The Chestertown Transcript.

$1.50 PER ANNUM. CHESTERTOWN, THURSDAY, MAY 6, 1880. VOL. XVIII.-NO. 51.

A COMPLETE RENEWAL

IN OUR STOCK OF

CLOTHING.

NEW GOODS—BOUGHT FOR CASH—MADE UP BEFORE THE ADVANCE AND OFFERED TO THE PUBLIC AT PRICES FROM

25 to 30 per cent.

LESS THAN PRESENT COST OF MANUFACTURE—PREPARED BY

A. C. YATES & CO.

THE LEADING AND POPULAR CLOTHIERS OF PHILADELPHIA, FOR THE

1880. Spring and Summer. 1880.

FOR THE BEST AND CHEAPEST CLOTHING CALL AT THE

LEDGER BUILDING, Chestnut & Sixth Streets,

THE FINEST CLOTHING HOUSE IN AMERICA.

SAMPLES TO BE SEEN AT OUR AGENTS, W. WILDS, JR., & CO., CLAYTON, DEL.

BUY YOUR

LUMBER,

SHINGLES, LATHS,

Sash, Doors, Bricks, &c.

At LOW PRICES, From

SAML. BURNS & CO.

104 LIGHT ST. WHARF,

BALTIMORE.

LUMBER.

Thomas Matthews & Son,

Corner of Canton Avenue and Albemarle Street,

OPPOSITE THE PHILADELPHIA DEPOT, AND No. 88 NORTH HIGH ST., BALTIMORE.

White Pine and Yellow Pine Lumber for Building,

DRESSED LUMBER AND FLOORING,

SHINGLES, LATHS, PALES, etc.,

DOORS, SASH, BLINDS

WRITE FOR PRICES.

Examine and you will Buy

OEHM & SON'S

SPRING CLOTHING!

IN PREFERENCE TO ALL OTHERS FOR

Style! Durability!

Finish! Cheapness!

MEN'S, YOUTH'S, BOY'S, and CHILDREN'S DEPARTMENTS fitted up with NEW FRESH GOODS, carefully made, and of latest designs, which we sell at REDUCED PRICES; having bought and manufactured our entire SPRING STOCK before the recent advance in the prices of raw material and skilled labor.

GREAT BARGAINS

In All of Our Departments.

CLOTHING MADE TO ORDER.

☞Samples and Self-Measurements will be sent free on application.

C. N. OEHM & SON,

Cash Clothing House of Baltimore.

230 W. Pratt Street, } *Adjoining Citizens Bank.*
55 Hanover Street, }

April 1, 1880.

Barber Shop.

THE Barber Shop at the old stand, corner of High and Court streets, formerly conducted by Woolford & McCoy, is now conducted by

WOOLFORD & BOYER.

Prompt and polite attention shown to all customers. b .12,1880.

Apple, Peach and Pear Trees.

The Ground Must and Shall be Cleared to Make Room for Young Stock.

30,000 Peach Trees from $22 to $40 per 1,000!
25,000 Apple Trees $7 per 100 to $65 per 1,000!
6,000 Standard Pear Trees (mainly Bartlett) $18 per 100; 2,000 Dwarf Pear trees $18 per 100.

A lot of Ornamental Trees and other Nursery Stock equally low.

All from fresh blocks of my last planting; just come of saleable size, never having been culled or dug over before, and are of the best and most popular varieties. This is the last chance you will have to buy reliable trees, of the best kinds, at less than half the usual prices. I am about to enlarge my Nursery, and need and must have the use of the ground, is my reason for quoting such very low prices.

Write for Catalogue. Come and see the trees. I know I can sell to you.

☞ Two Horses, 1 Alderney or Durham Bull, and one light double-seated Carriage, (second-hand will answer) taken in exchange.

N. BARNARD,
STILL POND P. O. or Station,
March 4, 1880. Kent county. Md.

RAMBO LIME.

LAST year I purchased from Nathan Rambo the Blue Quarry upon the lands devised to him by his father, the elder Nathan Rambo. It was out of this Quarry that the Limestone came which gave this Lime its high reputation.

This, and this only, is the GENUINE RAMBO LIME.

I own ALL of the land on which this stone lies. This Quarry was discontinued only because a vein of earth cut off the face. I have cut through this and re-opened these Quarries upon the original stone which old Nathan Rambo quarried as long as he could find it.

WE CHALLENGE ALL TESTS.

R. McCOY & CO.

Robert McCoy bought of me my Blue Quarry—I have seen it since he re-opened it, and am satisfied that he works on the blue stone worked by my father in his lifetime.

NATHAN RAMBO.

This Lime will be shipped by railroad or water to all stations and landings in Maryland and Delaware. For Prices and Terms apply to

B. F. FLEMING, Chestertown.
Office Under Veshell House.
April 1, 1880—1y

FOR a good fitting and superior Shirt, try the PEARL—at STAFFORD'S.

BONES! BONES!—Highest cash price paid for raw bones, at KENNARD & CO'S.

AN ADDRESS

Delivered before the

Kent County Teachers Association,

BY A. N. EBAUGH,

April 23d, 1880.

UNIVERSAL EDUCATION.

In this century many ideas are undergoing a crisis. Institutions of the past are being torn down, and so they should be, provided others are constructed in their place, thereby making no vacuum in the human heart. We are unlearning some things which were once useful, and learning others which the present age demands. Yet it is needed that we study the forms of the past. We should understand them if only to avoid them. The counterfeits of the past are numerous and are fond of calling themselves the future.—The past has a face, superstition; and a mask, hypocrisy. The time when intelligence can be secluded in monasteries and dungeons is past. Yet the persistence with which the monastic spirit perseveres at this day amazes the civilized world. The persistence with which these superannuated institutions still struggle for life, crying "ingrates" I shielded you in weakness, why do you reject me now? is wonderful.

I come from the rose, says the odor,
I come from the sea, says the fish,
I civilized you says the convent.

Yes, but all in the past. There are men at this day, men of mind too, who would indfinitely prolong the lives of things that are dead and ought to be dead.

To thrust the past upon the present seems strange. They reverence things past because our forefathers profited by them. We live in a new era, a time when old institutions must invariably crumble, and the darkness of the middle ages must give way to the irradiant light of the nineteenth century. Superstitions, bigotries, hypocrisies, are phantoms and must be seized by the throat and dashed to the ground.—But the human family seems destined to an endless struggle with these shadows, and to cast a shadow to the ground is difficult. It can only be done by the gradual influx of light, the steady light of truth and not of a flickering torch. We must have an aim and an ideal. Our aim should be progress, our ideal should be the infinite, God. The priest and philosopher agree on this point, "we must all die."

"Yet a few days and thee
The all beholding sun shall see no
More in all his courses;"

There is a consummation, a point at which this life is complete and the very idea of life carries with it the idea of advancement. The tendency of nature is to lead us to the Infinite, so that we must progress else God's Law is thwarted.

In the past, hatred to the instruction of children was a dogma. What was the use of a little learning?

We then could find in all our cities myriads of abandoned children, and it is an historical fact that all the crimes of man are traceable to vagrancy in childhood. Then vagrancy was fostered, now it is allowed, and vagrancy is simply the corollary of ignorance. To-day, under our present civilization which is so incomplete, we need go no further than our own city of Baltimore—nay, not out of our own town, to see these vagrant children, fragments of disrupted families, which are growing up in ignorance both of God and man. As for myself I never pass one of them without feeling a pang both for it and for society.—These gamins, while they might be made the strength of a nation, are a disease to it, and this disease must be cured. How? *By light.* Light enlightens.

All society is founded upon a knowledge of man's relation to his fellowman; and degrees of society depend upon the degree of intelligence. The greater intelligence the more enlightened the society; and hence the more freedom its subjects enjoy. Limit this intelligence to the few and you will necessarily have despotism; for how can a people ignorant of natural laws govern themselves? They cannot execute a law of which they are ignorant; and hence it must be executed for them.

History corroborates the assertion that the more ignorant a people, the more despotic the government; and inversely the more intelligent, the more liberal the government. Society determines government and the only social peril is darkness. All men are of the same clay, all are of the same composition; but ignorance blackens it, and when this incurable ignorance possesses the heart of man, it there becomes evil. Underlying all society there is a great cavern of evil, and until the day when ignorance shall be no more, this cavern will remain there.

The object of this cave is to overthrow and ruin all things. It undermines philosphy, it undermines civilization, it undermines progress, it is darkness walled in by ignorance. The beings of this cave have no care for universal progress. They are led by want, and from suffering they pass to crime. Man there becomes a dragon. Want is the point of departure, satan the point of arrival. Destroy this cave, ignorance, and you destroy crime. What was the French Revolution but a struggle between darkness and light? And what was Waterloo but the triumph of light over darkness? It was the sudden bursting forth of that light which was to affect the civilization of all Europe. All history is but a record of the struggle which has always existed between error and ignorance on the one hand, and truth and light on the other. Sometimes one predominated, sometimes the other. During the "Dark Ages" light seemed to be swallowed up in the dense blackness of ignorance. The wheels of progress seemed clogged, and yet amid all this blackness an occasional star appeared, revealing the deformity of the Feudal System, thereby tending to its overthrow.

During the "Middle Ages" the crusades as a bright star appeared in the horizon of progress. The improvement in the political and social condition of the European nations affected by this was very great.—They promoted commerce, the diffusion of knowledge, and the progress of science and literature.

So we might proceed tracing the several steps of progress and find that all revolutions, all wars, and even the persecutions to which our forefathers were subjected, were but long studies in social progress which were to develop our present state of society.

We have seen that underlying all society, there is a great cavern of evil; but because this exists in the lower social stratum, is it less important? Is its destruction less needed?

From the highest to the lowest stratum of society, there is a connection, each stratum is connected with the one above it, thus forming a fatal slope down which the firmest as well as the wisest have been drawn. Destroy this cavern; crush in its walls of ignorance; drive out the blackness; flood in the light; diminish the number of the dark; increase the number of the luminous; behold the aim! This is why we cry education, knowledge, Universal Education. Go to Russia, there you behold nihilism in its mad career, why? Because they have received light. No absolute monarchy by Divine right! Light dispels despotism, and Russia will have to make concessions sooner or later. France has already done so and Spain will have to imitate her example.

What has given rise to the present Irish trouble? Why are Ireland's people starving? Because of the present social condition of her subjects. England allows no manufacturing interest to be promoted within her borders. Her land is in a great measure held by nobles who reside out of Ireland, thus draining her of her tenant money and allowing her no means of bringing it back. The Irish people will continue to starve, until by force of arms or otherwise they get England to recognize the error in her policy and to change her position towards her subjects. Violence engenders violence; suffering engenders worth; and while the prosperous classes blind themselves in security, the suffering classes light their torch and begin an examination; an examination by hatred,—a terrible thing.

The tendency of nations to-day is from despotism toward Republicanism. Light drives out tyranny and brings in liberty and freedom. Let us have no interruption in the grand march of nations. The past comes up armed with superstition, despotism and ignorance. His attitude seems threatening, but let us not despair. There is no backward flow of ideas. You cannot refuse to-morrow but by dying. You cannot stop the onward march of society, but by loosing it in a storm. This has often occurred in the past. History is full of the shipwrecks of peoples and Empires. Customs, laws, religions have been swept away by the mysterious hurricane. The civilizations of India, Chaldea, Persia, Assyria, Egypt, have disappeared one after the other. Why? We know not.—What was the cause of these disasters? We do not know. Could these societies have been saved? Was it their own fault? How much suicide in these terrible deaths of a nation and a race? Questions without answer. They were not seaworthy for they were swallowed up; we have no more to say. And it is with a sort of bewilderment that we look back at the foundering of those huge ships, *Babylon, Ninvah, Thebes* and *Rome*, under the terrible blasts which came from all the mouths of darkness. But darkness there—light here We are ignorant of the diseases of the ancient civilizations. We know the infirmities of our own. Where it is unsound we probe; and once the disease determined, the study of the cause leads to the remedy. Our civilization, the work of twenty centuries, is at once their glory and prodigy; it is worth saving; it will be saved. To relieve it is much already; to enlighten more. All the labors of modern social philosophers ought to converge to this end. The thinker of to-day has a great work to perform, to auscultate civilization. Our civilization although old, yet it is new. We are a model for the world. Whoever would look back, cannot fail to perceive that our race has been a march from evil to good, from injustice to justice, from false to true, from night to day. And yet are we firmly fixed? Are we secure from storms? Are we infected with no pestilential disease? Social philosophers, what means these 9,000,000 voters in this country who can neither read nor write?

Our country is a country whose subjects enjoy civil and religious liberty. The sovereign power is vested in the people. Each individual is thus far a sovereign; and this implies sufficient intelligence on the part of each individual to exercise rightly this sovereignty.

If he does not understand its nature, he is not fitted to exercise it, for how can a man put in practice a thing which he does not understand, and cannot understand, from the very nature of the case. Every voter who is not acquainted with the nature of our government, its institutions, its primary laws as embodied in the constitution is a polluter of the ballot box; and until we have an intelligent ballot, we cannot have a pure one. Politicians may cry reform, reform, but there is no reform but by educating the masses; raising them from darkness into light; from the depths of selfishness and bigotry, to a position from which they will be able to recognize their relations to humanity and to God. Beat back the cloud of ignorance, flood in knowledge, and you do more for the perpetuation of our nation than our army and navy.

I think that the S. C. Legislature were on the right track, when they introduced a bill to limit the franchise to those who could read and write; and how many registered voters of that State do you think that would exclude? About 50,000, over 12,000 of which were white.

Fifty thousand voters in one State, 9,000,000 in the United States, who exercise a privilege of which they are entirely ignorant, and hence their votes are controlled by money, and the natural consequence is that they have hardly voted, before they break the very laws which they have helped to make. And yet in the face of all this, there are hundreds of men in this country to day, who seek to overthrow those very institutions whose object is the enlightenment of our American people. And look if you please at modern legislation—where is the first attempt at retrenchment? Who will deny that it is in withholding the appropriations to educational institutions? And to come nearer, look at the several counties. How do they begin to retrench, if it is not either by reducing teachers salaries 10 or more per cent. or by shortening the time of keeping open schools? And yet these men are patriotic? Yes. And still they are continually endeavoring to reduce our people to a condition in which they will be unable to exercise the right of suffrage. I make bold to assert, that not a spark of patriotism glows in the breast of any man who seeks in any way to retard education. It is gross selfishness walled in by ignorance; and every such attempt is a blow which tends to drive us into despotism.

Possibly some one is saying that this has been the state of affairs ever since government has existed.

So it has; but we are a progressive people; we have emerged from the chaotic regions of despotism into those where order is its first law, and where subject and sovereign are placed upon an equal basis, and hence demand equal intelligence.—What then is the disease of our nation? Surely ignorance, caused largely by the vagrancy of childhood. Cure? Remove the cause.—See that the youth of to-day are instructed. Give them light and truth, and you heal the nation.

It is these parasites that drain the life out of a people by making it necessary to support large armies, and powerful police forces. Go to your cities; gather up the outcasts from the ditches and highways; put them in school; revivify them; educate them, and you diminish your police forces in the same proportion. To think first of all of the outcast and sorrowful; to solace them; to lavish upon them education in all its powers; to offer them the example of labor, never of idleness; to limit poverty without limiting wealth; to create vast fields of public and popular activity; to employ the collective power in the great duty of opening workshops for all arms; schools for all aptitudes and laboratories for all intelligencies; to balance the ought and have—that is to say to proportion enjoyment to effort, and gratification to need; in one word, to envolve from the social structure, for the benefit of all those who suffer and those who are ignorant, more light and more comfort; this is, let sympathetic souls forget it not, the first of fraternal obligations. This, is, let selfish hearts know it, the first of political necessities.

I am glad to know that the masses, recognizing the necessity of Universal education, have harnessed themselves to the chariot of knowledge; and though the weight of dark ages rest upon it, though clouds and shadows still throng its path, though error and fanaticism still cling to its wheels, it rolls on and will continue to roll on forever, until the last vestige of oppression, of ignorance and false belief, shall have crumbled into the dust of the tomb.

A PARTING SCENE.

Did you ever hear two married women take leave of each other at the gate on a summer evening? This is the way they do it:

"Good-bye!"

"Good-bye! Come down and see us right soon."

"Yes, that I will. You come up right soon."

"I will. Good-bye!"

"Good-bye! Don't forget to come soon."

"No, I won't. Don't you forget to come up."

"I won't. Be sure and bring Sally Jane with you next time."

"I will. I'd have brought her up this time, but she wasn't very well. She wanted to come awful bad."

"Did she, now? That was too bad. Be sure and bring her next time."

"I will; and you be sure and bring the baby."

"I will, I forgot to tell you he's cut another tooth."

"You don't say! How many has he got now?"

"Five. They make him awful cross."

"I guess it does this hot weather. Well, good-bye! Don't forget to come down."

"No, I won't. Don't you forget to come up. Good-bye!"

And they separate.

☞ The superintendent approached a youth of color, who was present for the first time in Sunday school and inquired his name, for the purpose of placing it on the roll. The good man tried in vain to preserve his gravity when the answer was returned. "Well, massa calls me Cap'n, but my *maiden name* is Moses."

There is a maid of all work in the house adjoining ours who is an upper-attic singer. Any one who desires to adopt her and send her to Italy or France will have our grateful acknowledgments.

An appeal to the understanding—"Wipe your feet."

Love can excuse everything except a missing shirt button.

GETTING UP A QUARREL.—In the depths of a forest there lived two foxes who never had a cross word with each other. At length one of them said to the other:

"Let us quarrel."

"Very well," said the other, "as you please, dear brother; but how shall we set about it?"

"Oh," said the first, "it cannot be difficult; two-legged people fall out, and why should not we?"

They tried in all sorts of ways but could not succeed, because one would always give way to the other. At last one of them brought two stones,

"There," said he, "you say they are yours, and I will say they are mine, and then we will quarrel and fight and scratch each other. Now I will begin. *Those stones are both mine!*"

"Very well," said the other, "you are welcome to them."

"But we shall never quarrel in this way," said the first: "don't you know it takes *two* to make a quarrel?"

If all the boys and the girls would do as the foxes did, what peace, harmony, and love would prevail.—Children, if others want to quarrel and fight, let them do it *all alone.* If you never help them, they will soon get sick of the business.

☞ The Japan Gazette says: "A few days ago some Japanese fishermen at Cape Idzu captured an immense crab in a net. They brought it to Yokohama, and it was purchased from them by Mr. Pagdon, whose premises have been constantly besieged by persons anxious to see the sea monster. The front pair of legs of this crab measure twelve feet from tip to tip, and are double-jointed; the other eight are much smaller. From the front to the back of the carapax the animal measures sixteen inches. In 1871 a very large crab was caught and brought to Yokohama, but since that time until the present we believe that none of extraordinary size had been captured. The largest specimen of a crab known is in the British Museum, and measures eighteen feet from the tip of one claw to the tip of another."

☞ A philosopher, like all philosophers, was poor. At times he was hungry, at all times ragged. He offered to a pasha to teach his donkey to read in five years. But during the difficult task he was to be clothed in purple and fine linen, fed on the best and lodged in a palace. If he failed the penalty was death. One day an old friend met him leading the donkey to the grove where lessons were supposed to be given, and he said:

"Surely, you do not expect that ass to read?"

The philosopher, putting his thumb to his nose, winked one of his learned eyes and said nothing.

"But," continued the friend, "if you fail at the end of five years you will surely be strangled."

"My friend," responded the philosopher, "you forget that in that time the ass may die."

☞ It is estimated that during 1880 the iron mills in this country will be increased 800,000 tons. The Bethlehem mill intends to enlarge its capacity by 90,000 tons, the Northern Chicago Rolling Mills by 90,000, and the Pennsylvania Steel Company by 140,000. New open-hearth furnaces are being started up in New Jersey, Pennsylvania, Kentucky, Ohio and Vermont, and new blast furnaces in considerable numbers are ready, or almost ready, for operation in Pennsylvania, Virginia, Illinois and Delaware. To illustrate how these enlargements in the iron business will aid the cause of labor, it may be mentioned that 800 more hands will be needed by one Pennsylvania company as soon as it has completed some additions to its mills.

☞ "So quickly sometimes," said Sterne, "has the wheel of fortune turned round that many a man has lived to enjoy the benefit of that charity which his own piety projected." A dozen years ago a New Orleans banker, the founder of one of the principal railroads in Louisiana, helped to build a charity home. He was induced subsequently to enter into the scheme of establishing gas-works at Havana. He lost his whole fortune. Later he became an inmate of the establishment his fortune had helped to build. Now he has recovered and has accumulated another fortune.

☞ A clergyman who had been traveling in a remote part of the West was asked by a pious old lady if he saw any encouraging signs of the spread of religion.

"I heard something," said he, rather hesitatingly, "which you might possibly call encouraging. As I passed a cabin a woman cried out to her daughter: 'Jerusby Ann! you mean, snarly-headed cuss, come right into prayers!'"

☞ Daniel Drew originated the term "watered-stock." He was a drover in early life, and one day when a party desired to sell him some inflated stock, said:

"That stock makes me think of old farmer Brooks, up in 'Put,' who used to salt and water his stock to make the cattle weigh heavy when he sold them!"

The broker told the story in the street, and it became an adage.

☞ We brag about our Brigham Youngs, our Cetywayos, our kings of Siam, our men of many children, and yet when we consider that an oyster twenty-one years of age, under ordinary circumstances, can be the father of not less than 1,250,000,000 young oysters, all of whom repose in a single bed, we exclaim, "Oh, why should the spirit of mortal be proud?"

Oysters are preparing to shut up for the season.

IN an article on the dreadful condition of Washington city in consequence of its worthless and criminal negro population, the Republic, of that city, says: "Any thinking and reasoning observer, visitor or resident, must be struck by the wretched condition of many of the colored people in Washington. Certainly the philanthropist has reason to feel badly, the humanitarian cause for sorrowful reflection, and the optimist in colored affairs just grounds for discouragement and disappointment, while the Democratic pessimist holds his sides and chuckles at the result. Indeed, it is a notably serious matter for the poor, suffering capital of our country—an affliction brought upon her by social and political short-sightedness almost amounting to wilful blindness. During and after the war, up from the South came hordes of famishing, ignorant, degraded creatures, helpless, hopeless and very needy; and here they have stuck and starved and stolen, with no improvement for themselves or usefulness to the community. They are here still, the same burden, a blot upon the beauty of our fair city."

IF one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles by the mere power of attraction?—The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day—as the magnet finds the iron so will it find in every hour some heavenly blessings; only the iron in God's sand is gold.

Nothing unites people like companionship in intellectual enjoyment. It does more—it gives them mutual respect, and to each among them self-respect—that corner stone of all virtue.

Public Local Laws

OPERATIVE IN KENT CO.

Regulating the Catching of Fish

IN CHESTER RIVER AND TRIBUTARIES in KENT and QUEEN ANNE'S COUNTIES.

CHAPTER 114.

AN ACT to better regulate the time and manner of taking and catching fish in the waters of Chester River and its tributaries lying within the counties of Kent and Queen Anne, in this State.

SECTION 1. *Be it enacted by the General Assembly of Maryland*, That it shall not be lawful for any person or persons to take, capture or destroy fish in the waters of Chester River or its tributaries in Kent and Queen Anne's counties, by seines, drag-nets, set-nets, fish-baskets, fish-pots, weirs, pound-nets, fykes or any other means or contrivance whatsoever, which is now known or used in the capturing or destroying fish, or which may hereafter be invented for that purpose, from the tenth day of May to the first day of September, except with hook and line, provided, however, that seines or nets may be used for the taking of taylors and mackerel fish, provided the meshes of such nets or seines are in the bar not less than one and seven-eighth inches, or in the mesh less than three and three-quarter inches.

SEC. 2. *And be it enacted*, That it shall not be lawful for any person or persons who use stakes or poles in setting nets of whatever class or description, in the waters mentioned in the first section of this act, to leave such stakes or poles in the waters where they were used, but shall remove, or have removed such stakes or poles from the waters where they were used, on or before the twentieth day of May in each year, nor shall they again be put down in said waters prior to the twentieth day of September following.

SEC. 2. *And be it enacted*, That for any person or persons, in said waters, in the first section of this act, to empty their seines upon the beach or shore at any time whilst engaged in fishing, so as to leave the smaller fish to perish, but to empty the same in water of sufficient depth to enable the smaller fish to return to the waters for growth and maturation, and any person or persons using seines, pound-nets, fish-baskets, fykes, traps or nets of any class or description that catch the fish alive, shall immediately cull them and return the small fish to the waters at the place where they were taken.

SEC. 4. *And be it enacted*, That no person or persons, other than the bona fide residents of Kent and Queen Anne counties, shall use any boat or trap of any kind or description used in catching fish in the said waters of Chester River and its tributaries in said counties; provided, however, that persons owning or occupying lands in said counties on said river and its tributaries, shall have the right to rent or otherwise grant to non-residents the privilege of fishing in or opposite their shores during the fishing season hereinbefore limited and fixed; and further provided, that the right to take fish with hook and line shall be allowed to all persons at all times.

SEC. 5. *And be it enacted*, That upon the information of any citizen of either of said counties, that he knows or verily believes that any person or persons have violated any of the provisions of this Act, before any justice of the peace of either of said counties, the said justice of the peace shall docket a case in the name of the State of Maryland against such person or persons so charged by oath as offending, and issue a warrant at once to some one of the constables or the sheriff of such county, for the arrest of the party or parties charged in said oath with such violation of this Act, to be brought before such justice for trial, and said constable or sheriff shall seize the boat, tackle, nets or equipments owned by or in the possession of such person or persons so charged with the violation of this Act, when such violation occurred, or at the time of such arrest, and safely keep such property so taken during the time pending the trial for such offence so charged, and if upon such trial the justice of the peace shall enter judgment for the State, such person or persons against whom such judgment shall be rendered shall be fined not less than fifty dollars for each and every offence, in the discretion of said justice of the peace; one-half of which fine shall be paid the informer, the other half to the school fund of the county where such judgment is rendered, and if such fine is not paid within five days from the date of said judgment, the said justice of the peace shall, on the sixth day thereafter, enter judgment of condemnation against the boat, tackle, nets, or other equipments of such offender which had been seized by the officer aforesaid, which said boat, tackle, nets, or other equipments shall, after ten days' notice, be, by the said officer, sold to the highest bidder for cash, and from the proceeds of such sale shall deduct the fees allowed constables upon executions, the costs incident to such trial and judgment, together with such expense as such officer may have incurred in the taking and keeping of such property, and shall then divide the residue between the informer and the schools of the county equally, said officer not to be liable for any damage or loss of said property while in his custody which may occur without fault on his part.

SEC. 6. *And be it enacted*, That if any person or persons convicted of offending against any of the provisions of this Act shall think himself aggrieved by such conviction, he or they may appeal from the judgment of the justice of the peace before whom such conviction is had, at any time within ten days from the rendition thereof, to the circuit court of the county in which the trial was had. If any resistance be made to the officer directed to execute this Act by any person or persons offending against the same, the said officer shall summons the posse comitatus and proceed therewith without delay to excute his duty under such warrant. The justice before whom such offender or offenders shall be taken shall have full power to issue summons for all witnesses that be named to him, to compel their appearance and to examine them under oath.

SEC. 7. *And be it enacted*, That all Acts or parts of Acts inconsistent with this Act be and the same are hereby repealed, and that this Act shall take effect from the date of its passage.

WE HEREBY CERTIFY That the aforegoing is a correct copy of Act of the General Assembly of Maryland, passed January Session, 1880.

Approved April 10th, 1880.
MILTON Y. KIDD,
Chief Clerk of the House of Delegates.
EUGENE HIGGINS,
Secretary of the Senate.
April 24, 1880—3t.

CHAPTER 260.

AN ACT to repeal chapter two hundred and seventy-six, of the Acts passed at the January Session, eighteen hundred and seventy-eight, entitled an Act to repeal an Act passed at the session of the General Assembly of Maryland in eighteen hundred and seventy-six, chapter two hundred and fifty-two, entitled an Act to repeal an Act passed at the session of the General Assembly of Maryland in eighteen hundred and seventy-four, chapter four hundred and twenty-one, entitled an Act to repeal section two of article forty-one of the Public General Laws of Maryland, title "Fish and Fisheries," and to re-enact the same with amendments, and to substitute the following in lieu thereof, and to amend and re-enact so as to read as follows, and to amend and re-enact the same as amended.

SECTION 1. *Be it enacted by the General Assembly of Maryland*, That the Act passed at the session of the General Assembly, eighteen hundred and seventy-eight, chapter two hundred and seventy-six, entitled an Act to repeal an Act passed at the last General Assembly of Maryland, eighteen hundred and seventy-six, chapter two hundred and fifty-two, entitled an Act to repeal an Act passed at the session of the General Assembly in eighteen hundred and seventy-four, chapter four hundred and twenty-one, of the Public General Laws of Maryland, title "Fish and Fisheries," and to re-enact the same with amendments, and to substitute the following in lieu thereof, be and the same is hereby repealed, amended and re-enacted so as to read as follows:

Section One. No person shall from the tenth day of June to the first day of October, in each year, fish with hauling seine or drag net of any kind within the waters of the Chesapeake Bay, or any of its tributaries lying northwest of the following line, viz.: Beginning at Still Pond, Kent county, and drawn westward to Legos Point, in Harford county.

Section Two. And be it enacted, That any person or persons violating any of the provisions of this Act, upon conviction thereof before any Justice of the Peace of the county in which said Act has been violated, shall pay a fine of fifty dollars (one-half of which shall go to the informer), and any hauling seine or hauling seines, drag net or drag nets, and the boat or boats, and material used in fishing the same, are hereby declared to be forfeited, and the Justice or Justices before whom said conviction and condemnation shall be had, is authorized and directed to have said fishing apparatus sold by the Sheriff or Constable making said arrest, to the highest bidder, and the proceeds, together with half the fine, after deducting the costs, shall be paid the County Commissioners of the County in which said offence shall be committed, for the use of the school fund of said county,

Section Three. And be it enacted, That any person or persons, on conviction, failing to pay the fine as prescribed in the preceding section, shall be imprisoned in the county jail of the county in which said offence shall be committed; *provided, however*, that any one so offending shall, upon conviction before any Justice of the Peace of the county in which said offence shall be committed, have the right of appeal to the Circuit Court of the county in which said offence shall be committed under the same restrictions governing appeals from the decisions of Justices of the Peace.

SEC. 2. *And be it enacted*, That this Act shall take effect from the date of its passage.

WE HEREBY certify that the aforegoing is a correct copy of an Act of the General Assembly of Maryland, passed January Session, 1880.

Approved April 10th, 1880.
MILTON Y. KIDD,
Chief Clerk of the House of Delegates.
EUGENE HIGGINS,
Secretary of the Senate.
May 1, 1880—3t.

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