The Chestertown Transcript.

$1.00 PER ANNUM—IN ADVANCE. CHESTERTOWN, MARYLAND, THURSDAY OCTOBER 22, 1891. VOL. XXX—NO. 23

EWIN W. WICKES,

ATTORNEY-AT-LAW,

...OWN, Maryland.

DR. GENESE.

Of Baltimore, will attend at Betterton every Saturday for all duties pertaining to Dentistry.
March 26, 1891.

DR. W. E. BARNARD,

—Dentist,—

has located permanently, and will be in attendance daily from 9 A. M. to 4 P. M., at the residence of Mrs. M. J. Howard, Still Pond, Md., for all duties pertaining to Dentistry.

DR. T. H. COOPER,
HOMEOPATHIC,

Office Main street, opposite Voshell House, can be found in office every day from 9 A. M. till 12 M., 3 to 4 P. M. and from 7 to 9 P. M. Sundays excepted.
Special attention given to women and children. May 3, 1888—tf.

C. P. GILPIN, DENTIST,
Chestertown Md.,
MAIN STREET, ADJOINING CAHALL'S STORE.

OFFICE HOURS:—8.30 to 12 A. M.; 1 to 4 P. M.

Having enlarged my office and added many new conveniences, I am able to offer my patients much greater comfort while under treatment than in the past. Nov. 29-tf.

D. B. STEWART COMPANY,
INCORPORATED SEPT. 25, 1890.
(Succeeding D. B. Stewart & Co., established October, 1883.)

OFFICERS AND DIRECTORS:
D. B. Stewart, Pres.; R. G. Nicholson, V-Pres.; G. W. Berry, Treas.; T. G. Newton, Jr., Secy.; H. P. Stewart, Att'y.

COMMISSION MERCHANTS.
118 E. Pratt, Street, Near Light.

We solicit consignments, and by prompt attention, perseverence and energy, hope to merit a liberal share of the future shipments of our friends and the public.
Reference, by permission, Merchants' National Bank, Baltimore.

S. F. CREW. M. L. COULBOURN.
CREW & COULBOURN,
WHOLESALE PRODUCE
COMMISSION MERCHANTS,
—IN—
FRUIT, PRODUCE,
318 N. Front St., Philadelphia.

☞ Account sales and check daily if desired.

Reference:—Produce National Bank, 104 Chestnut Street, Philadelphia. Dr. S. Beck, Clerk Circuit Court, Kent county, Md.

Established 1876.
E. T. COMEGYS,
GENERAL
Commission Merchants,
GRAIN, FRUIT, BUTTER, EGGS, POULTRY, Etc.
Member of Corn and Flour Exchange.
No. 222 South Charles Street,
BALTIMORE, MD.
Reference.—Honest Return and Personal Attention.

J. R. NYCE & CO.,
—:PRODUCE:—
Commission Merchants,
123 SOUTH STREET, BALTIMORE, MD.
SPECIALTIES:
Butter, Eggs, Poultry, Game, Green and Dried Fruits.

REFERENCES.—Third National Bank, Baltimore, Md.; National Valley Bank, Staunton, Va.; Commercial Agencies.
Correspondence Solicited. a9-6m.

C. WRIGHT SPRY,
—WITH—
WRIGHT & LONEY,
successors to Wright & Sparks,
FLOUR, GRAIN & COUNTRY PRODUCE
COMMISSION MERCHANTS,
No. 215 S. Charles Street, Baltimore, Md.

☞ REFERENCES.—Drovers and Mechanics' National Bank, cor. Eutaw and Fayette, Sts.

Jas. W. Stevens. R. Nelson Stevens.
STEVENS BROS.,
Grain, Fruit and Produce
COMMISSION MERCHANTS,
303 S. CHARLES STREET,
BALTIMORE, MD.
REFERENCE—Merchants National Bank

WILLIAM P. IRELAND,
(Late of Crew & Ireland)
FRUIT, PODUCE AND LIVE STOCK
COMMISSION MERCHANT,
No. 118 Callowhill Street,
PHILADELPHIA.

RECORDS & GOLDSBOROUGH,
118 Light St., Baltimore, Md.
Wholesale LIQUOR DEALERS,
IMPORTERS OF
Wines, Brandies, etc.
PURE RYE WHISKEYS A SPECIALTY

FRAME HOTEL.
LIVERY AND FEED STABLES.

THE undersigned, having moved into the "Maxwell Property," in the town of Millington, and having thoroughly fitted up the same, would announce that he is prepared to accommodate both permanent boarders and transient visitors with good and comfortable rooms and beds.

MY TABLE
will be furnished with the best the market can afford. ...STABLES
contain good and reliable horses; attentive hostlers, and a plenty of food. Travelers conveyed to any part of the Peninsula. Terms moderate. Give me a call.
SAMUEL MALLALIEU,
Jan. 27, 1887. PROPRIETOR.

FRANK A. ROCHESTER

Is pleased to inform his many friends and patrons that we are prepared to exhibit the Largest and most Complete line of Clothing, including All the Latest Styles and Novelties for MEN, YOUTHS, BOYS AND CHILDREN.

LOWEST PRICES.

Our TAILORING DEPARTMENT is stocked with the Choicest Foreign and Domestic MATERIALS, and we GUARANTEE A PERFECT FIT AND ENTIRE SATISFACTION. All goods are our own make, and we are widely-known as the Manufacturers of the Best Baltimore Made Clothing. Hoping you will favor me with a call.

FRANK A. ROCHESTER,
—WITH—
LIKES, BERWANGER & CO.,
LEADING ONE-PRICE CLOTHIERS AND TAILORS,
Nos. 10 and 12 East Baltimore St., Near Charles.

JUST OUT---A New and Splendid Companion
FOR FARMERS!
An Improved Spring-Tooth Harrow

Steel Frame, elevated throughout its entire length and every tooth riding on a saddle, thus making it the LIGHTEST DRAUGHT HARROW on the market. No two teeth following each other and thereby thoroughly pulverizing the ground. The new Pivoting Frictional Tooth-holder permits the wearing of the Entire Length of the Tooth. Upon an examination we feel that the most skeptical will be convinced that we have the FINEST HARROW YET INVENTED.

Plows and Plow Castings.

We are Agents for the SOUTH BEND CHILLED PLOW, with the Improved Jointer. We furnish Castings for the South Bend and the Remington Plows. Ropes, Traces, Chain Traces, Hames, Hame Strings, Straps, Plow Lines, Back Bands.

☞ Don't forget we are prepared to do Roofing, Spouting and all kinds of Tin Work at short notice and at prices as Low as the Lowest.

J. LLOYD McFEELY & CO.,
April 9, 1891. CHESTERTOWN, MARYLAND.

WM. H. CACY,
Manufacturer of FERTILIZERS,
CHESTERTOWN, MARYLAND.
Standard, New Life, Reliance.
THE ABOVE BRANDS OF FERTILIZERS

Have now been used in this and neighboring counties for the past five years, and during that time have given general satisfaction. My facilities for manufacturing are now better than hitherto, and I guarantee to fill all orders promptly and in first-class drilling order.

If those farmers who have not yet tried any of our brands of Fertilizers, will enquire from some one who has used them, as to results obtained, I think that they will be induced to give them a trial.

WM. H. CACY,
Aug. 6, 1891. *Chestertown, Maryland.*

Farmers, Attention!

WE AGAIN OFFER OUR BRANDS
—TO THE—
FARMERS OF KENT COUNTY,
And Guarantee Them

To be of the same Purity and High Value as they have always been. Equal to any and at as Low Figure as that class of goods can be sold. See us before purchasing your Fall supply.

C. W. KENNARD & CO.,
JOHN McCLOUD, Agent, Chestertown, Kent County.
GUS. PORTER, Agent, Church Hill, Queen Anne's

Have Your Dealer Supply You With
LEA'S FLOUR,
FARINA,
TABLE CORN MEAL,
HOMINY,
Hominy Grits.
THE WM. LEA & SONS CO.,
WILMINGTON, DEL.

REMEMBER
That NEXT TUESDAY (September 1), brings the first day of another school term, and there will be
BOOKS, SLATES, TABLETS, etc.,
needed, a full supply of which can be found
—AT—
M. A TOULSON'S DRUG STORE.

WILLIAMSON, THE JEWELER.

—WATCHES.—
Watches from $3.00 up. Good serviceable watches, $4. Hunting nickel levers for five, silver for ten. Gold-filled, guaranteed 15 years, from 12. You can't tell what they are like unless you see them.
Yours truly,
D. T. WILLIAMSON,
Cross Street, Chestertown

King of Medicines
Scrofulous Humor—A Cure "Almost Miraculous."

"When I was 14 years of age I had a severe attack of rheumatism, and after I recovered had to go on crutches. A year later, scrofula, in the form of white swellings, appeared on various parts of my body, and for 11 years I was an invalid, being confined to my bed years. In that time ten or eleven sores appeared and broke, causing me great pain and suffering. I feared I never should get well.

"Early in 1886 I went to Chicago to visit a sister, but was confined to my bed most of the time I was there. In July I read a book, 'A Day with a Circus,' in which were statements of cures by Hood's Sarsaparilla. I was so impressed with the success of this medicine that I decided to try it. To my great gratification the sores soon decreased, and I began to feel better and in a short time I was up and out of doors. I continued to take Hood's Sarsaparilla for about a year, when, having used six bottles, I had become so fully released from the disease that I went to work for the Flint & Walling Mfg. Co., and since then

HAVE NOT LOST A SINGLE DAY

on account of sickness. I believe the disease is expelled from my system, I always feel well, am in good spirits and have a good appetite. I am now 27 years of age and can walk as well as any one, except that one limb is a little shorter than the other, owing to the loss of bone, and the sores formerly on my right leg. To my friends my recovery seems almost miraculous, and I think Hood's Sarsaparilla is the king of medicines." WILLIAM A. LEHR, 9 N. Railroad St., Kendallville, Ind.

Hood's Sarsaparilla
Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

McDonnell's Specialties
IN STOCK.
In addition to a full line of First-Class Staple
GROCERIES AND PROVISIONS,
I have placed in stock a number of specialties particularly suited for the heated term of the summer months, embracing a full line of fine
CONFECTIONERY, CIGARS, TOBACCO
—AND—
CIGARETTES!
Indeed, I am the only dealer in Kent county licensed to sell this hot-weather luxury—the Cigarette. A full line of choice brands of both Cigars and Cigarettes will be kept constantly on hand.
Agency for the famous LA BUENA CIGARS. Best 5c. Cigar in America. Try it. Cigars from 1c. to 10c. each. All grades of Tobacco from 20c. to $1.25 per pound.
A FULL STOCK OF NEW FRUIT
now on hand.
A full assortment of Fancy Cakes, Crackers, Nuts, etc.; Smoking Articles and fine grades of Smoking Tobacco. Prices graded to meet the depressed times. Respectfully,
W. S. McDONNELL.

WM. S. CULP,
Wholesale and Retail Dealer in
COAL and WOOD,
—ALSO—
LIME and BALED HAY.
☞ COAL ALL SIZES. ☜
WOOD SAWED and SPLIT for cooking and kindling, delivered at short notice.
Orders left at B. F. Fleming's grain, feed and lime store will receive prompt attention.
WILLIAM S. CULP,
March 19, 1891. CHESTERTOWN, MD.

SMITH & CLEMENTS
TO THE FRONT!
HARNESS
From $6 to $30 per Set.
HORSE BLANKETS
(CUT AND SQUARE)
From 60 Cents to $5.
Lap Blankets and Fur Robes.
AGRICULTURAL IMPLEMENTS AND OILS!
SMITH & CLEMENTS.

HERE TO STAY!

Yes, we can safely say such is the situation, because we know square business will pay us in the end, and the people have already shown their appreciation of the advantages we offer. (We are grateful for it.) And if they continue to avail themselves of our inside track prices, then we are with them every time. I tell you, when a man is shown to his entire satisfaction where he can save a dollar, he is going there to buy his goods. The difference in my prices and the quotations you have been accustomed to are so widely different that when the garment is held before you, it is visible at a glance, and such demonstration is very persuasive argument, and useless to fight against. Then I can fit you. Yes, Shorts and Stouts never kept here. No chopping pants and coat sleeves off—they fit. WE HAVE THE

FINEST FITTING GARMENTS IN THE COUNTY

We quote no prices here; rather show you the goods. Will says though, I discount any quotations you can get. I'm in shape to do it, and intend to give the trade the advantage of my inside arrangement.

✻ ALL + NEW + STOCK ✻

And let we tell you, this is important, and don't cost you even as much as anything out of date. Our HOME SPUN suits and English worsteds are superb. Then we have the genuine Harris Cassimeres for old men and middle age. Also, Cheviotts, all styles and colors, as well as the 6-year child's, low as 95c. for the suit. I am with you,

KENT AND QUEEN ANNE'S, for I am ONE OF YOU.

I intend to establish a Square reputation for our house here, because the future is our aim. We shall make no distinction between judge and no judge of goods. All will be justly dealt with alike. Our entire attention devoted to those in want of a Man's Suit, Boy's Suit or Child's Suit. Magnificent line of OVERCOATS just received, as low as $2.50 up to the finest made, all come direct from Baltimore and New York manufacturers. Respc'y,

(Few doors below postoffice.) W. E. MOODY
MANUFACTURERS' AGENT.

THE OYSTER.

Oh, rare, pale oyster,
Hail to thee!
Thou who has made
The Art Poetica of modern taste,
How d'ye do?
Glad to see you
Rt come again,
Thou shelly silence
Of the salty shore;
Rt come again,
Thou dear, dumb
Rator of the restless deep,
Where it doth meet
And hug the land
With strong, resistless arms?
Rt come again
Thou gastronomic gem
Twin sister to the pearl?
Rt come again?
And Rt thou ready quite
To leave thy shell,
Untimely plucked, perchance,
From its cold walls,
To find a fleting shelter
In the blood-warm depth
Of man and maid,
Who find in thee
The ecstacy of esculence?
Because if you are not,
Oh, live sea fruit!
Oh, bold bivalve!
It were well for thee
To take a header
Down below
And join McGinty
At lunch!
For they are on to you,
And you'll be in
The Soup
At the next turn!
R there!
Don't be a clam!

—*Detroit Free Press.*

PERSONAL INFLUENCE.*

[BY THE REV. JOHN G. BACCHUS, D. D.]

"And by the hands of the apostles were many signs and wonders wrought among the people. * * Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them."—ACTS v. 12, 15.

The incident narrated in the text occurred in the earliest days of the Church. The apostles, in fulfillment of the promise of their Lord, had been clothed with power from on high, and that power manifested itself through them in many ways. It gave them hearts of love and tongues of fire to proclaim the truth as it is in Jesus; it gave them unwonted courage and zeal in testifying to the fact of the resurrection; it gave them peace and joy in their own souls. The Pentacostal power worked in and through them, quickening their faith, inciting them to deeds of heroism in His name, and lifting them into the highest spiritual exaltation.

This divine power found its highest expression in moral quickening and Christian living. In addition to this, however, it conferred upon these apostles ability to work signs and wonders, i. e., it gave them an ascendency over diseased nature and enabled them to perform miracles of healing. By the hands of the apostles were many signs and wonders wrought among the people, and then the narrator adds "insomuch that they; i. e., the people, brought forth the sick into the streets and laid them on beds and couches that at least the shadow of Peter passing by might overshadow some of them."

Our thoughts are apt to wrap themselves about the expression, "that at least the shadow of Peter passing by might overshadow some of them." Let us note first—by way of introduction to our study of this incident—that the narrative does not assert that the shadow of Peter exerted any healing influence upon the sick. 'Tis true the narrative adds, "there came also a multitude out of the cities round about Jerusalem bringing sick folks, and them which were vexed with unclean spirits and they were healed, every one." How? by the shadow of Peter? No, he does not say that. He simply states two facts: the first is, that the people placed their sick where the shadow of Peter might overshadow some of them; and the second is, there came also a multitude from the cities round about Jerusalem bringing sick folks, and them that were vexed with unclean spirits; and they were healed, every one.

What, then, are we to understand from the text? I think it simply represents the view of the people themselves as to the medium through which they were healed. In their view the shadow of Peter was a real thing; they regarded a man's shadow as very closely related to his personality, indeed, in a very real sense a part of himself. They doubtless argued that supernatural power could as easily work through the medium of a shadow as through the medium of the apostle's touch or voice. Those who could not get close enough to him to have his hands laid upon them in blessing, would at least repose in his shadow, and being healed by divine power flowing through the apostle without any accompanying touch or word, they would naturally think it passed to them through the medium of his shadow. They knew they were healed; they believed it was by divine power; they thought it not unlikely that that divine power might use Peter's shadow as a vehicle to convey itself to them.

It is not necessary for us to share their belief that the shadow of the apostle had anything whatever to do with their healing. We know that a shadow is but a partial absence of light, it is not a real thing—that is an effect produced by a body's intercepting rays of light.

I take it the essential truth here is this—that the divine power, working in and through the apostle, exerted healing influences without employing hand or voice as media of its inflow to those healed by it. So much, then, for the narrative.

The thought suggested by our study of this incident is, that all of us exert influences, benign or malign as the case may be, upon others, either healing or hurting their souls. These influences may not flow out from us through the media of words or special acts, but simply radiate from our character—our personality, in as mysterious and subtle a way as our shadows are flung, whether we will or not, upon the world we walk through.

This whole subject of the influences we exert is full of interest and mystery both. There are many thoughtful people to-day who most sincerely believe that it is possible for them to set in motion influences which not only inspire the souls of their fellows, but which actually work healing to their diseased bodies. In New England there is a coterie of devout men and women who tenaciously hold to the belief that even diseases of the body may be cured by the passing of certain mysterious bodily influences from one person to another. I have a friend, a person of marked thoughtfulness, who is quite sure she has been healed of a most serious disorder of the blood, by what she calls the "Christian science cure." Having tried every supposed specific for her ailment, without avail, she has finally come into health by the radiation, so to speak, upon her of subtle and vital influences from another person of striking personality, faith and lofty character. I only cite this instance of alleged healing without medication to show that the belief that even physical ills may be cured by the influence exerted by one person on another, is not confined, as we are wont to think, to ages of imposture and superstition.

I, of course express no opinion as to the reality of this cure. It is only one of those curious phenomena we are continually meeting with, that increase our dissatisfaction with the materialistic philosophy which would explain all things in both heaven and earth.

But let us come back to the thought suggested by the text—viz., that all of us exert influences, benign or malign, as the case may be, upon others, either healing or hurting their souls.

No man liveth to himself, says the apostle—How wide-reaching is this truth! Take it in the household. See how impossible it is for us to keep even the passing mood from exerting an influence upon the other members of the household.

That mysterious something we call a mental or physical mood, hidden as we think away down in the deeps of self, is almost sure to be felt and known by those about us. Not more certainly does the mountain tarn register upon its face the shadow of the overhanging cloud, than do our countenances and feelings reflect the moods of any member of the household. The gloomy, foreboding temperament, all perhaps unconsciously, flings its shadow upon the brighter tempers about it. In its presence the smile vanishes from the children's faces, a disturbed, unhappy look gathers upon the mother's countenance. No impatient word has been uttered, no petulant act done—only the unhappy mood has passed out from us to others and its reflection is to be clearly seen in their looks.

We are as sensitive to these mystic influences as is the surface of a mirror to every softest breath that touches it. How has this strange influence passed from one to the other? We know not. We know only that our frames of mind, the tone and color of our feelings, the complection of our moods, are all interpreted and reflected by the souls about us. There is a sort of contagion that passes, without the medium of word or act, from us to others, making them bright or sad, hopeful or despondent, eager or dull, according to the mood we are in.

Or take again the influence exerted upon our intellectual life by others. How inexplicable it is! Sometimes the man or writer may not teach us a single truth we care for, we may not be in sympathy with his thought, my differ from him most radically, and yet his intellectual life—not his thought, not the truth he teaches, but his intellectual life—may pass into ours as a most real intellectual influence—may come to us as a healing power.

One of the most remarkable writers of fiction of our age has said: "I wish you thoroughly to understand that writers who have most profoundly influenced me, who have rolled away the waters from their bed, raised new mountains and spread delicious valleys for me, are not in the least oracles to me. It is just possible that I may not embrace one of their opinions, that I may wish my life to be shaped quite differently from theirs, and yet their genius has sent that electric thrill through my intellectual life and moral frame which has awakened me to new perceptions; which has made man and nature a fresh world of thought and feeling to me, and this by not teaching me any new belief. It is simply that the rushing mighty wind of their inspiration has so quickened my faculties that I have been able to shape more definitely for myself ideas which had previously dwelt in dimness in my soul."

Now all this is very subtle, and yet we can understand how it can be so. There are certain influences felt by us in our intellectual life, influences which have flowed in from others, through no medium of their truth, their views, their opinions; influences that are most real,—but indescribable; influences that have, indeed, sent "an electric thrill through our whole intellectual frame."

Look again—in addition to the influence that the moods and the influences of others' intellectual life exert, apparently without the instrumentality of word or maxim, or act, upon us, in addition to these—look we, for a moment, at the way spiritual influences come to us.

Let us go back to the household. Here is a man who is simply not spiritually-minded. He is the head of a family. He is not a bad man as the world rates badness. He is not a gook man as the Gospel rates goodness. In short, he is an average man in conducts and morals, but is not a distinctively Christian man. His children, having come to years of maturity, have been gathered through influences of their mother into the fold of Christ's church. They are trying, in all sincerity, to follow their Lord and to grow in grace and in the knowledge of Him. Does it occur to you how hard it is for such children to come into complete discipleship to Christ? Does it occur to you how great an obstacle they meet in the path of their Christian life in the subtle influence unconsciously radiated upon them by the unspiritual life of the head of that family? Mind you, that father has uttered no word of disparagement of their efforts to be Christians,—he has done no act of hostility to their Christian life; on the contrary, he may have done things intended to help them on in their discipleship—still, withal, there is a weight upon their spiritual life,—they move heavily along the path of Christian duty and service. Later, mayhap, they grow indifferent, lose heart, fall away from following the Master. What has in large part caused this? I sometimes think it must be explained by the mysterious fact that influences proceed out of our lives, employing no media of word or act, but still radiating upon others, either as inspiration to better things, or chilling them into indifference and unfaithfulness to Christ.

An unspiritual life must inevitably fling a shadow over the lives next it, a shadow sometimes so dark and cold, that the tender plant of the young Christian life cannot flourish in it. But see how different it is with the influence of the spiritual man—the true Christian man. Healing, inspiration flows out of that life, though no word be spoken, no teaching given. 'Tis a thought of a great preacher of our day, that there are three kinds of men that have influenced the world. The first of these is the man of prowess—the hero; the second is the teacher—he leads and influences by the power of idea; the third is the man who makes men feel the presence of God in human life—the man of holiness—the saint. This last is no hero—as we use the term—he is no teacher. You feel no wonder at his ability—no intellectual delight in what he tells you—but his power is to bring God close to others. This is the thought I am trying to make clear. The spiritual man, though no teacher, though he says nothing to awaken intellectual delight—yet in some way as marvellous as that in which divine power worked through Peter—without word or touch to the healing of men—in some way that we cannot explain, communicates a Godward impulse to us, and incites us to godly living. I know such men and so do you. To be with them is to gather spiritual strength, not so much from what they say, nor, indeed, from what they do, as from what they are.

One word more. All of us are casting shadows athwart the world we are moving through. These shadows are overshadowding household and friends.

It is a question of great moment—What kind of a shadow am I flinging?

Is it one that chills others into moral and spiritual apathy? Is it on the other hand, like the shadow of a great rock in a desert land—the shadow in which the weary and disheartened in life's pilgrimage may find refreshment and cheer from the heat and dust and strain of life's highway? Or, leaving figure, let us ask, What sort of influence am I exerting? Does it heal or hurt? Does it bless or blast? It will all depend on what you and I are in character. And that in turn will largely depend on our yielding ourselves completely to Christ and His Gospel—to our welcoming the aid of the Holy Spirit of God, in the achieving that Christian character, which shall radiate healing influences upon the world about us, whilst we ourselves, mayhap, are all unconscious that healing virtue has gone out in benediction from us.

*Sermon preached in the Church of the Reformation, Brooklyn, April 26, 1891.

Don'ts for Boys.

Don't, first of all, talk too much. Remember that "Little boys (and big boys, too, for that matter) should be seen and not heard." A few words will go a great ways from a boy, and many words from him are like a tree over-burthened with leaves, but bringing forth no fruit.

Don't, above all things, be pert. The pert boy is an excrescence and a deformity upon society. No pleasure to himself and a nuisance to others.

Don't ask too many questions. The excessively curious boy is an unbearable bore, and no well-thinking boy wishes to be a bore.

Don't smoke, swear or chew, expecting that it will clothe you with the garments and air of a perfected gentlemen. The smallest object in nature is the manuish boy. It were a poor man, indeed, who would consider this trio of vices necessary to his manhood or his honor.

Don't forget that to respect your seniors is one of the brighest gems in the crown of a young man. The hair may be gray, the form bent and the step feeble, but these things are the three graces which the strength of youth should honor and repect.

Don't think because no other Don'ts are here mentioned, that the catalogue is exhausted, or that there are no other points in reference to which the voice of warning to our young friends should be raised. The life of the young man is beset with pitfalls and dangers, and volumes could be filled in instilling into the minds of the youth of our county, to whom the future must look with hope for her welfare and prosperity, that "the fear of the Lord is the beginning of wisdom."

REMARKS ON RUTH.

An Avalanche of Gratulations from Near and Far.

It was announced in the TRANSCRIPT of last week, that those greatest American citizens, Grover Cleveland and his beautiful wife have had their union rendered more sacredly binding by the visitation of a baby-girl. The subjest of a name was a puzzling question, but it has been decided that the little visitor shall be called Ruth, a Hebrew name meaning beautiful. Here are a few remarks from far and near in regard to Ruth.

Grover Cleveland has begun to believe in fostering infant industries.—*Chicago Mail.*

How would Tariffa Reforma do for a name.—*Kentucky Bugle.*

It is hoped that Mrs. Cleveland's baby is "a chip off the old block."—*St. Louis Post Dispatch.*

Mr. McKinley, here is a little American product which you didn't have a chance to tax.—*Cleveland Plaindealer.*

Had it been twins the Cleveland boom would have been accelerated at least 50 per cent.—*Baltimore Herald.*

Here is a bumper to the little Democrat. *New Orleans States.*

And now Grover Cleveland has a Star-eyed Goddess of his own.—*Louisville Courier-Journal.*

It is born with the blessing of as fair and gracious a young mother as the sun ever shone on, and of as sturdy and honest a father as the world often sees.—*Baltimore Sun.*

"God bless the baby."—*Syracuse Courier.*

With a baby Mr. Cleveland must become invincible.—*Quincy (Mass.) Herald.*

Mr. Cleveland will now begin to pick up his feet.—*Wheeling Intelligence.*

The TRANSCRIPT says God bless the parents who have given to the world the little Cleveland girl, and may she be an ornament to the White House after 1892.

BOGGS—Mckinley won't get the earth this fall; but after the election he will resemble it.

Foggs—How?

Boggs—He will be flattened at the polls.

CHAPTER 1. Weak, tired, no appetite.
Chapter 2. Take Hood's Sarsaparilla.
Chapter 3. Strong, cheerful, hungry.

SUBSCRIPTION to the TRANSCRIPT, $1.

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