The Easton Star.

T. K. ROBSON, Editor. | Devoted to Politics, Literature, Agriculture, Foreign and Domestic News. | $1.50 per Annum, if Paid in Advance.

NEW SERIES. | EASTON, MD., TUESDAY, DECEMBER 7, 1886. | VOL. XXII.—NO. 13.

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Having just received a new and fine Hearse, of the latest style, made to order, with an extra set of white cloth curtains for young persons, and a new and complete assortment of Caskets and Coffins, of Cloth, Rose Wood and Walnut, Children's Caskets of P. K. and White Glass Finished, also Burial Robes for Ladies, Gentlemen and Children, and everything else necessary. I am now prepared to fill any order for burial that may be entrusted to me. Bodies placed on ice when desired. Guarantee satisfaction in every respect, as I expect to attend all business entrusted to me in person.

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I have on hand a good assortment of Mixed Paint in Pints, Quarts and One-Half Gallons. All work in this branch will be done with despatch and in a good manner by myself or sons.

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Every strain or cold attacks that weak back and nearly prostrates you.

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PHYSICIANS AND DRUGGISTS RECOMMEND IT.

THE BEST TONIC

It strengthens the Muscles, Stimulates the Nerves, Enriches the Blood, Gives New Vigor. J. H. Flynn, Fairfield, Iowa, says: "I have found it a good medicine in my family. I have found it to be a valuable remedy for physical exhaustion, and debility, and I think it has been of benefit to me. I feel weak in my own family." C. F. Brown, 137 Main St., Covington, Ky., says: "Brown's Iron Bitters broke down in health and strength, took it on my back. Brown's Iron Bitters cured me in a month." See above trade-mark and crossed red lines on wrapper. Take no other. Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

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That you waste time, patience and money, when you go elsewhere for Clothing for Men or Boys, before coming here? The quicker you find this out the more money you will save. Our 2d 3 story warehouses, contain the largest, the most varied, the newest and most fashionable Stock of Fall and Winter Garments in Baltimore, all our own make, offered to you at tempting Prices.

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Beef, from 8c to 18c per pound.
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Mutton, from 5c to 15c per pound.
Sausage, from 10c to 15½c per pound.
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Pork supplied in any quantity desired.
All Meats first-class.
Mince Meat furnished in quantities to suit, and in quality that cannot be surpassed in this market.
The highest cash price paid for beeves mutton and porkers.
The public's obedient servant,
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aug24.86tf

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Save your wrappers of DOBBINS' ELECTRIC SOAP, and as soon as your get twenty-five wrap them up like a newspaper, and mail them to us. (Postage on them thus wrapped, 2½ cents.) After receiving such package from us, write across the left hand corner of it "Return to," etc., adding your full name and address, and we will mail you "The Two Sisters," mounted ready for hanging, free of all expense.

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For sale by I. G. HENRY & BROTHER.

For The Star.

CATTLE SHOWS IN TALBOT:

A CONTRIBUTION TO THE INDUSTRIAL ANNALS OF THAT COUNTY.

I. THE CATTLE SHOW OF 1822.

The subject of origins, in its various phases, is one which, of late years more than ever before, has been engaging the attention of students of all departments of knowledge; in a less degree, of those departments which are purely abstract, and in a greater degree of those which relate to life in its forms and manifestations, society in its customs and institutions and man in his relations and obligations. The interest in this subject, though not created has been greatly increased by the enunciation and definition of the doctrines of Evolution, which haveg ained a very general acceptance by scientific men, and even by those who have heretofore been most suspicious and jealous of science. These doctrines by their applicability to old truths and their utility in the discovery of new, by their explaining what is obscure, and their correcting what is false, have given a clearer discernment to the former and a new revelation, as it were, to the latter. One of the results of the general acceptance of these doctrines is the treating almost every subject that presents itself for contemplation, historically, that is tracing it to its beginnings through its various changes. Let it not be considered a degrading of these doctrines if they shall be shown to be as applicable to so common and trivial a subject as cattle shows, as to the grander and more important institutions of society or operations of nature.

Like all, or almost all of our institutions, Cattle Shows in this country and our county may be traced to an English or Irish origin. Their immediate or proximate genesis is from the annual fairs that from immemorial times had been held in those countries, and intended to facilitate the sale of animals for the farm or the shambles. But in tracing the origin of these fairs we must look to a remoter antiquity than belongs to our mother country or countries, the British Islands,—an antiquity so untrodden that the muse of history stumbles at every step and so dark that her lanthorn casts but a glimmering ray upon the "palpable obscure." There is little risk in hazarding the conjecture that we may trace the Cattle Shows, through those fairs, to those religious assemblages common to all people a little removed from original barbarism, which in a distant past gathered at stated times and places for the performance of religious ceremonies of a public nature. The first wealth of early peoples, after their implements of war or the chase consisted of their flocks, and from these were drawn their first oblations. The obligation to provide victims for the altar necessitated the bringing of these often from long distances and always with much trouble. To remedy this labor and inconvenience thus incurred, men were soon found ready to provide suitable animals for the sacrificial knife, upon the spot, in consideration of certain stated sums. It is not improbable that priests were appointed to examine the animals offered for sale by the dealers to determine their fitness for propiatory offerings. Thus it came about that the best of their kind were exhibited for sale, and the examining priest might be regarded in the light of a judge of the qualities of the animals intended to be used as victims. Without doubt, a stimulus or incentive to the nurture and care of fine breeds was thus offered, so that these religious festivals became, without purpose or design of those who frequented or sustained them, true Cattle shows, with their judges and their premiums, with their competitions and rivalries. But at these annual or periodical religious festivals there was a demand for other commodities besides victims for the sacrifices—beeves, goats, sheep, swine, domestic fowls and doves, or materials for the libations, wine and oil,—all farm products; there were also various objects of the artisan's skill such as were used for votive offerings by the devout who had obtained some special good or experienced some remarkable deliverance from danger or loss. Hence there were exposed for sale many mechanical products, upon which extraordinary skill and labor had been bestowed. These were not always objects of utility, but often of art more or less developed. But besides those things which related to worship, either for propiating the deity or for recognizing and commemorating his kindness or protection, there was accumulated at these festivals, a store of such articles as were required for the sustenance of the crowds that assembled while they remained, and such others as might please the fancy, or supply the future needs of these crowds when they should return to their homes. Finally, during the intervals of public ceremonial or private devotion, numerous devices were adopted pleasurably to occupy or divert the pilgrims to these sacred places, who were experiencing the customary relief to burdened minds which comes when the deity is thought to be placated by oblations and other acts of worship. Of these devices the foot race, the antecedent of the horse-race, was doubtless not the least common.

In these religious festivals we see the germs which, according to the laws of evolution, developed into those great fairs which are still held in the East, and from those fairs came the modern cattle show, with its departments of live stock, mechanical products, artistic work, its trials of speed and certain adjuncts that are by no means characteristic but usual.

It is not proposed to insist strenuously upon this speculation as to the origin of Cattle Shows or Fairs;* but the notion, for it is little more, is not believed to be so fanciful as to be unworthy of serious examination by those who love to trace things to their beginnings. It may be well enough, however, to note the fact, which seems confirmatory of the truth of the theory of a religious origin of fairs, that many of the great fairs to which reference has just been made as still maintained in eastern countries, where they continue to possess an importance which they have lost in the western nations of Europe, are held upon religious festivals and at places of pious pilgrimage. To this may be added the other fact that in France and England, and doubtless the same may be said of Germany, Italy and Spain, some of the annual fairs for many successive ages maintained, but now discontinued, were held originally within the sacred precincts or enclosures and for the benefit of the church corporations. The oldest known charter for a fair is that of Dagobert, King of the Franks, which in 642 was granted "for the glory of God and the honor of St. Dennis at his festival." "The first recorded grant in England appears to be that of William the Conqueror to the Bishop Winchester for leave to hold an annual free fair at St. Giles' hill."† A notable case of fairs having a religious origin was the St. Bartholomew fair of Smithfield, London, which was instituted in the 12th century for the benefit of the priory and hospital of that name, and which has continued down to most recent times, without religious purpose, however, and of late years with decidedly irreligious influence. Its has recently been abolished as a nuisance, its utility for traffic or even for popular amusement having long before disappeared. It need scarcely be mentioned that for a long time the pious and the charitable have held fairs as a device for the raising of money for benevolent purposes.‡ These may be regarded as a survival, to use the language of ethnologists and naturalists.

In the history of this county of Talbot, there is an interesting and curious illustration of the speculations which have been indulged as to the religious origin of fairs. In the early years of Quakerism, it was the custom of Friends to hold their yearly or half yearly meetings at West river upon the Western and Third Haven upon the Eastern Shore. The meeting here was at the great meeting house which still stands near the town of Easton—a venerable relic—and at the meeting there was always a great concourse of people from all parts of this peninsula where the Friends had an existence, from the Western Shore of the Province, from Delaware, Pennsylvania, New Jersey, and sometimes from New England, Old England and Ireland. Many who gathered here were actuated by any other than religious motive. They came for pecuniary profit, social enjoyment, and pastime. There being then no town in the vicinity booths were set up for the accommodation of visitors and for the sale of those necessaries or conveniences which the crowds demanded, and particularly for dispensing liquors. At the same time sports were devised, much to the indignation of the pious, for the entertainment of the ungodly, the principal of these being gambling and horse-racing. These amusements led to violations of morality which justly offended a people, who have at all times been noted for their observance of the decencies and proprieties of life, and they attempted by all means within their power to correct the evil practices and abuses of license. They finally appealed to the General Assembly for remedy, stating in their petition, "That sundry persons set up booths, and sell drink and other things, near their Yearly Meeting houses within this Province, whereby those Places of solemn worship, are converted into places of Traffic, Debauchery and Immortality, to their great Disturbance in the Exercise of their Religion, and the Worship of God." An act was passed at the November session of the year 1725 which was subsequently amended in 1747 and 1752, for the correction of those abuses and ordering that no booth should be erected nor anything sold within one mile of the meeting house in Talbot, under penalty of ten pounds, except by regularly licensed ordinary keepers within their own dwelling houses. By the supplementary Act of 1747 horse-racing was forbidden between the Third Haven meeting house, on "the Place near thereto called New Market" (now Easton) or within five miles of the same meeting house. The Act of 1752 was chiefly explanatory of the previous acts, which had proven injurious to the keepers of ordinaries, regularly licensed. In the revolution of time, after the lapse of more than a century, it came about that within sight and near by the "Great Meeting House at Third Haven" whose worshippers had protested against horse racing and other practices of great popular assemblages, a fair was held in 1886, at which some of the objectionable features of the former gatherings were exhibited without objection and even with the assistance and patronage of Friends—children of the Light.

With the progress of society fairs, lost their religious character, or their religious features became indistinct, and they developed into commercial assemblages for the sale, purchase or barter of commodities. They also became scenes of social festivity and enjoyment, in which religion mingled little if at all to hallow or restrain the pleasures of those who frequented them. At first the commodities exposed for sale were the gross products of the form; but with the extension and development of manufactures and the growth of luxury and refinement, the work of craftsmen and artists were brought for exhibition and traffic. At these fairs the hedonic element was hardly less conspicuous than the mercantile. Such fairs as these have had an existence in all nations where trade had obtained any considerable development, but records of them are very obscure and imperfect. Of their existence among the Egyptians, the Persians, the Greeks and the Romans there can be little doubt; but they were thought to be of too little importance to merit the notice of the annalists and historians of these great nations, though possibly affecting their progress and destiny more than deeds of warriors, or the intrigues of statesmen, which those annalists are careful to record.

In the middle ages fairs, from circumstances, physical and social, acquired great importance, and chronicles report their regal, priestly, and legal recognition. They were established by royal edict, received ecclesiastical benediction, (as they were very often for the benefit of the church) and were governed by stated customs or laws, which secured certain privileges and immunities to those who frequented them. The difficulty of intercourse between peoples of one nation or many nations from the impediments of nature or the political regulations of man, the absence of many of those appliances and agencies which are now commonly employed in commerce, and are so familiar as to cause a forgetfulness of their recent origin and use, rendered the establishment of such centres of trade as were constituted by stated fairs, a necessity or at least a great convenience. Although change of circumstances have in great measure removed these necessities, some of these fairs that have their origin far back in the dark ages are still maintained, but year by year with diminished splendor and importance. In the East they still are in vigor, and doubtless are subserving the purpose of their organization, bringing the people of distant provinces or of different nations together for an exchange of commodities and otherwise promoting the wealth and prosperity of each, stimulating the energies by a comparison of products to a generous rivalry, and indirectly advancing the growth of amity and peace even amidst the contentions of the markets; for paradoxical as it may seem the strife of trade—the war of commerce—is the sign and security of tranquility among peoples. Another change is taking place in the ancient fairs of Western Europe, besides that of diminished importance; they are gradually changing from temporary marts for the sale or exchange of products of all kinds to those for disposing of specialties of one kind or another, whether from the farm, the workshop, or the studio. But this change is most marked in the British Islands, where general fairs may be said to have in great measure disappeared, most of those which are still maintained are really Cattle-shows or fairs for the exhibition and sale of live stock—some for the sale of horned cattle only, others for the sale of horses exclusively, and yet others are limited to sheep. Of course no reference is made to Bazaars for charitable purposes. Now it is from such fairs in the old countries that the cattle shows of America derive their immediate origin; but they are quite different nevertheless. They are not here intended primarily or principally for the sale of commodities of the farm—the handiwork of the household, or the products of the factory. They are not limited to the exhibition of any one or a few articles, and thus inviting those only who are interested in that one or those few. More than all they are intended as much for the promotion of social enjoyment and kindly feeling as for the material interests of the community which institutes and sustains them. They are as much festal as economical. Americans are too serious a people to give themselves up even for a brief season to pure dissipation of mind and body. In their pleasures they must mingle the spice of utility. On the other hand their lives in general are not so bowed down by want in the present and by anxiety for the future, like those of many foreign peoples, that they dare not or care not to abandon themselves for some days in each year to diversion. The cattle show seems to supply the opportunity for enjoyments that are at once inexpensive, useful, innocent and conformable to their habits and tastes.

The first agricultural fair or cattle show in the United States, was that "held at Washington in 1804 at the suggestion of the Commissioner of Patents. This was for some time semi-annually repeated, while a second fair was instituted at Georgetown, D. C., in May 1810. In 1816 the Massachusetts Society held a fair at Brighton, with a much extended system of premiums.* Since that time agricultural fairs have spread in nearly every state of the Union. Their original application to the rural industries has been extended to embrace mechanical,† the domestic and the fine arts. Prominent in these exhibitions as they are now conducted are the horse races, which under the euphonistic name of "trials of speed" afford the greatest attraction, even to those persons whose moral scruples deter them from attendance upon horse races plainly so called. These "trials of speed" grew out of the Parade of horses which were necessary at Cattle Shows, in order that judgment should be made of the comparative merits of the animals competing for superiority and the prizes. The formation of a correct judgment on all points could only be formed after the horses had "shown their paces" as well as their form and color. This "showing their paces" gradually merged into competition for speed in harness and under the saddle; so that now these races, which no religious repression of the natural love of participating in or witnessing contests for superiority can subdue, create the liviest interest in our cattle shows, and it is not too much to say that these exhibitions would lose more than half their zest, for all who attend them, if this element in their constitution, so to speak, were omitted.

* It may be considered in place to state that in the year 1731 the General Assembly of Maryland passed an act, which authorized the payment by the County Justices of a bounty or premium for the best specimens of linen cloth, made from flax grown within the several counties. In the records of this county, of June 1734, we find an order for the payment to Dennis Hopkins of 1,000 pounds of Tobacco for the finest and whitest piece of Linen of 20 yards, and to Richard Porter 1,000 pounds of Tobacco for two pieces of linen of 20 yards next in fineness and whiteness, made within this county, from flax grown therein.

† American supplement to the Encyclopedia Britannica—Article, *Industrial Exhibitions.*

‡ The first fair of this kind ever held in Talbot county was in the year 1841, at Easton, and intended to raise funds for the purchase of a new bell for the Episcopal church, or other parochial purposes. The scheme originated with Mrs. Elizabeth Tilghman, (now of St. Mark's Church, Philadelphia,) and the lamented Judge Martin Thomas, of blessed memory, was at the head of this scheme.

* Encyclopedia Britannica—Article *Fairs.*

† Dr. Ure.

‡ "It may be well enough to note that the term *fair* is derived from the Latin word *feria*, which has an ecclesiastical signification. Holy festivals, and which has been adopted by the Church to designate religious holidays or festivals.

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NATTAN'S

Crystal Discovery for the Hair.

A perfect clear preparation as easily applied as water, for restoring to gray hair its natural color and youthful appearance, eradicates and prevents dandruff, to promote the growth of the hair and stop its falling out. It is entirely harmless, and perfectly free from any poisonous substance, and will, therefore, take the place of all the dirty and unpleasant preparations now in use. Numerous testimonials have been sent us from many of our prominent citizens. In everything in which the articles now in use are objectionable, CRYSTAL DISCOVERY, is perfect. It is warranted to contain neither Sugar of Lead, Sulphur, or Nitrate of Silver. It does not soil the clothes or scalp, is agreeably perfumed, and makes one of the best dressings for the Hair in use. It restores the color of the Hair more perfect and uniformly than any other preparation, and always does so in from three to ten days, virtually feeding the roots of the Hair with all the nourishing qualities necessary to its growth and healthy condition; it restores the decayed, and induces a new growth of the Hair more positively than anything else. The application of this wonderful discovery also produces a pleasant and cooling effect on the scalp and gives the Hair a pleasing and elegant appearance.

Call at your druggist and take no other. If he has not got it let him order it. Price $1 per bottle.

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Inventor and Proprietor, Washington, D. C.

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Fish and Coal Oil.
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A full assortment of everything in my line, at the

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I propose to sell cheap, and solicit the custom of the people in Easton and the country, especially the custom of Caroline marketers.

JOHN M. COVEY.
Oct30 tf

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Nov2-4mos

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Talbot County Fair Association.

There will be a meeting of the Stockholders of this Association on Tuesday, December 7th, at 11 o'clock, a. m., in Easton. It is particularly requested that there be a full attendance, as it is desired to fund the debt.

Blank proxies will be furnished those unable to attend, that they may designate some friend to vote their stock.

By order Board of Directors.

ROBERT HOUGH,
Secretary.
nov2-5t L 42

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Large yard and good stabling attached to the property. Possession given in 30 days.

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1 pair of Mules; 1 yoke of Oxen; 1 Park Phaeton; 1 young Horse by Hannibal, three years old, well broke, and promise of speed.

A. H. BARNETT.
Trappe, June 8, 1886 tf

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[SISTER OF THE PRESIDENT]

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