Catoctin Clarion.

VOL. 1.] MECHANICSTOWN, MD., SATURDAY, APRIL 22, 1871. [NO. 8.

"CATOCTIN CLARION,"

A WEEKLY NEWSPAPER

Containing a carefully prepared abstract of the News of the Day; a Historical sketch of Past Events in Frederick county; Foreign and Domestic Intelligence; Topics of the Times; carefully prepared Markets; items of Interest, political or otherwise; Local Intelligence, and a rare selection of instructive Reading.

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Morning Train, - - - 6:20 A. M.
Evening Train, - - - 1:40 P. M.

Arrival of Trains.

Morning Train, - - 12:20 P. M.
Evening Train, - - - 7:30 P. M.

TOWN AUTHORITIES.

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THE CHURCHES.

St. John's Evangelical Lutheran.—Rev. J. Summers, Pastor.

Reformed (Apple's)—Rev. N. E. Gilds, Pastor.

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Methodist Episcopal. — Rev. Thomas J. Cross, Pastor. Residence, Emmitsburg.

Catholic.—Rev. Father John McCloskey, Pastor.

ODD FELLOWS' HALL.

Main Street—Randolph Waesche, Noble Grand.

THE MAILS.

The mail for Baltimore daily (except Sunday) leaves this place every afternoon by the 1:40 train.

The stage for Frederick, with the mail, leaves here every Tuesday, Thursday and Saturday mornings.

The stage for Emmitsburg, with the mail, leaves every day immediately after the arrival of the 12:30 train from Baltimore.

The mail for Sabillasville leaves here on horseback every Tuesday, Thursday and Saturday.

Little Jerry, the Miller.

BY J. G. SAXE.

Beneath the hill you may see the mill,
Of wasting wood and crumbling stone;
The wheel is dripping and clattering still,
But Jerry, the miller, is dead and gone.

Year after year, early and late,
Alike in summer and winter weather,
He pecked the stone and calked the gate;
And the mill and miller grew old together.

"Little Jerry,"—'twas all the same—
They loved him well who called him so;
And whether he'd ever another name,
Nobody ever seemed to know.

"'Twas "Little Jerry, come grind my rye;"
And "Little Jerry, come grind my wheat;"
And "Little Jerry" was still the cry,
From matron bold and maiden sweet.

'Twas "Little Jerry" on every tongue,
And thus the simple truth was told:
For Jerry was little when he was young,
And he was little when he was old.

But what in size he chanced to lack,
Jerry made up in being strong;
I've seen a sack upon his back,
As thick as the miller, and quite as long.

Always busy and always merry,
Always doing his very best,
A notable wag was little Jerry,
Who uttered well his standing jest.

"When will you grind my corn, I say,"
"Nay," quoth he, "you needn't scold,
Just leave your grist for half a day,
And never fear but you'll be tolled."

How Jerry lived is known to fame,
But how he died there's none may know;
One Autumn day the rumor came—
"The brook and Jerry are very low."

And then 'twas whispered mournfully,
The leech had come and he was dead,
And all the neighbors flocked to see;
"Poor little Jerry," was all they said.

They laid him in his earthly bed—
His miller's coat his only shroud—
"Dust to dust," the parson said,
And all the people wept aloud.

For he had shunned the deadly sin,
And not a grain of over-toll,
Had ever dropped into his bin,
To weigh upon his parting soul.

Beneath the hill there stands the mill,
Of wasting wood and crumbling stone;
The wheel is dripping and clattering still;
But Jerry, the miller, is dead and gone.

A newspaper in the West, in some reminiscences of Daniel Webster, alludes to his fondness for reading the Bible, and to the fact that "he dwelt with profound interest on the magnificent prophecies of Isabella."

THE CLARION.

Col. Jerome Napoleon Bonaparte, grandson of Madame Patterson Bonaparte, arrived in Baltimore on last Saturday. In New York he told a Reporter of the "Times" press, that he visited the Emperor Napoleon in England, and had a long conversation with him. He found his ex-Imperial Majesty reticent, but greatly pleased with his reception at Dover. Col. Bonaparte has faith in the restoration of the Napoleon dynasty, and believes that anarchy will not cease until that dynasty is re-established. He regards Republicanism as impossible in France; and from the anarchy and confusion now reigning there, we think he is more than half right.

☞ A Moravian Missionary, after forty years work in Grenland, on returning to England, reports: "In all Greenland there is but one station in the neighborhood of which there are any heathen. With this exception, all the Greenlanders now profess christianity." What shall we now do with our favorite hymn, viz:

"From Greenland's icy mountain!"

☞ Keep out of debt, out of quarrels, out of law, out of damp clothes, out of reach of liquors, out of thin shoes, and out of doors all you can, in good weather.

Hon. Alexander K. McClure, of Philadelphia, has accepted the invitation of the Literary Society of Lafayette College, Easton, Pa., to deliver the annual address at the Commencement in June next.

EMIGRATION FROM ALSACE AND LORRAINE.—It is expected that a large emigration to the United States will take place during the coming summer from the French population of Alsace and that portion of Lorraine which has been annexed to Germany. Letters have been received by French residents of Washington from friends in those Provinces which state that the desire to emigrate is strong, not only among the poor, but among the middle classes, who possess small properties in the towns and in the country districts. With a view of encouraging this movement, a number of French gentlemen living in New York and in Washington are endeavoring to form an organization and raise capital to buy large tracts of land and settle upon them agricultural and manufacturing colonies of their countrymen. Their attention is chiefly directed to East Tennessee, Northern Georgia and Alabama, as the best locations for such colonies, on account of the cheapness and fertility of the land and the evenness of the climate, which resembles more nearly that of Eastern France than the climate of any other portion of the United States.

We understand from sources, which are quite reliable, that a large number of these emigrants, with means saved from the havoc of war, contemplate settling in this State and in this county; where their illustrious countryman, whose fame and benevolence, long since reached France, in 1809, founded Mt. St. Mary's College—one of the first educational institutions in the Western world. Bishop DUBOIS had many friends in Alsace and Lorraine as well as Paris, and a knowledge that he selected the beautiful site at the foot of Karrick's Knob, will go far in inducing many families to settle in this locality—if our friends here will only hold out inducements to enable them to locate in the valley of Tom's creek and Owings' creek.—They could not select a more healthy and peaceful section—free from Ku Klux Klans, Carpet-Baggers or any other annoying debris of a late Civil War. One hundred French and German families located in the Red Land section, with energy and some means, would be a valuable acquisition to our population.

NOW is the time to advertise land and lots and let the French and German inhabitants from the Rhine and Blue Moselle know upon what terms they can buy land and homes and settle down here, and peacefully and quietly cultivate and adorn this free land of the West.

Now gentlemen capitalists the Railroad is at your doors, both here and will soon be at Emmitsburg. Spread out your hands, and give an industrious and frugal people a generous welcome.

California reports a petrified peach.

On the Antiquity and Dignity of Agriculture.

BY HENRY WILLIAMS.

Agriculture was the first temporal idea that possesssd the mind of our earliest parents; for, when the Almighty had catered for the present meal, and furnished their larder with an unsparing hand, he ordained that they should hereafter earn their bread by the sweat of their brow; indicating thereby, that sloth was an ungrateful affection, and labor the most essential attachment to keep the animal machine in health and vigor. By this precept it must appear evident to every thinking person, uncorrupted by the vices of a city, that men were designed to dwell in fields; to contemplate nature; to follow her through all her works, and to assist her benign intentions.

Noah, who had prosecuted his studies in the university of nature, was perfectly skilled in the noble science of husbandry, before the ingratitude of man brought such universal devastation upon the world; he found how necessary it was, after the waters were removed, to exercise those talents, in forwarding the fruits of the earth, for the common maintenance of his family, and the creatures he had preserved; as well as for the future prospect of securing wealth and power to such of his posterity who should merit that pre-eminence, by toiling for it, conformable to the original precept, revealed by the great Mandator, for the instruction of mankind.

The ancient policy, under the immediate interference and authority of the Legislature of nature, knew no greater distinction among men, than the herds of cattle they maintained, and the lands they cultivated; this land-mark of nobility continued for many ages after societies were formed, and chiefs were approved, the necessary evils, to check the power of avarice, and of all those concomitant passions, which force themselves upon dominion and opulence.

The earth was the "protocol," or first legible volume, which nature unfolded for the exercise of the human mind: no wonder opinions prevailed under such instruction, that all the blessings of this world, sprung from the prolific womb. Men were necessarily actuated by interest and gratitude to assist the labors of the earth in bringing forth her fruits, so essential to their existence.

The earth was considered as the foster-mother of mankind; and for these natural reasons, she receives us upon our first coming into the world; nourishes us whilst we remain in it, and, when we are summoned to retire, takes us to her bosom and covers our mortal part with her maternal veil. The Ancients thought they could not make too much of so indulgent a parent.—The Christian syst m adopts the same idea, but does not seem to entertain that lively sense of the obligation.

The earth was one of the Deities the Ancients swore by; and they placed their Elysium in the fields; nay, the old Germans, trusting to the soil for the desirable things of this world, believed their god Tuisco to be the son of the earth.

The Athenians wore little grasshoppers of gold in their hair, to indicate that they were born of the earth like those insects. And the Latins, upon the testimony of Ovid, fashioned mankind as sculptors model them, with clay and water.

The idea of husbandry was so forcibly impressed on the minds of the Ancients that they used the word "plant" metaphorically for the generation of men, supposing them formed of earth and the first elements; and we continue to this day the same word, in the same acceptation; we plant colonies when we people and settle them.

That husbandry was held in great veneration by the earliest people is beyond all doubt, when we recollect that they paid divine honors to such curious and industrious men who made any useful discoveries for the improvement of agriculture. The Egyptians worshipped Isis under the name of Ceres, for discovering the use of corn; and Osiris for his knowledge and information in planting fruit-trees. The Egyptian god Apis was worshipped by those people in the shape of an ox.

Every external mark of distinction was also conferred by the Ancients on those who contributed to the great plan of husbandry Bacchus was painted with bull's horns because he instructed the conquered nations to plough with oxen; and ornamented with clusters of grapes for propagating the vine.

In succeeding ages, when the human faculties expanded, and the mental powers were upon the stretch, gratitude, assisted by superstition, enrolled those extraordinary laborers who had contributed so wonderfully to the public good, in the number of their divine agents; thus, by making gods of peasants, they looked up to the husbandman with an awful regard, as the first, from being the most useful man in their community.

Theseus divided his commonwealth into three distinct ranks: the Noblemen, the husbandmen and the artificers. To the Nobillty he committed the care of religion; the choice of Magistrates; the teaching and dispensing of the laws, and the interpretation of all sacred matters. The husbandmen were respected from their usefulness to the public; and the artificers were important from their numbers. He considered agriculture as so essential to the good of his country that he stamped upon his money the image of an ox, to excite in his people a due attention to the yoke and the plough. Theseus was the steady and invariable patron of industry, for the laborer never solicited in vain his countenance and protection. When dead, the Athenians, in grateful memorial of his patriotic virtues, inurned his remains near the Gymnasium in the centre of the city; and, as the afflicted found a refuge in him when living, they continued the same shelter to them under his sepulchre; for they decreed his tomb should be a sanctuary to such helpless people who were oppressed by the persecution of men in power.

The soil was considered of such value, that when piety influenced the Greeks to raise the Tumuli over their dead heroes to an unlimited height, Plato recommended barren places for the burial of their dead, and restricted their immoderate expense of soil on their monumental turrets or mounds, to the size of five men's labor in five days.

Agriculture was the favorite subject of the bards of old; Hesiod wrote a didactic poem, pointing out the proper season for the plough, the seed and the harvest; for felling of wood and planting of vines. And, when virtue had bribed the pleasures into the country, Theocritus celebrated the happiness of a pastoral life. Homer ornamented the shield of Achilles with the implements of husbandry to remind him that valor was not bestowed upon him only for the purpose of triumphing over cities, but that he was also to subdue habitual idleness and improve the lands he was to conquer.

And further, to illustrate the dignity of agriculture, from the same authority; in those times, when wisdom took some part in directing the studies of men, husbandry appears to have been the science of Princes. And that the most exalted Personages in those heroic days—when the attention was turned to the noblest achievements—improved their leisure and their talents in following the plough, and assisting the efforts of nature, is not to be doubted, as Homer makes Laertes not only plant, but manure his own land.

We trace the same laudable attachment to industry, when a reverence for the gods was a recommendation to the notice of men: when heroic virtue gave strength and vigor to the Roman Commonwealth; when the nerve was felt in their arm, and seen in their language; and liberty, the great charter of nature, was the peculiar care of the State. Men who were called forth to the greatest commands retired to their pastoral vocations as soon as their authority expired. Cincinnatus, after subduing the enemies of his country by his valor and conduct, raised his reputation still higher by humbling himself to the more moderate, yet not less significant employment of cultivating his own farm, which consisted of no more than four acres of land. The fasces were to this great and good man more showy than honorable, and the lictors only necessary where vice was to be kept in awe. He seemed to think little of an appointment that required such splendid trumpery to mark its pre-eminency. And Cato, the most austere man in the Roman Senate, joined the science of agriculture to his political investigations.

Temperance and industry were the characteristical marks of the most illustrious heroes in those days; sloth and debauchery were the brands which stigmatised their useless prodigals.

The end of the Roman wars was the honor and advantage of the State; the spoil of the enemy was generally devoted to the pious purpose of erecting temples in thankfulness to the Deity who gave them victory. They were monuments of gratitude and magnificence, and at once testified their piety and their opulence.

The soldier, who deserved well of his country, had a present of corn or a piece of land given to him in reward of his services. The prisoners were decreed the common perquisite of all; they became predial slaves, "adscripti glebæ," and annexed to the land their owner occupied.

The constancy of these people, persevering in the noblest purpose of cultivating their land, notwithstanding their most arduous endeavors were frequently disturbed by the jealousy of their neighbors, the infidelity of their allies, and the unfettled temper of their new subjects, shew of what importance husbandry appeared to them: for when their thoughts were hurried from improvement to devastation: from the blessings of peace to the destruction of war; agriculture had still a place in the mind; the rural occupations were the object of solicitude and attention. Notwithstanding the inroad of the enemy often defeated their most judicious plans of operation, and the horrors of famine frequently gave an alarm to their fortitude; but as the credit of those times hung upon the faith of industry and public virtue, they had resources from that industry and that virtue in which they so much confided.

The long war which the Romans maintained against the resentment and military abilities of Hannibal, would have proved fatal to the Commonwealth had not their most zealous and faithful friend and ally, Hiero, of Sicily, furnished their magazines repeatedly with corn. That Prince established his Empire in the happiness of his people. He recommended industry as the only friend that could secure them health, and supply their wants; and while they continued in friendship with virtue they were convinced they could not substitute a better. The fruitful soil of Sicily, by the fostering care of Hiero, not only produced abundance for his own subjects, but was a granary for the Romans.

The produce of the earth is the natural revenue of every nation; it is a benevolence or free gift from God, as the proper and immediate maintenance of his creatures, and a thrifty management of it settles the tempers of the people to an affection for their Rulers. It opens a credit with foreign countries, and multiplies resources to supply every artificial want; it is the soul of commerce and the sinews of authority.

Virgil exerted the whole force of his talents to prove he delighted more in husbandry than in war; and that the management of a farm was of more importance than conducting an army. The credit he was in with Augustus, and the reputation he acquired from his pastoral writings, afford us ample reason to believe that husbandry was the ruling passion of those times.

Antoninus Pius, who adopted the apophthegm of Scipio Africanus—that he had rather serve the life of one subject than destroy a thousand enemies—produced the most persuasive evidence to demonstrate that he was capable of feeling the operations of so illustrious a precept; for the historians who blazon his character carry the climax of his many princely virtues no higher than that he was a great lover of husbandry.

Pertinax, who succeeded to an Empire impoverished by the disorders of Commodus, his predecessor, as the most effectual means to satisfy the minds of his subjects, and to strengthen his authority in their affections, enacted that all waste grounds in Italy and other countries, though of the Prince's demesne, should be freely given to them who would manure and improve them; and further, to invite men to industry, he granted the husbandman ten years immunity from all taxes, and security from all other trouble during his reign. By this wise and provident expedient, he found employment for the soldiers, who were becoming licentious from idleness; and by encouraging the industrious, raised the dejected spirits of his worthier subjects.

For years after Dioclesian had retired from the toils of government to enjoy the tranquility and ease of a private person, Gallerius warmly solicited him to resume the throne; but Dioclesian, with a philosophical indifference, stopt his importunities by this simple but significant interrogation: "Did you see, Gallerius, the plants raised with my own hands at Salona?" Could language convey a stronger proof that Dioclesian was better satisfied with his vegetable dominion, where all his subjects were governed by one principle of action, and directed to the end for which they were designed, than with the Empire he had quitted; where, from the depravity of human nature, nothing but disappointments could be expected?

Thus upon a cursory review of the state of agriculture through different ages, from the earliest time we find it a favorite science with men of the most sublime and accomplished virtue, in all nations. It was a relaxation from the toils of war, and the severer study of epic magnificence. An attention to husbandry is a compliance with the inclination of God for the produce of the earth, is interpretatively an intimation from the Almighty to cultivate it; and by making the most of his bounty, we not only estimate its value, but manifest our gratitude for his paternal indulgence.

Near Emmitsburg, April 22, 1786.

The Presidents.

FACTS FOR THE CURIOUS.—Thomas Jefferson and John Adams both died on the 4th of July, 1826. John Adams died in his 91st year, and was eight years older than Thomas Jefferson; Thomas Jefferson was eight years older than James Madison; James Madison was eight years older than James Monroe, and James Monroe was eight years older than J. Q. Adams. The first five of our Presidents—all revolutionary men—ended their terms of service in the 66th year of their age. Washington, born February 22d, 1732; inaugurated 1789; term of service expired in the 66th year of his age. John Adams, born October 19th, 1735; inaugurated 1797; term of service expired in the 66th year of his age. Thomas Jefferson, born April 2d, 1743; inaugurated 1801; term of service expired in the 66th year of his age. James Madison, born March 4th, 1751; inaugurated 1809; term of service expired in the 66th year of his age. James Monroe, born April 2d, 1759; inaugurated 1817; term of service expired in the 66th year of his age.

CITY HOTEL,

FREDERICK CITY, MARYLAND,

F. B. CARLIN, Proprietor.

THIS popular and well known Hotel, having been thorougly renovated, offers many advantages to the travelling public. The exterior of the Hotel, which is now four stories, presents a beautiful appearance, and will compare favorably with any structure of the kind in the State The entire arrangements of the Hotel are in keeping with its outward appearance, and is supplied with every modern improvement and convenience, and has been newly furnished throughout at a very heavy cost. No pains or expenses will be omitted to promote the comfort of guests.

The enviable reputation the Hotel has acquired since the undersigned has taken charge of it, furnishes the most satisfactory evidence of his ability to please all who may favor him with their patronage.

There is attached to the Hotel a spacious Billiard Room, newly fitted up, a Barber Shop, Bath House, &c.

Attentive and polite servants will always be in attendance to wait upon guests during the day or at any hour of the night.

Respectfully,

FRANK B. CARLIN,
Proprietor.

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Fanny May's Gift.

Fanny May and Ida Williams were two little girls of the same age, who attended the same school, sat side by side in Sabbath school, and lived on the same street; but here any similarity ended.

Fanny was a quiet little lady, who won the love of her teachers by her ready obedience, prompt recitations, and pleasing manners, and delighted her parents by her affectionate desire to do all they asked of her.

But Ida—how shall I describe her?—so full of life that it was utterly impossible for her to sit still ten minutes, so fond of mischief, that she was the leader in every thing of the kind; so full of song, that she would begin to sing in school sometimes, because she forgot where she was. If her teacher heard any noise in the schoolroom, she did not have to look far to discover who made it; if there was any trouble among the scholars at recess, she was sure to be the one who caused it; and "Ida Williams did this," and "Ida did that," grew to be a tiresome story.—Yet she was not an ugly child; there was a loving light in her grey eyes; and her teacher felt, that, if she could be rightly trained, she would make a noble woman.

If there was a difference in the two girls, there was also a difference in there homes. Fanny's father owned a large house with a fine garden attached; and, as Fanny was the only daughter, her parents and brothers were continually buying something for her; and every day she wore such pretty ruffled dresses, and aprons, that many of her mates envied her. Ida, on the contrary, lived in a tenement-house, where there was not much chance to have pretty things; and her grandmother could not afford to buy them; and she wore very coarse calico dresses, unless some kind neighbor gave her partly-worn ones to be made over, but the child's clothes were always clean, and neatly mended, if they *were* old or coarse.

One bright September day, Ida looked wistfully at the peaches, apples and beautiful bouquets that had been laid on her teacher's desk by the children; and as Miss B—— had often given her fruit or cake, she asked her-