

Professional.

J. HARWOOD WATKINS, ATTORNEY AT LAW, ELLCOTT CITY, MD.

OFFICE—At the office of "The Ellicott City Times," in the Town Hall.

A. D. McGUIRE, ATTORNEY AT LAW, ELLCOTT CITY, MD.

OFFICE—Two Doors West of Leishar's Store, Oct. 7, 1874.

I. THOMAS JONES, ATTORNEY AND COUNSELLOR AT LAW, No. 32 ST. PAUL ST., BALTIMORE.

Practices in the Courts of Baltimore City and County and adjoining Counties. (City and County of the State of Maryland, in the First and Third Tuesday of every month.) Dec. 12, 1874.

HENRY E. WOODFORD, ATTORNEY AT LAW, OFFICE—Nearly opposite the Court House, ELLCOTT CITY, MD.

Nov. 27, 1874.

EDWIN LENTHEM, ATTORNEY AT LAW, OFFICE—Nearly opposite the Court House, ELLCOTT CITY, MD.

Nov. 27, 1874.

W. A. HAMMOND, ATTORNEY AND COUNSELLOR AT LAW, Can be found at the Court House, Ellicott City, on the First and Third Tuesday of each month.

OFFICE—29 St. Paul St., near Lexington, Baltimore, July 27, 1874.

JOHN G. ROGERS, ATTORNEY AT LAW AND SOLICITOR IN CHANCERY, Will practice in Howard, Anne Arundel and the adjoining counties.

Special attention given to Collections, and Mercantile matters promptly.

OFFICE—In the Court House, Ellicott City, Jan. 6, 1875.

ALEXANDER H. HOBBS, COUNSELLOR AT LAW, No. 32 ST. PAUL ST., BALTIMORE.

Attends all the Courts in Baltimore City and the Circuit Court for Howard County, and will be at the Court House in Ellicott City the First and Third Tuesday of every month—(Orphans' court days.) Mar. 6, 1875.

C. IRVING DITTY, ATTORNEY AND COUNSELLOR AT LAW, No. 31 ST. PAUL ST., BALTIMORE.

Practices in all the Courts of the State; in the U. S. Courts, in Admiralty and Bankruptcy.

Particular attention given to collection of Mercantile Claims in the lower counties of Maryland. Jan. 20, 1875.

DR. SAMUEL A. KEENE, ELLCOTT CITY, MD.

Having permanently located himself at Ellicott City is prepared to practice his profession in this City and County.

He may be found at his place of business at all hours, except when professionally engaged. Night calls promptly attended to. Oct. 3, 1874.

DR. JAMES E. SHREVE, DENTIST, (Graduate of Baltimore College of Dental Surgery.)

Having bought out the good will of Dr. E. Crabbe, I tender my professional services to his patrons and the public generally at the office formerly occupied by him.

MAIN STREET, THREE DOORS BELOW LEISHAR'S STORE, April 21, 1874.

WILLIAM B. PETER, NOTARY PUBLIC, Real Estate and Collection Agency, and GENERAL INSURANCE AGENCY, ELLCOTT CITY, MD.

Estates attended to; Receipts and Bills Collected Money procured on Securities. Purchases and Sales of City and County Property effected. Property Leased, Money Invested in Bonds, Stocks, Mortgages, &c., &c., &c. Free of Charge. All kinds of Property insured at the Lowest Rates.

MONEY TO LOAN, at low rates, on first Class Securities, in Sums from \$100 to \$10,000. June 21, 1874.

A young lady in Tibauxville, whose "he struck her" a few years ago, and who has since been at a boarding school, recently returned, and a party was given for her benefit. Up on the bottom of her invitation cards she caused to be inscribed, "R. S. N. P." and one was sent to an illiterate rich fellow, who has also made his money by being. He did not come, but sent a card with the letters, "D. S. C. C." Meeting him in the street, she asked him what the letters meant.

"O, mine was French for 'Respond if you cannot accept.'"

"Well, mine was English for 'D—n a sorry I can't come.'"

The witness before the court was Mr. Wood.

"What is your name?" asked the clerk. "Ottwell Wood," answered the witness.

"How do you spell your name?" asked the somewhat puzzled Judge.

Mr. Wood replied: "O double T, I double U, E double I, double L, double O, D."

The astonished Judge thought it the most extraordinary name he had ever met with, and after two or three attempts to record it gave it up, amid roars of laughter.

ELLCOTT CITY TIMES.

ARET.

A voice like the murmur of doves, Soft lightning from eyes of blue, On her cheek a flash like Love's First delicate, rose-red hue.

Bright forests of hazel hair, Which, glittering, flow and float O'er the swell of her bosom fair, And the gleam of her matchless throat.

Lithe limbs of a life so free, That their rhythmic motion seems But a part of the grace divine Of the muses of haunted dreams.

Low, gurgling laughter, as sweet As the swallow's song in the South, And a ripple of dimples that, dancing, meet By the curve of a perfect mouth.

O creature of light and of air! O fairy sylph of the air! Hearts welcome! In the thral gold of her hair! Rejoice to be so admired!

"RED AS A ROSE IS SHE."

As if all roses were red! Did the fair author not think of Cary's beautiful Verisim?

"As erst in Eden's blissful bowers Young Eve surveyed her countless flowers, An opening rose of purest white she marked with eyes that beamed delight, Its leaves she kissed, and straight it drew From beauty's lips the vermeil hue."

There can be no doubt that all roses were originally white, even if they did not, as Anacreon will have it, arise from the foam that hung in snow-white flakes on Aphrodite's beauteous limbs, as she came from the sea in transcendent beauty. When the gods beheld her, they dropped nectar from on high, and hence the sweet fragrance of roses, but, as they were jealous of their great charms, they refused, then the immortality which the drink of the immortals gave to every other being, and hence the roses were not to have the immortal children of this earth. Even the Persians, who claim that roses are the product of their land—the sole remnant of their Paradise—admit that they were white, and the nightingale, burning with irresistible love for a rose, pierced her bosom with a thorn, and her life's blood, as she expired, fell on the rose, tinted the marked white petals with the vermilion of her own blood.

A flower so marvellous in form, color, and fragrance, was almost instinctively the love and the veneration of men; and Romans and Greeks alike thought no offering to their gods superior to a chaplet of roses. The lover saw in the red rose a symbol of his passion, and hence he laid it secretly upon the altar of Venus; while the pure white of others made them a fit symbol of chaste virginity. Thus gods and mortals alike were evoked with the fragrant flowers, and to this day the bodies of departed friends are, all over Italy, covered with white roses, as they are borne in open biers to their last resting place.

Not need the wonder that a flower so specially favored by Nature should have been endowed by man's superstition with marvellous powers. All the ancient masters of medicine speak of it with great reverence. In China, to this day, a small bag filled with rose-leaves is a talisman to secure the patient's recovery from cholera and all-blooding dream; and the Siamese believe that the good genius of men was created under a rose-bush, while the evil genius sprung from the dark shade of a yew-tree. Now, rose-water is looked upon rather with contempt, and the genuine oil or attar of roses is so rare that in the East, where it is obtained at all, it brings a hundred a drop.

Not only in antiquity, however, was the rose a symbol of sacred import. Christianity soon adopted the glimmer that hung around the beautiful flower, and transferred it to saints and martyrs. St. Dorothy received from comforting angels a basket of heavenly roses, and hence never appears without a wreath of them; St. Louis showed the effect of his good works in a rose that sprung from his lips; and St. Rosa of Lima's roses rose into the air, as a pious offering to God, whereupon they found the shape of a cross, to indicate the homage had been accepted.

The pope, always, consecrates on the Sunday called *Dominica rose*, a golden rose, which he bestows as a special sign of favor upon a church or a crowned head. In 1855 the Empress Eugenie received this mark of approbation on the occasion of the christening of her son; and in 1867 Isabella of Spain was so honored, not because of her virtues, which alone by their absence, but as an acknowledgment of her liberal contributions to the support of Pio Nono.

In France roses were once so highly revered that only certain privileged classes were permitted to raise them in their gardens. In return, they were bound to present to the council of their town annually, on the Day of the Three Kings, three wreaths of roses, and on Ascension Day a whole basket of roses from which rose-water was made. The latter was then an indispensable seasoning for almost all delicate dishes, and even roastmeats were never eaten without a large quantity of the precious fluid. In Paris, also, it became the duty of every secular priest who was cited before the magistrates to present the members of the *le-venerable corps*—was appointed to receive and dispose of the costly offering. The little village near Paris from which the supply for this purpose was mainly drawn retains to this day the name *la roserie aux-Roses*. Even the humblest artisan was by law bound to present his daughter on her wedding-day at least with a chaplet of roses, though he might not be able to make her any other present.

Where such ardent admiration clusters around a flower, it is hardly to be wondered at that there should have been strong antipathies. Marie de Medici never could endure the sight or the smell of a rose, and hated them even in paintings. The Duc de Guise faintly when he saw a rose unexpectedly, and in another Frenchman the idiosyncrasy was so powerful that, when some roses had been secretly introduced into his bedroom, he died of the effect. Even the ancients, too, occasionally contemned with their utter exhaustion man who they represented as being dying among roses, or when they stigmatized effeminacy by the story of Binu-yrites, the epicurean, who was un-

ble to sleep because of a crumpled rose-leaf on his couch.

Roses were prominent elements of Roman luxury and voluptuousness. The famous Verres travelled in a kind of palanquin, in which he lay stretched out on a mattress stuffed with rose leaves; wreaths of roses crowned his head, and lay on his neck; and a net filled with the fresh roses perfumed the vehicle. The room in which Nero gave his magnificent feasts was so constructed that the ceiling and the walls turned around the guests, representing by turns the different seasons, while enormous masses of roses fell upon his friends, to represent hail and rain. At an entertainment which Cleopatra gave in honor of Anthony, the floor was covered three feet deep with roses, over which nets had been spread to make walking possible. Not only the guests, however, were crowned with the beautiful flowers, but the servants also wore crowns and garlands in great profusion, and cups and beakers were nearly hid under masses of red and white roses. Hellogabalus, with the classic cookery motto, "There is no such both as luxury," used roses in such enormous quantities that at one of his feasts the falling showers stillled several of the guests—a little mishap which he enjoyed hugely.

He would bathe only in wine drawn upon roses, and I even the public bathing-places of the city of Rome were, by his orders, filled with wine, which had passed through gigantic filters of roses, and was thus impregnated with their delicious perfume. This immense consumption led naturally to the establishment of countless rose-gardens all over Italy, till the fragrance became absolute oppression in the streets of Rome, and the Romans could exclaim, "Sunt in corpore Egyptiani, et nos videri vultus in roseis."

It is strange that the frail flower which had thus become the very type of extravagance and effeminacy should at the same time have been the symbol of courage. According to Ælian, the old Gauls exchanged their helmets for wreaths of roses, and the Romans, in order to express their determination to conquer, and the Eleventh Legion, which had first sealed the walls of Carthage, received from the grateful commander, Scipio Africanus, permission ever after to wreath their helmets with roses.

With all its charms and its poetic associations, the rose became useful only in one single aspect. The ancients maintained that Cupid had presented it to Harpocrates the God of Silence, as a bribe to prevent him from betraying the amours of his mistress. Hence its frequent appearance, sculptured and painted, on the ceiling of banquetting rooms, to remind merry guests of the importance of being discreet even in their cups, and hence the rose was the emblem of the tongue that Cupid had presented it to Harpocrates the God of Silence, as a bribe to prevent him from betraying the amours of his mistress. Hence its frequent appearance, sculptured and painted, on the ceiling of banquetting rooms, to remind merry guests of the importance of being discreet even in their cups, and hence the rose was the emblem of the tongue that Cupid had presented it to Harpocrates the God of Silence, as a bribe to prevent him from betraying the amours of his mistress. 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