msa_sc2901_scm2353-0254 ©Maryland State Archives

THE KENT NEWS.

Frustra, laborat, qui omnibus, placere, studet.--"He labours vainly, who endeavors to please every one.

BY E. MANSFIELD. CHESTER TOWN, Md. $1 50 PER ANNUM, in advance.

VOL. 14. SATURDAY, FEBRUARY 18, 1854. NO. 42.

TO THE ADMIRERS OF

FINE HORSES

IN KENT COUNTY.



THE SPLENDID young Stallion "VALENTINE," (grand son of Badger's imported Valentine,) bred in Talbot county, Md., by Purser John N. Hambleton, U. S. N.

Valentine

will be five years old the coming April is 15½ hands high, a beautiful blood bay, black legs, main and tail, well broke to all harness, and is a fine saddle horse. Valentine will be let to mares the coming spring, commencing 10th of March and closing 10th of June. The subscriber desirous of affording a chance to all the farmers of Kent, and the public generally, has concluded to let this horse at the moderate sum of $8 the *Season*. For Pedigree, &c., see printed handbills.

The public are respectfully referred to Geo. W. Minnick, Esq., Kent county, Md.

EBEN. W. NATZ,
Owner.

St. Michaels, Talbot Co., Md
Feb. 4, 1854,—3m.

Notice.

THE subscriber respectully informs his friends and the public that he is carrying on his GRIST & SAW MILLS. He thinks it unnecessary to say anything about qualification, having followed the business for 30 years, he asks a trial and leaves the public to determine the quality and quantity. The prices for sawing will be 75 cts. per hundred for all Boards and square Lumber Pailings $1,00 per hundred. Lathing 25 cts per hundred, runing measure.

WM. BACCHUS.

Jan 28, 1854

Notice.

ALL persons having claims to collect on commission si accdrding to law, can have them attended to immediately, by leaving them at the following places: Simon Wickes', Chestertown, Garret M. Hart's, A. J. Rees' Jacob Fisher's R'd. Hodges. Lem'l W. Ashley, or with the subscriber, for which he will leave receipts for all and any who may favor him with their business.

WM A. ROLLISON,
Constable.

Feb. 4, 1854

For Sale.

FINE yoke of STEERS well broken to the Cart, plow and harrow goes well to the timberwheels they can be seen at my farm.

JOHN E GALE,
near Rees's Corner

Jan. 28 1854

I HAVE ON HAND AND FOR sale—Coats, Pants, Vests, Draws, Shirts. Hats, Caps, family, extra and superfine Flour, Meal, Brandies, Gin, old Rye &c., with a general assortment of Groceries.

Corn, Wheat, Oats, Rye, Butter, Eggs, Rags &c., taken in exchange for goods at market prices.

WM. BACCHUS.

Jan. 28, 1854.

Astrays

TAKUF up strays trespassing on the subscriber's premises, I spotted and 3 white SHOATS, supposed to weigh from 50 to 100 lbs. Also 1 SOW, black and sandy color The owner or owners of the above hogs are notified to come forward, prove property, pay charges, and take them away.

THOMAS A. HUDSON.

Feb 4, 1851.

Posts for Sale.

THE undersigned has for sale a large quantity of Chesnut POSTS, which he will deliver at low rates.

WM. H. GODWIN.

Jan. 28. 1854.

SPORTSMEN will please remember, that I have just received a lot of HAZARD POWDER, which we are selling at Baltimore prices, and guarrantee the quality far superior to any other powder in use. ABEL J. REES.

Nov. 19, 1853.

BOOTS & SHOES.

T. W. Eliason has a large stock of mens and boys' Boots of good quality; also mens and boys' Lace Boots, and Womens and Children's Shoes,

Nov 26, 1853.

CAVENDISH, Twist and Common Tobacco; Regalia, Havana, and Principe Segars, by W. N. E. WICKES.

Oct. 15, 1853.

No. 1, 4; 8, 9, shot for sale. Hats, caps and fleice cotton for sale.

W. BACCHUS.

Nov 12, 1853.

REMOVAL!

CHEAP, CASH BOOT & SHOE STORE.

THE subscriber respectfully informs his friends and the public, that he has removed his Boot and Shoe Store to the shop lately occupied by Wm. Conyer, where he will keep on hand, and manufacture to order all kinds of



Boots & Shoes

at the shortest notice, and in the most workmanlike manner, and on accommodating terms FOR CASH. As he uses the best materials, he feels confident that none who may patronise him will have cause to complain. MENDING done with neatness and despatch. He hopes by strict attention to business to receive a large share of the public's patronage.

EVAN W. LYNCH.

Jan. 21, 1854.—6m.

Land FOR SALE.

THE subscriber will sell at private sale a LOT OF LAND containing about

115 Acres;

80 Acres Arable, the balance is WOOD and heavy

Ship Timber.

This land is situated within half a mile of the head waters of Grey's Inn Creek, and adjoining the farms occupied by Mrs. Burgess, Messrs. Wm. & Lambert Wickes, J. Maslin, and others. The Messrs. Wickes will show the premises to any one wishing to purchase. For terms apply to the subscriber.

JAMES P. WICKES.

Jan 21, 1854.—2m.

Blacksmithing.

HORSE SHOEING, &c.

THE undersigned have commenced business in Chestertown, at the shop recently occupied by Tomlinson & Wise, where they always may be found ready to do all kinds of work in their line.—Horse Shoeing done in the best manner.

SAM'L TOMLINSON,
BENJ. HOWARD.

Jan. 7, 1854.

Blacksmithing &c.

I WILL still have horse shoeing done in the best manner, and at the shortest notice. Those that have shoeing to be done will do well to give me a call CASH will be required in all cases.

JAMES MERCHANT.
Harris's cor. near Chestertown.

Jan 28, 1854.

Teacher Wanted.

A Teacher is wanted immediately to take charge of Primary School No. 7, Election district No. 1, of Kent Co. Apply to JOHN HADAWAY,
WM J. WILKINS,
S. W. CHAMBERS,
B. DECORSE,
THOMAS TREW,
Trustee.

Jan 21, 1854.

THE OSIRIS.



On and after Monday, January 2d, the steamer Osiris, Capt. J. H. Kirwan, will leave Light street wharf, foot of Conway street, every Monday and Thursday morning, at 7 o'clock, for Kent Island, Corsica and Chester Town, returning same day. Also, every Tuesday and Friday morning, at 7 o'clock, for Cambridge, Oxford and Easton, returning the following days, leaving Easton at 7 o'clockk A. M.

WM. J. BRYSON, Agent.

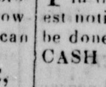
Jan 14, 1854.

PIANO FOR SALE.

A superior Chickering Piano, Rosewood, nearly new, and said by tuners of Pianos to be the best toned instrument in the county. Cost, with the cover and stool, $318; will be sold for $250, and a credit given on part of the money; the present owner having no use for it. Enquire of the Editor.

Dec. 17, 1853.

TO BE BACK AGAIN!



I shall be in Queen Ann's and Talbot counties, (and Kent if sufficiently encouraged,) with *Two or Three Good Stock Horses*, commencing to travel about the 20th of March.

Bridgeport. Ct., Jan, 16th, 1854.

JOHN BARSTOW.

Feb. 4, 1854—2m.

JUST received and for sale, a fresh supply of Sodacrackers. WM. BACCHUS.

Nov. 12, '53.

THE KENT NEWS.

A WEEKLY NEWSPAPER,
Devoted to Agriculture, Politics & Gen'l News
IS PUBLISHED EVERY SATURDAY,
EDWARD MANSFIELD,
PROPRIETOR.

TERMS:

$1,50, payable in advance—$2 at the expiration of the first six months, or $2,50 at the end of the year—5 copies for $6—10 copies for $40. No subscription received for a shorter period than six months, and no paper will be discontinued until all arrears are paid.

Terms of Advertising.

Advertisements not exceeding twelve lines will be inserted three times for $1, and 25 cents for each insertion thereafter. Larger ones in proportion. A liberal deduction will be made to yearly advertisers. Advertisements must have the number of times marked, or they will be published till forbid, and charged accordingly.

All communications must be post-paid.

POETICAL.

The Three Rivals.

Law, Physic and Divinity
Were at a jar; could not agree
Which of the three
Should have superiority.

Law says—"I preserve men's lands,
And keep them free from ravenous hands;"
Therefore of right challengeth he
To have superiority.

Physic says—"I preserve men's health,
Which they prefer before their wealth;"
Therefore of right challengeth he
To have superiority.

Then up steps the Priest demure
Who of men's soul take care and cure;
Therefore of right challengeth he
To have superiority.

MORAL:

If men would live in peace and love,
The Lawyers' tricks they'd not prove;
If men would shun excess and riot,
They need not live by Physic diet;
If men would mind what God doth teach,
They need not care what Priests do preach,
But if they fools and knaves will be,
They will be hardened by all Three.

Lay of the Anxious Debtor.

ADDRESSED TO HIS CONFIDING BUTCHER.

AIR—"*Will you love me then as now?*"

You have told me that you trust me,
And you prove the words you speak,
As you sent the meat in daily,
And the book but once a week!
May I hope your kindly feeling
Nothing ever will estrange,
And this pleasant mode of dealing
Circumstances ne'er will change?
When you send a twelvementh's bill in,
And to pay I don't know how,
When you hear I've not a shilling,
Will you trust me then as now?

Though a month may pass unclouded,
And you send what's ordered home,
Yet, as week on week advances,
Thoughts across your mind must come.
You will lose your old politeness,
And reluctant fill your tray,
Cheerful looks will lose their lightness
When you find I never pay.
When my debts have pressed upon me,
And my trademen made a row,
Will the change find you unchanging—
Will you trust me then as now?—PUNCH.

EFFECT OF HARD WATER UPON ANIMALS.—Horses have an instinctive love for soft water, and refuse hard water if they can possibly get the former. Hard water produces a rough and staring coat on horses, and renders them liable to gripes. Pigeons also refuse hard water if they obtain access to soft. Cleghorn states that hard water in Minorica causes disease in the system of certain animals, especially of sheep. So much are race horses influenced by the quality of water, that it is not unfrequent to carry a supply of soft water to the locality in which the race is to take place lest there being only hard water, the horse should lose condition. Mr. Yonatt, in his book called "The Horse," remarking on the desirableness of soft water for the horse says: "Instinct or experience has made the horse himself conscious of this, for he will never drink hard water if he has access to soft; he will leave the most transparent water of the well for a river, although the water may be turbid, and even for the muddiest pool." And again, in another place he says, "hard water drawn fresh from the well will assuredly make the coat of a horse unaccustomed to its stare, and will not unfrequently gripe or further injure him.

☞A Frenchman got exceedingly angry with a waiter at a hotel, 'You am a rascal,' exclaimed he, 'I will blow your nose for you!'

A FELITIOUS REPLY.

During the discussion in the Senate of the United States on Monday, on the Nebraska Bill, Mr WADE, concluded by denouncing the Bill, and predicated that its passage would rend the Union to fragments The eloquent Mr. Jones of Tennessee, briefly replied, and characterized the remarks of Mr. Wade as insulting and abusive of the institutions of the South. "He then went on to argue upon the constitutional right of slaveholders to carry their property to any territories of the United States. He said the Senators who were ever so clamorous for the observance of the compromises, voted at the last session to repeal the fugitive slave law, which formed a part of the compromise of '50

The Senator's threatnings as to the storm which this bill would raise were quite poetical, and reminded him of a very profuse anecdote with which he became acquainted at the Mammoth Cave. Every one who entered there came out with feelings to some extent poetical. On one occasion, a man, on coming out, rushed to the register and recorded the following verse, which he would repeat without any excuse for or approval of its profanity.

"Mammoth cave! oh! what a spot!
In Summer cold, in Winter hot!
Great God Almighty! what a wonder!
Gen'rl Jackson. Hell and Thunder!!"
[Prolonged laughter]

He begged the Senator not to threaten Let the Senator argue; but he implored him not to frighen them. He said all the South asked for was justice. He had always been opposed to the Missouri Compromise, but was disposed to submit to it until a returning sense of duty should induce the North to propose its repeal."

CHALLENGE.—The New Orleans Picayune contains an advertisement from Mr Ten Brock, in which he offers to back the progeny of Boston against any horses that can be produced in the covtry against them; on conditions quite fair. He first offers to run two of them against two of any other pedigree, two mile heats, over the Metaire Course, on the 21th of March next, for $5,000 or $10,000; and then he offers to run four of the get of Boston, in "Post Stake," over the Metairo Course, for $10,000 or $20,000 a side, three mile heats April 24; or he will run a similar match over the Petersburg Course on the 12th, 17th and 21th of June; or he will name the same four horses for $5,000. for an "inside stake" on the 6th, 7th or 8th of April.

COMMUNICATION.

[FOR THE NEWS.]

"BALLS."

MR. EDITOR:

We have read with *some* degree of interest, the production of your correspondent "Harmony," in advocacy of Balls, and felt inclined to leave the argument with your readers, but as he has raised so many collateral points, calculated to divert attention from the true merits of the controversy, we resume our pen, although, doubtless, you and your readers have become weary of the subject. We ask their indulgence, and hope what we design to say may not be altogether uninteresting, or unprofitable. We premise that the rule quoted by us, as having been violated in the discussion, has no "exceptions." No one can go behind it and create them. If a disputant shall consider that his opponent uses an argument inconsistent with itself or with another proposition, he may show it, but he has no license to question his "sincerity." We presume no discussion of a controversial character, has ever been conducted, but that each party might feel himself at liberty to attack the motives of the other, were he not restrained by the salutary rule adverted to. We think there are obvious inconsistencies in the arguments and positions of "Harmony;" but shall we not observe the proprieties of the rule, and assume his intentions to be direct and sincere for illustration. In his first article he says—"The fact that it is a public building, and constructed by the public at large, give to each and every respectable section of the community, the equal *right* to use it for any any purpose which they may deem proper," and in the second article he says, "That as long as the Court House is *granted* for promiscuous purposes, it must in justice and *propriety* be *allowed* to any well-known, respectable and responsible class of the community, they being judges," &c. In the *first* the *right* is broadly claimed—in the second the use is "*allowed*." These two positions are incompatible, a *right* is claimed; a favour or permission to do any thing is "*granted or allowed!*" Should we charge indirect motives because of this inconsistency? certainly not—we attribute it to the untenableness of the first proposition, and its intrinsic weakness, not apprehended by the writer at the time of its construction. Again, the writer in his second declares that in his first article he must be understood to mean (in regard to the occupation of the building) to refer to the *public occupation*, and not to members of particular trade or profession, but for such uses as large, influential, respectable classes of the public are willing to sanction;" and then asks if the occupation by trades, &c., are *public* or *private* enterprises." We inquired in our last as to the "number" of persons—we are told that it must "large"—but then it must also be "influential" The exact number, or amount of influence, is left to conjecture. But the occupation according to the argument must be "public" to be legitimate! What is a Ball? Is it not of a *private nature*? Is not the party select? Are not the guests invited by tickets? Are these not paid for? and is there not a Board of Managers, to attend to their disposition? A few private gentlemen meet, resolve to have a Ball, fix the time and appoint Managers, &c. It is essentially a select, private meeting—the public are not invited by press or handbill. It is not the *number* that determine the character of a meeting. A Masons or Odd Fellows or Sons of Temperance association, are private, although largely attended. Balls are sometimes held in cities for the benefit of the poor, and notices are given in the public prints. They may be public, but know not. If we think there is an inconsistency in the argument, we can say so without imputing motives.

We started with the proposition that Balls were *in* the eyes of many religious persons *sinful*, and therefore should not be held in the public buildings, because of their scruples, of the locality of the house, and the danger of the public records, the impossibility of replacing them if lost, &c. These constituted the subject matter of our first communication. We do not think any of these positions have been successfully controverted, but the public mind has been diverted from these by a variety of remarks in reference to other and former uses of the House. The scruples of the religious community are admitted—the danger cannot be denied, nor the irreparable character of the loss, &c.

We hope that we are not deficient in charity, or in respect for the feelings and opinions of others—if we know our own heart, it is free from such dispositions, we are unconscious of them if they exist, and if made sensible of them we should mourn over our fault or infirmity. We have already declared that if the Ball had been held elsewhere, our voice would not have been heard through the secular press. But when it was associated with the Temple of Justice—when we heard that a series of Dancing Parties or assemblages were to come off in the same place—when property and records, in which we had an interest, were placed in jeopardy—then we availed ourselves of the privilege common to all, of avowing our sentiments in regard to the place and the performance thus *connected*. When we took up our pen, we should have not unburthened ourselves if we had confined our remarks to the place, unconnected with the character of the occupation. We did not inquire who were Managers or attendants—our objections had no formation in personal motives, further than our interest in the house and papers. We had no motive to arouse sectarianism" or a "clannerish feeling" against Balls or their patrons. We have assumed that all orthodox churches are opposed to Balls, and that in this respect they stand on common ground, and in doctrine, sentiment, and practice, are a "unit."—How can that be "sectarianism," in the sense used by "Harmony"—or in the established sense of the term? If we had written an article against the Rum Traffic—its deleterious and demoralizing influences, the greatest evil of the day—we presume the traffickers would charge us with an intention to get up a "sectarian" or "clannerish feeling" against them. They might appeal to our "want of charity," and plead the right to hold any of their own opinions. While we would deny the charge of a want of benevolence, we should admit the right to question our opinion, and would listen as patiently to arguments advanced against our position, as we should expect attention to be given to our own

"Harmony" quotes the apostles beautiful personification of "charity," which commends us to "endure," "bear," be "patient" and "hope" &c. (13 I cor.) we object not to the qualities of the great virtue, which some Divines render 'love' and we cherish the sentiments in all their aspects. But how are they applicable to us? It is one thing to quote and another to apply. We are virtually charged with professing these attributes, and then they are denied to us. It seems that for "ten years" we have "borne," and "endured," the occupation of the Court House for other improper purposes, and then rebuked for breaking our silence If we have been charitable by our silence—can we ever speak, without incurring the contrary charge The good Book says, there is a "time to remain silent, and a time to speak."—The argument by indirection, is, that we should have cried aloud, at the first innovation, in the use of the House, or when we heard of it. If we had done so, then how should we have exemplified the grace of "charity," which is to "bear and endure." If we defer speaking; we are told we should have commenced sooner. Whoever will read the commentary of Dr. Adam Clarke on this subject will discover no lack of charity in us in this matter. Then we have a quotation from the sermon on the Mount "Judge not, lest ye be judged." Let us examine this? It may be found in the 7th chap. of Mat. Dr. Clarke says these declarations were uttered against rash, harsh and uncharitable judgments, the *thinking evil where no evil seems*, and speaking of it accordingly.—That it proceeds from a criminal disposition of nature to elevate oneself and depress others—from a jealous and envious heart that wishes no good quality to exist in any other than itself."

The total inaptness of the quotation must be apparent. "Harmony" admits that the moral sense of many moral, pious, and respectable persons, is opposed to "Balls." Admitting this how can he reproach them if they give utterance to their sentiments?" We claim title under the head "respectable" and the same right is conceded to us, as to the others. But if one of the other class, should at any time reprove what he deemed "sinful," would the quotation "Judge not" apply to him? How can any man determine the moral character of any action, without trying it by the Bible, the fountain of all moral law. He must examine, analyze it—subject it to the great Bible law of morality, and form and express his opinion accordingly. Truth, is ascertained by an exercise of the intellectual faculties, and the expression of the judgment of the mind is no violation of the quotation. We are told in 1 Thess. 5 and 21 "to prove all things," but to do this, we must first judge. Again "Rebuke a wise man, and he will love thee." But to exercise this power we must examine and judge.—But he is equally unfortunate in his other quotation of "Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth &c.," (14 Rom. 3 v.) The 1 and 2 verses read—"Him that is weak in the faith, receive ye, but not to doubtful disputation, for one believeth that he may eat all things, another who is weak eateth herbs."

The Jews had peculiar notions about clean and unclean meats, under the mosaic law—some being permitted and others forbidden. Upon their conversion to christianity, some of them continued to abstain from certain meats, and eat vegetables. The converted Gentile had no such scruples and now being members of the church of Christ, they are directed not to have altercation about these meats. The paraphrase of the Text is "Let not him, the Gentile who eateth flesh despise him the Jew, who eateth not flesh, but herbs—and let not him the Jew, that eateth not indiscriminately, *judge*, condemn him the Gentile, that eateth indiscriminately flesh or vegetables." Dr C. the learned commentator says—"Do not reject any from your christian communion, because of their particular sentiments on things which are in themselves *indifferent*.—The text adds, "*For God hath* received him." These words are omitted from the quotation of "Harmony"—their introduction might have shown the irrelevancy of their use. About shadows and non essentials of religion, let christians have no contention, for what matters it, if they agree upon the cardinal principles which a "way-faring man, that runs may read" and understand, whether their opinions differ upon 'types and shadows.' But how apply the words to those who make no profession of religion—who seek the pleasures and amusements of this world, and make custom and fashion, sources of happiness &c. We have found no fault about the "meats," and "herbs," or rich and ample provision of the feast—we had a higher aim, and if "Harmony" or others, should become members of the christian church, and we should be so happy as to be united in that holiest connection on earth and meet them upon the broad platform of christian Love and brotherhood, we shall never contend about "meats and herbs," but infinitely prefer to find ourselves "*provoking each other to good works*."

Our right of private judgement is admitted; the first communication—of course private judgement—loses its value unless the right to publish it is enjoyed. The right being admitted and publication made, we are told in the second article, "that it is unjust, illiberal and exclusive, to embrace the recent occasion as the first and only one on which objections have been raised! Is this an exemplification of that 'charity' so strongly invoked against us, as "bearing" and "enduring" all things?

Concluded on Second Page.