THE EASTON GAZETTE.

SATURDAY MORNING, OCTOBER 19, 1867.

EASTON, MD.

S. M. Pettengill & Co.,

No. 37 Park Row, New York, and 6 State St. Boston.

are our Agents for the GAZETTE, in those cities, and are authorized to take Advertisements and Subscriptions for us at our *Lowest Rates.*

BUSINESS NOTICES.

Merchants and others advertising by the year will be charged extra for advertisements out of their regular line of business.

DIVISION OF THE LOAVES AND FISHES.—On Tuesday last, the democratic delegates from each district in the county, assembled in the court house in Easton, to say who should fill the offices made vacant by the new Constitution. Well, it was a lively day in Easton, and it reminded us somewhat of a pack of hungry wolves scrambling over a half-picked bone.—They are thirsty for office and there are only about one eighth offices enough to supply the demand.—They are all anxious to forsake private affairs for the sake of serving their country: They are swelling with patriotism, and sooner than let the affairs of the nation suffer, they are willing to fill, even the most important positions. We heard a great deal of talk, during the war, of hangering and thirsting after office, by the Republicans, but we think the climax was capped on Tuesday. It was amusing to witness the movements of the hopefuls ones. There were some six or eight aspirants to the clerkship of the county, and when the delegations retired to their room, these patriots showed a somewhat unsettled mind, and could be seen walking to and fro, ejaculating with a great deal of earnestness and of course, each urging his claims as being superior to any other. This the fight continued until a late hour in the afternoon, when finding it impossible to select any one that was named, they dropped the old aspirants, took up a new man and put him through. The news soon spread through the crowd on the green, and oh! such howling and groaning among the old party dogs. Such faces. Such long faces. They could almost have been measured by the yard and some few young men, who are on their first *pins* and who had their charges in the barber shop, were seen to trembly at the prospect of the price of shaving things.

The State Attorney and clerk were nominated by a unanimous vote, and we wish for them success. For clerk, John Leonard; for Attorney, L. G. W. Powell; for Senator, Samuel Hammond; for the House of Delegates, Dr. Chas. H. Rose, Jno. B. Lowe; Judge of Orphans' Court, Wm. Hiddlesough, Wm. B. Kelly, Wm. H. Bratt; County Commissioner, Wm. T. Callihan, Jas. M. Arrington, Jonathan Leonard.

REPUBLICAN STATE TICKET.—The Republican State Convention which assembled in Baltimore, on the 10th inst., nominated Hon. Hugh L. Bond of Baltimore, as a candidate for Governor; Hon. H. H. Goldsborough, of Talbot county, for Attorney General; Frederick Schley of Frederick, for Comptroller of the Treasury; Capt. Randolph Jones, of St. Mary's, for Superintendent of Labor and Agriculture; W. L. Seabrook, of Anne Arundel, Clerk of Court of Appeals.

The gentlemen composing this ticket are well known to the people as able men, efficient officers and consistent and most fearless Republicans in the state. Judges Bond and Goldsborough, with the Union men of Maryland, were the first to raise the council of emancipation in the State and they held it aloft until slavery was pronounced abolished throughout its length and breadth.

These nominations were made upon strict Republican principles, the resolutions adopted being in substance as follows:

First. That the Republican party of Maryland, in convention assembled, adhere firmly to the principles of manhood suffrage, universal and uniform education and the payment of the national debt, and pledge themselves to fight it out on that line.

The second resolution advocates public education of all the children of the State, and the maintenance of the present school system of the State, with no changes except to increase its usefulness and promote economy.

The third favors a repeal of the present Militia law.

The following resolution was also adopted.—

Resolved, That the Republicans of Maryland, in convention assembled, recommend to the Republican party of the Union General Ulysses S. Grant as their candidate for President of the United States.

NEW GOODS.—It will be seen by our advertising columns that the merchants generally of Easton, have returned with their fall and winter supply of goods.

The Millinery Stores are also supplied with new and choice goods, and bonnets will be made to order in the most fashionable styles.

The boot and shoe stores are also filled and they have material of the best quality to manufacture into boots and shoes at short notice.

The clothing stores are replenishing their stocks and will soon be ready to furnish the public with all kinds of clothing.

Messrs. Tuthill & Avery have returned from the city with a large lot of Stoves for cooking purposes as well as for parlors, offices, &c.

DESIRABLE NOMINATIONS FOR JUDGES.—The Judicial Convention, for this District, which assembled at Centreville on Thursday last, made the following nominations:

For Chief Judge—J. B. Robinson of Queen Annes.

For Associate Judges—Joseph Wicks of Kent, and Frederick Stump of Cecil.

Talbot was left out as cold as a wedge.

NEW STUFF AND NEW STYLES.—The well known Hat Store of Beaston's has been newly supplied with hats and caps of all kinds, sizes and styles, to suit the present and approaching seasons. He asks the public to examine his stock.

IT IS A SIGNIFICANT COMMENTARY upon the condition of things in some portions of the Eastern Shore, that though the Census Marshal who took an enumeration of the people of Talbot, recently resided in Talbot county, rendered a verdict against a man who had slandered him, in a court of justice, and newspapers from quarters where murders are talked of lawless as well as unlawful, "he could scarcely secure his arrest," and a "mob threatened to rescue him when he was arrested." *Baltimore Commercial.*

Our friend of the Commercial, is mistaken in the locality of the murder named above. There has been no such murder committed in this county.—EDS. GAZETTE.

PERSONAL PROPERTY.—The case which has been hanging for several days before Judge Giles in the United States District Court, in which Levi Wallace, of Washington, brought suit against the steamer Mary Kingsley for running over and sinking the sloop William Small, belonging to Mr. Wallach, has rendered a verdict of $7,500 damages to that gentleman—both parties to pay their own costs.

PATRIDGE SHOOTING.—Patridge shooters will feel relieved on the 20th inst., as on that day they are, by law, allowed to resume their favorite sport.

THE METHODIST.—As a religious and literary paper, The Methodist has been pronounced by disinterested judges to be without a superior, in point of talent, beauty and punctuality. It is Edited as heretofore by Rev. Geo. R. Crooks, assisted by the following able corps of editorial contributors: Rev Abel Stevens, Rev. Jno. McClintock, Rev. H. B. Ridgaway and Prof. A. J. Schem. A sermon by the Rev. Henry Ward Beecher appears nearly every week. The publication of his Sermons being authorized in no other paper. Terms, 2,50 per year, in advance. To those subscribing now for 1868, it will be sent the balance of the year free. Liberal premiums allowed to Canvassers. Send for a circular.

LOOK AT THIS OFFER.—We have received the American Agriculturist for October. We wish that all our friends could see this paper. We know of no way in which so large an amount of truly valuable, interesting, and instructive reading matter could be given to a family at so small a price as the subscription to the Agriculturist. Each number contains 32 to 40 large quarto pages, and 20 to 30 fine engravings, many of them very costly and beautiful. Here, in this October number, we find in addition to the great amount of valuable information, hints, suggestions, etc., more than 30 engravings, several of which are among the most expensive ever found in an Illustrated Journal. This number is of itself really worth a year's subscription. The cost of the American Agriculturist is only $1,50 for a year, in advance, or four copies for $5. The publishers offer that valuable journal free for the remaining two month of this year to all new subscribers for 1868, (Vol. 27) who send in their subscription during this month of October. We advise our readers to secure it on these terms. It will be sure to benefit all fathers and mothers, and interest and instruct the children. Subscriptions should be sent to the publishers, Orange Judd & Co., 245 Broadway, New York City.

GRENSBORO, MD., Oct. 2d, 1867.

At a meeting of the officers and employees of the Md. & Del. Rail Road, held at the office of the Chief Engineer and Superintendent this day, in Grensboro, for the purpose of preparing suitable resolutions and expressions of affectionate regard and esteem for the late T. F. Tilghman, Chief Engineer and Superintendent, it was moved by Mr. J. W. Scott that Dr. G. W. Goldsborough be called to the chair, and J. N. Tharp be made Secretary.

On motion of Jno. W. Scott, a committee of four was appointed to prepare the resolutions.

The committee—Dr. G. W. Goldsborough, Jno. W. Scott, Jno. T. Stevenson and Major Mayo—report through the chairman the following:

Whereas, by Divine providence, T. F. Tilghman late Chief Engineer and Superintendent of the Md. & Del. Rail Road, has been taken from our midst; and whereas, by his urbanity of manner, kind deportment, social and gentlemanly intercourse, he has endeared himself to us, and deeply engraved his memory in our hearts. Therefore be it

Resolved. That though we have no right to complain of the inscrutable wisdom of Providence, and calmly submit to His divine will, yet we cannot refrain the expression of our feelings for the great loss of one who has been cut off in the prime and bloom of life, of manhood and usefulness. Though taken from us and his chair left vacant, his many good qualities will ever remain fresh in our memory.

Resolved. That the officers and employees of the Company wear the usual emblem of mourning for thirty days in commemoration of our deep regret for his untimely death.

Resolved. That a copy of these resolutions, signed by the Chairman and Secretary, be sent to his family and his bereaved wife, that we offer her our sincere condolence, and ask that we may be permitted to share her grief and irreparable loss.

G. W. GOLDSBOROUGH, Chairman.

J. M. THARP, Sec'y.

(COMMUNICATED.)

TRANSUBSTANTIATION.

MR. EDITOR:—I happened in at the Papal Church of this place during one night of the week just past, and there heard a sermon upon Transubstantiation. As the lecture was public, I claim the right to use it as public property; and as a dissentor in toto from the doctrines therein inculcated, will attempt a refutation, notwithstanding the fame of the speaker as a "learned" man and great logician—so he is reputed.

The "Fathers" certainly obey one part of the injunction of Christ, viz: "Go into all the world, and preach the gospel to every creature;" but the main point, the key-stone, which implicates all the legality and righteousness of the obedience to the command, they have unfortunately and unwisely omitted *the gospel*. The text upon which the speaker based his remarks, is found in St. John, ch. vi. 47—59 ver.

He first assumed, that the Protestants will believe and receive nothing they can not understand; and then proceeded to argue against their right to do so and attempted to prove them ridiculous. We emphatically deny this to be part of any Protestant doctrine; and also deny that the speaker had the least possible cause or right to this illegal assumption.—We believe in many things we cannot understand; and neither lies the necessity of faith.

We believe the God-head to be Trinune; and yet no one, not even "The Infallible Pope," can assume the ability to understand this quality of distinctive inapplicability. What he assumed to be part of our doctrine, is that of the Infidel. We think the speaker upon that point was not clear to himself, and had inadvertantly mixed up a lecture on Atheism with that he was then delivering. Either the above, or a dishonest assumption. It is so plainly a mere assumption, that we will not trouble to refute it.

The next point is a matter of astonishment. How can a man whose peculiar study is the Bible, and who besides is accounted "learned"—how can he conscientiously cite this portion of Scripture as an argument in favor of transubstantiation? He must either be unfortunate, unwise, or dishonest.

The Scripture cited, has no reference at all to the Sacrament; for that ordinance was not instituted till a year afterward. His disciples then knew nothing at all of this ordinance, and were yet celebrating the Passover in its stead. The conversation recorded in this Scripture, took place the day after the miraculous feeding of the five thousand; and was occasioned by the remembrance of that recent miracle. The more tyro in Biblical lore could discover that. So all the arguments from this Scripture are worth as, because irrelevant; even laying aside their sophistry. And yet I think we can prove him wrong even from his own chosen Scripture—let us see. He says, if Christ had not meant to be understood literally, He would have explained himself to the Jews when they murmured at the doctrine—(see verse 52); but this he does not do; for in verse 53, he repeats with an oath, and thus emphatically declares his meaning to be literal. If he had meant differently, he would have corrected them immediately; for in every other case he did so, as witness Nicodemus; he explained then, when misapprehended—so says the Priest. Now, let us come to Scripture; for as he pretended to draw his knowledge thence, we may do the same. How does St. John, ch. 2: ver. 19, read? "Destroy this temple, and in three days I will raise it up." So we read it. Did they not murmur then? Did they not misunderstand Him, and yet did He correct them?—They retained their misapprehension till after the resurrection. Here is a Scriptural contradiction of the speaker's position; and yet he was most emphatic in pressing this point. Certainly none of his audience could mistake *his* meaning. Although Christ did sometimes allow his auditory to misunderstand him till the facts of which He spoke had actually happened, yet in this particular instance, He did correct the misapprehension of His disciples—(see verse 63)—Said He, "It is the *Spirit* that quickeneth; the *Flesh* profiteth *nothing*: The words that I speak unto you, they are *spirit*, and they are *life*." It is the *spirit* or divine nature that *quickeneth*; the *flesh* or human nature alone, separated from the Godhead, *profiteth nothing*, and can give no life; but a spiritual eating of him by faith, that bringeth the quickening life; therefore, the carnal eating of His flesh would do no good. He says, moreover, "he that eateth of this bread, shall live forever." To be consistent, the speaker must allow *all* of this Scripture to be literally interpreted—we cannot allow part literal, and part figurative—see where the Speaker's hypothesis would take us. We can only conclude, that he that eateth of the Papal sacrament shall live forever physically; and yet the very Priests and Popes themselves do pass away, notwithstanding they drink *all* of the Sacramental wine. This is a logical induction of the literal interpretation. Now let us take the Protestant or figurative interpretation, and see if all its accidents are not reasonable and consistent. We say, the man, spiritually eating of Christ by faith, becomes like Christ—"He dwelleth in me, and I in him"—there is a mutual inhabitation of the soul and Christ, which cannot be said of sacramental eating. The Redeemer is taken into the soul spiritually, and purifies and makes holy; and the soul binds its life in that of Christ, and afterward "hath eternal life." No inconsistency there. And here let me ask a question. If they who do not eat of the body and drink the blood do die and are damned, what becomes of John Baptist, the thief on the Cross, and old Simeon? By our doctrine, they are saved; for they partook of Christ spiritually; but by the Papal doctrine, they are eternally lost. Which doctrine most commends itself to conscience? I think we have now proven by fact and logic that this scripture can not refer to the sacrament. The speaker did wrong in attempting to instruct the people, before he had properly studied the question, or, he knowingly misapprehended. In either case he is culpable. It is difficult to believe that a "learned" man, who had made this his study, should not better understand it. Christ said, it was "because of their unbelief" that the Jews did not understand him, and that no man came unto him "unless it were given him of the Father"—this must also be the cause of the speaker's perversion.

As this Scripture does not at all refer to the Sacrament, let us turn to that which does; and where the ordinance was instituted—St. Matthew, chapter XXVI. We will first argue from facts, and then from common sense. The Papists interpret by their Latin translation, but it is not proper so to do. For Christ was not speaking in the Latin; he spoke in Chaldaic, and to that language, therefore, we must go for his true meaning. How does the original read? *Hanna pagrey, this is (i. e. represents), my body; and hanna dameey, this is (i. e. represents) my blood.* The same terms which would be used at the present day among that people to express, "this represents my body," and "this represents my blood." For in the Chaldaic, there is no term which expresses, *to signify, to mean, to denote;* but they use the verb *to be* in its stead—e. g.—the seven kine *are (i. e. represent)* the seven years—the ten horns *are (i. e. represent)* the ten kings—the seven stars *are (i. e. represent)* the angels of the seven churches; and the seven candlesticks *are (i. e. represent)* the seven churches. This form of speech is used in numerous places in the Scriptures, and obtains in almost every language. In our own, we say of a picture, that it *is (i. e. represents)* me;—of a statue, that *is (i. e. represents)* Washington. So, when Christ gave the bread, He said, "*Hanna pagrey*," that *is (i. e. represents)* my body—and so with the wine. He did not say, as the Papists aver, *hoc est corpus meum* and *hic est calix sanguineus meus*, for he did not use the Latin, but the Chaldaic, which is entirely different. Now if the speaker had honestly taken his "learning" with him, and examined the original, instead of being governed by the Pope's "say so," and the Latin translation of a few old men, he could not honestly have taken such a position. And I assume the right to say, that as a professed minister of Christ, and professing to be governed alone by the words of Christ, and not of others—I say, that I assume the speaker did commit sin in attempting to instruct the people without having properly qualified himself.

Now let us take the common sense view of the question. The speaker asserts that nothing is impossible with God. Now, we deny this, and with reverence, dare affirm that there are many things which are impossible, even to Omnipotence Himself. Everything inconsistent, is impossible to God; because, by His nature He is necessarily consistent; and therefore, it is impossible that He should have instituted the Sacrament as administered in the Romish Church, of which he utter.

The Priest said, it was "ridiculous to represent a man by bread; but we may represent him by a picture or statue." All! let us see. Is it more ridiculous, than to represent the grace of God, something invisible and intangible, by the leaven which is visible and tangible—or the Church, by the mustard seed—or, spiritual satisfaction, by the pieces of Silver—or the ten kings, by the ten horns—or a church, by a candlestick—or a space of time (a year), by a cow—or Christ himself, by the manna, whose whiteness represented his innocence; its pleasant taste, his benefits; its being beaten and broken before eaten, his bleeding and dying on the Cross; as it was given only in the Wilderness, and ceased as soon as they reached the land of promise, so the sacraments shall vanish when we enjoy the substance in heaven? I ask, is the one more strange than the others? Are they not alike reasonable?

If a piece of bread can not *represent* a body, it surely can not *be* that body; but we contend it *can represent*. We see just the same difference between a piece of broken bread, and the broken body of Christ, which we do between the block of marble, and the man it represents; and this difference is in itself a reason to interpret it as a representation; for who, but the most stupid of mortals, would not see, that the very *difference* between the original and the emblem, is a *reason* for its being a *mere representation*? Besides, Christ says, "this *is (i. e. represents)* my body, which is given for you—not *to you to eat*, but *for you, in your stead.*"

Another position we take is, that neither our faith nor God requires us to believe anything contradictory to reason. Yet to believe that when Christ ordained the Sacraments, he meant it was his real body and blood is contrary to reason, common sense, and the mathematical rules from which the speaker has no doubt frequently worked. Is it not self-evident, that if it were the real body and blood of Christ, *it would have been handling his own entire body, and breaking his own entire body, and kissed and his disciples would have been eating his own entire body!*—Now remember, that his body was as yet entirely *carnal*, and partook of no superior properties—for, "he was made like as we are." Yet if we follow the Papal doctrine, we make his carnal body, (which was in its qualities no more than ours) in several places at the same time, whole and entire, viz: in his hands, and those of his apostles, and also handling itself; or, we make a part equal to the whole—either of which is absurd. It is contrary to the testimony of our senses, for a body to be *here and there at the same time, to be in a million different places at a time, and that a part be equal to the whole.* Christ never claimed for His carnal body the property of ubiquity. To believe him corporally present, is contrary to the end of the Sacrament; which is to *record* and *commemorate* him. We think, the fact that the bread and wine do only represent the spiritual qualities of Christ, is so plain, that a wayfaring man, though a fool, need not err therein. The Gospel is plain and simple; and easily understood if we will direct our selves properly.

Now let us see how consistent the "Infallible Church" is, in administering this ordinance. I suppose that many of your readers do not know that the Church of Rome *does not give the cup to the laity*—yet such is the case. In eating the bread and drinking the wine are so essential to salvation, why deny the wine to the laity? Why allow them an interest in the body, and not in the blood—the *cleansing* blood, shed for the remission of sins? For Christ, in his mind, any difference in the obligation, does so in favor of the wine. If either were omitted, it would rather be bread; for he says, "Drink ye all of it." Why, then, give the bread to the laity, and deny them the wine? Here is a man, who professes to follow Christ, and yet going directly contrary to his explicit command. Woe be to them, who disobey the commands of Christ by an assumed infallibility; for if souls are lost for want of the Sacramental wine, their blood is upon the head of those who deny it to them. It is a fact that the Priests alone drink the Sacramental wine.

Another point: The Papists are inconsistent in the administration of this ordinance. Besides, denying the wine to the laity, they *bless* the bread, they do *not break* it, the communicant does *not take* it, and does *not eat* it; whereas, Christ only *gave thanks* and did not bless, he *did break*, the disciples *did take* it, and *did eat* it. First, the Church of Rome has no Scriptural authority for blessing it; for the word in the original means, *gave thanks*. St. Matthew and St. Mark alone use "*eulogesas*," blessed; while St. Luke, St. Paul, ten MSS. in uncial characters, and more than one hundred others of great respects, and also several of the primitive Fathers, use "*eucharistesas*," *gave thanks*. This is also the reading of the Syriac and Arabic. Now this "giving thanks," was a common thing with the Jews before they ate. At the present day, many Christians do (and all should) return thanks to God for the provisions of his bounty before eating. The Papists have no authority for blessing; the elements are already blessed, in being sent as a gift of mercy from the Lord.

Christ *broke* the bread—the Romanists use a consecrated *wafer*, which is *not broken*, and therefore cannot *represent* much less be the *broken body*; the disciples *took* the bread—the Priest *lays it on the tongue of the communicant*; the Apostles *ate* it—the Papists are expected *to swallow it whole*. Is there any similarity? Yet this is the Church of *Consequence!* "*Oh, Consistency! thou art a jewel!*" Quite as much reason, that a piece of *broken bread* should *represent* the *broken body* of Christ, as that the Papal administration should be *the Christian* administration of the Sacrament.

In conclusion, we remark, that the Speaker said, the bread could not *represent* the body, and yet *was* the body—that is, a substance which has *enough of the qualities* of another to *be its identical self*, has *not* enough of its qualities to *represent it in any manner*. This is pure *nonsense*. A substance which is enough like another *to be* that other, is certainly enough like it to *represent* it. How can a man of Common Sense and self-respect propound such a doctrine? If we allow him that *Christ* changed the bread and wine, which we do not, he has no proof at all, that it is changed at the present day by the consecration of the Priest. *Broken bread* was used in the *Romish Church* till the eleventh century, when a *wafer* was substituted. Here again is consistency. Our opinion of the Speaker is, that he was either *unfortunate, unwise or dishonest* in his citations and arguments. As for us, we remember *Romish excesses* and adopt the motto,

"Prodesse quam conspici,"

and rest our hopes on the text, "*Believe on the Lord Jesus Christ and thou shalt be saved.*"

Easton, Oct. 9, 1867. A "PROTESTANT FRIEND."

Wistar's Balsam of Wild Cherry, is "a combination and a form indeed," for healing and curing diseases of the throat, lungs, and chest. It cures a cough by loosening and cleansing the lungs, and allaying irritation; thus removing the cause, instead of drying up the cough and leaving the disease behind.

Important Decision by Chief Justice Chase.

An Apprentice Liberated by Justice Chase.

Special Despatch to the Inquirer.

BALTIMORE, Oct. 16.—The following very important case was before the United States Circuit Court here yesterday, and Chief Justice Chase delivered his opinion thereon, this A. M. It is the habeas corpus case of Elizabeth Turner colored, aged 14 years, discharged from the custody of Philemon T. Hambleton, of St. Michaels, Talbot county, to whom the Orphans' Court of that county had apprenticed her, on the 31 of November, 1861, and given over to the care and guardianship of her mother, Elizabeth Minokey, formerly Turner, whose husband, Charles Henry Minokey, through counsel, Messers. Henry Stockbridge, O. F. Bump, N. M. Pusey, filed the petition for the writ, which was made returnable on Tuesday. In the petition it was stated she is restrained of her liberty and held in custody by Hamilton, in violation of the Constitution and laws of the United States; that she is restrained of her liberty by virtue of certain alleged indentures of apprenticeship, made not in accordance with the laws of the State of Maryland, as applicable to the binding of white children; that at the time of making the said alleged indentures of apprenticeship, the mother of the petitioner was able, ready and willing to support her; that petitioner was not summoned to appear before the Orphans' Court of Talbot county on the day of making the said alleged indenture of apprenticeship, and that the said Hambleton is not bound by said alleged indenture of apprenticeship to give petitioner any education in reading, writing and arithmetic, all of which requirements are made necessary by the laws of the State of Maryland in the case of binding white children.

The indenture of apprenticeship filed by the respondent of Tuesday provides that Elizabeth Turner shall be taught the art or calling of a house servant, and that the master shall provide and apprentice with food, clothing, lodging and other necessaries, and shall pay to Betsey Turner, her mother, $10 at the end of the sixteenth year, $10 at the end of the seventeenth year, $12.50 at another period, and $12 to the girl at the end of her term of service, on the 18th of October, 1874, she having been born October 18, 1856; that she was apprenticed by the consent of her mother present in court on the 31 day of November, 1861. In the event of the death of her mother, the wages are to be paid to the girl.

There was no appearance of counsel in behalf of the respondent, and the Chief Justice filed the following important opinion in the case:—

In the matter of Elizabeth Turner, petitioner for writ of habeas corpus. The petitioner in this case seeks relief from restraint and detention by Philemon T. Hambleton, of Talbot county, in Maryland, in alleged contravention of the Constitution and laws of the United States. The facts, as they appear from the returns made by Mr. Hambleton to the writ, and by this verbal statement made in court, and admitted as part of the return, are substantially as follows:—

The petitioner, Elizabeth Turner, a young person of color, and her mother, were prior to the adoption of the Maryland Constitution of 1864, slaves of the respondent; that the Constitution of 1864 went into operation on the 1st of November, 1864, and prohibited slavery. Almost immediately thereafter many of the freed people of Talbot county were collected together under some local authority, the nature which does not clearly appear, and the younger persons were bound as apprentices, usually, if not always, to their late masters. Among others, Elizabeth, the petitioner, was apprenticed to Hambleton by an indenture dated on the 31 of November—two days after the new Constitution went into operation.

Upon comparing the forms of this indenture, which is claimed to have been executed under the laws of Maryland relating to negro apprentices, with those required by the law of Maryland in the indentures for the apprentice ship of white persons, the variance is manifest. The petitioner, under this indenture, is not entitled to any education. A white apprentice must be taught reading and arithmetic. The petitioner is liable to be assigned and transferred, at the will of the master, to any person in the same county, and a white apprentice is not so liable. The authority of the master over the petitioner is likened in the law as a property and interest. No such distinction is applied to authority over a white apprentice. It is unnecessary to mention other particulars. Such is the case. I regret that I have been obliged to consider it without the benefit of any argument in support of the claims of the respondent to the writ. But I have considered it with care, and an earnest desire to reach right conclusions for the present, I shall restrict myself to a brief statement of these conclusions without going into the grounds of them. The time does not allow more. The following propositions then seem to be sound law, and they decide the case:

First. The first clause of the thirteenth amendment of the Constitution of the United States, interdicts slavery and involuntary servitude, except as a punishment for crime, and establishes freedom as the constitutional right of all persons in the United States.

Second. The alleged apprenticeship in the present case is involuntary servitude within the meaning of these words in the amendment.

Third. If this were otherwise the indenture set forth in the return does not contain important provisions for the security of the apprentice, which are required by the laws of Maryland in indentures of white apprentices, and is, therefore, in contravention of that clause of the first section of the Civil Rights law, enacted by Congress on the 9th of April, 1866.

Fourth. This law having been enacted under the second clause of the thirteenth amendment, in enforcement of the first clause of the same amendment, is constitutional and applies to all conditions prohibited by it whether originating in transactions before or since its enactment.

Fifth. Colored persons, equally with the white persons, are citizens of the United States.

The petitioner, therefore, must be discharged from restraint by the respondent.

The Chief Justice passed the following order:—Ordered by the Court, this 16th day of October, A. D., 1867, that Elizabeth Turner be discharged from the custody of Philemon T. Hambleton, upon the ground that the detention and restraint complained of is in violation of the Constitution and laws of the United States; and it is further ordered that the costs of this proceeding be paid by the petitioner.

The above opinion will, if enforced, liberate every apprenticed negro similarly held in Maryland, of whom there are at present several thousand. It is of great importance. Judge Giles, the District Judge had previously declined to entertain petitions of habeas corpus in similar cases, and Chief Justice Chase came over and held court specially to try this case.

TO CONSUMPTIVES.

The Rev. Edwin A. Wilson will send (free of charge) to all who desire it, the prescription with the directions for making and using the simple remedy, by which he was cured of a lung affection and that dread disease Consumption. His only object is to benefit the afflicted and he hopes every sufferer will try this prescription, as it will cost them nothing, and may prove a blessing.

REV. EDWARD A. WILSON,
No. 165 South Second Street; Williamsburgh, N. Y.
sep 14-3

A Man Runs off With a Woman and six Children.

On the 21th of August last, in New York city, a man named Rudolph Cingleman burglariously entered the house of Rudolph Myers by breaking the lock on the cellar door, and stole a machine for cutting tobacco, valued at $50. Myers, however, possessing a forgiving disposition, promised not to prosecute the thief if he would return the machine, which he did, but continued to pay brief visits to the family.

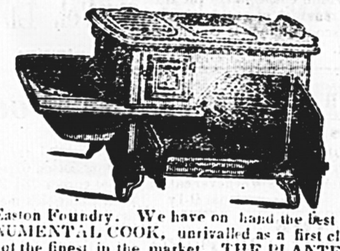
After a month's manœuvring he succeeded in inducing Myers' wife and six children to leave their home and go with him. Officer Haints, of the Eighteenth precinct, was detailed to find the truant parties, but did not succeed until Sunday, when he discovered the wife and children living together in a basement in South Sixth street, Williamsburgh in the most abject poverty. One of the children was found in bed with Cingleman, while the other five the oldest of whom was aged fourteen years were sleeping on the floor in company with a man and woman, who also occupied the apartments. The officer describes the cellar as very offensive, and the condition of the inmates very pitiable indeed.

HO! JANUARY!

—XOX—

But January Won't Ho!

BUT is surely coming, and with it cold weather, so that now is the time to buy your Stoves where they can be repaired.



Baltimore prices rule at Easton Foundry. We have on hand the best stock of Stoves on the Eastern Shore. The MONUMENTAL COOK, unrivalled as a first class Cooking Stove—COLUMBIA COOK, one of the finest in the market. THE PLANTERS' PREMIUM, the best cheap cook made, very fine finish and low price.

Our best of heaters for parlors, offices and stores, embrace the NORTH STAR; a first class No. 1 heater. We have already placed one in the Easton Bank, County Clerk's Office, Court Room, Public School and a number of stores in town.

THE JEWEL; an elegant pattern, and the PALACE TARTER AIR TIGHT, besides a large number of other approved styles.

We take old Stoves in exchange, also repair all kinds of stoves, ranges &c.

Fire brick replaced, Andirons, Bake Ovens, Fire Shovels and Stove Pipe, constantly on hand.

Examine our stock before purching elsewhere. [oct 19] TUTHILL & AVERY.

INFORMATION.

Information guaranteed to produce a luxuriant growth of hair upon a bald head or beardless face, also a recipe for the removal of Pimples, Blotches, Eruptions, etc., on the skin, leaving the same soft, clear, and beautiful, can be obtained without charge by addressing

THOS. F. CHAPMAN, Chemist,
sep14 823 Broadway, New York.

ERRORS OF YOUTH.

A Gentleman who suffered for years from Nervous Debility, Premature Decay, and all the effects of youthful indiscretion, will, for the sake of suffering humanity, send free to all who need it, the recipe and directions for making the simple remedy by which he was cured. Sufferers wishing to profit by the advertiser's experience, can do so by addressing, in perfect confidence. JOHN B. OGDEN,
sep14 42 Cedar St., New York.

WISTRA'S BALSAM OF WILD CHERRY.

Coughs, Colds, Bronchitis, Asthma, Croup, Whooping Cough, Quincy, and the numerous as well a dangerous diseases of the Throat, Chest and Lungs prevail in our changeable climate at all seasons of the year; few are fortunate enough to escape their baneful influence. How important then to have at hand a certain antidote to all these complaints. Experience proves that this exists in Wistar's Balzom to an extent not found in any other remedy; however severe the sufferings the application of this soothing, healing and wondering Balsam at once vanquishes the disease and restores the sufferer to wonted health.

Mr. John Bento, of Baldwin, Clermong County, N. Y., writes:

"I was urged by a neighbor to get one bottle of the Balsam for my wife, being assured by him that in case it did not produce good effects, he would pay for the bottle himself. On the strength of such practical evidence of its merits I procured a bottle. My wife at this time was so low with what the physicians pronounced Scated Consumption as to be unable to raise herself from the bed, coughing constantly and raising more or less blood. I commenced giving the Balsam as directed; and was so much pleased with its operation that I obtained another bottle, and continued giving it. Before this bottle was entirely used, she ceased coughing and was strong enough to sit up.—The fifth bottle entirely restored her to health, doing that which several Physicians had tried to do but had failed."

Prepared by SETH W. FOWLE & SON, 18 Tremont St., Boston, And for sale by Druggists generally. [sep 28-1m

ACROSTIC.

Gently it penetrates through every pore,
Relieving sufferers from each *nagging sore;*
A *lingering death* with certainty and speed;
Coughs, fevers, from Inflammation soon are freed;
Lungs replium, at its presence disappear:
Skins lose each stain, and the complexion's clear!

Salve such as Grace's every one should buy,
All to its wondrous merits testify.
Let those who doubt, a single box but try.—
Verily, then its true deserts "twould have;
Even unbelievers would find Grace's Salve!
[sep 28-1m

RESTORE YOUR SIGHT!

Spectacles and Surgical Operations Rendered Useless! The Inestimable Blessing of Sight is made Perpetual by the use of the New Patent Improved Ivory Eye Cups.

Many of our most eminent Physicians, Oculists, Students and Divines have had their sight restored and permanently cured of:—

1. Impaired Vision.
2. Presbyopia, or Far Sightedness.
3. Asthenopia, or Weak Eyes.
4. Epiphora—Running of Watery Eyes.
5. Sore Eyes.
6. Weakness of the Retina, or Optic Nerves.
7. Opthalmia, or Inflammation of the Eye and its appendages.
8. Photophobia, or Intolerance of Light.
9. Ptosis, or Falling of the Eye-lids.
10. Myodesopia, moving specs or floating bodies before the Eye.
11. Amaurosis, or Obscurity of Vision.
12. Cataracts, Partial Blindness, and Worst Disorders of the Eye.

Any one can use the Ivory Eye Cups, without the aid of Doctor or Medicine so as to receive immediate beneficial results, and never wear spectacles; or, if using now, to lay them aside forever.

Over 5,000 certificates of cures where a cure was previously guaranteed, may be seen at our office.

We guarantee a cure in every case where the directions are followed, or we will refund the money.

For sale by Druggists and Oculists.

To receive our TREATIES ON THE EYE (48 pages) by return mail free, send your full address to

Dr. J. BALL & CO.,
Box 957, P. O. 128 *Nassau Street, New York.*

For the worst cases of Myopia, or nearsightedness, use our New Myopic Attachments, easily adjusted and applied to the Ivory Eye Cups. Send for Pamphlet. [aug 17-1y

CONSUMPTION CURABLE BY DR. SCHENCK'S MEDICINES.

To cure consumption, the system must be prepared so that the lungs will heal. To accomplish this, the liver and stomach must first be cleansed and an appetite created for good wholesome food, which, by these medicines will be digested properly, and good healthy blood made; thus building up the constitution. Schenck's Mandrake Pills cleanses the stomach of all bilious or mucous accumulations; and by using the Sea Weed Tonic in connection, the appetite is restored.

Schenck's Pulmonic Syrup is nutricious as well as medicinal, and, by using the three remedies, all impurities are expelled from the system, and good, wholesome blood made, which will repell all diseases. If patients will take these medicines according to directions, Consumption very frequently in its last stage yields readily to their action. Take the pills frequently, to cleanse the liver and stomach. It does not follow that because the bowels are not costie, they are not required, for sometimes in diarrhoe they are necessary. The stomach must be kept healthy, and an appetite created to allow the Pulmonic Syrup to act on the respiratory organs properly and allay any irritation. Then all that is required to perform a permanent cure is, to prevent taking cold. Exercise about the rooms as much as possible, eat all the rich food—fat meat, game, and, in fact, any thing the appetite craves; but be particular and masticate well. [2ad w. ea. mo. 1 yr.

NEW U. S. BOUNTIES, INCREASED PENSIONS

Under recent Act of Congress, Soldiers of Regt. 2 and 3 are, in certain cases, entitled to an *additional Bounty* from the U. S.

Soldiers who were disabled in the late war by the loss of eye sight, arm, leg &c., &c., are entitled to an *Increase* of *Pension* of $25, $20 and $15. Widows and Orphans are also entitled INCREASE of Pension under late Act.

Persons writing for information will please state the Name of the Soldier, his Company and Regiment, with the date of enlistment and discharge or death; also, how much Bounty or Pension received, and if the Soldier is dead, give the name or names of the nearest of kin.

Address, (enclosing Postage Stamp for reply.)

WM. B. HILL,
Attorney at Law,
70 W. Fayette Street, Baltimore, Md.
aug 11

DENTISTRY.

J. N. BAIR D. D. D.
mar 26-1y EASTON, Md

MARKETS.

BALTIMORE, October 16, 1867.

Sales as follows:

WHEAT—White—	$2 [illegible]
Red,	$2 [illegible]
CORN—White,	$1 [illegible]
Yellow,	$1 [illegible]
OATS—	[illegible]

MARRIAGES.

PRATT—ANDREWS.—On the 10th inst., by Rev. W. Kenney, D. D., Levi Pratt to Miss Andrews.

BROMWELL—BARNETT.—On the same day, by the same, James T. Bromwell to Jane Barnett, all of Easton.

CONGRESS WATER.—A supply of fresh Congress Water—just received by

oct 19 DAWSON & BRO.

CLEAR out the Rats and also the Mice, before the Winter sets in, by using Coster's Rat Exterminator, or Stonebraker's Exterminator—to be had at

oct 19 DAWSON & BRO.

GLASS AND PUTTY.—Window Glass of various sizes always on hand also Putty. Irregular sizes cut to order without charge by

oct 19 DAWSON & BRO.

STRAY PIG.

CAME trespassing upon the premises of the subscriber, about the FIRST of MAY, 1867, a stray PIG, white and black—about six weeks. The owner of said Pig is requested to come forward, prove property, pay charges, and take it away.

oct19 3t THOS. J. REYNOLDS

$100 REWARD.

STOLEN from the stable of the subscriber, living on Delaware Avenue, Wilmington, Del., on Friday evening, October 11th, 1867, between the hours of 7 and 8 o'clock, a dark bay

CANADIAN MARE,

Of small size, not exceeding 14½ hands high; star in the forehead, one hind foot white on the ankle, and a small white spot on the other hind foot; gentle, spirited, and a square, fast trotter; two white spots, one on each side of the back, made by rubbing of saddle.

ENGLISH RIDING SADDLE.

Fair Leather Bridle, and Martingale and Black Hal