

# WOMAN'S EDITION —OF— THE CATOCTIN CLARION

Greeting.

With this issue we greet the public with the first number of the Woman's Edition of THE CATOCTIN CLARION. We ask our friends and patrons to regard it, not so much a work done, as an earnest of what we might hope to do, with time, opportunity and experience. And while regretting the many crudities which must of necessity attach to a work undertaken on so short notice, and under the most unfavorable circumstances, we yet take pride in the fact that every word, from opening to closing bow, is original, unless the source is otherwise stated.

While confessing to the pleasure and pride it affords us to be given an opportunity to try our wings, we credit ourselves with the more laudable desire to speak for that half of the community which is usually unrepresented in ordinary newspapers; moreover, to contribute a mite toward the Town Hall fund, feeling sure that if women will but make the start, the men will meet us at least half way.

We desire to record here, our thanks to all those who have helped to make possible this edition: first to the Editor of THE CLARION, who kindly made us the proposition, then turned over to us his press, time and office force; 2ly, to the business men of Thurmont, who have so generously responded to our advertising call.

With this issue, we retire to the sweet silence of household oblivion, to be heard no more until the 20th century, when we promise you that women will do most, if not all, the editorial work of the country, and when they put their foot in it, the men will then get their turn to say, "I told you so."

## A Protest.

Each Editor on the staff is responsible for her own opinions, and while respecting the views of those who may differ with me, I for one, protest against that condition of things which makes a novelty, a woman edition in the newspaper world or elsewhere. Women should be heard through the newspapers so often and so regularly as to render unnecessary and impossible any woman's edition. Men and women should work together everywhere, in home and school, in church and state.

As no paper edited solely by women could wholly represent the spirit and thought of men, so no paper run by men alone, can truly represent the feminine sentiment in a community.

We protest against the thrusting forward of sex into every calling and vocation in life, even carrying it to the absurd extent of tacking on a feminine ending to certain professions when adopted by a woman, such as editress, authoress, actress, &c. The grammars of the 20th century will relegate all such absurdities to the worn out prejudices of a childish age.

Who that looks upon a great painting and feels his heart thrilled and uplifted thereby, thinks for a moment of the sex of the painter? The creator of the picture is an artist, and nothing less, and thank God there is no feminine ending to that noble word, at least.

God speed the day when we shall no longer insist upon dividing his work in the world, and labeling them, one as man's the other as woman's work.

A. J. N.

## Be In Earnest.

Not to age alone comes the lament over lost opportunities. To some in their prime is given the power to see what "might have been," and an inextinguishable desire to awaken all to the possibilities by which they are surrounded.

For years school boys and girls have conned the words of our beloved Longfellow, "Life is real! Life is earnest!" Innumerable essays and orations have been evolved from the thoughts therein contained. Yea, they have become household treasures throughout the length and breadth of the land, but has a hundred fold harvest been gleaned from the precious seeds? If not, why not? Many a talent is wasted because the possessor is not in earnest.

Genius and perseverance are too often synonymous terms. In dreams we are more often what we would be than in reality. We feel within us the power to rise above the mediocre; we are conscious that heaven-born talents have been entrusted to our keeping; but for want of earnest, conscientious, long continued effort, failure comes instead of the coveted success. We are too impatient of results, we are spasmodic in our efforts.

At times "genius burns" and we seem in earnest, but pleasure and fashion offer their allurements and we become their votaries. Of course, it is our intention to make amusements secondary but soon they become our masters. We forget Minerva is a jealous goddess and requires unceasing devotion from those with whom she is called to dwell.

Every June scores of graduates leave our institutions of learning. By diligence and wisely directed efforts some have made creditable advancement in the arts and sciences. Their ideal is high, but how many fail to reach that ideal because they are not in earnest.

This age of advantage is also the age of completion. New fields are opening before us and those who are most thoroughly in earnest will be the victors. Proficiency and ability are ever the watchwords. All can not be Emersons, Rembrandts, Bonheurs, or Beethovens, but all can more nearly attain the ideal by being in earnest.

M. C. W. G.

The passage of the bill making prize fighting a felony, in all the territories and the District of Columbia, is a step forward in the evolution of the race, toward a higher type of manhood.

That man, made in the image of the Creator, should be allowed to hammer each other into insensibility, to gratify a morbid desire of the public for excitement, seems like a return to the days

of gladiatorial contests, when nothing but the shedding of blood, would appease the craving of a degraded populace for amusement. Let our young men and women practice physical culture, to the end that each succeeding generation be more perfectly developed, and so tend to the moral and physical elevation of the race. Instead of training their muscles to injure each other, let them rather be used to defend and protect the weak and helpless, so that the manly art of self-defense, may come to have a broader and more humane significance.

## Our Lower Kin.

With Spring we greet with joy the return of the birds, and we cannot forbear a kindly word in their behalf. They are now mating and preparing their little nests here, there and everywhere. Cunning little families of fledglings will soon crowd these nests, and housekeeping will soon begin.

Every humane heart will be solicitous for the protection of these little guardians of the fields and orchards.

How any boy or man can wantonly kill them, or how any girl or woman can encourage their destruction by using their plumage for either dress or decorative purposes, is something that we, with our love for birds, fail to understand.

How much they contribute to our enjoyment by their twittering melodies all day long, can be rightly estimated only in those localities where they rarely appear, because they have been exterminated. Besides the happiness they contribute, they are the farmer's best friend, the fruit grower's guardian angel. Scientists say that a single pair of wrens, while raising their young, consume daily one thousand insects.

The martins are still more insectivorous, then come the orioles, thrushes and the dear little blue birds, whose pure, silvery warble is like heaven's melody.

If as the poets say, the groves were God's first temples, then our birds as the divinely ordained choristers of the woodlands, were the first worshippers on our planet to offer up hymns of praise to the living God.

If we would have our children kind, merciful and tender, we must seek to awaken within them, a compassionate love and regard for the birds, as well as for all animal life.

Louisa Alcott's first pet, a half-starved bird, inspired her first poem "To a Robin," when only eight years of age. Teachers could supplement mothers in this work by setting aside a day each year to the consideration of birds and other animal life.

## War! War!

Was the resounding cry that shook the Senate chamber, colored the public pulse, and raised the public pulse to fever heat for a month or more. Now that the clouds have rolled by, what was all the fuss about, anyway? We have been wont to hear it takes a woman to raise a row, but if ever a convention of women since the days of Cain have stirred up the breeze the U. S. Senate assisted by the daily press, we want raised over absolutely nothing, we want to know it. And yet not a woman of any kind, new or old, was connected in the remotest degree with either the Senate deliberations or the press reports. Joking aside however, let us seriously suppose a case: When the war debate came up, suppose there had been present in the U. S. Senate to represent the sentiments of American womanhood, a Lucretia Mott, Mary A. Livermore or Susan B. Anthony, suppose this woman had risen to her feet, as any woman surely would have done, and pleaded for peace. The substance of her words would have been: "Gentlemen, the march of centuries has placed in the vanguard of civilization, England and America, bound together as they are by all the ties of a common humanity. The race of Cobden, Bright and Gladstone are of the same blood as the race of Lincoln, Phillips and Monroe. Venezuela may sink to the bottom of the ocean before my vote and my voice shall be given to undo the work of all the centuries, and turn backwards the tide of human progress."

Does any one doubt that the vindictive temper of the Senate, which Wm. D. Howells so neatly satirizes as a "patriotic emotion," would have been shamed into silence, and the war cry could never have been heard outside the walls of Congress? Ah woman, deny it if you will, but there are times when your voice and your presence are needed in the legislative councils of the nation.

## Fin du Siecle.

The invidious Frenchman who invented the phrase *fin du siecle*, would perhaps be astonished at its various applications. Among others, it has suggested the idea that the close and beginning of each century have been, and probably will continue to be marked by some event, or series of events, which have been pregnant with consequences for the succeeding generations. With-out going too much into detail, a brief review may not be uninteresting. Beginning with the Christian era, the close of the first hundred years was marked by the siege of Jerusalem and consequent distribution of the Jews among all nations. In the 2nd century the continued persecution of the Christians by the Roman Emperors, leads to their dispersion and consequently to the dissemination of Christianity among the nations. The year 306 marks the succession of Constantine the great, the first Christian Emperor. The close of the 4th century, 394, is signalized by the succession of Theodosius, and the complete downfall of Paganism, and in 410, Rome is taken and plundered by Alaric, king of the Visigoths.

The period of time embraced between 494 and 516 is marked by two significant events, the assertion of supremacy by the Roman pontiff, and the computation of time by the Christian era. In 597 St. Augustine, with forty other monks, preached Christianity in Eng-

land, and in 609 Mahomet began the propagation of Islamism. Time fails to chronicle all the events of the intervening time. In 890 Alfred the Great establishes a regular militia and navy and the mode of trial by jury, the latter marking an epoch in evolution of the race, towards enlightenment and liberty. In 1095, Peter the Hermit, preaches against the Turks in all the countries of Christendom, and in 1096 the first crusade sets out upon its mission of rescuing the Holy Sepulchre. It is a rather interesting coincidence to note in this connection that the end of 1700 marked the cessation of the Crimea to Russia by Turkey, and in the closing years of our own century, the civilized world has been horrified by the Turkish atrocities committed against the Armenians. It would seem that the time has come for the final division of the "Sick man's" property, and the downfall of the Sultan's Empire. The granting of the Magna Charta in 1215, to the English barons, by King John, is another milestone along the road of progress. The long leap of 200 and odd years is necessitated by want of time and space, and brings us to an event at the close of the 15th century, which overshadows all others in importance to our nation, the discovery in 1492 of the island of San Salvador. In 1517 begins the Reformation and the Renaissance. No more striking confirmation of the theory involved in the phrase, can be given, than the event whose coming cast its dark shadow athwart the nations history for years, so plainly that the marvel is that the lords and painted ladies, who composed the corrupt court of Louis 15th did not feel its chilling influence, and heed the signs of the times. The French Revolution was but the legitimate outcome of centuries of oppression, tyranny and cruelty where the inalienable right of the individual to the pursuit of happiness, was ruthlessly trampled upon, and individual character was at a minimum of value. The present century has been one of unparalleled mechanical and scientific development, does it not imply a corresponding degree of accountability? Mr. Kidd, in his valuable work on Social Evolution, represents the condition of the English speaking nations of today, as the culmination to which the social evolution of the centuries have been tending, the climax of the drama; of which the world has been the stage and all the men and women, players. All preceding civilizations have perished because there has been some inherent want in their constitution; as an instance the Roman Empire, cultivated the soldier at the expense of the individual, and that merely for the extension of the empire. The state was the main consideration, the men composing it merely incidents. If we accept this view does it not involve a weight of responsibility which must serve us to attain a more exalted type of manhood? Upon what do the safety and continuance of our national institutions depend but upon the cultivation of individual character? Is it not a significant sign of the times when men are spoken of as "hands," when the organization of labor against capital produces an aggregation of units, rather than a collection of individuals, when the political demagogues appeal to the basest and most universal passion, love of self, and the dollar to whip the voters into line? Society, too, as it exists in our large cities is fatal to the development of the individual, as distinguished from the mass.

It is a sort of procrustean bed, upon which the unhappy aspirant for social transition must be placed, and any number, any marked characteristic which does not fit, must be lopped off. If our women are to be butterflies of fashion from whence is to come the strongly marked type of manhood, which in the future must exist if our nation is to survive the shock of time. These, it seems are some of the dangers and problems which beset our 19th century civilization and we shall not greatly err, in predicting that the changes which may mark the close of 1800 will be of a social character. Is it too much to hope that the brotherhood of man, will become a fact rather than a Utopian dream and that, as Mr. Kidd says each man will be given an equality of opportunity. E. A. M.

## The New Woman.

Is the topic assigned me by my co-editors. What is she? It depends. There is a new woman portrayed by the public press; a sort of monstrosity aping man's manners and man's vices; striving chiefly for notoriety, and thrusting herself forward into every position. She is a caricature of the modern woman, drawn by the small stupid wit of the massing press and as false and untrue to the ideals of the New Woman as it is disgusting to the sensible woman of today.

There is another New Woman. The product of evolution, wrought out by the changing forces in domestic and social life. As modern inventions took form her control the industries that have hitherto occupied all her thought and time, she was forced into new fields of activity. The civil war was a large factor in determining the direction of her energies. The decrease of the male population and the hard times engendered by war, forced woman to take her place at the front, in field and shop. It was not a question of choice, but of bread and butter. In this larger world of thought and activity, her education broadened, her mental horizon expanded, and without at all intending it, the woman of today finds herself a new creation in a new world, with new thoughts and new aims, and striving after ideals wholly different from her grandmother. One writer defines her as woman come to self-consciousness. The consciousness of powers and possibilities which change the whole attitude of her previous thought and aim. Is it to be wondered that the sudden awakening carries with it an intoxicating sense of freedom and of power that is to the conservative mind, fraught with great danger to our social structure? The wonder is only that she faces the situation as well as she does. Could men do better?

Three thousand years ago, a great writer portrayed the New Woman; he endowed her with industry, foresight, business capacity, governmental ability, compassion for the poor and practical wisdom, adding, "strength, honor and dignity are her clothing," and over a hundred years ago, Englands' greatest poet drew a similar ideal.

"A perfect woman nobly planned,  
To warn, to comfort and command."  
Here we have portrayed, not the New Woman as she is today, but the ideal she holds and toward which she is growing—the ideal embodied in the exceptional woman of the past; the rare mothers of the few really great men the world has known and loved for their moral excellence; the best type of motherhood, that in the New Woman, is to reign not in a few homes scattered here and there throughout the world, but in every home. The exception is to become the rule. To such a woman, home will ever be her highest throne; but the petty narrowness and selfishness that binds her vision to the four walls of her household, will include the world. She will discover that the ideal home is not separate from the ideal community, the ideal state, and her warm sympathies will embrace all these. She will be as loving and loyal as ever woman has been and more so, but along with these, she will also gain on the mental side. She will strive for that mental strength necessary to the wise rearing and training of the immortal souls in her charge. How many mothers of today, realizing the responsibilities pressing upon them and trying faithfully to rear their children to a noble, useful manhood, feel themselves hindered at every step by the want of sufficient knowledge, the need of self-culture? Do I not voice the feelings of nine out of every ten mothers in the land?

Our great thinkers, our great statesmen of the future must be prepared for intellectual and moral combat by the mothers of today. It is her prerogative to instill into the susceptible heart of childhood and youth, such a love of honor, integrity and patriotism, such a reverence for the spiritual entities of life as will place them beyond the influence of corruption and the social and political life of today.

The time calls for "new measures and new men," and these are the result of childhood reared to manhood by pure and wise parentage, both father and mother cooperating in the home that the beneficent influence of one may not be annulled by the other.

The New Woman will not be ashamed to understand something of the administration of the city, state and nation. She knows that only in proportion as she understands these problems, is she able to rear her sons to noble citizenship. How can we expect a wise ballot from an ignorant citizenship, and how can we expect the best citizenship from boys who have been reared in homes where the mother is not only ignorant of, but indifferent to the welfare and existing evils of the state?

The period is rightly called "Woman's age." The air is full of calls to noble thought and action. Clubs and conventions for the advancement of women and the elevation of the race, multiply on every hand. The young woman of today who ignores the call and the opportunity, who is willing to sit supinely down and dawdle away her life on dress and pleasure, with the sole aim and purpose of marrying at the first chance, may find herself in the years to come, crowded to the wall by her brighter sisters, and forced to eat the bread of sorrow, while she mourns over lost opportunities. To the New Woman, love and marriage will come, not as the aim of life, the result of self-seeking but rather as heaven's best gift to a woman who has made herself worthy of it, and who is wisely able to fulfill in the largest sense, the higher duties of wife and motherhood. A. J. N.

Taxation without representation, is tyranny and robbery when applied to women, just the same as when applied to men.

## Our Churches.

Church history will interest only so far as one's individual church is concerned, and to the public at large, is distasteful, and might readily be dispensed with; but for the fact that we recognize what a field has been opened through the church for the development of what is best in woman.

In beginning this sketch, one of the most interesting parts would be left out did we not go back to the origin and founding of the first house of worship in Mechanicstown (the original name).

Close upon the opening of the present century, itinerant ministers, followers of P. W. Otterbein, and known by the name of United Brethren in Christ, traversed the country through Virginia, Western Maryland and southern Pennsylvania, preaching and establishing missions here and there. This village had no place, either private or public, set aside for worship, and the nearest point was two miles distant, where a band of devout Moravian Brethren had settled, built a church and their settlement, Graceland, or "Hamlet of Grace," for, they said, God had granted them grace and a resting place in this quiet retreat. Later on, members of the German Reformed and Lutheran faith, built a church one mile and a half to the east of town, on a tract of land donated by one, John Apples, and to this day it goes by the name of the donor, "Apples Church." This did not yet meet the wants of the people, so that when one of these traveling ministers stopped for a night's lodging at the home of Jacob Weller, Sr., and offered to preach for them on his return, it was gladly accepted. This was during the summer months of about 1820. Arrangements were made and he and his wife, and near-by neighbors on such a Sunday "public worship" would be held in Jacob Weller's yard.

Mr. Weller was a man of influence and considerable wealth and his possessions extended over many acres. His home was a large one, and was surrounded by a forest. The land had been cleared facing the south, a grass plat laid out and fenced in for a yard, and a row of the English poplars planted for a border, which many of the present Graceland sketch will remember. It was here in this ideal place of worship, in nature's own temple, that the nucleus of the United Brethren church was laid. This place was held for protracted gatherings for years at intervals, but in 1829, a schoolhouse was secured in the village for regular worship, and every three or four weeks the blowing of a horn in front of the building would announce the arrival of the minister, Rev. Wm. Brown, to care this mission.

This building, located on what is now called Water street, was afterward converted into a dwelling, and was occupied as such

until destroyed by fire, last October, then in the possession of Wm. Cover. In course of time this building became too small to accommodate the worshippers, and again Mr. Weller, Sr., came forward to open the way. He donated a tract of ground on a fine, elevated part of his land, for a church building and a graveyard, and his son, named Jacob, also, with the addition of B. S. (blacksmith) to his name, to designate him from his father, took up the work and considerable wealth, here took up the work and by his large contribution of money, as well as labor, erected the substantial stone church at the head of Altamont ave. The cornerstone was laid October 31st, 1830, and the church was finished the following year, and was generally known as "Weller's Church."

But the noble old patriarch, Jacob Weller, Sr., did not see the completion of his heart's desire. When the walls were up and under roof, he died. His body was laid near the church, the first to consecrate the soil to its intended use, and in the unfinished building with its earthen floor, and boards for benches, the solemn funeral rites were held.

Additional services were held at intervals at later periods, and it is now known as "Cemetery Hill."

The first minister in charge after the church was completed, is in doubt, in the early church records being lost; but those of our citizens who have inspected the collections of that time, think it was Rev. Darcas.

Two children of Jacob Weller, B. S., are yet living, residents of Thurmont; Mrs. Andrew Sefton, in her 83rd year, and Jacob Weller, Jr., in his 79th year. The church continues in a flourishing condition and the Sunday school, which was organized under the head of Union Sunday School, has never ceased its work, although the name was changed to United Brethren Church, School, some years later. The societies connected with the church are: The Women's Missionary Society; Mite Society; Young People's Union. Present pastor in charge, Rev. E. C. B. Castle.

The second church built was the Methodist Episcopal. Its early ministers held services in a brick school house, which stood opposite the present church building. A church organization was formed in 1849, and the first pastors in charge were Revs. Geo. Brooker and J. R. Berchler. A few of the early members are yet living and they have had the pleasure of seeing a parsonage added in an adjoining lot, the interior of the church remodeled and improved, and the membership steadily growing in number and influence. A Sunday school has always been successfully conducted, and the organizations are: Epworth League and Mite Society; the pastor in charge is Rev. Henry Mann, and H. C. Hall, assistant. In the meantime the descendants of the German fathers, who had planted their standard of faith at Apples' Church, had grown in number and wealth in and around the village, and the propriety of building a church home in their midst began to possess their minds.

Active steps were taken by the Evangelical Lutheran church. Rev. William Hunt had been called to the charge, a man eminently qualified in every respect to meet the wants of his people, saw their ability and willingness to give, and assented to their plan. The result was the erection of St. John's Lutheran, a handsome brick building situated midway on Church street; the corner stone was laid in 1857, and the church dedicated in the spring of 1858, when they severed their connection with Apple's church. Their congregation has steadily made advances, and it now stands, numerically, the first in Thurmont. The interior has been remodeled and improved and a fine pipe organ added. The Sunday school, which was organized immediately after the completion of the church, contains 250 names on its roll. The societies are: Woman's Home and Foreign Missionary Society; Young Ladies Mission Band; Children's Army Sufferer Band; Mite Society; and Christian Endeavor Association. The last named society, while held in the lecture room of the Lutheran church is union in its nature, and is composed mostly of Methodists and Lutherans, and is one of the most flourishing organizations here. But the oldest developed organization is the Mothers' Prayer Meeting, organized by Mrs. Hunt, wife of the founder of the church. This prayer meeting was begun the same year the church was dedicated, and has never failed in its weekly gatherings since. The congregation is now without a pastor. Rev. J. H. Barb who served it so faithfully for the past eight years, spoke his farewell words on the 9th, inst., and on the 14th will take up a new field of labor in Pennsylvania.

On same street, at a point beyond the Methodist church, stands the Roman Catholic church of Our Lady of Mt. Carmel. It is a small handsome building of stone, situated on an elevation about one hundred yards from the street, with an area of ground leading up to it, and was built by Rev. William George McCloskey in 1859, who was for several years afterward president of the American college, Rome, and is now Bishop of the Diocese of Louisville, Ky. Father John McCloskey, brother of the founder, became his first organist, and his genial, affable manner won him many friends among all denominations. The early choir of this church was exceptionally good. It was under the leadership of Dr. DeLuman of Mount St. Mary's and among its sweet and attractive singers was Miss Genevieve Brunner, now Mrs. Dr. Foreman of Littlestown, Pa. Its present pastor is Rev. John P. White.

The church, though small in number, is in a prosperous condition. In the first part of these church notes, reference is made to the Moravian brethren at Graceland. This body which had grown strong and influential gained a membership in this community sufficiently large to justify the establishment of a church Moravian church here. Rev. L. P. Cleveland, pastor in charge at Graceland, undertook the work. A lot was secured on Water street and July 4, 1874, the corner stone of this neat and pretty building was laid and the church was ready to occupy before the end of the year. Rev. Cleveland served it as long as he was in charge at Graceland, and the ministers in turn that officiated there have filled this pulpit. The present pastor is Rev. M. F. Ober. The church membership is small, but its influence for good reaches far. It has a good Sunday school and growing Mite Society.

Trinity Reformed church when planted in Thurmont, almost closed the doors of old Apple's church. The parent of two strong religious bodies. But the child had outgrown the parent and the step was inevitable. Under the pastorate of Rev. H. W. Wissler, here, not without opposition, for many were attached by sacred ties to the old church home, which had passed entirely into their hands after the withdrawal of the Lutherans, a fine brick edifice was erected and dedicated June, 1880.

Rev. H. W. Wissler, the founder, continued in charge until failing health compelled him to retire, and at his decease a few years later, a strong desire was expressed by his former parishioners to lay the body by the side of this monument of his labor, but his family would otherwise. This church is in a highly prosperous condition. The present pastor is Rev. G. A. Whitmore. The organizations are: Ladies' Aid Society; Christian Association; King's Daughters; Guild; Young People's Mission Band and a prosperous Sunday School.

The last but one of our churches as they stand in point of time is that of the Protestant Episcopal, St. Stephen's Church. The present pastor is Rev. J. F. D. Miller, Prop. Will be open for summer boarders, May 1st. Accommodations for Commercial Travelers a Specialty. Livery Connected with Hotel.

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fully conducting a Sunday school in the lower room of Odd Fellow's Hall. Rev. Whittingham became much interested in this parish, but was called by the bishop to another point, and for want of a clergyman, there was a pause in the services again, but the Sunday school continued. In the fall of 1890, Rev. Whittingham was returned to Catoctin parish, and took up his residence in Thurmont. He declined the first step was to secure a building, however small, for themselves. By the liberality and devotion of his members, together with the aid of Episcopal friends outside of this parish, means were gathered, a lot secured on E. Main street, and in March, 1891, the building was started and before fall, St. Stephen's chapel was ready for use. Rev. Whittingham was again called away and Rev. W. C. Loop took charge until 1894, when Rev. Whittingham returned as rector of Catoctin parish and is yet in charge. The outlook for the future is promising. A Sanctuary Guild and Sunday School under the rector, the latter still having Mr. Chas. Water's as superintendent, and a bible and church history class taught by Miss Phoebe Stait are the only parochial organizations.

In giving a sketch of this the eighth and last of the churches, it is necessary to go back to the eighteenth century for data. In 1757, one Daniel Leatherman, elder in the German Baptist Brethren church, married an almost uneducated girl, of Frederick county, Md., and settled in Middletown valley. His grandson, Jacob Leatherman, became the pioneer preacher of their faith in that section. Contemporaneous with him was Daniel Saylor, whose father moved from Lancaster county also, and settled at Beaver Dam, in 1772. Elder Saylor became a prominent man in the church at this point. These two ministers made missionary tours through the county and were the first to preach their doctrine in Mechanicstown. Services were held in private homes, sometimes in school houses, and in the early days of the United Brethren (Weller) church they held an interest in that building and occupied its pulpit alternately. Later on they purchased the stone school house and used it for worship until March, 1892, when it was torn down and a neat, substantial church building was erected opposite its site on Altamont Ave. Descendants of elder Leatherman are yet in the ministry and have been an almost uninterrupted line of preachers from the Saylor family, bearing the name of Daniel, all of whom have served here. The founder of this church, Daniel R. Saylor, is the first resident minister. He has in possession a bible of German print, 125 years old. It is his heirloom following the name of Daniel.

Eight churches in a community of about eleven hundred population is rather in excess, but all are self-sustaining and free of debt.

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