

**Saint Mary's Beacon**  
 PUBLISHED EVERY THURSDAY  
 At Leonardtown, Md.,  
 BY T. F. YATES & F. V. KING,  
 \$1 Dollar a Year in Advance  
 TERMS for TRAVELING ADVERTISING:

Onesquare, one insertion..... \$1.00  
 Each subsequent insertion..... 50  
 Eight lines or less constitute a square.  
 A Liberal Deduction made for Yearly  
 advertisements. Correspondence solicited.

JNO. H. CHRISPIN. JAS. A. DAWKINS.

**CHRISPIN & DAWKINS.**  
**Commission Merchants**  
 —FOR THE SALE OF—  
**TOBACCO, GRAIN AND COUNTRY**  
**PRODUCE GENERALLY.**  
 No. 219 South Charles St.,  
**BALTIMORE.**  
 April 2—41

**EDELEN BROTHERS,**  
 GENERAL COMMISSION MERCHANTS

For the sale of  
**TOBACCO, GRAIN AND PRODUCE.**  
 No. 3 W. Camden St. (1 door from S. O'Neale)  
 Baltimore, Md.  
 Jan. 27—11

WM. H. MOORE. JNO. MOORE.  
**W. H. MOORE & CO.**  
 GROCERS AND  
**Commission Merchants,**  
 105 South Charles Street.  
**BALTIMORE.**

Particular attention given to inspection  
 and sale of Tobacco, the sale of grain and  
 all kinds of Country Produce.  
 Feb. 13, 79—v1

**TOBACCO. FLOUR.**  
**WM. V. WATERS**  
 WITH  
**J. B. KENT & CO.**  
 Commission Merchants,  
 306 South Charles Street,  
**BALTIMORE, MD.**

**GRAIN. PRODUCE.**  
 Dec 5—11  
 H. G. DUDLEY. J. W. CARPENTER  
**DUDLEY & CARPENTER,**  
 GENERAL  
**Commission Merchants**  
 No. 57 Light Street,  
**BALTIMORE.**

Sell Tobacco, Grain & Country  
 Produce.  
 Particular attention given to the careful  
 sampling of Tobacco.

**Farmer's and Planter's Agency**  
**220 S. CHARLES ST.**  
**BALTIMORE.**

For the sale of Tobacco, Grain, Fruit and  
 all kinds of Country Produce.

DIRECTORS:  
 JOS. SHEPHERD, A. A. Co., President.  
 J. P. Biscoe, Calvert County. P. A. Bowen,  
 Prince George's County. G. W. Dorsey,  
 Calvert County. P. H. Fick, Baltimore  
 City. L. H. Hinks, Baltimore County.  
 A. Posey, Charles County. J. W. Crawford,  
 Calvert County. J. F. Talbot,  
 Calvert County. G. M. Spicknall, assistant  
 in the tobacco department.

Manufacturers of High Grade Fertilizers  
 and agents for Dissolved Bone, Fine Ground  
 Bone, Kainit and  
**Peruvian Guano.**  
 Clover and Timothy Seed and all House  
 hold and Farm supplies furnished.  
 Advances made on consignments.  
 March 17—79.

THOS. B. H. TURNER, JOHN M. PAGE,  
 R. O. MULLIKIN, Cashier.

**Maryland Commission Agency**  
 of BALTIMORE CITY,  
 Succeeding the  
 Southern Maryland Commission Agency,  
 FOR THE SALE OF  
 Tobacco, Grain, Wool, Live Stock Peaches,  
 And Farm Produce Generally.

No. 236 South Charles Street,  
**BALTIMORE, MD.**

DIRECTORS:  
 J. T. Hutchins, Pres. Louis F. Detrick,  
 John B. Lyon, Richard H. Garner,  
 F. H. Darnall, P. J. Bowen,  
 John B. Gray, Joe. S. Wilson, Sec.  
 Feb. 5 91—41

**FARMS WANTED.**  
 IF parties having farms for sale will send  
 description and prices to the undersigned  
 or call in person, it will be to their advantage.  
 I have now orders for several farms.  
 Nov 14—41 JO. F. MORGAN.

# Saint Mary's Beacon

VOL. L. LEONARDTOWN, MD., THURSDAY, JULY 9, 1891. NO. 547

**Saint Mary's Beacon**  
 JOB PRINTING,  
 SUCH AS  
 HANDBILLS,  
 CIRCULARS,  
 BLANKS  
 BILL HEADS  
 EXECUTED WITH NEATNESS AND DISPATCH

Parties having Real or Personal Property  
 for sale can obtain descriptive handbills  
 neatly executed and at City Prices.

HELLO! HELLO! HELLO!



Stranger: What does this picture represent?  
 Merchant: The men are testing the strength  
 of the famous ORR PANTALON  
 Overall manufactured by Sweet,  
 Orr & Co., which is guaranteed  
 by them to be so strongly sewed  
 that three times six men cannot  
 pull them apart.  
 Stranger: This is wonderful! What other  
 merit has the garment?  
 Merchant: Well, I have been selling this  
 Overall and it is the only one I  
 have ever seen which always fits  
 perfectly about the hips and gives  
 plenty of room, so that there is  
 no matter what position he may assume.  
 You may be sure that these  
 Overall are double sewed all  
 through, both on the outside  
 and on the inside leg seams, and  
 this is a point to be particularly  
 noticed. Thus you will see it is  
 impossible for these overall to  
 rip, and the manufacturers can  
 well guarantee them, which they  
 do, Year to Year.  
 Stranger: What further?  
 Merchant: Observe the buttons! You may  
 be sure your wife will never be  
 called upon to sew them on again.  
 Also Sweet, Orr & Co. never use  
 any second in their goods, but  
 always the best quality, so that a  
 thousand all run exactly like any one pair.

I suppose there are plenty of imitation goods in the market?  
 Merchant: You may be sure of that, so you must always look for the button and see that Sweet  
 Orr & Co is stamped upon it.  
 Stranger: Are there any other kind of goods manufactured by this firm?  
 Merchant: I should say no; why, they make the best cottonade pants, jean pants, kersey pants,  
 and working shirts ever offered to the working man. There is no fifteen dollar pair of  
 pants better finished than the cottonade and jean pants manufactured by this firm and  
 retailed by the trade at \$1.50 and 2.00

FOR SALE BY  
**S. BIEBER'S**  
**STAR CLOTHING HOUSE,**  
 903, 905, 907 8th St., S. E.,  
**WASHINGTON, D. C.**



TO INSURE A GOOD CROP OF  
**T O B A C C O**  
 And at the same time Improve your Soil,  
 USE

Baugh's Celebrated High Grade  
**SPECIAL FERTILIZER FOR TOBACCO,**  
 Price, \$33 per ton, Cash, in Baltimore.

The high test of Ammonia in this article has given it a very  
 special reputation among Tobacco Growers, who have found  
 from experience that in seasons of drought the advantages  
 have been very great. The Ammonia present is derived from  
 Nitrogen which is converted into Ammonia as the season  
 progresses and as the growing crop requires it. The effect is  
 far better than that of fertilizers where Ammonia is derived  
 from the Salts, and in long continued drought, is really essential  
 to the saving of the crop.

**BAUGH'S ANIMAL BONE**  
 AND  
**POTASH COMPOUND,**

A RELIABLE MANURE made from Animal Bone Base, expressly for TOBACCO.  
 Price, \$28 per ton, Cash, in Baltimore.

We manufacture this article from Animal Bone Stock and  
 Potash, treated by a process exclusively our own, which  
 causes the goods to act quickly and push the crops forward.  
 Being made from Animal Bone Base it does not become ex-  
 hausted before the plant matures. We are sure it will please  
 you and pay you better than any fertilizer you have ever used.

We manufacture and sell at lowest prices  
**Baugh's Raw Bone Meal—strictly pure.**  
**BAUGH'S PURE DISSOLVED RAW BONES,**  
 Made from Pure Raw Animal Bones and Sulphuric Acid Only.  
**BAUGH & SONS COMPANY,**  
 239 South Street,  
**BALTIMORE, MD.**

**ST. MARY'S SEMINARY.**  
 COMMENCEMENT EXERCISES.

**"OUR OLIVE BRANCHES."**  
 A little stream flows softly  
 from its source in the East, between  
 banks covered with fragrant flowers.  
 White water beats on its surface,  
 tinged with a rosy-flush from  
 the rays of the setting sun. The air  
 is laden with perfume, and tiny  
 wavelets lap on the little stones  
 chiming the music. All is  
 peaceful and beautiful—thus  
 the scene is the picture.

From out of a clump of grass and  
 water lilies there gently glides a lit-  
 tle plank of soft, smooth wood. On  
 it is a child, a tiny baby girl, and  
 so smoothly does the plank float  
 along, that she does not feel its mo-  
 tion. On it glides, till another  
 plank is met upon which the child  
 steps, and the first one sinks. One  
 year of her life is gone, sunk into  
 the irrevocable past.

The new plank then drifts on;  
 the child runs and skips along it,  
 happy in the glory of the rising sun,  
 the music of the birds, the fragrance  
 of the flowers. Another and an-  
 other plank she steps upon, each  
 new one floating towards the West,  
 as the one she has left, sinks from  
 sight. Her parents watch from the  
 banks with anxious eyes, how can  
 they know whether she will reach  
 another plank or be carried down  
 to eternity with this one!

By and by the rippling stream  
 widens and grows more swift: some  
 of the exquisite colors of dawn have  
 faded away; Oh, happy, happy  
 childhood, thy halcyon days are  
 transient as the rosy hues of dawn,  
 and soon, ah, soon, do little waves  
 of trouble come to stir thy placid  
 waters!

The stream suddenly widens into  
 a river; on its banks now grow  
 stately palms and graceful olive  
 trees, hanging their fruitful branch-  
 es far out over the water. Her par-  
 ents, who could reach and clasp her  
 hands across the little stream, must  
 now let her drift out alone into the  
 broad river.

The waters may be bridged by  
 their love and thoughts of her, but  
 in the river of school life she can  
 no longer depend upon their guid-  
 ance. Their last injunction to her  
 is, to gather the pleasant olive  
 branches which droop within her  
 reach, for they are the symbols of  
 wisdom, abundance and peace.

At first all is new and strange;  
 the olive branches have no charm  
 for her, and she longs for the flow-  
 ery stream of her childhood days.

But, as she plucks off the little  
 olive twigs, and then larger ones,  
 their beauty wins her admiration,  
 and the task once so disagreeable  
 becomes pleasant. On the banks  
 are kind teachers, who hold down  
 the branches within her reach, and  
 help her to pluck the large and  
 high ones. As time goes on, she  
 steps to other planks; the river  
 widens and the sun gets higher over  
 head; the trees become more luxu-  
 riant, and the olive branches more  
 difficult of access, bursting forth  
 into glorious white blossoms, which  
 fall in fragrant showers around her,  
 brightening and sweetening her life.  
 Her hands are now filled with fresh  
 green olive branches; many fine  
 ones are passed, which she might  
 have plucked; but now she can never  
 reach them, for the plank goes  
 ever onward, never one inch back-  
 ward.

Happy, proud, triumphant! now  
 she stands, wearing a crown of pure  
 white olive blossoms; waving the  
 branches in her hands, about to  
 step upon a plank which will carry  
 her into the sea—the broad, deep  
 sea of life! Eagerly she bends for-  
 ward to catch a glimpse of the broad  
 expanse. Often has she seen it in  
 her dreams, but never did it look  
 so fair, so promising as now. The  
 day is very calm, the broad sheet  
 of water in the distance looks so  
 smooth and blue.

Oh! little recks she of the storms  
 that may one day stir those waters  
 to their depths. Scarce can she im-  
 agine those blue skies filled with  
 black and angry clouds. The plank  
 she is now on is much rougher than  
 the one one on which she floated

down the river, but as yet she does  
 not know this. Her feet may be  
 wounded by its roughness, and then  
 her olive branches will be as balm  
 to her; their evergreen freshness  
 will cheer her heart, and wisdom  
 will help her triumph over pain.  
 True wisdom and integrity, of which  
 they are symbols, cannot fail to al-  
 leviate, if not avert, many of the  
 calamities of life. And so, through  
 all that perilous journey, they will  
 help and guide her, and will prove  
 true emblems of peace when, on the  
 last plank, she sinks into that great  
 abyss—of which we know so little  
 —eternity.

To-day we stand upon the plank  
 which is to launch us into deeper  
 waters. The sea of life spreads out  
 before us, and our olive branches  
 are the knowledge we have gained,  
 the bits of wisdom stored away, our  
 growth in moral strength and men-  
 tal power. Of these the olive  
 branches are a fitting emblem.

Amongst the Greeks the olive tree  
 was sacred to Minerva, and has al-  
 ways been regarded as a symbol of  
 victory or gain. No plant yields  
 so much for man's use as the olive.  
 Besides the oil, it produces butter,  
 candles, soap and medicine. The  
 berries form the husbandman's only  
 relish in countries where it grows.  
 So the knowledge and culture which  
 we gain at school yield abundant  
 fruit in after life.

No matter how many talents we  
 may have, or how good our natural  
 abilities, it is cultivation alone that  
 can make them of any practical use.  
 Weeds grow unasked, and even some  
 sweet flowers spontaneous give their  
 fragrance to the air.

"Fancies, like wild flowers, may grow,  
 But thoughts are plants whose stately  
 growth is slow."  
 The cultivation of all our faculties  
 will alone fit us for the place in  
 this world which God intended us  
 to occupy. He gives us the ability  
 and in most cases the opportunity  
 to cultivate them. He hangs the  
 precious olive branches a little over  
 our heads, it is true, but where we  
 can easily reach them with proper  
 effort. If we pass them by idly  
 floating down the river, with never  
 an effort to pluck one branch, the  
 fault is ours.

We have studied in natural sci-  
 ences much about the beautiful har-  
 mony of nature; the divine law by  
 which each tiny insect and plant is  
 provided with just such organs as  
 best suit it for its purpose. Does  
 not the same beautiful law run  
 through human nature?—was it  
 not devised by some divine order-  
 loving mind? So each one of us is  
 designed for some special purpose  
 in this world, and each has the fac-  
 ulties necessary to carry out that  
 purpose. And it lies with us wheth-  
 er we avail ourselves of the golden  
 chances for improvement, or let  
 them go by, and then cry out bit-  
 terly that we are fitted for some oth-  
 er position in life than that in which  
 God has placed us.

There are materials for a perfect  
 life and character within us all.  
 Even our faults, when restrained  
 and rightly managed, do their part  
 in fitting us for our work in life. I  
 have heard it said that every defect  
 of character is only some virtue car-  
 ried to excess. For every one of us  
 there is a pure and noble ideal—  
 what we might be. It is the com-  
 plete and perfect being we would  
 develop into if our faculties, abili-  
 ties and talents were fully develop-  
 ed, all our virtues cultivated and  
 our faults restrained.

To become this we need not wish  
 for other people's talents, although  
 we seem to have none ourselves.  
 We need not desire this person's  
 lovely disposition or that one's bright  
 mind. All we require is simply to  
 cultivate our own gifts, however  
 humble they may be, to seize every  
 chance for our improvement and be  
 true to ourselves.

True to ourselves! Ah, how few  
 of us are, and yet it is the only way  
 to reach that ideal character which  
 we may be if we will. In school, in  
 this dear old Seminary, have the  
 precious chances been offered us;  
 the olive branches have been held  
 down to us by our teachers; if we  
 have not gathered them we have  
 only ourselves to blame. And now

that we must give a final valedic-  
 tion to our school days, we look  
 back with much regret upon the  
 many opportunities we have let pass,  
 by unheeded. Oh, wasted moments,  
 lost forever, how diligently would  
 we now employ you could we only  
 bring you back and live you over  
 again!

To our schoolmates, you who are  
 still upon the river where the olive  
 branches grow, we leave, as we float  
 out upon the sea, these parting  
 words: "Let obedience be your  
 rule and patience hold you still in-  
 stant. To ask no rest until you  
 reach the goal." And with cordial  
 thanks to those present for their  
 kind attention during the exercises,  
 I bid you an affectionate farewell.  
 CATHERINE RIPLEY WATSON.

"Can Any Good Thing Come Out  
 of Nazareth?"

Many centuries have rolled away  
 since Nathaniel, the Israelite, "in  
 whom there was no guile," asked  
 this question of St. Peter.

Kingdoms have risen and fallen;  
 nations not then dreamed of have  
 sprung into existence; the whole  
 state of the world has been revolu-  
 tionized, and society has grown  
 purer and better by the influence of  
 that Divine Presence which did  
 come out of Nazareth.

There are some people like Nath-  
 aniel, good, pure, "without guile,"  
 who look with great disfavor upon  
 all worldly amusements, however  
 innocent, because they have, at  
 times been carried to excess.

They consider these pleasures as  
 very Nazareths, from which no  
 good can be derived, and that in-  
 dulgence in them, is entirely incom-  
 patible with a religious life.

Whether they are right or wrong  
 depends upon the answer to the  
 question: "Can any Good Thing  
 Come Out of Nazareth?" If no  
 good can come from the thing con-  
 demned, then the practice of it is  
 altogether wrong.

But are not these people narrow-  
 minded and prejudiced, to condemn  
 a thing as sinful, because in some  
 cases it has done harm?  
 This is a species of sophistry  
 which logicians call "fallacia acci-  
 dentis." By this kind of reason-  
 ing religion itself might be de-  
 nounced as an evil to mankind, be-  
 cause it is sometimes assumed as a  
 cover for crimes.

In this world the tares must  
 grow with the wheat; nothing is  
 unmixed good; all bears the stamp  
 of earthly imperfection, and he  
 who appreciates this truth, is slow  
 to condemn anything not absolute-  
 ly forbidden in God's law.

There is in every human breast  
 a certain natural craving for amuse-  
 ment, created by our mother, Na-  
 ture. This is not wrong nor against  
 the principles of Christianity.

Religion makes war only with the  
 abuse of man's natural propensi-  
 ties. Its object is not to eradicate  
 our instincts but to prune, train  
 and make them bear good fruit.

This natural craving for entertain-  
 ment is one of God's instru-  
 ments for our instruction and im-  
 provement. If only the gratifica-  
 tion of the moment result from the  
 forego the transitory pleasure  
 it may afford and banish  
 so called pleasure, then, let us  
 wish it forever from our category of  
 amusements. But, if we can prove  
 that any good to mankind springs  
 from it; that it conduces to health;  
 that it refines nature, or cultivates  
 the love of virtue lying dormant in  
 the soul of man; that it adds in  
 the least to the happiness of this  
 work-a-day world; that it has can-  
 sed one hearty laugh to care encum-  
 bered man; then, oh, then, let us  
 believe that it is a good gift sent  
 down to us from the Father of  
 Lights, and that it is not only fool-  
 ish and narrow, but wrong and sin-  
 ful to condemn what He has given  
 to brighten the world!

The chief difference between the  
 pleasures which benefit mankind  
 and those from which no good re-  
 sults, is that the desire for the for-  
 mer is a natural longing, while the  
 craving for the latter is unnatural  
 and is the result of bad habits and  
 a perverted taste.

Every little child has a desire to  
 keep time to music; dancing, then,  
 so much deprecated by some sects  
 of religion is an innate propensity.  
 The passion exhibited by children  
 for hearing fairy tales and stories  
 shows how natural is the desire for  
 fiction and imaginative reading.  
 Children in their play are always  
 personating other people, always  
 "pretending" something. This is  
 only the dramatic instinct.  
 All children love bright, pretty  
 things and are strongly attracted  
 by beauty, so the love of the beau-  
 tiful which leads us to dress taste-  
 fully is not wrong but merely natu-  
 ral.  
 From the moderate indulgence of  
 all natural propensities much good  
 and happiness can be derived; but  
 there are ways in which people seek  
 pleasure entirely foreign to natural  
 cravings. From these come harm.  
 Is the longing for stimulants ever  
 a natural one? The most moder-  
 ate drinking of alcoholic beverages  
 can never produce any lasting good,  
 except in case of illness. Is a man  
 healthier, happier, more refined,  
 for the transient pleasure afforded  
 by a glass of wine? Has his life  
 been prolonged, his mind strength-  
 ened, or his body made more vigor-  
 ous? A good laugh at a comic  
 play has really the effect of pro-  
 longed life, but I doubt if even  
 the most moderate drinking can do  
 so. This appears to be a Nazareth  
 from which no good can come.  
 But when we consider the use  
 made of alcohol in medicine, and  
 the arts, we will find that a wise  
 Creator made it for a good and use-  
 ful purpose and only through man's  
 abuse has it become what it is.  
 Now let us see what real good  
 can come from each of those things  
 which some people have censured  
 as strongly as did the proud Jews  
 of old the Nazarenes.  
 First, there is novel reading.  
 Although there are some works  
 of fiction which may have had an  
 influence on the public, yet there are  
 many more which inculcate good.  
 Some novels are very instructive;  
 history is never so well remembered  
 as when presented to the mind in  
 the form of a story.  
 Sir Walter Scott's novels have  
 done much to interest people in the  
 great events of nations; when in-  
 terest is once excited we are eager  
 enough to read and study history.  
 Yet we should not read all books  
 for facts and information merely;  
 but to be inspired, to have our  
 thoughts uplifted to noble ideals,  
 to have our sympathies touched,  
 our ambition awakened to do some  
 great or worthy thing; all these are  
 accomplished in a good work of  
 fiction.  
 When we read of a noble and  
 beautiful character, unconsciously  
 we try to imitate it.  
 To render goodness lovely and  
 lovable and vice hideous and loath-  
 some; to cultivate in man a love  
 for the beautiful and artistic; to  
 refine his instincts and broaden his  
 knowledge of life; to raise in him  
 noble thoughts and pure emotions,  
 this is the mission of the novel.  
 His power is over the imagination  
 rather than over the understanding,  
 but hear what Carlyle says of the  
 imagination: "Not our logical  
 faculty, but our imaginative one is  
 king over us. I might say priest  
 and prophet to lead us upward or  
 magician and wizard to draw us  
 downward. The understanding is  
 indeed the window—too clear thou  
 canst not make it—but, phantasy  
 is the eye, with its color-giving retina,  
 healthy or diseased."  
 Consider the good Dickens' novels  
 have wrought. How can we think  
 the reading of such works pernicious?  
 How many weary-hearted  
 people have been cheered by his  
 humor, how many hard hearts melt-  
 ed by his pathos?  
 Charles Reade's novels were writ-  
 ten to illustrate some social evil.  
 Walter Besant's book, "All Sorts  
 and Conditions of Men," is practi-  
 cal illustration of the good a novel  
 can do. A beautiful palace for the  
 instruction of the poor in all the arts  
 and refining things of life was con-  
 structed not long ago in Whitechap-  
 el by the wealthy people of London,  
 in pursuance of a plan described  
 (Continued on Fourth Page.)