test Brother John's theory of "neutrality." For instance, he would like to aid the Fenians in fitting out a privateer or two. Possibly, also, he might like to take a share or so in the "Fenian Loan," and swap them off, afterwards, for shares in the "Confederate Loan."—[Exchange.]

CUTTING IT RATHER THICK.—A lady posted writing about her lover, says in the most charming manner imaginable:—
"He drew
In one long kiss, my whole soul through
My lips as sunlight drinketh dew!"
We bet that young man's head.

ENGLAND BEGAN THE PRESENT CENTURY with four acres of land for every person within her borders. When the century was half through there were but two acres per inhabitant; and now the estimate of the population gives 1.75 acres to each person. In Scotland there are still six acres to every head of population.

GLASGOW MARKET.
CORRECTED WEEKLY BY G. H. TATUM.
GLASGOW, Nov. 2, 1865.
Sugar, N. O. 19 to 20 cts.
Coffee, Java, 25 to 30
Molasses, B. S. Y. 1.50
Molasses, N. Y. 1.25
Salt, per barrel, 3.50
Flour, 55 per sack.
Bar Iron, 20
Nails by the keg, \$7.50 to \$8.50
Corn meal per bushel, \$1.00
Racon, 20
Hides, 20
Shoulder, 20
Lard, 20
FARMERS PRODUCE BROUGHT TO TOWN.
Potatoes, 70c per bushel.
Chickens, per dozen, \$2.50
Butter, per pound, 15 to 25
Eggs, per dozen, 15
Feathers, per pound, 50
Dry Hides, per pound, 12
Green Hides, per pound, 3
Cotton Yarn, per pound, \$1.00
Wheat, \$1.50 to \$2.00
Corn, 80 to 90
Wool, (washed), 35 to 50
FARMERS' PRODUCE BROUGHT TO TOWN.
Tobacco, from \$2.00 to \$1.00 per bushel to St. Louis, and freight 30 cts per 100 lbs.
From St. Louis, \$1.00 per 100 lbs.

CHARLES F. WRIGHT,
LICENSED AUCTIONEER,
ROANOKE, MO.
Will give prompt attention to all orders for his services for the public sale of all kinds of property, real or personal.
October 5, 1865—3m.

ELM RIDGE ACADEMY.
The undersigned would respectfully inform parents and guardians that he commenced a term of six months on the 1st inst. at Elm Ridge Academy, on the 19th ult. Instruction will be given in all the branches that are taught in our Western Schools and Colleges. Terms very moderate. Full satisfaction will be given to all patrons of the School.
CHARLES W. WATTS.
October 5, 1865—4w.

LIVERY STABLE!
BY W. P. PITTS.
The undersigned takes pleasure in informing the public that he has opened a new Livery Stable in Glasgow at the old stand on First Street, and will keep excellent
Horses, Buggies, Carriages, etc., always on hand for the accommodation of the public. Charges moderate. He also keeps a good stable, and will furnish feedstock by the week, day, or single feed. By constant attention to his business he hopes to receive from the public that encouragement the enterprise deserves.
W. P. PITTS.
October 5, 1865—1/2.

N. FRANZEN.
HAVING again opened my Shoe Shop, I am prepared to manufacture TO ORDER, all kinds of Boots and Shoes.
Having had an experience of some fifteen years at the business, I feel confident that I can give entire satisfaction in my work. My material and stock are of the best kind and warranted.
Being thankful for past favors from old patrons I would solicit a continuance of the same, at my new Shop, on First Street, opposite Thompson & Dumnic's Bank.
N. FRANZEN.
Glasgow, June 16, 1865.

ORDER OF PUBLICATION.
Hannah Jackson, Elizabeth Jackson, Stephen Hurt, Angeline Hart, Thomas D. Jackson, Elizabeth Jackson, James Butler, Polly Butler, Missouri Ann Butler, Octavia Gales, Joseph Evans, Jennie Evans, Harriette Butler, Pills, vs. Butler, Aganet.
Partition for
Smith, Eliza Butler, Austin Hart, Thomas D. Jackson, John Smith, Minerva Smith, James Calvert, Alice Evans, Thomas Evans, Clifton Evans, William Evans, John Scroggs, Mary A. Scroggs, Charles Porter, Elizabeth Porter, John McPherson, Angeline McPherson, Thomas J. Jackson, Isaac N. Evans, Houston Evans, Defendants.

ON the 11th day of September 1865, came the plaintiffs aforesaid, by their attorney, and filed in the office of the Clerk of the Howard Circuit Court in vacation, their petition and affidavit, stating amongst other things, that the above named defendants, to-wit: Thomas J. Jackson, Houston Jackson, John Smith, Eliza Butler, Austin Hart, Hannah Requa, Charles Porter, Elizabeth Porter, John McPherson, Angeline McPherson, Thomas Smith, Minerva Smith, and James Calvert are non-residents of this State, and cannot be served with process as the law directs. It is therefore ordered by me, Clerk aforesaid, in vacation, that publication be made notifying them that an action has been commenced against them by petition for partition, in the Circuit Court of Howard County, in the State of Missouri, the object and general nature of which is to procure an order of sale of certain tracts of land situated in Howard county, Missouri, to-wit: The south-west quarter of section 20, lying north of the main branch that runs through the same, all in township 50, range 14, also the east half of the south-west quarter of section 20, lying north of the main branch that runs through the same, all in township 50, range 14, also the east half of the south-west quarter of section 19, the north-east quarter of the north-west quarter of section 30, and all that part of the north-west quarter of the north-east quarter of section 20, lying north of the main branch that runs through the same, all in township 50, range 14, also the east half of the south-west quarter 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