DENTON JOURNAL.

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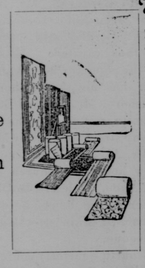
VOL. 57. DENTON, MARYLAND: SATURDAY MORNING, JANUARY 3, 1903. NO. 9

REMOVED
TO THE
NEW BUILDING
OPPOSITE THE
COURT HOUSE.

We have removed our large and varied stock—Hardware, General Merchandise, etc.—to the handsome and very comfortable store-room opposite the Court House and adjoining the Post Office, where we hope to welcome the public, as we start business anew. New goods will be added constantly to our stock and the margin of profit charged will be so low that shrewd purchasers will likely perceive the advantage to be gained. Come and see us at the New Building.

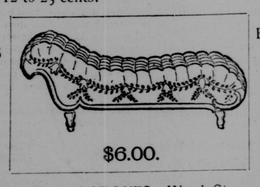
SMITH & WALLS

We have just received a carload of Furniture of all kinds, and are in a position to supply your needs at Bottom Prices.



Rockers, $1.25 up. In Carpets and Rugs have the best line that we have ever had. Rugs from 50 cents to $3.62. Brussels Rugs with fringe, 1 1-2 yard in size, $1.25. Mattings of all kinds, from 12 to 25 cents.

COUCHES from $4.75 up.



$6.00.

BED-ROOM SUITES from $14.00 up.

We have in a carload of STOVES—Wood Stoves from $2.00 to $10.00, Coal Stoves, and the celebrated Ivory Ranges; a crackerjack Cook Stove for $10.50. Lap Blankets and Robes in plenty, at popular prices.

Enameled Beds, $3.75 up. Stands, 70 cents up.

NUTTLE HARDWARE COMPANY,

Downes Building. DENTON.

PIANOS

The Good, the Medium, the Best, including CHICKERING, MATHUSHEK, BUSH & GEITS, WEAVER, LUDWIG and Second Hand Instruments. All prices—but always the cheapest for the quality.

ORGANS

I have the best makes of Organs at prices that will astonish, including the Mason & Hamlin, Weaver and Carpenter Organs. Mechanical Musical Instruments in large assortment including the famous PIANOLA, by which any one can play a piano with the skill of the greatest masters.

VIOLINS and other stringed instruments and fixtures, HORNS and FLUTES, ACCORDEONS, SHEET MUSIC, etc., and everything kept in a first-class

MUSIC STORE

I also sell the WHEELER & WILSON and the DOMESTIC SEWING MACHINES. Sole agents for the SOLAR LIGHT, the most brilliant and cheapest lamp considering its light-giving qualities. Special attention given to orders by mail. PIANO TUNING given careful attention.

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WRIGHT'S | STORE NEWS.

"F. C." and "American Beauty" Corsets.

As beautiful in construction—as dainty in design—as the rose. Seventy-five models—at least one will surely please you.

F C CORSETS

Try a pair.
The results will justify you.
Every Corset Guaranteed.
Trade-Mark on every Corset.
Call and inspect them.

W. R. WRIGHT.

QUEEN ANNE'S RAILROAD COMPANY.

TIME TABLE.—In Effect Monday, December 29th, 1902.

EASTWARD.—Read Downward. | WESTWARD.—Read Upward.

Saturday Only.	Daily Ex. Sat. & Sun.	Daily Ex. Sunday	Daily Ex. Sunday.	Distance from Balto.	NAME OF STATION		Daily Ex. Sunday.	Daily Ex. Sunday.	Daily Ex. Sat. & Sun.	Saturday Only.
P. M.	P. M.	A. M.	A. M.	Miles			A. M.	A. M.	P. M.	P. M.
3.00	3.15	.....	7.00	.....	Lv.....Baltimore	Ar.	11.40	.....	9.00	7.40
3.55	5.10	.....	8.55	25.00	Ar. / Lv. Love Point	Lv. / Ar.	9.40	.....	7.00	5.40
4.00	5.15	11.15	9.05	.....			9.32	10.53	5.58	5.05
4.07	5.22	11.30	9.14	28.81	Stevensville		9.24	10.43	5.48	4.56
4.10	5.25	11.45	9.21	30.44	.....Chester.....		9.21	10.38	5.43	4.52
f 4.13	f 5.28	f11.48	f 9.23	.....	.....Narrows.....		f 9.18	f10.33	f 5.38	f 4.48
4.18	5.33	12.00	9.28	34.70	.....Winchester.....		9.13	10.28	5.33	4.43
f 4.20	f 5.35	f12.03	f 9.31	35.82	.....Walsey.....		f 9.10	f10.24	f 5.24	f 4.39
4.25	5.40	12.10	9.37	38.07	.....Queenston.....		9.04	10.18	5.18	4.33
4.45	5.58	12.27	9.55	44.26	Ar. / Lv. Centreville	Lv. / Ar.	9.55	.....	.....	.....
4.00	4.50	.....	8.35	.....			8.35	10.00	4.50	4.00
f 4.30	f 5.45	.....	f 9.44	40.40	.....Bloomingdale.....		f 8.59	.....	f 5.06	f 4.18
f 4.35	f 5.50	.....	9.52	43.45	.....Wye Mills.....		f 8.53	.....	5.01	4.11
f 4.42	f 5.56	.....	10.00	46.43	.....Willoughby.....		f 8.47	.....	4.52	4.02
.....	6.04	.....	.....	.....	.....D. & C. Junction.....		f 8.40	.....	.....	.....
4.53	6.06	.....	10.12	50.48	.....Queen Anne.....		8.38	.....	4.39	3.49
5.00	6.12	.....	10.20	53.68	.....Downes.....		8.32	.....	4.30	3.40
f 5.04	f 6.15	.....	f10 24	55.05	.....Tuckahoe.....		f 8.29	.....	f 4.27	f 3.37
5.11	6.21	.....	10.33	57.99	.....Denton.....		8.24	.....	4.20	3.30
5.17	6.27	.....	10.46	60.89	.....Hobbs.....		8.18	.....	4.04	3.14
5.26	6.35	.....	10.58	64.57	.....Hickman.....		8.10	.....	3.52	3.02
f 5.30	f 6.39	.....	f11.02	66.40	.....Adamsville.....		f 8.06	.....	f 3.44	f 2.54
f 5.35	f 6.44	.....	f11.08	68.55	.....Blanchard.....		f 8.01	.....	f 3.37	f 2.47
5.43	6.50	.....	11.18	71.50	.....Greenwood.....		7.55	.....	3.30	2.40
f 5.51	f 6.57	.....	f11.31	75.47	.....Owens.....		f 7.47	.....	f 3.00	f 2.10
f 5.56	f 7.01	.....	f11.36	77.57	.....Oakley.....		f 7.43	.....	f 2.55	f 2.05
6.04	7.08	.....	11.43	81.07	Lv.....Ellendale.....Ar.		7 36	.....	2.48	1.58
f 6.12	f 7.15	.....	f11.51	84.91	.....Wolfe.....		f 7.29	.....	f 2.29	f 1.39
6.20	7.22	.....	11.58	87.57	.....Milton.....		7.22	.....	2.21	1.31
f 6.28	f 7.30	.....	f12.06	91.57	.....Whitesboro.....		f 7.14	.....	f 2.11	f 1.21
f 6.31	f 7.33	.....	f12.11	92.82	.....Overbrook.....		f 7.11	.....	f 2.08	f 1.18
6.40	7.42	.....	12.20	96.82	Ar.....Lewes.....Lv.		7.03	.....	2.00	1.10
P. M.	P. M.	P. M.	P. M.				A. M.	A. M.	P. M.	P. M.

f Stops on signal to take on or let off passengers.

W. D. UHLER, Assistant General Manager.

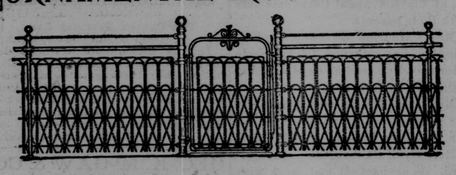
R. T. CARTER,

MASONIC BUILDING

DENTON, - - - MARYLAND

Will write the best Life and Fire Insurance obtainable at the most reasonable rates. Get estimates on all your property.

ORNAMENTAL IRON FENCING.



Ornamental Iron Fencing for Yards, Lawns and Cemeteries. A large lot of Stoves and Steel Ranges, Blacksmith, Wheelwright and Building Hardware, Carpets, Rugs, Oil Cloths, Straw Mattings, Furniture, Sewing Machines, Washing Macnines,

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Carriage and Wagon Harness, Paints, Oils, Galvanized Steel and Tarred Felt Roofing, Oliver and South Bend Chilled Plows, Grub Plows, Fence Wire, Poultry Netting.

14 ROOMS FILLED WITH GOODS.

TILGHMAN HARVEY.
a-23] BURRSVILLE, MD.

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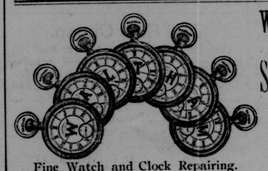
The Agency has had the above for a guiding principle for many years. It represents the best companies and the strongest, financially. When you patronize this Agency you carry insurance that is

ABSOLUTELY SAFE AND SURE.

Some of the companies are: The Pennsylvania, of Philadelphia; the Home, of New York; the Delaware, of Dover, and the Planters' Mutual, of Washington county, Md., etc. If you cannot find time to visit here, write me, tell me what property you want insured.

GILBERT HAGADONE,
DENTON, MARYLAND.



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and CLOCKS. Thousands of articles of quality and utility, From these every one can make appropriate selections. C. H. BULLOCK,
Journal Building, Denton, Md.

HOW HE GOT A BRIDE

Lee Was a Young Man of Very Decided Convictions

AND SUCCEEDED VERY WELL

He Had the Drop on the Bride's Family, and They Kept Quiet While the Ceremony Proceeded.

When young Lochinvar came down out of the West he was not the last of his kind. You who think that mankind to-day in respect to certain elementary emotions, has changed greatly from the type of that day or the day long before it, when marriage was made by capture, may read and change your views.

With that as a preface, here is the proof of the proposition:

In Oregon there lived a young girl with three large strapping brothers and her father and mother. The brothers, it was current opinion in the locality, could whip their weight in grizzly bear. As they were called "chips of the old block," it was to be assumed that the father was of the same type.

In this family the daughter, Margaret Black, was regarded as the idol—also the slave. Margaret was to be worshipped so long as she obeyed. When she wanted to disobey then she was to be ruled. It was another case of Lorna Doone.

Margaret's obedience was not a matter of dispute until one day when she happened to walk further than usual into the great woods around the Black home and lost her way. She walked and ran through the underbrush without finding a familar path until she was a thoroughly frightened little girl. Then she wofully sat down facing the prospects of a night in the woods.

In this predicament she was found by a young man who carried a rifle under his arm. He was not lost. That was evident. He smiled when the girl confessed that she was. Of course he would take her home. Then they both laughed, and the work which forms the basis of this story was done.

"I am Roland Lee," he said. "Why, I live within ten miles of your home."

To walk ten miles and more out of the way just to see that a pretty girl found her way home was nothing—not in Oregon.

After that disobedience of Margaret began. It would have been something wonderful the way they managed to meet in the woods if that were not as old a way as the story itself is old.

When the three large brothers and the father who claimed Margaret discovered this they found that they had not been consulted, and that was reason enough to oppose it. They found they did not like Roland Lee. They discovered an unimaginable number of reasons why he would not do, all of which were communicated to Margaret, only to be received in the usual fashion. The more they urged the more the girl decided that he would do.

Finally the family brought matters to a crisis by locking Margaret in her room. You may have read "Dorothy Vernon of Haddon Hall." That explains how such course of action does not bring the desired results. It is not necessary to read it. You may be able to imagine that it would not.

Lee walked about the woods for some time without finding Margaret before he learned that she was a prisoner. He also learned that he was the cause of it. Being a young man of decided convictions, upon which he was accustomed to act promptly, he followed his usual custom in this case. He went to the nearest town and secured a minister.

"I want you to marry me," he said.

"With pleasure" said the clergyman, "but where is the bride?"

"We'll have to get her. Can you stand a long drive?"

The minister said he could. Lee got his rifle and they set out for the Black home.

Lee and his clergyman walked up to the door and knocked. The eldest brother threw open the door revealing the whole family seated at the table. Margaret had been allowed to get out of her room to eat dinner, and she had been sitting silently, refusing to discuss her love affair with her jailers.

The three large brothers and the father had threatened to thrash Lee on sight if he came near the house, and when Margaret saw him appear suddenly in the doorway she jumped from her chair, expecting to see her lover set upon by her fighting brothers and put into a condition for the undertaker.

Nothing of that sort happened. Lee was too quick for them. Before one could move he had his rifle in position where it could be used rapidly and effectively.

"Just stand where you are please," he said. "Mr. Black will you sit down again. Thank you, Miss Black, will you come out doors? Now, if any one moves toward a gun there'll be trouble.

"I just want a moment's talk with Margaret. I heard that she was keeping the house so I had to come here to see her. I understood that you were looking for me. So I thought I would avoid trouble.

"Margaret, I just wanted to ask if you will marry me?

"Yes," said the disobedient Margaret. "I will, I won't be a prisoner any longer. I won't stay in this house, and I will marry you."

"Then if your brothers and father will just step outside, said Lee, and pointed the rifle toward each in succession. In certain parts of the West a gun play usually means business and not bluff. So the three brothers and the father came outside.

"Now, if you will just move about fifty feet away," said Lee, and they moved.

The minister had been standing through this proceeding, a rather startled man, but one who was beginning to see the part he had to play.

"I secured a license before I spoke to you," said Lee to the clergyman. "Here it is. Now Margaret, if you are ready. The witnesses will please keep quiet and remain standing."

Margaret came out of the house and stood before the minister hand in hand with Lee, who used his left to keep the rifle pointed in the direction of the witnesses.

Under these conditions the marriage ceremony was performed. When it had been concluded Lee kissed his wife hastily, as the rifle had to be kept on the rest of the family, and then began to plan a retreat. The minister was told to drive the carriage to the door and Mrs. Lee was handed in. Then Lee entered and advised witnesses to march down the road 100 yards in front of the bridal procession.

When he considered that a sufficient start had been secured and that a little active work on the part of the horse would make it impossible for the brothers to return for their weapons, mount and pursue them, he said good-bye, whipped up and passed them, Margaret waving her handkerchief as they went down the road.

When the family got back to the house and the brothers looked at each other, suggesting a chase, the eldest said.

"What's the use. I guess he's the right stuff."—*Chicago Tribune.*

Smoke Prevention.

Admittedly smoke prevention is one of the most important topics and works which lie within the scope of the sciences of hygiene and engineering alike. The solid particles we inhale, for example, largely remain in our lungs. Numbers are no doubt arrested in the nose and upper air passages, but a considerable residue passes into the lungs and abides. This is why our breathing organs, which are light and rosy-tinted in early life, become gray or blackish in later years; and this is why men who work in a black atmosphere—say, one impregnated with coal dust—have darker lungs than other people. The constant soiling of the clothes and of our homes at large by dust particles—that is, chiefly particles of unconsumed carbon—is the source of social worry and loss that constitutes by no means the least of the smoke nuisance. Then we have to reckon with smoke as a factor in the production of fogs, with the attendant delay of business, cost of gas and electric light and ill health they involve. What a clear atmosphere must mean to human health and comfort all round we experience in our temporary stay by the sea or in an upland country district.

The Bacteria We Eat.

From the air we breathe, or in our food and drinking water, each of us takes in, it appears, some billions of bacteria daily without harm. Hence we feel no alarm on learning that fruit is covered with them. In order to determine the degree of uncleanliness in market fruit Dr. Ehrlich washed fruit of various kinds and then ascertained by a reliable process the numbers of the bacteria thus removed. In this manner he found that half a pound of the fruits examined supported upon their surface bacteria in the following numbers: Huckleberries, 400,000; damsons, 470,000; yellow plums, 700,000; pears, 800,000; gooseberries, 1,000,000; garden strawberries. 2,000,000; raspberries, 4,000,000; grapes, 8,000,000; currants, 11,000,000 and cherries, 12,000,000. These figures teach how necessary it is that all fruit should be cleaned before it is eaten. In view of his experiments Dr. Ehrlich recommends that before fruit is eaten it should always be thoroughly washed, preferably in running water, and that the washing should be repeated when dry matter is observed to be adhering to the fruit.

If you have desirable goods of any kind to sell you can dispose of them more quickly by giving notice in the JOURNAL.

FATHERWARD LIFE

Jesus Christ the Exemplar for All Men.

REV. C. E. SMITH'S SERMON

Everyone May Understand the Story of the Incarnation—There Is No Necessity to Seek Theological Depths.

For the life was manifested and we have seen it and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.—1 John, i, 2.

Another writer would have phrased the same statement differently. He would at least have mentioned the name of the man he was speaking of. Not so St. John. Yet it did not appear to him that he was doing anything uncommon in so writing, because he was accustomed to think of the life of Jesus as the only true life that had ever been lived, and of the incarnation of Jesus as the only event of supreme and universal importance which had ever taken place, an event without a parellel and without a second in all the ages of the world.

No need, therefore, to ask Whose life? No other than that of Jesus of Nazareth had ever created such boundless enthusiasm or so satisfied the imagination as His had done. By common consent no life had ever approached the standard His had created. Enemies confessed they could find no fault in it. Friends asserted that every day they discovered new and hitherto unsuspected beauties in its matchless perfections. Truly in God's garden of humanity a perfect flower had grown from divine seed. And the light shining from heaven had fallen softly upon it, and a halo of glory had orbed itself around it.

"The life was manifested." Appropriately here does St. John use the word life. Jesus of Nazareth was a new force in the world, a new being. Not so His life as the Son of God. That had always existed. Jesus said to the Jews, "Before Abraham was I am." He was from the beginning. "All things were made by Him, and without Him was not anything made that was made." Therefore, His taking human flesh was not the beginning of His being; it was simply a wondrous incident of it which involved a sojourn on earth under human conditions and amid earthly environment.

Only the Divine Father who planned it can tell what necessities lay behind that birth at Bethlehem. But one thought always strongly presents itself: If a man desires at all to realize what God is, nothing will help him as does the Incarnation. It is all very well for theologians to formulate their definitions of God, and to profess their full satisfaction with them. But what are called the common people need something else. They have never taken kindly to the conception of a God "without body, parts or passions," even though "of infinite power, wisdom and goodness," simply because they can form no idea in their minds of such a being. But let them see the life of infinite perfections and goodness manifested outwardly; let them look upon an objective life of love and mercy and goodness visibly sharing man's sorrows and joys, hopes and fears, and it will be different. Deny them this, and they will fly to the golden calf and the household teraphim.

But the manifestation was not complete at the first. One day the disciples saw Jesus change water into wine. That taught them something new. Another day they saw Him calm a raging sea. That taught them still more. Later on they heard Him summon the dead back to life. So manifestation followed manifestation and knowledge followed knowledge. Thus Jesus taught His followers and showed them how to become like Him. It was not to be wondered at that as view succeeded view and glory followed glory St. John felt as a traveler feels who, as he ascends a mountain, finds new and more extended views constantly unfolding themselves before him and whose enthusiasm presently passes all bounds. Standing at the very apex of spiritual sight and spiritual knowledge he cries: "We have seen and bear witness and show unto you that eternal life which was the Father and was manifested *unto us.*"

The particularly glorious manifestation of which St. John is here thinking is that of the life of Jesus as an outward or Fatherward life, for such is the meaning of the phrase, "that eternal life which was with the Father." That life never turned its gaze in upon itself. As a flower turns itself to the light, so that eternal life turned itself constantly to God. This Saviour of men never thought of self. A Fatherward life implies absolute self-forgetfulness. Seeing it in its perfection St. John could not but tell the world about it.

All true life is Fatherward life. Do you know a man who is spending and being spent for others; helping the poor and needy and doing good in a hundred different ways? Tell it to the man who is skeptical of human goodness. Do you know a girl who to stay beside and take care of an aged and infirm mother has refused many a favorable offer till she is completely cast out of the sight and out of the thought of the great world around her? Tell it everywhere. Do you know of a man who in the midst of great temptation to do evil yet continues to do good? Tell it among your business friends down town; tell it wherever you find yourself. Tell it that you may help others. You will inspire some to do likewise and thereby make the world a kindlier world, a better world. Every good deed is a light shining in a dark place. Therefore multiply such deeds and spread the knowledge of them. Make broad the flood of light. Learn that a teacher's lessons are seen in a scholar's success; that a saintly life is seen in the lives it influences. The good you have seen and heard declare unto others. A man has no commission to publish the shortcomings of others or to circulate reports of evil. That is to magnify evil and to swell its influence. All that is good publish without fear. Every gracious deed done under the inspiration of Jesus of Nazareth is His deed. Tell it out that the Lord is King.—*Sunday Sun.*

Inconstant Waters of the Mississippi.

There is little reason, however, for a settlement in these parts to bestir itself. Its future is too uncertain. The town that is on the river this year may be on a useless swamp the next; the town that is five miles inland, with no dream of the Mississippi, may be awakened any morning by the roar of a steamboat whistle. There are many points in desperate straits today. Tiptonville, Tenn., a town of more than ordinary prosperity, depending altogether on the steamboat service, once on the main channel, now finds herself, because of a cut-off, on a shallow blackwater which goes dry as her streets in low-season.

Which brings me again to the river's vagaries. To begin, its crookedness is something appalling. Approaching Cairo from the north by boat, the stranger, seeing the city's elevators and church spires within a stone's throw, is pretty certain to rush into the cabin to assemble his belongings when he has still before him a tortuous ride of two hours. Yet this phenomenon is not wholly without advantages. The citizen of before-mentioned Tiptonville who misses the up-bound boat at breakfast-time does not worry over the accident. He calmly spends the morning at home, then, after dinner, trudges four or five miles across-country to Slough Landing, arriving there in plenty of time—likely with an hour or two to spare—to catch his boat, which, in the interval since leaving Tiptonville, has been wandering through some thirty miles of bends. Down in the great Bends country, below Memphis, the south-going steamer at the end of a half-day's travel may be farther from the Gulf of Mexico as the crow flies than she was at the beginning. One may go from Memphis to Orleans by rail—the distance is 400 miles—in a single night. By steamboat it is, at best, a four days' run; the Mississippi dilly-dallys through exactly 800 miles of twists and turns between the two cities.

A Frenchman's Social Error.

A Frenchman on his return Paris, after a week's stay English commercial friend don, sat down to inscribe a thank his host for his kin tality. Possessing but knowledge of the English it entailed some effort on frame a suitable letter. aged, however, to convey wished to say with considerable faction to himself. It only needed the usual finishing sentence. The Frenchman was wont to wind up his social letters with the French phrase, "May the Lord preserve you and your family to all eternity."

Failing for the moment to recall the English definition of the French word meaning "preserve," he sought the aid of a dictionary. He there discovered that the word meant "pickle," so with pride he concluded his missive with the parting words, "May the Lord pickle you and your family to all eternity."—*Tit-Bits.*

Nightcaps.

For external application the nightcap is rarely seen. It is first mentioned during the time of the Tudors. In the inventory of Henry VIII's wardrobe we come across the following item: "A night cappe of black velvet embroidered." No wonder, with such gearing, that, as Shakespeare suggests, "Uneasy rests the head that wears a crown." Poor old Bishop Latimer was not content with one nightcap. Fox, in his "Book of Martyrs," describes him as follows: "He held his hat in his hand, having a handkerchief on his head, and upon it a nightcap or two, and a great cap such as townsmen use, with broad flaps to button under his chin." They evidently believed in keeping their heads warm in those days.—*Health.*