

VINCENNES GAZETTE.

NUMBER 2.]

VINCENNES, INDIANA, JUNE 22, 1833.

[VOLUME 3.

THE VINCENNES GAZETTE,

Will be Published every Saturday,

B. B. Y. CADDINGTON.

Terms—\$2.50, if paid during the year.

\$2.00, if paid in advance.

\$3.00, if not paid during the year.

\$1.25, for six months.

Papers discontinued only at the option of the publisher while arrears are due.

Such articles of produce, as are used in a family, will be received in payment for subscriptions, at the market price, delivered in Vincennes.

RURAL ECONOMIST.

From the Farmer's (English) Magazine.

ON SETTING WHEAT.

This is a method which is reckoned one of the greatest improvements in husbandry that was made during the last century.

It seems to have been first suggested by planting grass in a garden from mere curiosity, by persons who had no opportunity of extending the cultivation for profit. This was first attempted at Norwick, and a few years after by one of the largest occupiers of land in Norwick, who sowed fifty-seven acres in one year. His success from the visible superiority of his crop, both in quality and quantity, was so great, that in the following autumn he sowed three hundred acres, and has continued the practice ever since. This noble experiment established the practice, and was the means of introducing it generally among the intelligent farmers in a very large district; there being few who now sow any wheat, if they can procure hands to set it. It has been generally observed, that although the set crops appear very thin during the autumn and winter, the plants tiller and spread prodigiously during the spring.—The ears are indisputably larger, without dwarfish or small corn; the grain is of a larger talk, and specifically heavier per bushel than when sown. The lands on which this method is particularly prosperous, are either after a clover stubble, or on which turnip and grass seed were sown the spring before the last.—These grounds, after the usual manuring, are once turned over with the plough in extended flag or turf, at ten inches wide, along which a man, who is called a didler, with two setting irons, somewhat bigger than ramrods, but considerably larger at the lower end, and pointed at the extremity, steps backwards along the turf and makes the holes about four inches asunder every way, and one deep. In these holes the droppers (women, boys, and girl's) drop two grains, which are quite sufficient. After this, a gate bushed with thorns is drawn by one horse over the land and closes up the holes. By this mode three pecks of grain are sufficient for an acre; and being immediately buried, are equally removed from vermin or the power of frost. The regularity of its rising gives the best opportunity of keeping it clear from weeds, or by hand hoeing. Setting of wheat is a method peculiarly beneficial when corn is dear; and if the season is favorable, may be practised with great benefit to the farmer.

Sir Thomas Beevor, of Bethel Hall, in Norfolk, found the produce to be two bushels per acre more than from the sown wheat; but having much less smaller corn intermixed with it, the sample is better, and always fetches a higher price, to the amount generally of two shillings per quarter. This method, too, saves to the farmer and the public six pecks of seed wheat in every acre, which, if generally adopted, would of itself afford bread for more than half a million of people. And to these considerations, the great support given to the poor by this second harvest, as it may be called, which enables them to discharge their rents and maintain their families without having recourse to the parish. The expense of setting by hand is now reduced to about six shillings per acre; which, in good weather, may be done by one didler, attended by three droppers, in two days. This is five shillings per day; of which, if the didler gives to the children six pence each, he will have himself 3s 6d for his day's work, which is more than he can earn by any other labor so easy to himself. But if he has a wife who diddles with him, and two or three of his own children to drop to him, his gains will then be very important, and enough to insure a plenty of candidates for that work, even in the least populous parts of the country. But the profit of this method, in seasons when seed corn is very cheap, or the autumn particularly unfavorable to the practice, must certainly be lessened.

AGRICULTURAL SOCIETIES.

Agricultural Societies have invariably given a great stimulus to improvements in husbandry. In no department of industry is there so wide a field for the application of knowledge and science as in the cultivation of the soil; and we know of no method so well calculated to diffuse useful information as by agricultural societies. They bring farmers together, and they learn from the experience of each other. They teach scientific knowledge, and the practical application of it to the pursuits of business. The great object of husbandry should be to raise the greatest quantity from the least land at the small

est expense; and this can only be done by using the accumulated wisdom of experience.

It is apparent to every observing man, that agricultural societies have had a benign influence, not only in facilitating the labors, and increasing the profits of husbandry, but in improving the intellectual and moral condition of the people. The progress of improvement, in these particulars, has probably been greater in Jefferson than in any other county in the state, in the last twelve years, and during the successful operation of her agricultural society. As one branch of her improvements, I will mention, that in travelling through most of the northern and western counties, I came to the conclusion, after critical observation, that the horses in Jefferson were at least twenty per cent. better than in any other county through which I passed. I will quote another illustration of these advantages from a sister state: I allude to the manifest improvement which has been made in Berkshire county, through her agricultural society, the oldest county society in our country, and which still continues its usefulness with unabated vigor. I asked an intelligent inhabitant of this county yesterday his opinion of the extent of the benefits which Berkshire had derived from her agricultural society. He replied, that it had enhanced the value of her lands, and its products, thirty per cent, and accelerated intellectual improvement thirty years.

Rochester Repub

Culture.—Soap suds is one of the best antidotes against insects, as well as very good manure. Trees, shrubs, garden vegetables, &c. if showered with this liquid once or twice a week, would not be injured by worms and bugs, and would flourish surprisingly. Watering plants, such as potatoes, turnips, and even flax, with sea-water, has been recommended by Dr. Deane; but he says, "salt water applied to tender plants most commonly proves too strong for them, if applied when the ground is dry; but if it be wet, the strength of the water is abated by mixing with the juices in the soil, before it is taken up by the roots, and thus it is rendered innocent and safe, as I have found by experience." Do not forget to place a handful of plaster, or ashes, or mixture of both, on your hills of corn and potatoes, just before the first or second hoeing. These substances are usually applied after hoeing, but it has been thought better to cover them with earth, lest the sun and air steal away their fertilizing qualities. Soap suds is the best of manure for cucumbers, melons, &c.

Mulberry Trees—Mr. Knight informed me, that having been requested by one of his customers to endeavor to preserve a favorite mulberry tree, which for many years had flourished on his lawn, but which, with the exception of one very large branch, was either dead or decaying; he waited till the sap had ascended, and then barked the branch completely round near its junction with the trunk of the tree. Having filled three sacks with wood he tied them round that part of the branch which had been barked, and by means of one or two old watering pots, which were kept filled with water, and placed over the sacks, from which the water gradually distilled, the mould in the sacks was sufficiently moistened for his purpose. Towards the end of the year he examined the sacks, and found them filled with numerous small fibrous roots, which the sap, having no longer the bark for its conductor into the main of the tree, had thus expended itself in throwing out. A hole having been prepared near the spot, the branch was sawn off below the sacks, and planted with them, the branch, being prepped securely. The next summer it flourished and bore fruit, and is still in a thriving condition.

Preserved Pippins for daily use.—Take a dozen fair, common sized apples, their weight in sugar (or molasses,) with just water enough to dissolve it, which simmer a short time—then put the apples in and boil them a few minutes till tender, grate a little nutmeg over them. They afford a simple and nutritious preserve; but must be prepared every week, as they will not keep long.

From the Torch Light.

WHEAT.

A man who has one hundred acres of cleared land, of common quality, ought to raise on an annual average, 1000 bushels of *Merchantable Wheat*, and also rye, corn, oats and potatoes sufficient to defray the necessary expenses of carrying on the farming. The wheat crop should always be *clear gain*.

Don't startle at this farmer; if you do, it is a sure sign of the improper manner in which you manage your farm. A man who has a farm of one hundred acres of cleared land, can yearly put forty acres of it in wheat, and if the land be in the order it should be, and as every farmer may have it, every acre of the forty will give twenty-five bushels, amounting in the whole forty, to one thousand. I shall now show how land must be formed in order to produce in this way. Never break your land before harvest and stir it after, as

customary with many farmers. Much plowing impoverishes land and is productive of no good effects. Your wheat ground must be heavily set in clover, and broken up after harvest with three horses, when the seed in the clover is ripe. By thus turning clover down after harvest, when the seed is ripe, it will never miss coming up in the spring, which frequently is the case when sown in the spring, with seed. You also save between forty and fifty dollars worth of seed annually, which it would take to sow your ground: When clover is ploughed down after harvest, before you seed the field, you must harrow the way you have ploughed it, in order to leave the ground, and prevent the seed when sown from rolling between the furrows, and coming up in rows. Never plough your seed in with shovels; nor harrow it in across the ploughing when you have turned down clover after harvest, lest you raise the clover, but always harrow it in by twice harrowing with light harrows, the way you have broken your ground. Many farmers have ploughed down clover once and finding that their crop, was not bettered by it, but injured as they believed, have never attempted it again. This is almost invariably the case the first time clover is ploughed down after harvest, especially if the fall is dry and the winter rigid and close. In turning clover down, you necessarily must plough the ground deep, and the first time you do it you turn up the clay, which being unmixed with manure of any sort on top, it is in a bad state to sow wheat in.—The wheat after some time will sprout and come up, but will look yellow and very spindly. Its roots after some time, will get down among the unrotted clover, and there will choke, and for want of moisture a great deal of wheat will dwindle away and die. The rotted clover too below will keep the ground loose and springy, so that the frost will injure the wheat no little. But when the clover is ploughed down the second time on a field, those bad effects to the wheat crop, arising from unrotted clover, are not experienced. You then turn up the clover from below, which is a manure on the top. The seed sown on it now springs up directly, and before the winter sets in, has taken deep root, and spread in large, green, flourishing branches. The clover now turned down, rots very soon, in consequence of the rotten clover turned up, which as manure, always keeps the ground moist, how ever dry the fall. You may go on now in this way farming, every time you turn up a coat of clover, turn one down, and your wheat crop will never fail, until your land becomes so rich that you will have to reduce it with corn.

A writer in the Farmer's Reporter gives the following method for improving canes:

"Steep the wick in lime in which has been dissolved a considerable quantity of saltpetre." This, he says, causes the candle to give a purer light, and a more perfect combustion is secured. Snuffing is rendered nearly as superfluous as in spermaceti candles. The wick must be thoroughly dry before it is dipped. The experiment is worth a trial.

Another writer says, the candle snuff spread on a strap, gives a razor a finer edge than can be had in any other way known.

Best preparation of Black Lead for Cleaning stoves, &c.—Mix powder of black lead with a little common gin, or the dregs of red port wine, and lay it on the stove with a clean, dry and close, but not too hard brush, dipped in dried black lead powder, rub it till of a beautiful brightness. This will be found to produce a much finer and richer black, varnished on the cast iron, than either boiling the black lead with small beer and soap, or mixing it with the white of an egg, &c., which are the methods commonly practised.—Dr. Cooper.

Sunflower Oil.—The oil expressed from the seeds of the Sunflower, it is said, is valuable for a variety of purposes—it is as valuable to the painter as linseed oil—burns excellently well in lamps, emitting no disagreeable odour—and for table use is superior to olive oil.

The American Farmer states, that a bushel of seed yields one gallon of oil, and from twenty to twenty-five bushels of seed may be raised on an acre, according to the quality of the soil. After the seed is hulled the expression of the oil is effected by the same machinery, and the same process is used as in linseed oil, and the oil cake being a nutritive food for horses, will nearly pay the expense of expressing the oil.

A machine was a few years ago invented by Charles A. Burnitz, Esq. of York, Pa., for hulling the seed, and is now in operation in that village.

From the Saturday Evening Post.

SLANDER.

Where no tale-bearer is, strife ceaseth.

SOLON.

"First weed thy own garden."—Aesop.

The disease of the tongue stands foremost on the list of human maladies. It is mischievous, inveterate, and, in most cases, incurable. To prescribe for it effectually, is acknowledged to be beyond the skill of the lay doctor. All he attempts is, to point out its symptoms, describe its nature and virulence, and administer some alleviating remedies. If his mode of treatment shall in any degree, prevent the disorder from becoming epidemic, or contribute to stay

the progress of this pestilence, "that walketh in darkness," the time will not be lost.

Symptoms.—The patient usually exhibits superior marks of sanctity, and a high regard of morality and virtue. Every aberration from the strict rules of moral rectitude, in others, is noticed with the utmost abhorrence and detestation. To discover and hunt down the foibles of the neighbors, is a favorite employment. He (or she) travels from house to house, and from one social circle to another, in search of victims. The means are immaterial, so that the object can be obtained. Whether from the gossiping circle, the wards of the almshouse, or from the greasy servant in the cellar kitchen, the malicious tale is received; it is digested and swallowed with equal eagerness.

The disease now seizes the tongue.—Restless and uneasy, the patient sallies out, and takes his (or her) range, with all the fury of canine madness.

At every corner the tale is told, repeated, enlarged, and embellished. At every recital, the unhappy victim is pitied, censured, and detested. "What an unfortunate affair! who could have thought it!—what a distressed family!—why do they make such a secret of it!—the dirty hussy!—they ought to turn her out of doors—I warrant you I will never speak to her again—she shall never darken my doors—I don't see how people can have such a creature in their family!"—and then darts out to repeat the same tale to the next dear friend, with additions and embellishments. In this stage, the disease becomes contagious. The tongues of the hearers, infected by the loathsome disease, become restless and uneasy—each one is anxious, by repeating the tale, to enlarge the circle of scandal; nor is the circulation stopped, till some new calumny furnishes fresh alarm for the disorder. No matter if the reputation of individuals is destroyed, and the domestic happiness of families forever ruined! "the public good requires that vice should be detected and exposed!"—The poetic tale of rumor, with her thousand tongues, was but a personification of this disease, in its epidemic state. Such is the nature of the disorder.

Remedy.—A perfect cure is hopeless, unless, as in cases of inveterate cancers, you resort to the knife. All that can be done is, to prescribe such a regimen as will operate by way of prevention or alleviation. Under the Jewish law, Lepers were banished without the camp, because the disease was loathsome and contagious. In like manner, I would adopt a course of treatment equally efficacious. Avoid the company of slanderers and tale-bearers. Put them in *Coventry*—in other words, say as little to them as possible on any subject; and not a word on one which involves the character or conduct of others. In this way—by depriving the disorder of its customary nourishment, you may mitigate its most alarming symptoms. Discountenance every tale of calumny; and, above all, never repeat it yourselves.—Trust me, you have follies, vices, and disorders enough, to censure, correct, and cure, at home, without prying into the concerns of your neighbors—and you have reputations equally delicate with theirs.—Adopt a rigid scrutiny into your own conduct, and you will find little time to look abroad. Instead of searching for, and picking weeds from your neighbor's lot, in the language of my motto—"Weed thy own garden."

LAW DOCTOR.

MOURNING.

"Black is the sign of mourning," says Rabelais, "because it is the color of darkness, which is melancholy, and the opposite to white, which is the color of light, of joy, of happiness."

The early poets asserted, that souls, after death, went into a dark and gloomy empire. Probably, it is in consonance with this idea, that they imagined black was the most congenial color for mourning. The Chinese and the Siamese choose white, conceiving that the dead become beneficent genii.

In Turkey, mourning is composed of blue or violet; in Ethiopia of gray; and at the time of the invasion of Peru, by the Spaniards, the inhabitants wore it of mouse color. Amongst the Japanese, white is the sign of mourning and black of rejoicing. In Castile, mourning vestments were formerly of white serge. The Persians clothed themselves in brown, and they, their whole family, and all their animals, were shaved. In Lycia, the men wore female habiliments during the whole time of their mourning.

At Argos, people dressed themselves in white, and prepared large feasts and entertainments. At Delos, they cut off their hair, which was deposited upon the sepulchre of the dead. The Egyptians tore their bosoms, and covered their faces with mud, wearing clothing of the color of yellow, or dead leaves.

Amongst the Romans, the wives were obliged to weep the death of their husbands, and children that of their father, during a whole year. Husbands did not mourn for their wives, nor lathers for their children unless they were upwards of three years old.

The full mourning of the Jews continues for a year, and takes place upon the death of parents. The children do not put on black, but are obliged to wear during the whole year, the clothes which they

had on at the death of their father, without being allowed to change them, let them be ever so tattered. They fast on the anniversary of his death every year. Second mourning lasts a month, and takes place on the demise of children, uncles, and aunts. During that period they dare neither wash themselves, shave, nor perfume themselves, nor even cut their nails. They do not eat in common in the family, and the husband and wife live separately.

Slight mourning continues only for a week, and is worn on the decease of a husband or a wife. On returning from the funeral obsequies, the husband, wearing his mourning habits, washes his hands, uncovers his feet, and seats himself on the ground, remains in the same posture, and continues to groan and weep, without paying attention to any occupation, until the seventh day.

The Chinese, when they are in mourning, wear coarse white cloth, and weep three years for the loss of the departed. The magistrate no longer exercises his functions, the counsellor suspends his suits, and husbands and wives, as with the Jews, live apart from each other. Young people live in seclusion, and cannot marry till the end of the three years.

The mourning of the Caribees, consists in the cutting off the hair and in fasting rigorously until the body putrefies; after which they indulge in debauches to drive all sadness away from their minds.

PAYING DEBTS.

It is a fact, we believe, that newspaper debts are held by a large majority of those who contract them, of inferior obligation to almost any other. It is not the less true, that upon every principle of business, and in the strictest right, they are as high obligations as debts of any description can be.

A man pays cash for his daily food and clothing, and for all mechanical works. He pays interest in ADVANCE upon his bank debts or his credit is dishonored. So far from paying in advance, many of our friends think they act liberally if they pay for their newspapers at the end of the year; and men, who plume themselves upon their punctuality and scrupulously honest dealings in other respects, will let their newspaper accounts run for one, two, three or more years, if not called upon, till the amount of the account produces almost an inability to pay it, and not unfrequently a doubt of its accuracy.

Now, why should a man pay his butcher or his baker, his tailor or his shoemaker, or his landlord, more willingly than he pays the publisher of a newspaper to which he is a subscriber? The butcher and the baker turn over their money perhaps fifteen times in the year. The money received to-day is laid out for cattle, or a fresh supply of flour, before the end of the week, which is sold out again the week following. A profit of ten per cent. upon their sales may therefore be a profit of 500 per cent. per annum upon the first out lay; a profit received day by day. How is it with the publisher? He pays cash for the paper he prints upon—cash for wages—for house rent and all the contingencies of his business; he lies out of his money, not for weeks or for months, but for years, unless he presses for payment. At the low price to which competition has reduced newspapers, how is it possible for any one to conduct a business of this sort, without payments being made in advance, or at least with regularity, and at reasonable intervals.

There are those who suppose that newspapers yield large profit; we have even known some good people who suppose that the publishers of them can afford to furnish them gratuitously, and therefore they never trouble their heads about paying for them. Some persons are even offended if an account is presented to them, as though it was intended to pick their pockets.—Nat. Int.

Men of business, or Business men.—There are some whose restless, insinuating, searching humor will never suffer them to be quiet, unless they dive into the concerns of all about them: they are always outward, bound, but homeward, never; they are perpetually looking about them, but never within them; they can hardly relish or digest what they eat at their own table, unless they know what and how much is served up to another man's; they cannot sleep quietly themselves, unless they know when their neighbor rises and goes to bed; they must know who visits him, and who is visited by him; what company he keeps; what revenues he has, and what he spends; how much he owes, and how much is owed to him. And this, in the judgment of some, is to be a man of business; that is, in other words, to be a plague and a spy, a treacherous supplanter and underminer of all families and societies. This being a maxim of unfailing truth, that nobody