

St. Mary's Gazette.

DEVOTED TO LITERATURE, NEWS, AGRICULTURE AND GENERAL INTELLIGENCE.

VOL. IV.

LEONARD TOWN, MD., THURSDAY MORNING, JANUARY 31, 1867

NO. 15

ST. MARY'S GAZETTE

IS PUBLISHED EVERY THURSDAY BY
JAMES S. DOWNS.

TERMS OF SUBSCRIPTION.—\$2.00 per annum, in advance. Single copies, 5 cents. No subscription will be received for a shorter period than six months, and no paper will be discontinued until arrears are paid except at the option of the publisher.

TERMS OF ADVERTISING.—75 cents per square for the first insertion, and 50 cents for every subsequent insertion. Eight lines or less constitute a square. If the number of insertions be not specified, the advertisement will be published until ordered to be discontinued. A special deduction made to those who advertise by the year.

Communications of a personal character will be received, at the same rates as advertisements. Communications will be published only if they are of interest to the community, and if they are not defamatory or libelous.

All communications for publication must be accompanied with the name of the author, or the name of the person to whom they are addressed. The name of the author will be published unless otherwise directed. Communications will be returned to the author if they are not published, unless we know the address.

CONFIRMATION NOTICE

J. S. Herbert &
Mary J. Herbert.

Henry Hayden,
Sarah S. Hayden & others.

In the Circuit Court for St. Mary's county, sitting at Court of Equity.

No. 10 N. C.

BY virtue of an order made in me, as Clerk of the Circuit Court for St. Mary's county, by the Hon. Judge of the said Court, in the above entitled cause, I hereby certify that the within Report made in this cause, by the said Henry Hayden, Sarah S. Hayden & others, is correct and true, and that the same is confirmed by the said Court, and that the same is published in the St. Mary's Gazette, once a week for three months, previous to the third Monday of Feb., next.

JNO. A. CAMACHER, CLK.
True copy—Post.

JNO. A. CAMACHER, CLK.
Jan. 31, 1867—2c

INDEMNITY NOTICE

Notice for 2. In the Circuit Court for St. Mary's county, sitting at Court of Equity.

BY virtue of an order made in me, as Clerk of the Circuit Court for St. Mary's county, by the Hon. Judge of the said Court, in the above entitled cause, I hereby certify that the within Report made in this cause, by the said Henry Hayden, Sarah S. Hayden & others, is correct and true, and that the same is confirmed by the said Court, and that the same is published in the St. Mary's Gazette, once a week for three months, previous to the third Monday of March, next.

JNO. A. CAMACHER, CLK.
True copy—Post.

JNO. A. CAMACHER, CLK.
Dec. 13th, 1866—2c.

G. FRED MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
G. FRED MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
G. FRED MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.
WILLIAM MADDOX, Clerk of the Court, No. 31 N. Calvert st., Md.

A DECEIVED MINISTER.

Some years ago the pulpit of St. Peter's, one of the principal German churches of St. Petersburg was filled by Parson B. —, who, like the most of the preachers of that wealthy sect, had amassed a considerable fortune, and was much esteemed and beloved by his congregation. Not a day passed without numerous applications to him for assistance of various kinds, and no applicant was ever sent away without a word of consolation or a more substantial gift.

One day, as he was compelled by indisposition to keep his room, a woman came and called his interference. She said that she had lately removed to St. Petersburg with her husband, who was a silversmith, and who had succeeded in establishing himself so well that he earned an ample support for both of them; but he made her wretched by his persistent and outrageous ill-treatment, without the slightest provocation or return on her part—all of which she had until now patiently endured.

The pastor expressed his regret that indisposition prevented him from leaving the house. "Bring your husband to me," said he.

"That will be no easy matter," returned the woman; "for if he suspects that a rebuke is waiting for him, he will not come. No, he must know nothing of it beforehand. But I tell him that you wish to buy something from him, then he'll not fail to wait on your reverence."

"That is a lucky thought," said the pastor, "for I am about to purchase a complete set of silver."

"And he has just finished a very beautiful one," said the woman. "It is indeed most beautiful."

The next day the silversmith came with his chest, accompanied by the woman. The pastor was greatly surprised to see her with him, but when he met him, saying, "Ah! the silver?"

"Yes, your reverence," said the man, "I have brought the service as you desired."

"Very well," said the pastor. "Be so good as to come with me into my study."

When they were alone, the good clergyman began to speak earnestly upon the duty of a husband, and dwelt with impressive eloquence upon the sacredness of the vows which married partners make before the altar to each other.

His listener was very much astonished, and several times attempted to interrupt his discourse, but the pastor begged him to hear him to the end.

"What excuse can you make for your conduct?" he asked, in conclusion.

"What is the cause of it? You look so mild and so good-natured, my friend, how could it be that you are such a bad husband?"

"But let me say just one word, your reverence, I am—"

"I know what you mean to say. You are exactly as meek as a lamb, and only impatient at certain times; but to go so far as to beat your wife?"

"You have mistaken the person, your reverence; I have never beaten my wife."

"How?" said the pastor. "Do you deny it?"

"Because," continued the man, "I am not married."

"Why, your wife is at this moment waiting in the next room?"

"Who? My wife? Your reverence is mistaken. I have no wife. That woman is your own housekeeper; she came to me with a commission from you to bring a service of silver for your inspection."

The pastor began to look uneasy. "She certainly is no housekeeper of mine. She must be a mad woman," said he.

"O, a thief," said the silversmith. They went hastily into the next room—but it was empty! The woman had disappeared with the chest of silver, and all the efforts of the police to recover it were in vain.

This incident is calculated to give rise to many weighty considerations. The trick was so well devised and planned that it would have succeeded with the most prudent and circumspect. The silversmith left the silver in the outer room in charge of the supposed housekeeper, at the express desire of the pastor, while the latter confided it to the keeping of the mad woman of the former. Had the matter been brought into litigation, whose would have been the loss? Fortunately the pastor had no thought for such small matters. He felt compassion for the poor man, who, gained a precarious living by his labor, and as he, on the contrary, was rich enough to bear the injury, he bore it alone.

In the North, as in the South of England, nurses think it lucky for the child to cry at its baptism; they say that otherwise the baby shows that it is too good to live. Some, however, declare that this cry betokens the pang of the new birth; some, that it is the voice of the evil spirit, as he is driven out by the baptismal water. As to the mother's churching, it is very "uncanny" for her to enter any other house before she goes to church, and she carries ill-luck with her. It is believed also that if she appears out of doors under these circumstances, and receives, any insult or blows from her neighbors, she has no remedy at law. I am informed that an old Irish custom enjoins Irish women to stay at home till a ter their churching, as rigidly as their Scotch or English sisters. They have, however, their own way of evading it. They will pull a little thatch from their roof or take a splinter of slate or tile off it, fasten this at the top of their bonnet, and go where they please, steadily as rain, afterward to the priest or any one else, that they have not gone from under their own roof.

A pleasant little custom is mentioned in the Wiltshire MS.; the first child baptized by a minister, after his appointment to a parish is to receive his christening name. Through the North of England, if a boy and girl are brought together to the font, care must be taken that the former be christened first; else he is condemned to bear through life a smooth and headless face, and still worse, the young lady will surely be endowed with the ornament he lacks. This belief holds its ground in Durham, and extends as far North as the Orkney Islands. One curious nursery practice exists both in the North and in the extreme West of England, that of having an infant's right hand unwashed, and the reason alleged is the same—that he may gather riches. The baby's nails must be cut out till he is a year old, for fear that he should grow up a thief, or as they quaintly express it, in Cleveland, "light fingered." The mother must bite them off it need be; and in the West of Northumberland it is believed that if the first prings are buried under an ash-tree the child will turn out "a top slogger."

The mention of the ash is curious, for it has not been from very ancient times a sacred tree, supplying its sap the first nourishment to the Grecian hero, as now to the Celtic Highlander? Nay, according to Hesiod, Zeus made the third or brazen race of hard ash-wood—pugnacious and terrible; as Yggdrasil, the dead tree of the Norseman, out of which he believed the first man was made, was an ash. When the year of infancy is past, and baby's nails may safely be given up to the scissors, care must be taken not to cut them on a Sunday or Friday. Friday, of course, is an unlucky day and as for Sunday the old rhyme says:

"Beware the child had never been born
That cut his nails on a Sunday morn!"

Another variation of the verse runs thus:

"Beware the child had never been born
That cut his nails on a Sunday morn!"

And yet another:

"Beware the child had never been born
That cut his nails on a Sunday morn!"

Or, at greater length:

"On them on Monday, cut them for health,
On them on Tuesday, cut them for wealth;
On them on Wednesday, cut them for peace,
On them on Thursday, cut them for ease;
On them on Friday, cut them for sorrow,
On them on Saturday, cut them for woe;
But the child on Sunday cut his hair,
Better that he had never been born!"

Again, the Cleveland nursery say that it is very important for an infant to go up in the world before it goes down. Thus, if a child should be born in the top story of a house for want of a flight of stairs, one of the gossips will take it in her arms, and mount a table, chair, or chest of drawers, before she carries it down stairs. I have heard of a similar belief in the Channel Islands.

SERIOUS ADVICE TO "GREEN" SKATERS.

Now that the skating mania has broken out with violence, an exchange takes occasion to print the following directions for beginners:

1. Never try to skate in two directions at once. This feat has often been attempted by beginners, but never successfully. It always ends in sorrow.

2. Eat a few apples for refreshment sake while skating, and be sure to throw the cores on the ice, so that skaters to break their shins over. Fast skaters are your natural enemies, and should not be allowed to enjoy themselves peacefully.

3. Sit down occasionally, no matter where—right in the way of the rest of the party, if you want to. There is no law to prevent a new beginner from sitting down whenever he has an inclination to do so.

4. When you meet a particularly handsome lady, try to skate on both sides of her at once. This is very pretty, sure to create a sensation. If the lady's big brother is in the park, he will resent this.

5. Skate over all the small boys at once. Knock 'em down. It makes great fun, and they like it.

6. If you skate into a hole in the ice, take it coolly. Think how you would feel if the water was boiling hot.

7. If your skates are too slippery, buy a new pair. Keep buying new pairs until you find a pair that are not slippery. This will be fun for the dealers.

8. Being down, do it gradually. Don't be too sudden, you may break the ice.

9. When you fall headlong, examine the straps of your skates very carefully before you get up. This will make everybody think you fell because your skate was loose. Beginners always do, you know.

10. Wear a heavy overcoat or cloak till you get thoroughly warmed up, and then throw it off and let the wind cool you. This will insure you a fine cold that will last you as long as you live.

11. After you get so you can skate tolerably well, skate yourself sick immediately. Don't be reasonable about it; skate till you can't stand up. Do this every day, and it will be sure to make you sick at last; and then you may die, and will be an excellent thing, it will be such a good example to the rest of the young people.

A few simple directions for lady skaters are added:

1. If you wear fillets on the ice, be sure that your eyes are properly adjusted. The spectators along the banks are generally critical.

2. Skating prettily in passing an air hole, and give the arm of Charles Augustus a frantic squeeze. It makes him feel his oats, in a proteotional way.

3. If your skating partner is eligible and your foot is pretty, don't hesitate in asking him to adjust your skate straps every ten minutes. He will rather like it.

WEALTH.—Excessive wealth is neither glory nor happiness. The cold wretch thinks only of himself; who draws his head within its shell, and never puts it out but for the purpose of lure and ostentation; who looks upon his fellow-creatures not only without sympathy, but with arrogance and insolence, as if they were made to be vassals, and he was made to be their lord; as if they were for no other purpose than to pamper his avarice, or to contribute to his aggrandizement; such a man may be rich, but he can never be happy, nor virtuous, nor great. There is in fortune a golden mean, which is the appropriate region of virtue and intelligence.

Be content with that, and if the horn of plenty overflow, let its droppings fall upon your fellow-men; let them fall like the droppings of honey in the wilderness, to cheer the wayward pilgrim. You may wish to be distinguished; but wealth is not essential to distinction. Look at the illustrious patriots, philosophers and philanthropists, who in various ages have blessed the world; was it their wealth that made them great? No. Where was the wealth of Athens, of Sparta, of Plato, of Epaminondas, of Fabricius, of Cincinnatus, and a countess host upon the rolls of fame? Their wealth was in their mind and heart. These are the treasures by which they have been immortalized; and such alone are treasures that are worth a serious struggle.

INFLUENCE OF HAPPINESS OVER THE MIND.—It should never be forgotten that the happier a child is the cleverer he will be. This is not only because, in a state of happiness, the mind is free, and at liberty for the exercise of its faculties, instead of spending its thoughts and energies in brooding over troubles; but also because the action of the brain is stronger when the frame is in a state of hilarity; the ideas are more clear; impressions of outward objects are more vivid; and the memory will not let them slip. This is reason enough for the mother to take some care that she is the cheerful guide and comforter of her child. If she is anxious or fatigued, she will exercise some control over herself, and speak cheerfully, and try to enter freely into the subject of the moment; to meet the child's mind, in short, instead of making him sick for want of companionship.—Miss Martineau

SUFFRAGE IN THE DISTRICT.—The Mayor of Georgetown, Mr. Henry Addison, is the first person to have practically in the matter of carrying out the details of the recent Suffrage act for this District. He issues notice to-day to all the male inhabitants of this town, above the age of twenty-one years, both white and colored, that the Mayor and Board of Aldermen of this town will be in session, in the Mayor's office, between the hours of 10 A. M. and 3 P. M., on the 23d, 24th and 25th of January, 1867, for the preparation of a list of the names of all persons who may judge to be qualified to vote in the several voting precincts of this town, and for the reception of evidence of the qualifications of persons claiming the right to vote in all elections in this town under the provisions of a late act of Congress. (Herald Co. N. Y. Press)

SIGNIFICANCE OF HAIR.

Hair parting naturally in the middle and falling over the temple, as it generally does in women, and sometimes in men; indicates the feminine element; in a man symmetry and beauty of soul—genius of a certain kind which implies the feeling of the woman combines with the thought of the man. It is a very common characteristic among poets and artists, as seen in Homer, Virgil, Shakespeare, Milton, Goethe, Dante, Raphael, Titian, Handel, Mozart, Tasso, Chaucer, Keats, Burns, Hoffman, Longfellow, and others. In pictures of Christ, and in other exalted, highly refined, and beautiful characters, this characteristic is always introduced by the artist.

Sometimes the hair, on rising from its tufts, turns in irregular rings on the forehead, giving an open air to the physiognomy. This indicates good nature, as well as exuberant vitality. Crinkled and wavy, and close curling hair indicates vivacity and excitability, it not brilliancy.

Regular curls symbolize idealism, and when only part of the hair is worn in curls the curls are instinctively disposed over the organ of that faculty. Straight hair may be said to indicate, in cultivated persons, honesty of character and a straightforward honesty of purpose, as well as a clear head and good natural talents.

The darker the hair the more robust the body, as a general rule, and the coarser the skin and tissues of the body; but sometimes the hair and skin are at the same time dark and fine.

The dark haired races are physically the strongest, but less endowed intellectually than the fair haired. The first are more inclined to manual labor and active exercise, and the last to mental exertion. The dark races are workers, the light races thinkers, poets, etc.

Black hair indicates strength and predominance of the bilious temperament, as in the Spaniard, the Malay, the Mexican, the Indian and the negro. Red hair is a sign of ardor, passion, intensity of feeling, and purity of character, as in the Scotch, the Irish, the Swede, the Dane, etc. Auburn hair is found most frequently in connection with the lymphatic temperament, and indicates delicacy and refinement of taste, and if the mind be cultivated, a moral and intellectual power.

It is common among the Germans, the Danes, and Anglo Saxons. Dark brown hair combines the strength of the black with the exquisite sensibilities of the light hair, and is, perhaps, all things considered, the most desirable.

A DECEIVED LEONARD.—They tell a story that one day Rabbi Judah and his brethren sat in the court on a fast day dispirited about rest. One said it was to have attained salient wealth, yet without sin. The second said it was fame and praise of all men. The third said it was possession of power to rule the State.

The fourth said it must be only in the old age of one who is rich, powerful, famous, and surrounded by children and children's children. The fifth said all were in vain unless a man kept all the rituals of Moses. And Rabbi Judah, the venerable, the tel of the brothers, said, "Ye have spoken wisely, but one thing more is necessary. He only can find rest who to all things adds this—that he keep the traditions of the elders." There sat a fair-haired boy playing with lilies in his lap, and hearing the talk, dropped them in astonishment from his hands and looked up—that boy of twelve—and said, "Nay, nay, fathers, he only can find rest who loves his brother as himself, and God with his whole heart and soul. He is greater than fame, wealth, and power; happier than a happy home without it, better than honours; he is his own master, above all traditions."

THE MISER AND HIS BAG.—The London Journal says: "A good illustration occurred a few days since of the strength of the ruling passion even in death." An old man in his last illness was admitted into one of the metropolitan hospitals. He was without relatives, friends, or apparent means of subsistence; but when undressed and put into a bag of money was found suspended by a string round his neck. To this he clung with tenacity, refusing to part with it to any one, and wearing it about him by day and night. As his end approached the treasure became a matter of anxiety to those tending him; for the sum was evidently large, and it was feared that it might offer temptations to some patient in case the moment of his death should be unobserved. At length the hour arrived, and when death had apparently claimed him a nurse gently untied the string and removed the bag. At the same moment the old man opened his eyes and but instinctively for his treasure, which was no longer in its place. He uttered the word "Go!" and died.

The money, which was found to amount to £171, was handed over to the authorities.

GEN. STERLING PRICE.—The Confederate army, arrived in St. Louis with his family on the 11th instant. The Times of the 12th says:

Gen. Price and family arrived in the city last evening, becoming the guests of the proprietors of the Southern Hotel, who very generously tendered him the hospitalities of their house. The General is suffering from a severe cold and was able, in consequence, to receive but a few of his many friends. His severe sickness while in Mexico has greatly reduced him physically. His old acquaintances miss the elastic step and sprightliness which formerly characterized him. Although time has dealt unkindly with him, he has still the same distinguished bearing, and for his friends the same kindly grasp and affectionate greeting. He expresses himself rejoiced to be again at home among those who know and love him, and alludes with peculiar pleasure to the cordial greetings he has received from those who have been opposed to him upon questions of public policy—from those even who have opposed him on the field. In answer to our question as to the length of his stay, he replied, with evident feeling, "I have come to remain forever." We trust that he has many years of happiness and prosperity before him in which to "renew" in the memories of his companions in arms and their posterity he will live forever.

SPONTANEOUS COMBUSTION.—The following is promulgated in a circular from the Ordnance Office:

Brigadier General Haynes having reported the occurrence of a well authenticated case of spontaneous combustion at Watervliet arsenal, it is deemed of sufficient importance to communicate the attendant circumstances for the information of Ordnance offices:

This combustion resulted from the spreading of sawdust—instead of sand, as was ordered—on some linseed oil, which had leaked from a barrel. The sawdust, thus mixed with oil ignited spontaneously in twelve hours, in a cellar where it had been placed, in a box, but was discovered, and the fire extinguished without doing any damage. The temperature of the cellar was 36 degrees, indicating that a low temperature will cause spontaneous combustion in a mixture of linseed oil and sawdust.

An old Jew, while indulging in a morsel of forbidden food, was overtaken by a terrible thunder storm, and as the thunder roared and the lightning flashed around, he cried—"Plesh my soul, put a potter about a kettle pit of kerk."

If you let it bubble up upon your soul like a hen upon her nest, you may expect the hatching of a large brood.

Be honest and upright in all your transactions, and you will never lose anything.

BERGER & BUTZ'S "SUPERPHOSPHATE OF LIME."

FARMERS and Dealers are respectfully referred to the above Fertilizers as being prepared in the best manner, thoroughly reliable in every way, calculated to give universal satisfaction. They are extensively known, being used with great success during the past six or seven years. We are confident that all who buy the above Fertilizers will receive a full return for their outlay, and only upon the crop insured, themselves, but even for several years upon grass and other after crops.

R. J. RUTH & CO., Agents,
No. 16 Bow's Ward, Baltimore, Md.
June 28, 1866—1c.

NOTICE OF DIVIDEND.

On application of David S. Abell, Administrator of Robert Thompson, late of St. Mary's county deceased, it is ordered by the Court, for the said Administrator, notify the judgment creditors of the said deceased in their claims against him, and to appear in the office of the Register of Wills for St. Mary's county on the 1st day of February, 1867, for the purpose of settling the claims of the said deceased, and that one week of publication once a week in each week until the said day of Feb., 1867.

JAMES M. RILEY,
Register of Wills
for St. Mary's county
Nov. 28, 1866—1c.

FOLK LORE.

A book has been published in England entitled "Notes on the Folk Lore of the Northern Counties of England and the Borders," by William Henderson, with an appendix on the Household Stories, by S. Baring Gould, M. A. We quote an extract from this book, which, as an illustration of the folk lore of baptism and the like, may be of interest to the reader.