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THE CECIL WHIG.

VOL. XXXI—NO. 42.

ELKTON, MARYLAND, SATURDAY, MAY 25, 1872.

WHOLE NO. 1 609.

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88 inches, 176.00, 132.00, 88.00, 88.00, 88.00.
89 inches, 178.00, 133.50, 89.00, 89.00, 89.00.
90 inches, 180.00, 135.00, 90.00, 90.00, 90.00.
91 inches, 182.00, 136.50, 91.00, 91.00, 91.00.
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97 inches, 194.00, 145.50, 97.00, 97.00, 97.00.
98 inches, 196.00, 147.00, 98.00, 98.00, 98.00.
99 inches, 198.00, 148.50, 99.00, 99.00, 99.00.
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And every style of NEW GOODS for Ladies' and Men's wear, oil to be sold at REDUCED PRICES to close before returning to New Store.
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Always Ready for Use and easily applied. Sold by the Gallon.
ONE GALLON COVERS 20 SQUARE YARDS, TWO COATS.
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Airy enough to keep them pure!
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DRY GOODS,
WHITE GOODS,
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BOOTS AND SHOES,
HATS,
QUEENSWARE,
STATIONERY, & C.
TO BE FOUND IN THE COUNTY.

Don't fail to examine for yourselves.
Jas. O. Wilson.

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QUEENSWARE,
HARDWARE,
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A FULL AND COMPLETE ASSORTMENT ON HAND.
GUARANTEED AS LOW AS IN THE CITY.
CALL AND EXAMINE FOR YOURSELVES.

JAS. O. WILSON.
COUNTRY PRODUCE.
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Always pays the Highest Market Price for Country Produce, at
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Jas. O. Wilson.

FAIR MELISSA.

Fair Melissa, through the grove
Lately was straying.
Thinking of her absent love,
Promised tryst delaying.
"Fair is false, and false is fair,
Men deceive us everywhere."
Quoth Melissa, sighing.

Tripping came a little maid—
"Maiden, where dost wander?"
"Hut to find the crock of gold,
Where the bow stoops yonder."
"Fair is false, and false is fair,
Men deceive us everywhere."
Quoth Melissa, sighing.

Next drew near a pensive youth—
"Whither art thou going?"
"Ladly fair, to search for truth,
In the deep well lying."
"Fair is false, and false is fair,
Truth she dwells not anywhere."
Quoth Melissa, sighing.

Plucked she roses from the hedge—
"Lo! a thorn among them
Cruel tore her dainty skin."
"Quick away she flung them,
"Fair is false, and false is fair,
Beauty is a cruel snare."
Quoth Melissa, sighing.

Lo! an arm around her throat;
"Oh! a deep voice pleading;
And soft kisses—not her own—
"Stop the wound from bleeding,
"Doubt and fear flee far away,
"Hope, truth, love, I've found today."
Quoth she, without sighing.

A MATRIMONIAL ADVENTURE.

Shall I own to the feeling that instead of being damped by failures in all my former love adventures—and I am conceited enough to deny that they were failures—my ardor was rather whetted. Such disappointments were the result of hostile accidents; my own honest exertions had never had a fair trial as yet. My friend Kinahan, indeed often repeated the adage: "Faint heart never yet won fair lady," by way of comfort, the honest fellow scarcely seeing that his ancient saw hardly applied to my case. I had no special views with regard to "fair" ladies, and, therefore, "faintness" did not enter into the matter. I was all right in that respect. The thing was, would boldness carry the day with a "fair" lady; and, on this point, his information was meager to degree. His lights were not very remarkable, though he had a native bluntness that stood him in good stead.

Some of the officers in my regiment used often to affect discrimination in the invitations they accepted, "turning up their noses" at any worthy people who were inclined to be hospitable. I never took this view. First, it seemed to me to be an ungracious return; and, secondly, it was engaged in the pursuit that I was, it was only prudent not to neglect any opportunity that offered. When, therefore, a local solicitor of good standing, a man who was highly and deservedly considered in the place, asked me to a "set" dinner, I at once agreed to go. There was no knowing how it might turn out. Such people are often the sort of ground that Belgium has been to containing Powers, where the greatest hosts often meet in battle; or, perhaps, like some obscure little town which has been chosen as the scene for the discussion of vast treaties. I was wise in my generation, as will be seen.

The solicitor was grateful to me (he had asked no less than four of "ours"), the spokesman of the party was M. P.—a tall, portly, Sir Robert Peel sort of legislator—whose solicitor the host was. Mr. Turnbull was the name: a starched white waistcoat, starched white tie—starched white trousers, if such had been the regulation costume. He was an excellent general dinner, eloquent sort of man; so much so, that as he spoke from the rug before dinner, he seemed to stand in a sort of spectral pulpit that reached up to his limbs to the Peel workcoat. This then was Mr. Turnbull, M. P. with him was his daughter, Mabel, a stately Roman-peace sort of girl, with fine dark eyes, and a poetical bearing. I was introduced to both, and received cordially. I took her in—I mean to dinner. All through the meal the member gave various sermons, chiefly on one text—*rank—Lords—Peerage—birth—blood in your veins*—a perpetual fire, with a shell every two minutes or so of "The Duke"—"The Duke." The influence of high caste could alone save the country; and if the rich streams of "blue blood" could only be more generally diffused through the country—no man could be so speaking as though "nobles" could be laid on from some great central reservoir—there would be a new future for England. He did not care for wealth; what was it? for estates? what were they? Give him rank or blood. The young lady, too, spoke in the same strain. She, too, adored rank and blood, and the society of "well-born persons." Had I not remarked how much "talk" these were in every way to talk to, to by with. I cordially agreed with both, and introduced myself, and almost gave a cry. Why, they knew him well, and they had been at Sillocks. And I was his relation! How strange, how mysterious was this meeting! Why, if there was a man who could be pointed to as an illustration of the few theories he had been laying down as a true nobleman—gracious, generous, enabling to all those with whom he came in contact—that man was Lord Harrow Sillocks, could scarcely come in these eulogies, consistently, as they were, with a nice and accurate sense of truth; but a dinner table is not a witness box. So, for courtesy sake, I joined in these praises. I seemed to rise to a vast height in their estimation, and when I told them that his Lordship had taken such an interest in our family as to take care of all my prospects, finding me a commission in the army, &c., both declared that I must come and stay at Turnbull's.

"I like you exceedingly Mr. Quenton," he said, "and so does Mabel. In the general reign of plebeianism it is refreshing to meet with a gentleman. Talk of your illustrious and heroic people! A gentleman is to me the finest human creature going."
Miss Mabel held really the same language. "You will sympathize with us I can see. We shall read Tennyson and Frederick Locker's favorites. Everything there is refined and elegant. Do you not loathe and detest all that is saying, scraping, mean, especially slatly aping gentility—
"There are some who have done me the honor to pay me great attention, and who were what is called desirable, and who seemed very nice and such as I could not for I suppose you know that people are good enough to style me an heiress and on that account make me the object of their kind attentions." (This set at rest some little doubts I had had; though, indeed, an only child of an M. P., might have been a good suspicion.) "Well you may call me sensitive, or romantic, or what you will, but, somehow, when one of these men spoke of a bargain he had made, or how 'he had saved cab hire' by walking, a por-

FAMILIAR LAW.

This writ lies for goods and chattels only. Things annexed to the freehold cannot be replevied. It is a judicial writ directed to the officer, complaining of an unjust taking and detention of goods and chattels, commanding the officer to deliver back to the owner the goods so provided they shall severally adjudge to be his at the trial, or to show the injustice of the taking. This action lies to recover any goods which have been illegally taken. The primary object of this action is to recover back the chattel itself and damages for taking and detaining it. Goods in the hands of the law cannot be replevied. The best way being where goods are taken into execution by a sheriff or other officer, and are sold and many cases to wait until they are sold and then replevy the party having the choice to return of the summons and the defendant fail to appear, the Justice shall fix a day of trial not less than six nor more than fourteen days from the return day. The Justice has no jurisdiction if the amount in controversy exceeds \$100, which value shall be determined by the appraisers, who are summoned and sworn by the Constable. It is the duty of the Constable to deliver the goods at once into the hands of the plaintiff.

This is a case in which the law allows a man to be his own avenger—or to minister replevy to himself—to detain cattle or goods for non-payment of rent, detaining another's cattle, damage feasant, that is doing damage or trespassing upon his land. A distress is the taking a personal chattel out of the possession of the wrong doer and into the custody of the party injured, to procure satisfaction for the wrong committed.—Blackstone Commentaries.

A distress may be taken for any kind of rent in arrears, the detention whereof beyond the day of payment is injury to him that is entitled to receive it. Distress for rent will not lie unless there be an agreement for a certain sum, either in writing or by parole; nor is the right to distress for rent in arrears extinguished by the acceptance of an order which dishonored. A distress for damages feasant may be in the night or the cattle may be seized; but for rent it must be done in the day time. It cannot be made up for it in which the rent is payable, for it cannot be done until the last moment of the day. An agreement that rent shall be paid in kind, and in kind is valid.—trained for before he had upon any part of the land, and may be in the house when it is open; also through the doors and windows. Whichever property shall be removed from the premises which has been removed, before or after the time the rent has or will become due,—and whether such removal be by night or day,—the landlord may follow, seize and sell such property under distress for rent due, at any time within 60 days after the time the rent becomes due, if the property has not been sold to a bona fide purchaser without notice, or taken in execution. All men and chattels of the tenant or lessee may be distrained for rent, if they are found upon the premises demised or rented.

Utensils of trade cannot be distrained; nor the books of the scholar; nor the axe; nor the instrument of the carpenter; nor an anvil in a smith's shop, if they are necessary for carrying on his vocation or trade, as it is the public good that trades should be encouraged. All goods taken under a distress shall be sold in five days, if the tenant refuse to pay them. If the tenant require further time for the payment of rent, he should take a memorandum in writing from the tenant, as it will prevent the landlord from being deemed a trespasser, which after five days he would be, and might be sued for trespass for staying longer on the premises. The following form should be followed when the tenant requires further time for payment of the rent:

[I have inserted the name of the tenant or tenants] do hereby certify that [here the name of the landlord] my landlord who, on the day of — in the year —, distrained my goods and chattels, for rent due to him, shall come to my residence, to wit, —, half an hour before the time of sale, for the space of seven days from the date hereof, to see [landlord] undertaking to delay the sale of the said goods until he can make such arrangements as to enable me to discharge the said rent.

Witness, my hand this — day of — 18—. [To be signed by the tenant or lessee.] See Latrobe Justice Practice, page 183.

All the other proceedings being before the Justice of the Peace, who has the necessary forms, it is not necessary to give them here, except the form of making out an account for rent due. The necessary affidavit must be made before the Justice of the Peace, and attached to the following form:

FOR RENT.
John Jones, to James Smith, Landlord, Dr. For rent for — (for a year or month, as the case may be) due on the 1st day of May last, and in arrears, for the house (or farm, as the case may be) situate in —, belonging to me, in Cecil county, \$100.
(It must not be signed.)
J. E. WILSON.

A THRILLING SCENE.

A few years ago I was in company with a gentleman who had just returned from New England. He said he put up at the hotel, and for a time he took his seat in the bar room.

The door opened suddenly, and a woman stepped in. She was the very picture of agony; her dress negligent, her eye unsteady. She seemed to hesitate at first, but at length, gathering courage, she moved up to the bar, and said—
"Landlord, don't sell my husband any more rum. You have already ruined us. You know that, before he came to your bar, he was a sober man. He was as kind a husband as any woman ever had. We had a good home, a good farm, and every comfort. But you sold him liquor until he got a mortgage on his farm; you sold it, and turned me and my helpless children out of doors! My husband lost his health, his character, and his reputation. He became cross and abusive to me, whom he once tenderly loved. He beats me and my children cruelly, and threatens to murder me! Oh, don't let him have any more liquor!"

In the midst of these entreaties, a man stepped into the bar room, and with the vacant stare of an inebriate, moved towards the bar.

Instantly the pleading wife threw herself between the man and the bar, and with one hand against his breast, and the other stretched out imploringly to the landlord, she said—
"Oh, don't my dear! don't drink! You'll break my heart!" and, bursting with agony, she turned to the landlord, and said—
"Oh, don't let him have it! don't, don't!"

And while this scene was passing the landlord walked deliberately out from behind the counter, and taking the woman rudely by the arm, said, "This is no place for women!" and violently tore her from her husband, and pushing her out, shut the door against her.

The wretched inebriate staggered up and drank his brand, placing a piece of money upon the counter; the landlord wiped it off complacently into the drawer, and the drunkard, passed out, maddened with the draught, to renew his brutal attacks upon his defenceless wife and children.

"LICESSES."
There was then no redress in law for that suffering woman. She had been robbed of her last comfort, of her husband, and the light of despair had been hurled over her whole family; but the law protected the destroyer, and left her to endure her anguish without the hope of relief.

The people of that State have changed the law on that subject since then. They have now got a "Permissive Law." Have they done right in giving the inhabitants of each town the power of preventing the opening of gin shops and houses for the sale of intoxicating liquors, if they so will?

CHURCHES OLD CUSTOMS OF THE CONSERVATIVE UNIVERSITY.

The University of Oxford (which is, perhaps, take it for all in all, the most conservative spot on the face of the habitable globe) has many curious old customs, established centuries ago, and to which the glorious weather-beaten city clings with tenacity. Queen's College (founded in 1310 by Robert Eglesfield, confessor to Queen Philippa, consort of Edward III) has two or three of these ancient customs.—Everybody likely to read these pages has heard of the ceremony of bringing in the boar's head on Christmas day at this college, while a carol, partly in English, partly in Latin, is sung. It is not, therefore, necessary for us to give a detailed account of that ceremony, or to quote that oft-repeated carol. But there is another more curious custom, practiced at this college on New Year's Day, which, perhaps, many of our readers have not heard. This is the—On that day the Bursar of the college (the gentleman appointed to receive and disburse payments) presents to every member of it a threaded needle, saying, "Take this and use it." The words *aguille et fil*—needle and thread—form a sort of pun on the name of the founder of the college, Eglesfield.

University College, which claims to be the oldest in Oxford, and to have been founded by Alfred the Great (although Eton is the college that can produce the oldest child—deeds) has a very curious custom. This is called "chopping the tree," and the performance of it is as follows:—On Easter Sunday the cook of the college adorns a small tree, or a good sized log of a large one, with wreaths and flowers, and places it in or near the buttery. The members of the college all dine in the hall, according to the University custom. After dinner each member, from the master of the college down to the youngest undergraduate present, as he leaves his hall chairs at the tree with a small axe placed there for the purpose. Then comes the gist of the whole business: the cook (all the college cooks are men-cooks) stands by with a plate in his hand, into which every member of the college who has had his "chop" at the tree, drops a fee. This fee is, for the head of the college (termed "master"), half a guinea; for the fellows, five shillings each; and for the undergraduates, half a crown. The custom must be a truly delightful one for the cook, and probably was originally instituted to furnish an adequate income for that important functionary, just as Eton. It was once the custom to collect a sum of money termed "salt," to defray the expenses of the captain of the school, when he went up to the University. Oxford cooks, it may be remarked, are important personages, receive large salaries and perquisites, and very often acquire comfortable fortunes.

The College of All Souls has a quaint custom called "hunting the mallard." It is said that, when the college was originally founded (in 1337 by Henry Chicheley, Bishop of St. Davids, and afterwards Archbishop of Canterbury, and the woman in digging for the foundations, unearthed from a drain a splendid mallard. This was caught, roasted, and eaten (not much among so many), and was seized upon as the pretext for instituting a college "custom." Accordingly, on the 14th of January, which is the foundation day, the cook procures the largest and finest mallard to be had for money, and when it is introduced a song is sung, the burden of which is—
"O swapping, swapping mallard!"
Magdalen College (founded in 1430 by William Waynflet, Bishop of Winchester, and Lord High Chancellor) has a more pleasing and picturesque custom.—On the 1st of May, at 4 o'clock in the morning, the choristers of that society (sixteen in number) ascend the splendid tower of the college, and there sing in May-day with songs, to the great delight of all who assemble to hear them. As we have listened to this performance ourselves in our undergraduate days, we can speak from experience as to the pleasing effect of the "ring" of the pure boyish voices on the soft morning air.—Delgaria.

THE SHEPHERD'S DOG.

A flock of about 200 sheep was wandering towards town by one of the northern roads. As it passed through the village of Tottenham, about a dozen of the same species were seen approaching in the opposite direction; and the drivers of this small detachment, as usual in such cases, anxious lest any of their diminutive number should desert to the stronger party; to prevent which they gathered their flocks apart to one side of the road, and surrounded them, as it were, with a wall of men. One of them, however, baffled all attempts to prevent his escape, and, forcing his way between the legs of the men who surrounded him, sprang into the midst of the other flock, in which he appeared to the unpracticed eye, completely lost. A vigorous pursuit immediately commenced, and the drivers running to and fro, made every effort to recover the fugitive, until they were obliged, from mere exhaustion, to give over the endeavor. The head driver of the larger flock, who had looked on the scene with interest, then sprang forward and brought the affair to a very speedy conclusion. He singled out the runaway without the least hesitation, and seizing him by the loose skin of the neck, bore him to the ground, and held him fast until the drivers came up and fully secured him. The larger flock now passed on, and a bystander expressing his pleasure at the sagacity of the dog, the driver put the matter to rest, and the dog was seen again in vigorous employment, and he was seen to bring the same man, who had been seen restraining stragglers—now at the sheep's feet, and now, again, circling the flock, and barking with all his might. After this display had continued for some time, it was interrupted by an outcry from behind, and the stray sheep was seen rejoining his attempt at an escape. In this he again succeeded, although his pursuers were now aided by a number of bystanders; and the poor animal, no doubt thinking the coast clear, came bounding onward in the same direction, and, as before, however, his attempt was but of short duration, for the dog delivered him a second time to his rightful owners.

A SYRIAN Protestant has set up a steam flouring-mill at Ace, near Mount Carmel, and is grinding wheat for the whole population of Galilee and along the coast. An Italian Protestant has a saw-mill near the town of the Orontes. A Protestant in Beirut is largely engaged in introducing kerosene oil and lamps from the United States, which are superseding the use of olive-oil for light.

CRIME AND CRIMINALS.

HERBERT. Don't you think there is too much leniency toward criminals, taking the place of justice, in these days?
THE FIRE-TENDER. There may be too much disposition to condone the crimes of those who have been considered respectable.
OUR NEXT DOOR. That is, scarcely anybody wants to see his friend hung.
MANDEVILLE. I think a large part of the bitterness of the condemnation arises from a sense of inequality with which justice is administered. I am surprised, in visiting jails, to find so few respectable-looking convicts.
OUR NEXT DOOR. Nobody will go to jail nowadays who thinks anything of himself.
THE FIRE-TENDER. When society seriously takes hold of the reformation of criminals (say with as much determination as it does to carry an election) this false leniency will disappear; for it partly springs from a feeling that punishment is unequal, and does not discriminate in individuals, and that society itself has no right to turn a man over to the devil