

Emmitsburg Chronicle.



C. M. MOTTER, Editor & Publisher.

Established by SAMUEL MOTTER in 1879.

TERMS—\$1.00 a Year in Advance.

VOL. XII.

EMMITSBURG, MARYLAND, FRIDAY, NOVEMBER 28, 1890.

No. 26.

DIRECTORY FOR FREDERICK COUNTY.

Circuit Court.
Chief Judge.—Hon. James McSherry.
Associate Judges.—Hon. John T. Vinson and Hon. John A. Lynch.
State's Attorney.—Edw. S. Eichelberger.
Clerk of the Court.—W. Irving Parsons.

Orphan's Court.
Judges.—Geo. W. Shank, Geo. Koogle, Benjamin G. Fitzhugh.
Register of Wills.—Hamilton Lindsay.
County Commissioners.—Eugene L. Derr, David Fisher, Josiah Engler, John P. Jones, Jonathan Biser.

Sheriff.—Otho J. Gaver.
Tax Collector.—Isaac M. Fisher.

Surgeon.—William H. Hilleary.
School Commissioners.—Samuel D. Trotter, Herman E. Kutzahn, David D. Thomas, E. R. Zimmerman, Jas. W. Condon.
Examiner.—Glenn H. Worthington.

Emmitsburg District.
Notary Public.—Paul Motter.
Justices of the Peace.—Henry Stokes, Jas. Knott, Jas. F. Hickey, Joshua Hobbs.
Registrar.—E. S. Taney.
Constables.—W. P. Nunemaker, Abraham Hahn.
School Trustees.—O. A. Horner, S. N. McNair, Jos. A. Myers.
Burgess.—William G. Blair.
Town Commissioners.—Joseph Snouffer, Jas. O. Hopp, J. Thos. Gelwicks, P. D. Lawrence, James A. Elder, Michael Hoke.
Town Constable.—Wm. P. Nunemaker.
Tax Collector.—John F. Hopp.

CHURCHES.

Ev. Lutheran Church.
Pastor.—Rev. Luther DeYoe. Services every Sunday, morning and evening at 10 o'clock, a. m., and 7:30 o'clock, p. m., respectively. Wednesday evening lectures 7:30 o'clock, p. m. Sunday School at 1:30 o'clock, p. m.

Reformed Church of the Incarnation.
Pastor.—Rev. U. H. Heilmann. Services every Sunday morning at 10:30 o'clock and every other Sunday evening at 7 o'clock. Wednesday evening lecture at 7:30 o'clock. Sunday School, Sun day morning at 9:30 o'clock.

Presbyterian Church.
Pastor.—Rev. W. Simonton, D. D. Morning service at 10:30 o'clock. Evening service at 7 o'clock. Wednesday evening Lecture and Prayer Meeting at 7 o'clock. Sabbath School at 9 o'clock, a. m.

St. Joseph's, (Roman Catholic.)
Pastor.—Rev. H. F. White. First Mass 7 o'clock, a. m., second mass 10 o'clock, a. m.; Vespers 3 o'clock, p. m.; Sunday School at 2 o'clock, p. m.

Methodist Episcopal Church.
Pastor.—Rev. J. F. Gray. Services every other Sunday afternoon at 2:30 o'clock. Prayer meeting every other Sunday evening at 7 o'clock. Sunday School 1:30 o'clock, p. m. Class meeting every other Sunday at 3 o'clock, p. m.

MAILS.

Arrive.
Through from Baltimore 11:40, a. m., Way from Baltimore, 7:06, p. m., Hagerstown, 7:16, p. m., Rocky Ridge, 7:16, p. m., Motter, 11:20, a. m., Frederick, 11:20, a. m., and 7:16, p. m., Gettysburg, 4:00, p. m.

Depart.
Baltimore, Way 8:10, a. m., Mechanics town and Hagerstown, 8:35, p. m., Hanover, Lancaster and Harrisburg, 8:10, a. m., Rocky Ridge, 8:10, a. m., Baltimore, (closed) 2:35, p. m., Frederick, 2:35, p. m., Motter's, and Mt. St. Mary's, 2:35, p. m., Gettysburg, 8:10, a. m.
Office hours from 7 o'clock, a. m., to 8:15, p. m.

SOCIETIES.

Massachusetts Tribe No. 41, I. O. R. M.
Kindles her Council Fire every Saturday evening, 8th Run. Officers: Prophet, J. H. T. Webb; Sach, Dr. J. W. Reigle; Sen. Sag, E. M. Klinefelter; Jun. Sag, M. F. Shuff; C. of R. Jno. F. Adelsberger; K. of C. S. Zeck; Dr. J. W. Reigle; E. C. Wenschhof and Geo. T. Gelwicks, Trustees; Geo. G. Byers, Representative.

Emerald Beneficial Association.
F. A. Adelsberger, President; Vice-President, Jno. Byrne; Secretary, Geo. Seybold; Treasurer, Jno. M. Stotter. Meets the fourth Sunday of each month in F. A. Adelsberger's building, West main street.

Arthur Post, No. 41, G. A. R.
Commander, Maj. O. A. Horner; Senior Vice-Commander, S. N. McNair; Junior Vice-Commander, Harvey G. Winter; Chaplain, Jos. W. Davidson; Quartermaster, Geo. T. Gelwicks; Officer of the Day, Wm. A. Friley; Officer of the Guard, Albert Dotterer; Surgeon, John Shank; Council Administration, Samuel Gamble, Joseph Frame and John A. Baker; Delegate to State Encampment, Wm. A. Friley; Alternate, Harvey G. Winter.

Vigilant Hose Company No. 1.
Meets 1st and 3rd Friday evening of each month at Firemen's Hall. Pres't, V. E. Rowe; Vice-President, Jeremiah Donagline; Secretary, W. H. Troxell; Treasurer, J. H. Stokes; Capt., Geo. T. Eyster; 1st Lieut., Michael Hoke; 2nd Lieut., Wm. B. Ogle.

Farmers and Mechanics' Building and Loan Association.—President, James F. Hickey; Vice-President, J. M. Kerrigan; Secretary, E. G. Seltzer; Treasurer, Geo. T. Gelwicks; Directors, George L. Shaffer, Jos. A. Baker, F. A. Adelsberger, Jos. V. Tyson, Daniel R. Gelwicks, H. G. Beam, Jas. F. Hickey, Thos. C. Seltzer, J. M. Kerrigan, Geo. T. Gelwicks.

Citizens' Building Association.—Pres't, V. E. Rowe; Vice-Prest., M. Hoke; Sec., F. A. Adelsberger; Treas., Paul Motter; Directors, F. A. Adelsberger, Jno. T. Long, Jas. O. Hopp, M. Hoke, Paul Motter, V. E. Rowe, Jos. E. Hoke, Jas. F. Hickey.

Emmitsburg Water Company.
President, L. S. Annan; Vice-P. L. M. Motter; Secretary, E. R. Zimmerman; Treasurer, O. A. Horner. Directors, L. M. Motter, O. A. Horner, J. Thos. Gelwicks, E. R. Zimmerman, J. S. Annan, E. L. Rowe, Nicholas Baker.

Nathan Cutman, 15 & 17 W. LEXINGTON STREET, BALTIMORE.

We extend a cordial invitation to you to visit our store when coming to the City.

Our assortment is very extensive. Cloaks, Silks, Dress Goods, Trimmings, Black Goods, House-keeping Goods, Velvets, Curtains, Gloves, Hosiery, Underwear, Laces and 20 other well filled Departments.

In Curtains we have a special great bargain in Heavy all Chenille Portiers with Rich Colored Dados at only \$4.75 a pair.

Our Mail Order Department will keep you supplied with any article in our line you may desire at lowest prices.

All orders by mail entrusted to us will have our prompt and careful attention.

Your patronage is solicited.

NATHAN GUTMAN,

15 & 17 W. Lexington St.

I. S. ANNAN & BRO.

GENERAL STORE.

ANDERS & WHITE, SURGEON DENTISTS, MECHANICSTOWN, MD.



Have formed a co-partnership in the practice of Dentistry. Office directly opposite the Post Office, where one member of the firm will be found at all times. The following appointments will be promptly kept:

EMMITSBURG, at the Emmitt House—On Friday of each week.
UNION BRIDGE—The First and Third Monday of each month. June 12y

Edward S. Eichelberger, ATTORNEY-AT-LAW, FREDERICK CITY, MD.
OFFICE—West Church Street, opposite Court House.—Being the State's Attorney for the County does not interfere with my attending to civil practice. dec 9-1f.

PAUL MOTTER, NOTARY PUBLIC, EMMITSBURG, MD.

Respectfully offers his services to all persons having business to attend to in his line. Can be found at all times at the CHRONICLE Office.

ST. JOSEPH'S ACADEMY FOR YOUNG LADIES, CONDUCTED BY THE SISTERS OF CHARITY. NEAR EMMITSBURG, MD.

This Institution is pleasantly situated in a healthy and picturesque part of Frederick Co., half a mile from Emmitsburg, and two miles from Mount St. Mary's College. TERMS—Board and Tuition per academic year, including bed and bedding, washing, mending, and Doctor's fee, \$200. Letters of inquiry directed to the Mother Superior. mar 15-1f.

SPECIAL LOCAL agent wanted in your county at once, part or full time. A reliable and energetic man. Can be found on secure a permanent and paying position with us. Stock warranted strictly first-class, and any failing to live, replaced FREE. Write for terms at once. All letters must be promptly answered. R. D. LUTCHFORD & CO., N. Y. aug. 22-4m

—CALL ON—**GEO. T. EYSTER,**—
See his splendid stock of **GOLD & SILVER, Key & Stem-Winding WATCHES.**

MINISTERING.

What though your feet are often weary,
On ceaseless errands sent;
And tired shoulders ache and ache so sorely
'Neath heavy burdens bent?
Be patient, lest the ones whom you are serving
Be soon beyond your care;
Lest little wayward feet that you are guiding
Slip past you unaware.
Ah, then, no joy would seem so dear
And blessed
As spending months and years
In ceaseless service for the vanished darlings
So vainly mourned by tears.
But while you have your dear ones still around you
Do not regret your care;
Far easier aching feet and arms and shoulders
Than aching hearts to bear.
And still beyond your household duties reaching,
Stretch forth a helping hand;
So many stand in need of loving comfort
All over this wide land;
Perchance some soul you aid to-day, to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To banquet with the King.
—Exchange.

A Plague of Witches.

All Russia is Made More or Less Unhappy by the Domovoi.

From the N. Y. World.

Readers of the World will remember stories that have occasionally reached them from Russia of atrocities committed by fanatical peasants in the villages of the interior. On one occasion the burning of a poor old woman startled the Western World and taxed the credulity of the newspaper-reading public. Then a man or woman was buried alive; and last Winter Americans heard of a woman, severely mangled by a wolf while rescuing a child from attack, left to perish in an out-house because no moujik would admit her into his house. On my horseback ride through Russia, which put me for several weeks in contact with the peasantry, I managed to pick up more or less information concerning their peculiar superstitions.

Although the peasants have certainly advanced a step or two in knowledge and understanding during the thirty years since their emancipation, the powers of darkness still hold well-nigh undisputed sway over the minds of a majority of the rural population of Russia. Ignorance links arms with superstition, and the two revel in the interior villages whenever the normal apathy of the moujik brain is disturbed by fear or suspicion. Though he is sitting on the threshold of the twentieth century, and the humblest tillers of the soil in lands not far from him learned years ago that the world they live in is a planet revolving around the sun, the moujik still thinks that it rests on the backs of three whales, or moster turtles, in the ocean.

ABSURD BELIEFS.

No limit exists to the absurdities that find expression in the beliefs and superstitions of such a people. The women and girls, of course, are the most superstitious. Unreasoning faith makes them tenaciously loyal to their old pagan traditions. In Little Russia it was my rather uncomplimentary lot to come daily under the suspicion of being the Evil One, Anti-Christ, the "Cattle Plague" or other malignant spirit in disguise.

In many of the postyalni doors (post station) of Little Russia a young peasant woman performs the functions of hostler. One of the small divisions of the day's ride would be to speculate on the form these manifestations of fear would assume in the next girl hostler. There was nothing fantastic about our appearance; we were simply strange horsemen in a country where strangers are rare and were dressed differently from anybody they had ever seen.

The consternation of the girl on opening the toll gate in response to our summons, and suddenly finding herself in the presence of a pair of the supernatural beings of the popular witchcraft, often caused us to laugh outright and always provoked a smile. A wild sort of fear came

into her eyes, and she would shrink behind the gate. The first impulse would be to make the sign of the cross, but fearful lest we, being Anti-Christ, might take offense at this, she would wait until we had passed in, when, fancying herself unnoticed, the holy symbol would be furtively and rapidly made.

This sort of girl would be rooted to the spot with fear. Other girls of more robust intellects occasionally took to their heels, scampering away into the house like wild creatures. During our stay these superstitious damsels would be in an exceedingly uncomfortable frame of mind. Fearful of coming near us, they were equally fearful lest they be too evident reluctance to serve us might give offense and cause us maliciously to "with their souls," or bring them other evil fortune.

WITCHCRAFT IN RUSSIA.

The Russian peasants still believe in the agency of witchcraft and sorcery, and when visited by an epidemic, such as smallpox, cholera or cattle plague, a stranger appearing in their midst alone is sure to be regarded with suspicion. And if the stranger happens to be a "tall, shaggy old man" or a "withered old woman with flashing eyes," or otherwise resembles the creatures of the popular superstition who are associated with these malignant maladies, the fanatical peasants would not hesitate to bury the unfortunate wretch alive.

On the base of a memorial to Czar Nicholas, in St. Petersburg, is portrayed a scene in which the Czar quells a tumult among the peasants by raising his arm in anger. It depicts an actual occurrence of his reign in the streets of St. Petersburg, at the time of the cholera, when the moujiks rose in tumult against the police because they refused to arrest persons who had been seen "carrying cholera powder into a house" for the purpose of spreading the disease.

Certain curious rites are still faithfully practised in many Russian villages to ward off the "cattle plague," which the moujiks believe to wander about the country in human form. Among the Malo Russians the cattle plague is an old woman who wears red boots, and can walk on the water. Hence an old hag-like woman who should turn up in a Russian village in red boots would be in danger of her life. Stories are current among the people of moujiks who unwittingly gave a night's lodging to this weird creature and in the morning every member of the family was dead.

EXORCISING THE PLAGUE.

In some districts remedial measures are periodically taken against a visitation of the murrain. The cattle are all driven into the village, and a big circle is made around it with a plough, which is dragged by the oldest woman in the community. All the female villagers follow in procession behind the plough, carrying icons, chanting weird incantations, and beating tin pans and cooking vessels. One old woman bestrides a broom a la witch, and a widow, wearing nothing but a horse-collar around her neck, keeps pace with the one who is dragging the plough. If a dog or a cat, frightened by the noise, rushes out, it is immediately seized and killed, on the supposition that it is the cattle plague in disguise, trying to escape.

In other districts casting a black rooster into a bonfire at the end of certain ceremonies is believed to be efficacious in warding off many contagious diseases. Bonfires are built in the village, and young women in nightdresses drag a plough and carry a holy image, with much unearthly screeching, after which the unfortunate rooster is cast into the flames. In some villages, when a visit of the cattle plague is to be dreaded, if a stray cow happens to be found among the herd, it is burned alive, as the peasants believe that the "cattle death" has thus assumed the form of a cow to escape detection.

One of the most curious and widespread beliefs of the peasants is that every house contains a domovoi

partial, is set on the table for the domovoi before the family retire. Wizards and witches still flourish in rural Russia in great numbers. They interfere in all manner of ways with the moujik's prosperity and peace of mind—almost as much so, in fact, as his other and more tangible enemies, the priest and the policeman.

THE HOUSEHOLD SPIRIT.

Though mostly invisible, the peasants firmly believe that he is always about the premises and busying himself in their affairs. His usual hiding place is understood to be behind the big brick-stove that forms the chief feature of a Russian cottage. When the people are asleep he issues forth and conducts himself amicably or otherwise, according to the humor he happens to be in. The domovoi is mischievous as a monkey, and like that animal is inclined to fly into a passion at very short notice if he is not satisfied with his surroundings and treatment. Many peasant families after eating supper always leave a portion of food on the table for the domovoi, who would otherwise consider himself ill-treated and disturb their sleep by pounding on the table with his fist.

In some of the peasants' stables are little glasses or saucers of oil, the use of which is a mystery to the uninitiated stranger. They are found in villages where the domovoi are believed to be fond of horses and cattle and of visiting the stables at night. As the domovoi likes oil the saucers are put in the stables to keep him in a good humor and to induce him to be kind to the horses and cattle. If angry he has been known to take a horse out and ride it nearly to death; the peasant finding it panting and covered with foam in the morning.

Though troublesome if not well treated, the domovoi usually takes the kindest interest in the affairs of the family with whom he has found shelter. He keeps count over the poultry to see that nothing is stolen, and many moujiks when they kill a chicken for the table hang its head up in the back yard that the domovoi may understand what has become of it. When a death occurs in the family the domovoi is inconsolable for many days, and may be heard at times wailing behind the stove.

COLOR IN CATTLE.

In the province of Orel, through which the World correspondent rode many of the peasants endeavor to have all their livestock as nearly as possible of one color. This applies even to the poultry, the dog and the cat. This is because the domovoi of their house is believed to like that color best, and will be pleased at this deference to his taste. The manner of finding out what color the domovoi likes best is one of the ceremonies of Easter Sunday. On that day the peasants hang up in the stable something perishable in a piece of rag. When maggots appear they judge from their color what is most likely to be the preference of the domovoi.

If ill-luck seems to attend the rearing of their domestic animals, it is believed that a strange domovoi of a malignant disposition has appeared in the household. A shovel or other household implement is then dipped in tar. During the night the strange domovoi will rub himself against it, and, taking offense at the insult, will leave the premises.

On certain nights of the year the kindest of domovoi will become malicious, and special precautions have to be taken to appease them. In some districts little cakes, baked expressly for the domovoi, are placed near his retreat, on the stove, on the eve of Epiphany. Jan. 28 is another date on which the household domovoi of certain parts of Russia are believed to get into tantrums. When angry they sometimes stop the breath of the sleeping members of the household and produce nightmare. On Jan. 28, therefore, a pot of mush or steamed millet, to which he is very

partial, is set on the table for the domovoi before the family retire.

When a milch cow dries up sooner than the peasant thinks she ought to, he has no doubt whatever that she is being milked by the witches. To keep the witches out of the cow-shed crosses are chalked or painted on the doors. If the witches brave the crosses, indicated by a lack of improvement in the milk-giving capacity of the cow, the moujik will try the experiment of a church candle, such as are burned before the shrines and icons of the saints.

CROSSES AT EVERY TURN.

As a matter of fact, the visitor sees these crosses everywhere in rural Russia. A cross is erected on the framework of a house in process of building, and crosses are seen on the ceilings of inns, houses, sheds, stables—everywhere. The first impression of all naturally is that you have stumbled upon an extremely God-fearing, reverential set of people. This impression is intensified by the spectacle of the people themselves making the sign of the cross at well-nigh every turn, and at every act performed.

There is reverence in all his symbolism of the Holy Cross. But you awaken to a clearer conception of the religious ideas of the peasantry of Russia when you finally come to understand that the cross is painted on the stable door to keep out witches, and that the crosses on the ceiling are to prevent these same malicious sprites from entering the house.

Amulets are still worn, attached to pieces of thread, about the neck by many moujiks, in addition to the little pectoral cross. The old spell used by the peasant's pagan ancestors is very likely tied to the same neck-thread as the cross. Both are to preserve him from sickness and disaster. As between the two he has more faith in the cross nowadays, but he still clings, with the stubborn conservatism of ignorance, to the symbols of ancient heathen faith, nor does it ever occur to him that to tie a bat's-wing amulet obtained from the village sorcerer to the little cross obtained from the priest and hang them both about his neck is an insult to his religion. When he bathes in the river he makes the sign of the cross to keep the water-witches from strangling him.

THOMAS STEVENS.

Bee Stings for Rheumatism.

Dr. Al. Laboulbene, at the meeting of the French Entomological Society, held on March 13, 1889, gave a short abstract of a paper published in 1888 by an Austrian physician, Dr. Tere, who seems to have made extended experiments for a number of years. Dr. Tere asserts that a person stung by bees acquires thereby a relative immunity from the consequences of the subsequent stings; in other words, that the virus of the bee sting acts like a vaccinal inoculation against its own poison. The immunity lasts six months, sometimes less, probably according to the number of stings inflicted on a person. Persons suffering from acute-rheumatism require a larger number of bee stings to feel the usual effect of the poison, but as soon as by inoculation of a sufficient amount of virus they have acquired immunity against its effect they will as long as this immunity lasts be free from rheumatic attacks. Dr. Laboulbene suggests that in the interest of medical science it would be well to thoroughly test these assertions. —Insect Life.

"It is not intellectual work that injures the brain," says the London Hospital, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it, for neither thought nor study interfere with the recuperative influence of sleep. It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain."