THE CHESTERTOWN TRANSCRIPT.

VOL. X. CHESTERTOWN, SATURDAY MORNING, AUGUST 5, 1871. NO. 11.

TIME TABLE
KENT COUNTY RAILROAD.
Summer Schedule.

ON AND AFTER *MONDAY*, the first day of *MAY*, 1871, Trains will run daily, (Sundays excepted,) for Freight and Passengers, between Worton station and Townsend, where close connection will be made with trains of the Delaware Rail Road, and run as follows, until further notice.

GOING EAST.	A. M.	P. M.	
Leave Worton	6:45		
" Lynch's,	6:55		
" Still Pond,	7:05		R.train
" Kennedyville,	7:20		
" Black's,	7:35		Q.A.R.R.
" Lambson's,	7:50		
" Massey's,	8:05	1:25	
" Morris',	8:15	1.40	
" Vandyke's,	8:22	1:55	
Arrive Townsend,	8:35	2:10	

GOING WEST.	A. M.	P. M.
Leave Townsend,	11:40	8:00
" Vandyke's,	11:55	8:15
" Morris',	12:05P.M.	8:25
" Massey's,	12;20	8:35
" Lambson's,	12:30	
" Black's,	12:40	
" Kennedyville,	1:00	
" Still Pond,	1:10	
" Lynch's,	1:15	
Arrive Worton,	1:25	

☞ Passengers from Worton and all Stations on the Kent County Railroad, will reach Wilmington at 10:15, A. M.; Philadelphia at 11:45, A.M., and Baltimore at 1:05 P. M.

Passengers for the Kent County Railroad will leave Baltimore (President street depot) at 7:25, A. M.; Philadelphia (depot corner Broad street and Washington Avenue,) at 8:30, A. M., and Wilmington at 10:10, A. M.

A DAILY MAIL STAGE
will run in connection with the cars at Worton, as follows:

Leave Hall's Hotel, Chestertown, daily, (Sundays excepted) at 6 o'clock, A. M. Returning, leave Worton on the arrival of the train, say 1:25 o'clock, P. M.

☞ Passengers, by registering their names at *Hall's Hotel* in the evening, will be called for.

FARE THROUGH from Chestertown to Philadelphia, $3.30.

J. K. HINES,
April 30, 1871. Superintendent.

FARM FOR SALE.

THE subscriber offers for sale a Farm situated in Queen Anne's county, Maryland, on the public road leading from Church Hill to Millington, about five miles from Church Hill, and adjoining the lands of Capt. Ford, Capt. Robinson, and others, and at present tenanted by Mr. Jas. Porter, containing

244 ACRES,

more or less, under good fencing.

The improvements consist of a fair one-story FRAME DWELLING, large Pantry and Kitchen, a good Barn and Stable under it, Meat House, Wagon House, Poultry House and Dairy; and a well of excellent water.

100 ACRES ARE IN WOOD,
mostly young White Oak Timber.

THERE ARE
2,000 PEACH TREES,
SIX YEARS OLD, on the Farm—and 24 bushels of Wheat seeded.

This land is about ½ mile from a Church, two schools within ¾ of a mile, and 2½ miles from a Landing on Chester River.

TERMS EASY.

For further particulars apply to
E. F. PERKINS, Att'y.,
May 20, 1871. Chestertown, Md.

WM. TOMLINSON. WM. T. TOMLINSON

WM. TOMLINSON & CO.,
COMMISSION MERCHANTS,
FOR THE SALE OF
Grain, Live Stock and Country Produce Generally,
No. 112 Ligh St. Wharf, Balto.

ORDERS FR GROCERIES, SEEDS, Fertilizers, Farm Implements, and other Merchandise promptly filled.

☞ *Consignments respectfully solicited.*
January 19, 1870—y

GALENA FEMALE SEMINARY,
BOARDING & DAY SCHOOL,
GALENA, KENT CO., MD.
E. L. Benny, Principal.

THE Third Semi-Annual Term of the above Institution will begin on the 21st of February. For terms, or other particulars, apply to the Principal. Feb. 18—tf.

BLUE LICK WATER, by the barrel, gallon, or glass.

NATIONAL WHITE LEAD. It is not surpassed by any Lead now manufactured.

JOHN WYETH & BRO'S. Pharmaceutical Preparations.

BURNETT'S Flavoring Extracts. For sale by C. F. STAM & BRO.,
May 6, 1871. Chestertown.

NOTICE.

I HAVE ON HAND AND FOR SALE, *FLOUR*, by the barrel and retail, *CORN, MEAL, CHOPS, FEED, &c., LIME*, by the small quantity or barrel, BACON, BROOMS, &c.

W. BACCHUS.
Chestertown, April 15, 1871.

GREAT OFFER.

CHOICE CIGARS AND CHEWING TOBACCO.
For sale at *WICKES' DRUG STORE.*

FINE POMADES AND HAIR OILS.
For sale at *WICKES' DRUG STORE*

SPEECH OF
Jas. A. Pearce, Esq.,
AT THE TOURNAMENT
On Wednesday, the 26th of July, 1871.

Knights of Maryland,
Ladies and Gentlemen:—

To some persons it may seem strange that in this age of advanced Christian civilization, and of intense materiality in the pursuits of life, it shall be possible to bring together such a host of busy and intelligent men; such a galaxy of fair and good women as are assembled here to-day to witness the representation of this pageant of ancient chivalry.—To those cold and austere formalists who look upon life as one perpetual pennance, and in pursuance of their unbending rule—in the strong Scotch phraseology of a popular writer, are accustomed to take even their pleasure sadly, such ceremonies doubtless savor only of sin; while to the sordid soul who values life only for the opportunities it affords of gathering wealth, and whose pleasures are tested in the even scale of profit and loss, such amusements seem only to merit scorn and contempt.

But when we remember that human nature is in every age essentially the same—when recurring to our own individual experience we [illegible] ourselves of the instinc-

[illegible]

sprang the ideal chivalry.

The word knight meant originally boy or servant, but was particularly applied to a young man after he had been admitted to the privilege of bearing arms. Even in the nations which overthrew the Roman Empire, it was a custom of immemorial antiquity to receive arms at the age of manhood with great solemnity, and a century or two later, the practice was a general one. The historian, Hallam, tells us that about the middle of the 8th century, a military distinction appears in fact as well as in name to have given birth to chivalry as a distinctive system. This was the custom of requiring certain feudal tenants to serve on horseback, equipped in mail, which constituted them a privileged body, though this knight service being founded upon compulsion, was less honorable in its nature than that voluntary service which followed it on the decline of feudal tenures. This voluntary independent knight service constituted the superior chivalry of which as an institution so much has been said both in praise and dispraise. Under this system men commended or attached themselves to some prince or lord, sometimes for protection, or the hope of reward, and sometimes for the sake of glory. It elevated them in the scale of society, and equalled them at once with the rich land owner, if not in wealth and power, at least in dress, arms and rank. But admission to this honorable service was not granted without due preparation. The candidates for knighthood went through a long and arduous course of instruction. They learned the accomplishments of music and dancing; and were initiated in all the mysteries of hunting and woodcraft. They were trained in the skillful use of every warlike weapon, and in the graceful and fearless management of the warhorse. In the meantime they were no less assiduously educated in all those refinements of social life which were so highly valued among the rude nobility of that period.—Veneration for female beauty was inculcated as a sacred duty, and the candidate was encouraged at a very early age to select some lady of the court as the mistress of his heart, whose favor was to be the guerdon of every effort. He was also taught the rude religious creed of those days and brought to regard the church as entitled to the sacrifice of his life whenever her safety should require him to peril it, believing that death for the church was a glorious martyrdom. At the time of his ordination as knight, he confessed and received the sacrament. He wore a white robe as a type of the purification of his life, and received his knightly sword from the hand of the priest blessed by his sacred office. In a word everything was destined to show to him and to the world, that his future was dedicated to the defence of the church, if not of religion. A system which thus through a long series of years inculcated and publicly announced the great principles of liberty, religion and honor must have been of vast benefit to the world. It is true, allowance must be made for the partiality of modern writers who laud it sometimes without discrimination, but it is equally unjust, to class among the abuses of knighthood, those disorders which were committed in spite of its regulations, and which must have been so much more flagrant, but for its restraining influences. The justice which was administered by these self constituted authorities, who took upon themselves in great part the ordering of society, must necessarily have been rude, but how much better was it than lawlessness and unrestrained license? When force is employed to redress wrongs, it is easy to see how it may be perverted to commit them, and therefore it is that in the legends and history of this period we find such varying accounts of its virtues and vices. We who are blessed with the civil magistrate, to whom we may peacefully appeal our wrongs, may be inclined to cavil at the title of these knights to the power they wielded, but had we lived six centuries ago, we too would have welcomed the gage of battle when writhing under oppression, and kissed the iron glove of our mailed champion. The order of chivalry sprang up by the wayside in the moral desert of these early days, like a wild flower. It shed its bloom and fragrance on the world in the midst of the weeds of error which surrounded it, and having served its destined end, faded and died. But let us not despise and reject it because it was a wild uncultivated flower, nor let the more brilliant hues and richer dye of the flowers of later culture cause us altogether to forget its modest beauties and merits.

Three cardinal virtues—*loyalty, courtesy* and *justice* were characteristic of the disciples of chivalry from its earliest institution.—Whoever violated these essentials of the order was marked as an apostate at once and forever, and was driven like Cain from the [illegible]radise of that era, with a mark upon his [illegible]w. Fidelity to promises or engagements, [illegible]ther made to friend or foe, were inviolably [illegible]d, and he who swerved from his plight[illegible]h, was universally held to be infamous. [illegible]disloyal and recreant were epithets [illegible]o true knight could hear addressed to [illegible]without a fatal conflict with his tra-

unknown. No fallen foe was struck; no weak power invaded. Tyranny was denounced, and the protection of the weak and humble was the peculiar province of chivalry.

But more closely connected with the popular idea of chivalry, was the gallantry which produced so deep an effect upon the social system of the age. In the rude state of manners prevailing in the period preceeding the age of chivalry, women held a very low place in the social scale. Respect for feminine virtue, and acknowledgement of the fascination of female grace and beauty, so necessary to healthy morals, was then unknown or disdained, and women were counted as little more than willing slaves or passive toys for their stern but amorous masters. Even in the castle of the noblest chieftain, the partner of his state, "dwelt" but upon the suburbs of his good pleasure, and the slight bonds which united them needed no other sanction for their dissolution than his whim. But chivalry, espousing the cause of woman as the weaker sex, at once set the seal of condemnation upon this view, and redeemed her from this degredation. Chivalry taught that every true knight must blend the love of ladies with the love of God, and while almost every knight paid his vows at some special shrine with all the fervor of enthusiasm, yet his devotion to one, only inflamed his ardor in the service of the sex. Hallam tells us that he who was faithful and true to his mistress was held sure of salvation in the theology of castles, if not of cloisters, and while it is true that the gallantry of that period was far from pure and spotless, it was infinitely purer and higher in tone than the gross licentiousness of the preceding age, which was mainly marked by brutal violence and force. It is true that chivalry too often profaned the sacred name of religion, and cloaked its vices under the guise of religious fervor and ceremony, yet it must still be admitted that religious truths and sound morals made substantial and permanent advances through its influence, and were disseminated with a rapidity and attractiveness which no other human means could then have effected. Two grand results thus flowed as, we have seen from the institution of chivalry, namely the establishment and dissemination of true religious principles, and the refinement and cultivation of society by the elevation of woman to her sphere. But the occasion will permit no further development of this branch of the topic, and I must pass at once, as more pertinent to the day, to the story of knighthood proper, with all its attendant ceremonies and glories.

History and romance unite to complete the record of chivalry. To the poetic license and rich imagination of the language of romance, we are doubtless indebted for many of the traditional heroes of that order; but the sterner chronicle of history furnishes many brilliant examples, and if the annals of romance are in their very nature shadowy and vague, there is a beauty of conception and richness of delineation about them, which makes them delightful; and the most partial and indifferent student of history—either ancient or modern—knows how largely partizan spirit colors its pages, either to extol or to blacken the fame of its best characters. Relying then exclusively upon neither, but resorting freely to each of these sources of information, the outlines of the order of chivalry may be clearly collected. The two great types and leaders of chivalry, as depicted in history and romance, are King Arthur of the Round Table, and the Emperor Charlemagne, as the first of the great Crusaders.

Arthur was a king of the ancient Britons in South Wales, and his exploits are referred to a period about the year 500, A. D. His very existence has been disputed, but modern critics admit that there was such a Prince, and find the proof in the Welsh Bards. But be this as it may, the very word *chivalry*, with all its garnered treasures, can as easily be struck from the English tongue, as the story and influence of its legendary heroes can be torn from the popular heart and mind. Reduce it, if you will, to a mere allegory, but like Pilgrim's Progress, it will outlive in popular approval and in its adaptation for teaching solid truths, half the dull and spiritless narratives of prosy historians. To the child who has warmed his young heart and schooled his virtues in the study of that marvelous allegory, Christian will be a living soul and Castle Dangerous a fearful reality, as long as life lasts; and so also to the admirer of the Idylls of the king, illumined by the genius of Tennyson, Arthur and Lancelot will be human actors, and the plain of Camelot, and the river of Usk will be enduring monuments of the feats performed upon that charmed sward and by that melodious stream. Arthur himself is represented as a Prince of the highest personal attractions and singularly pure life. Endowed with enormous wealth, and reigning over a people devotedly attached to his name and lineage, he employed all the resources of his wealth and all the influence of his character to mold the minds and hearts of his people for good, and for this purpose he established the Order of the Round Table—which was constructed by the famous enchanter, Merlin. Thirteen seats surrounded this table in memory of the thirteen Apostles. One of these seats represented that of the traitor Judas, and was always vacant; and the other twelve could only be filled by knights of the highest fame. Whenever one of these died, none could succeed him unless he outstripped in knighthood him who last held it. Thus a small body of choicest spirits was always maintained around the person of the king, and to those knights who were not of that order was offered the perpetual incentive of a place at its sacred board, through valor and nobility of character. At this table sat such knights as Lancelot of the Lake, Sir Galahad, and Prince Geraint, whose stories have been woven by Tennyson into such an exquisite wreath of poetry. The frequently recurring wars of the period afforded ample scope for the prowess of these worriors, and even when their victorious arms could find no new organized enemies to be punished, the rich field of Knight Errantry was still open, and they had only to get to horse and set out over the face of the earth in quest of adventures; or the tournament or joust was resorted to to slake their thrist for glory. There was a lavish magnificence about these tournaments well adapted to captivate the actors in them and to dazzle admiring spectators, and hence the great chieftains of that age vied with each other in the elegance and richness of these sports; and the kings of England and France at a later day held court upon the solemn feast of the Church, in which the tournament was always a prominent feature. The image of war has always been a favorite pastime with all martial people, and in one respect the tournament must have been equal, in its glories and pleasures, if not superior to the hottest battle. There was more room for the display of regal magnificence in dress, and from the accounts we have received of these ceremonies, the scenic display must have been truly gorgeous. Witness the description given by Tennyson of Sir Lancolot as he rode to the lists of Camelot, from the Lady of Shalott:

"The gemmy bridle glittered free,
Like to some branch of stars we see
Hung in the golden galaxy.
The bridle bells rung merrily
As he rode down to Camelot:
And from his blazoned baldric slung,
A mighty silver bugle hung,
And as he rode his armor rung,
Beside remote Shalott.

All in the blue unclouded weather
Thick jeweled shone the saddle-leather,
The helmet and the helmet feather
Burned like one burning flame together,
As he rode down to Camelot.
As often through the purple night,
Below the starry clusters bright,
Some bearded meteor trailing light,
Moves over still Shalott.

His broad clear brow in sunlight glowed,
On burnished hooves his warhorse trode,
From underneath his helmet flowed
His coal black curls as on he rode,
As he rode down to Camelot."

Such was the picture of the champion himself, and while the strife of the tournament was without the enmity of actual battle, it was not without its danger. But here, instead of the banner of his king or lord, he fought under the favor of his mistress, which bound upon his helmet or fastened on his sleeve, urged him on to superhuman efforts. Here, instead of receiving his orders from the leader of the fight, he caught inspiration from the bright eyes and approving glances of her whose colors he wore, or from the shyer but not less tender gaze of her who knew her knight by the instinct of love though his vizer were down and his shield blank. Victory, in such a contest, must have been as keen a delight as in battle, for no battle could collect such an audience. Kings and barons, knights and ladies, the highest rank and the choicest beauty crowded the barriers; and when the victor was proclaimed and advanced amidst the plaudits of these illustrious witnesses, the prize of valor was delivered to him by the fair hands of the Queen of the Court, or the fairer hands of the lady of his heart. In such scenes as these the fame of Sir Lancelot reached its zenith, until at last when men saw the azure lions crowned with gold that blazed upon his shield, no adversary could be found, or being found, went down like a reed before the touch of his spear. Yet great as was this mighty man in all the attributes of knighthood, the acknowledged flower of chivalry, honored of all men for his noble character, and loved by all women for his courtesy and grace, he bore within him a secret sin which marred his illustrious career as a knight, and brought shame and confusion on the Court of the Round Table. There is a beautiful tradition that the cup from which the Saviour of the world drank at the last supper, and the spear which pierced his side, were handed down from age to age to one of the descendants of Joseph of Arimathea, who as the custodian of these sacred relics was dedicated to a life of purity in thought and deed. These relics were called the Sangreal, and for a long time were visible to all holy pilgrims, conferring blessings upon all who saw them. At length it withdrew its presence from those who came to worship, in condemnation of the frailty of its guardian, and henceforth was only seen at rare intervals and by the purest men. To witness the vision of the Sangreal was the darling object of all knights of the Round Table, and through many perils they sought to win the vision, but only one succeeded. The great and good Lancelot sought it in vain, because of the guilty love he bore the Queen, and though he fought long and bravely with this fatal passion, yet "his honor rooted in dishonor stood, and faith unfaithful kept him falsely true." This blemish in his life marred his fame as a knight, and destroyed his happiness on earth. To Sir Galahad alone as the purest in heart, was granted this coveted vision, and only after a long and perilous search.

The moral of this legend, which runs through all the story of the Round Table, is a high and lofty one. It shows us that the greatest of all those great knights, in spite of his splendid feats of arms; in spite of his unparalleled generosity and courtesy in spite of his devotion to king and country, and his love of truth and justice; in spite of the almost countless virtues which crowned his bosom, was yet doomed to bring disgrace and grief upon the king whom in his very heart he honored; shame and remorse upon the Queen whom he loved; and the bitterness of death upon himself, by yielding to one single sin, and that the master passion of all others which can sway the heart of man. It teaches us that Sir Galahad, though inferior in prowess and skill to Lancelot was granted the vision denied to Lancelot, and in life and death held in highest honor, because his life was without blame. Hear his own simple words:

"My good lance carves the casques of men,
My tough lance thrusteth sure;
My strength is as the strength of ten,
Because my heart is pure."

This is the lesson of chivalry, read in the light of its true typical meaning; and shadowy and mythical as are the names of Arthur and Guinevere, of Lancelot and Galahad, they will retain their place in the literature of the English language as long as its accents shall be heard.

But leaving the legendary period of chivalry and referring for a moment only to its historic era we shall find that if it has less of that poetic and romantic coloring which invests its heroes with a cloud of glory, there is much to admire in its followers. The Emperor Charlemagne is generally ranked among the foremost, as he was one of the earliest historic heroes of chivalry. His military career was one of unparalleled glory and success, lasting through a period of over thirty years, and the extension of his empire was almost without limit. He maintained with lofty punctilio the essential principles of chivalry, as accepted by the ethics of his day, and enforced their strict observance by his knights. Countless legends are related of the deeds of bravery and magnanimity done by himself and his followers, with which this narrative might be garnished, if time would permit. But his holy wars against the Saracens constitute his highest glory and his best claim to the honors of chivalry; for cruel and bloody as they were, it was the conflict of Christian and Infidel; and the triumph of Christianity was the downfall of Paganism. Following Charlemagne were a number of kings and warriors who worthily sustained the military glory and outward forms at least of chivalry, and who faithfully also perpetuated the vices which deformed it, in spite of its tendencies for good. Conspicuous among these, are the names of Philip Augustus of France, who revived the waning glories of Charlemagne's reign; Richard Coeur de Lion, who made all Europe ring with his fame; Simon de Montfort, who as a private man assuming the reins of power can only be paralleled by the iron nature of Oliver Cromwell; the Black Prince of England, who, if he had lived to reign would have made the name of Edward the 4th greater in chivalry than that of his illustrious father, Edward the 3rd, and hundreds of lesser lights who worthily played their part in this scene. Most of these characters participated in the various crusades which were carried on against infidels, and especially in those crusades which sprang from the violation of Palestine by the Saracen arms. It was at this epoch that chivalry acquired its highest glory and greatest dignity. Religious fervor shed new lustre upon the order, and the supreme wish of every knight who bore the banner of the cross, was the recovery of the Holy Land. Death in such a cause was sweet, and to their enthusiastic natures immortality was assured. True it is, that they wantonly shed rivers of blood in their blind zeal for the Church, and the butchery of human beings for opinion's sake, must ever be a blot upon their order; yet the purposes for which they bore arms did in a measure sanctify their use and palliate their error; and while deploring their fanaticism we must admit the conception was a grand one, and the spirit which gave it birth and sustained it, was in those rude ages, an advanced and holy spirit, designed in the inscrutable wisdom of Heaven to accomplish some good end. Men like these, imbued with such a spirit, could not traverse "those holy fields over whose acres walked those blessed feet which eighteen hundred years ago were nailed for our advantage to the bitter cross," without elevating their moral and spiritual nature, and leaving their impress on the future ages. They returned to their homes rich in personal experience of the early Christian land and Church, and scattered broadcast through Europe, as they settled again into their various spheres of life, the seeds of that harvest which ultimately ripened into the Reformation. It cannot indeed be said that the wars which were waged by the Emperor Charlemagne and by the kings of England and France succeeding him, (if we except the Eastern crusades,) were carried on under the true inspiration of chivalry. The freshness and purity of the ideal virtues upon which the order was founded had become enfeebled in the lapse of time; and as society grew more stable, and forms of government more centralized, the outward symbols of chivalry were indeed preserved, but the spirit had decayed. Monarchs and chieftains still held their courts with more than their former magnificence, and strove as before to outstrip each other in the number and power of their retinues. But they sought these ends to gratify ambition and increase their power, not to extend the influence of chivalry. Knights still attached themselves to princes and barons, but more for the love of gain and hope of fame, than a desire to elevate themselves in the social and moral scale. Wars were waged not as heretofore, where the cry for relief came up the loudest, but where the field of conquest was richest. There were doubtless many noble instances of individual chivalry and piety during these wars, but there was a gradual decay of the great moral principles upon which the system was founded. It was the natural relaxation of a beautiful but overstrained theory, which like every other theory, that is based upon merely moral principles, however sound, must sooner or later relax its tension and lose its control over its adherents. They came in contact with the spirit of greed and gain, which grew as the arts advanced and knowledge increased, and slowly but surely these baneful influences sapped the foundations of the system. After the truce which secured the free pilgrimage to the Holy Sepulchre, the armies of the cross disbanded, and the decline of chivalry was rapid. It had lasted for more than five centuries, had accomplised its destined purpose of promoting social security, in its earlier years, and advancing the moral sentiment of the world, and at last gave way to the changes which followed in the wake of art and science. The age of literature followed the age of chivalry, and those who were once knights and esquires, now became scholars and artists. The use of trained bodies of infantry soldiers, and the invention of gunpowder at once destroyed the efficacy and the glory of the independent warfare heretofore practiced by knights. Tournaments became less frequent, and instead of being employed as a stimulus to the ardor of chivalry, became almost the sole memorial of the system.

But the spirit of chivalry has left behind it a successor which has carried on the good work it begun. The knight of olden times, with his courtly manners and love of truth, his independent manhood and generous regard for the weak and poor, his respect for women, and reverence for holy things, is but the true gentleman of the 19th century. In this, the truest and best sense of the word, you may all be knights worthy the name of chivalry. If in the ignorance and superstition of earlier ages there was occasion for all good men and true to band themselves together for the protection of the weak and for the maintenance of truth and virtue, there is scarcely less need of it now. Where open rapine and lawless plunder were the characteristics of kings and chiefs in olden times, craft and cunning bent upon gain, but tempered by a formal submission to law and order too often mark the high ones of the present day. Where tyranny and violence robbed the defenceless then, the same end is compassed now by a thousand secret arts, and the dishonest tradesman, the scheming politician, the ignorant pretender in medicine, the unprincipled lawyer, and the soulless usurer do but represent the robbers and outlaws of old, preying upon the vitals of society. Where then was the one army of ignorance and violence to overcome, there are now a thousand forms of error to combat and to vanquish. You cannot, like the sons of chivalry, ride forth in search of wrongs to redress, for the busy march of life forbids it, but the object of your efforts will find you at your post wherever that may be assigned you. No noble ancestral name or lofty lineage may be demanded of you for admission, no tedious tutelage in a school of etiquette can be enforced; for in the world's broad field of battle, every generous heart and pure mind is free to join the fellowship of truth. The spirit of our age and country gives to every truly aspiring mind ample opportunity for acquiring knowledge and abundant scope for individual advancement. The common pulse of man keeps time to the music of the Laureate bard of England when he says:

"Howe'er it be it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

You, gentlemen, may not lay your hands in those of any earthly sovereign, as did the knights of Arthur—

"And sware
To reverence the king as if he were
Your conscience, and your conscience as your king,
And to ride abroad redressing human wrongs."

But you may and should on bended knee before the King of kings, vow

"To break the heathen, and uphold the Christ,
To speak no slander—no, nor listen to it,
To lead sweet lives in purest chastity,
To love one maiden only—cleave to her
And worship her by years of noble deeds,
Until you win her—for indeed I know
Of no more subtle master under heaven
Than is the maiden passion for a maid;
Not only to keep down the base in man,
But teach high thought and courtliness
And the desire of fame,
And love of truth, and all that makes a man."

You may read the story of chivalry, in the broad sunlight of revealed truth, culling its virtues and vices with unerring eye. Its virtues are worthy all imitation, and a richer field for the cultivation of the amenities of life, and the manly graces of society cannot be found in the broad domain of history.—It has been the good fortune of this generation to witness in their own day a perfect illustration of knightly attributes and chivalrous qualities, to follow with kindling eye and throbbing heart the simple but sublime career of a Christian soldier, who in adversity and prosperity alike was high over all men of his age, and foremost among the great of any age. Who led with consumate skill and bravery; yet with unequaled gentleness and tenderness, the armies of his country throughout a long civil war of unparalleled magnitude and bitterness in modern history. Who waded through rivers of blood, for five weary years in the struggle for freedom, yet never ceased to lament the costly tide, who was still simple and modest, when conquest plumed her crimson wing upon his banner, against enormous odds of men and means; and whose lofty courage and devotion no disasters could crush or depress; who from first to last held sacred the safety and comfort of the lowest soldier in his army, and never sacrificed one life for the sake of empty glory; who when the fate of war had sealed the doom of his armed hosts, and forever extinguished the hope of their cause, by his devotion to the comfort and honor of his soldiers, his magnanimous abnegation of self, and the dignity and serenity of his submission to Providence, achieved the greatest of all his victories; who without seeking repose from the exhaustion of his labors in the field, without giving way to the bitterness of defeat or the listlessness of despair, laid aside his armor and consecrated his energies of mind and body to the moral and intellectual culture of the young men of his country; thus rounding to perfection a character which extorts the admiration of all men, and of whom neither during the heat of the war in which he was the master spirit, nor since, has one word of disrespect or disparagement been uttered, but by acknowledged fools or fanatics. There has been but one such man in our day, and the name of ROBERT E. LEE, before I speak the words, has leaped to the heart of all who hear me. Make him the model of chivalry for your imitation: strive as Christian men to cultivate his virtues. If in your day again civil war shall visit our country, strive to be such a soldier as he was. If the blessings of peace shall be vouchsafed to us, emulate his devotion to your country's interests, and in peace or war, strive to discharge your duty to God as he discharged his.

"His work is done—
But while the races of mankind endure,
Let his great example stand,
Colossal, seen of every land,
And keep the soldier firm, the statesman pure;
Till in all lands, and thro' all human story,
The path of duty be the way to glory."

THE
EUREKA
FANNING MILL.
The Greatest Invention
OF THE 19th CENTURY!
FARMERS, LOOK TO YOUR INTEREST.

THE attention of Farmers and Mechanics is particularly directed to the combined economy, utility and practicability of the Eureka Mill, and to the many other advantages it possesses over every other Fanning Mill which has been introduced to the public. It is the fruit of long and patient investigation by the inventor, who has made it his constant study for over twenty years. He has secured several patents for Mills, and has always been rewarded with the best of success. But not feeling satisfied with his former attainments, he determined to reach the climax, and he now believes that his new invention will warrant him in exclaiming in the joy of his heart, like the philosopher, Phythagoras, EUREKA, signifying in the Grecian language, "I have found it." This has given the name to this new Mill.

In this Mill are all the former improvements, to which have been added several more, adding still greater advantages than were at first anticipated, or even thought possible by the inventor himself. It embraces the three great essentials necessary in every invention.

It combines Utility, Economy and Practicability!
THE EUREKA MILL

Is small and lighter, and is capable of doing more and better work in a given time than any other Mill ever invented. It is the only Mill that will successfully remove from wheat such pests as Cockle, Garlic, Oats, Rye, &c.

Should an extra quality of grain for seed or gristing purposes be required, it can be so arranged as to catch in one box perfect grain, and in the other, grain fit for market or mill. Here is made a great saving usually lost sight of; for nearly one-quarter of the grain cleaned in the common Mills is lost when sown, on account of shrunken kernels and inferior grain. The Eureka Mill saves all this, and gives seed every kernel of which will grow when put into the ground, and this saving will, in a short time, pay for the Mill.

HINES & BURCHINAL,
Chestertown, Md.,

Owners of the Mill, are having them manufactured at the Sash Factory and Planing Mill of NOLAND & Co., Port Deposit, Md., which is a guarantee they will be put up in the very best manner.
June 17, 1871—tf.

A CARD.

GEORGE VICKERS and H. W. VICKERS have united under the title of *GEORGE VICKERS & SON*, for the practice of the Law in Kent and Queen Anne's Counties.
Chestertown, July 1, 1871—3m.

PEACH BASKETS

THE subscriber is prepared to furnish the Peach Growers of Kent and adjoining counties with the MITCHEL BASKET, at 18 cts. (at present), and three other styles; also, the ROCHESTER BERRY BASKET.

☞ Samples to be seen at C. F. Stam & Bro's., Chestertown; A. L. Gooding's, Chesterville; T. H. Horsey's, Galena, and at D. U. Dewees', Kennedyville.

Also, a general assortment of *NURSERY STOCK*, particularly SMALL FRUIT Plants.

For particulars apply to
ROBERT E. WALLIS,
KENNEDYVILLE,
June 17—3m. *Kent Co., Md.*

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