

Sabbath Recorder

PUBLISHED BY GEORGE B. UTTER. WESTERLY, R. I., FIFTH-DAY, NOVEMBER 23, 1871. VOLUME XXVII.—NO. 48.

MERRY BEFORE SABBATH. COME TO THE DEEP, CLEAR RIVER. Come where the pastures call, Give us the grand jubilee...

CO-OPERATION OF CHRISTIANS. An Essay upon the Baptist and Friends' Sabbath and Sunday School Union Concert, at Hopkinton, Oct. 14th, 1871, by ALFRED W. DEARBORN.

At the present time, we purpose briefly to examine this subject—first, to ascertain, if possible, the causes of these differences; 2d, to inquire if this want of co-operation on the part of Christians is right; 3d, who really constitute the true church of Christ.

As a starting point, we urge, if the Christian religion is anything, it is everything, and upon it is based all true comfort, for time and eternity. Viewing it in this light, the subject before us is one of deep interest, and should be examined only in a careful and prayerful manner.

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FROM HEAVEN, and he heard the voice of the Saviour in his midst, calling unto him, and saying, "Saul, Saul, why persecutest thou me?"

most eloquent manner, speaks words which would seem to touch upon this point, when he says, "I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and of every tribe and tongue, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands."

THE MINISTER'S HOUSEKEEPER. SCENE: THE HADLEY SIDE OF A BLOOMING PASTURE—SAM, the boy, picking blueberries—SAM, low.

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there by the front-brook, and got a lot of turkey eggs, of her and come back and set a hen on 'em, and said nothin', and in good time there was as nice a lot of turkey chicks as ever ye see.

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Last night I weighed, quite washed out, and that was a fine show. And that old spirit we call death. Made the good-nough bed the ill. This morning, when with most noble; and I was dead, and I was dead. The whole is altered, and I find. A little sleep, a little, the good appears. Has changed the look of all that is. Sure any crowd I hold as well. Needs humble thank you for this. —Chambers Journal.

CONGREGATIONAL SINGING. The way it is done over the ocean is described by a writer in the Congregationalist.

"Every body knows that congregational singing is the universal feature of that country in England. All sing whatever conceptions of music as a fine art they may possess, or whatever power or want of it, sing correctly they may have. Thought able to sing but the average of our congregations claims the right to praise God in the public song; and the service thus becomes general and inspiring.

Atter that the women get a new trouble a brewin'. Then they began to talk that it was a year now since Miss Carrol died, and it r'ally wasn't Carrol for such a young gal for to stay there, who ever could get to see was a settin' her cap for the minister. Miss Piperidge said that so long as she looked on Huldy as the hired gal she hadn't thought much about it, but Huldy was r'ally settin' on airs as an equal, and as peacin' as mistress of the house in the way that would make talk if it went on. And Miss Piperidge, she driv' round up to Deakin Amer Snows, and down to Miss Lijah Perry's, and asked them if they wasn't dead and that the parson had told her it was a gonn on might make talk, and they said they hadn't thought on't before, but now come to think on't, they was sure it would, and they all went and set their own minds, and they did that when they didn't think it would make talk. Some Sunday, between meetin's there wasn't nothin' else talked about, and Huldy says folks a noddin' and a winkin' and a lookin' arter her, and she says that the parson had told her it was a gonn on might make talk, and she says that her 'My dear, didn't you never think folks would talk about you and the minister? "

"No; why should they? says Huldy, quite innocen' they say, 'I think it's a shame, but they say you're tryin' to catch him, and that it's so bold and improper for you to be courtin' of him right in his own house—you know folks will talk—I know you know, but I think so much of you, says she. "Oh dear me!" says Huldy, 'that's the well curb—there ain't no pig-pen built,' says she.

"Lor'ny massy!" says the parson, "then I've thrown the pig in the well!" "Wal, Huldy, she worked and worked, and finally she fished piggy out in a bucket, but he was as dead as a door nail, and she got him out of the way quietly, and didn't say much, and then she put a new broom on the Hebrew book in his study, and says he, 'Huldy, I ain't much in temporal affairs,' says he. Huldy says she kind a felt her heart go on to him, and he was so sort of meek and helpless, and she felt that she ought to have stroked him down and put Huldy's apron round him.

"There, Huldy, he says, quite red in the face, 'we've got him now, and he travelled off to the barn with him as lively as a cricket, there, there, say the parson, 'that's the butter she sold at the store,' with a laugh, and afraid the minister would look round and see her. "Poor man," says Miss Piperidge, "what can that child that he's got there do toward taking the care of all that place? It takes a mature woman, she says, 'to tread in Miss Carrol's shoes."

"That it does," said Miss Blodgett, "and she says she once gets to runnin' down him like a rat on stoppin' on 'em,' says she. "Then Miss Savin, she took it up to see Miss Savin used to go to deess makin', and was sort o' jealous, 'cause folks set more by Huldy than they did by her." "Well, says she, "I don't know what she's got, but she's a feller's thoughts gets his head down, and everywhere, cause one place is just about as good as another, when they're all so kind o' comfortable and nice. Wal, about Huldy she says she's a feller's thoughts gets his head down, and everywhere, cause one place is just about as good as another, when they're all so kind o' comfortable and nice.

"Of course she don't," said Miss Deakin Blodgett. "What does she know about all the lookin' and seein' to that there ought to be in guiding the minister's house? Huldy's well morden and she's good at her work." "Lor'ny massy, she hasn't got no experience. Parson Carrol ought to have an experienced woman to keep house for him. There's the spring house-cleanin', and the fall house-cleanin' to be seen to, and the things to be put away from the moth, and then the gettin' ready for the association and all the minister's meetin's and the makin' of the soap and the candles, and settin' the hens and turkeys, watchin' the calves and the chickens, and lookin' after the garden—and there that are blessed man jist sets there at home as serene, and has nobody round but that gal and don't even know how things must be a rumtin' to waste!" "Wal, the upshot on't was they just set and they was all over it, and they'd drank up all the tea in the tea-pot, and then they went down and called on the parson and wuzled him all up talkin' about this, and that, and that that wanted lookin' to be put away from the moth, and then the gettin' ready for the association and all the minister's meetin's and the makin' of the soap and the candles, and settin' the hens and turkeys, watchin' the calves and the chickens, and lookin' after the garden—and there that are blessed man jist sets there at home as serene, and has nobody round but that gal and don't even know how things must be a rumtin' to waste!"

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The Tract Department

EDITED BY A. H. LEWIS, Agent of the American Sabbath Tract Society...

THE LEOPARD CHANGE HIS SPOTS?

The friends of the Sabbath are troubled because the people will not hold it sacred, but make it rather a day of pleasure-seeking and revelry...

"BIBLE PICTURES"

Under the above title, a correspondent of the Christian Era in London in some florid rhetoric, and makes a covert attack upon Sunday-breaking, as follows:

SABBATH BREAKING GROUP. I. The scene before us is a wilderness, and the Sabbath sun smiles upon the tents which dot and diversify the surface of the soil...

II. Sabbath has dawned again. Its holy light glides the sky, the sea, the soil, and gladdens the hearts of those who remember the day to keep it holy.

What were those men looking after? Why did they not find anything in the seventh day? (Exodus 16.)

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The reformers of the sixteenth century discarded such views, and went back to the loose no-Sabbathism of the third and fourth centuries, that out of which Sunday-keeping was born, and by which God's Sabbath was driven from the Roman church.

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American Sabbath; defend it by civil law. Such experiments have been tried before, and have always failed. Spurious Sabbaths, made by men, cannot be upheld and made sacred by human legislation.

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WESTERN, P. M., FRIDAY, NOV. 23, 1871.

GEORGE B. UTTER, EDITOR.

NEWSPAPER ACCOUNTS.

For the third time in a period of twenty-seven years, we are making a special effort to collect a lot of past-date newspaper accounts.

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HOME NEWS.

ALBION, WIS., NOVEMBER 16th, 1871.

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DECLARATION—"Belshazzar's Feast," by Mr. Hazard Brown.

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To the Editor of the Sabbath Recorder:

Is an institution to be judged by the conduct of a few of its members, who might have been either worse or better than its principles; or should it be judged by its laws, its principles, by what it justifies, and what it condemns? In judging of Christianity, we take the latter; and why not apply this rule to all human institutions, freemasonry not excepted, and not take such pains, in one way and another, to draw into their ranks men of reputation for wisdom and piety, men of high standing in church and state? A great many of those who are claimed by secret societies to be of their number, never belonged to them at all; others have been entrapped into them, and turned a "cold shoulder" upon them, and paid no more attention to them, but ever after were claimed as members.

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of the country beyond the knowledge of man; and they are dark as you Indians, but rather short; in fact, most of them are below our standard. They have no nose, only brass horns and brass muzzles. The music is a succession of blasts, in quick time, and the drums keep up a tum-tum without any roll such as all other people make, and the whole thing is most agonizing; but they seem to like it. The regiment stationed here have a dress uniform, copied from the French, which is very gay and showy; but they only wear it on parade; dark blue coat, red pants, white gaiters, buttoned, and leather shoes; but summer and winter they wear the sandal on duty. This is made of rawhide, and tied on with strings, which gives many of them rather an apostolic look, but only about the feet. They have with headquarters in Matamoros a very fine brass band, which plays well, and with much skill. The soldiers are locked up at night, and have guards placed over them, as we serve prisoners in the guard house. A Mexican soldier is never seen on this side; but our men are over there every day, and nearly all who have deserted come back, except a few who were furnished money by their friends, and did not get drunk till after they were out of the country. The fact is, Mexico is so unlike anything else on this end of the continent, that it astonishes one; and a person without money or friends had better stay away from there. I do honestly believe that, if the descendants of Ishmael, and not kindred, had been at Brownville, but they have no pastor, and think themselves unable to support one. The pulpit is supplied by Mr. Porter, the post chaplain, and the officers are furnished seats free by the church; for this reason, there has been no chapel built at the post. Mr. Porter tells me he was in the army forty years ago, at Sault Ste. Marie, and was pastor of the first Presbyterian church in Chicago when it was a small town.

My father wished me to give an account of the religious state of the country. The prevailing diseases would suit me better; but if any one will take a map, and look at the great length of the Rio Grande, and then consider, that only one Protestant church is on its banks, he may form a slight idea of the condition of the frontier. Every town has its old Catholic church, built by the Spaniards, and there are several of them gone to ruin, which shows that the prevailing religion is on the wane; but that is due in a measure to the advances of the pioneer element, which upsets for a time the old Spanish Catholic organization, which did not know how to exist without government assistance—until the American Catholic church has learned to perfect itself. With regard to the priests on this side of the river, they are nearly all French, and many, I am satisfied, are good men, honest in their belief, and zealous far beyond their limited means, or the desires of their Mexican parishioners. But the Mexican priests will, almost to a man, fight chickens, gamble, and raise families. The little pope of Bre Hart, in one of Harper's Weeklies of April last, where the holy father leaves the traveler with Pancho in the garden, explains the thing wonderfully, and to appreciate the pith of that production, one must have traveled in Spanish America. The city of Matamoros has some ten thousand inhabitants, and only one church in use. I have attended there once, but found only one man beside myself inside, but plenty of women. This seems to be the case in Texas, not only in the Catholic churches, but in the Protestant; and all through our Southern States I have noticed this women at church to one man. This may be due to the greater number of women than men all through the South, and I know it is the case in Mexico; but it seems that women, better than men, in many respects. The nearest Protestant church, after leaving this place, is at Corpus Christi, 165 miles north. The Presbyterian, Methodist, and Episcopal are in a very prosperous condition. The people of Corpus Christi seem like Christian people, and not only live like them, but I have faith to believe are as good people as can be found in any country. The Sabbath is observed better, and the attendance at church far exceeds the average of any town I know of in this part of the State. The great want there, at Indianola, and here, is strong, healthy, energetic, and zealous men, who have traveled, know something of the world, having this knowledge tempered by the grace of God, that they may not make themselves and the cause disagreeable. These people on the frontier are as sharp as Indians, quick to detect fraud or inefficiency, and they look on one as being as bad as the other. They will not pay a preacher, because they knew his father, or because he is a preacher, as they do in some places farther North; and if he is not what the money calls for, they soon drop him. Father Porter belongs to the army; he is an old man, and not able to do the hard work of a pioneer, but well fitted for his military duties. When I was at Corpus, the Presbyterian preacher was a rancorous, hard at work all the week, a man whose education and means had been limited to stock raising, but a good man, and zealous in proportion. Oh, that this thing could be placed in a proper light. These people

FREEMASONRY.

To the Editor of the Sabbath Recorder:

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don't want old men; they don't want young men; but just such as you want, and will have, with some few exceptions. These people have been the utter losers of the priests in Mexico; hence the Protestant clergy must be as near perfect as possible. I can't express myself as I would like on paper; but I could tell you see such a night again? Over six years in this climate makes me love all the more the countries where there is a change of season, plenty of fruit, and clear running water.

My next I will give a sketch of places away from the frontier, where the Mexican influence is weaker, and the people are more given to religious things than here. r. n. o.

NEW YORK CORRESPONDENCE.

New York, Nov. 17, 1871.

A most enjoyable day was Monday. Though November cold and bleak, the skies were never blue, and the air never more healthily electric. There was an indescribable joyousness in the very atmosphere, which I vainly tried to interpret; but I found, as I have thousands of times before, that while searching for reasons, I wasn't nearly so happy as if I accepted the fact, and drank in the inspiration of the day without asking any questions. So I crossed dear old Mother Fulton Ferry, walked through the market [Fulton Market], with its book-stores and refreshment stalls, where everything can be had, from Mother Goose's Melodias to a volume of Edwin Drood—from pork and beans to oysters and roast turkey. Here is where the famous Dollar serves up those delicious divalves—those soul-inspiring, mouth-watering "Sadie Ricks." Some day, after having eaten all I want of them—and observed, for the sake of my readers, everything worthy of notice—I mean to tell you all about this wonderful place. The hurrying ragamuffins, the nice-looking pumpkin pies and fresh twisted doughnuts, some way had not their usual influence over me. It was in vain I tried to secure a grief concerning them. I didn't attempt to account for this falling from sympathetic gaiety; if I had, there is no kind of doubt but discontent would have walked in and taken full possession. She has been known to do such things with less provocation, and the wretched little boot black, out at the elbows, out at the knees, out everywhere, who always begins to whistle "Mother, I've come home to die," whenever he catches a glimpse of my advancing figure—because I was foolish enough to give him five cents on one or two occasions—was quite passed over. He whistled, it is true, but it might have been "Yankee Doodle" for all I know to the contrary. Through the busy, restless, miserable, happy, monal crowd, your correspondent made her way, and after climbing over a dozen well-inclined planes, running from wagons to store doors—at any other time she would have anathematized, under her breath, of course, the proprietors of these establishments—she found herself in Franklin Square. I always like to visit HARPER'S, and when, as on this occasion, I know I can spend an hour or more looking over

AWFUL TRAGEDIES.

Accounts of a murder for money, the arrest of the murderers, and their death at the hands of a mob, come to us from Cincinnati and Louisville. A Cincinnati paper of Nov. 14th says: Henryville, the scene of the murder, is a little village in Clark County, a station on the Jeffersonville and Indianapolis Railroad, about 20 miles north of Louisville.

Mr. Cyrus M. Park lived three miles east of the village, near the Charles-town and Brownstown roads. Mr. Park had possession of the key of the church, and usually opened it for services, but on Sunday morning he did not make his appearance when expected. After waiting until beyond the regular hour for the opening of the school, a man ran over to Mr. Park to get the key. On arriving at the house, he found one of the girls sitting in the door, her head bruised and bleeding. She said her father was not yet up, and although apparently unconscious of the fate of the other members of the family, he remarked that some one had struck her with an axe. Mr. Young then went into the house, and in the first room found the other daughter sitting near the fireplace bathed in blood, her head terribly bruised, and the brain exuding from the wounds. He soon discovered that the murderer of the little boy in a bed in the same room, and in an adjoining room he afterward found the lifeless bodies of Mr. Park and Mrs. Park lying side by side as they had slept—a scene so bloody and awful to contemplate.

A negro, named George Johnson, was soon arrested, who confessed that he planned the massacre in company with two other negroes, Squire Taylor and James Davis, and that he watched outside while the others did the killing. The two men were thereupon arrested. The completion of the tragedy is announced in the following telegram from Louisville, dated Nov. 17: Squire Taylor, Charles Dixon, and George Johnson, negroes, charged with the murder of the Park family, taken into custody by the Louisville police, at 2 o'clock this morning. A mob of about 40 persons, masked and disguised, 33 of whom entered the jail, and the rest stood guard in the streets. The negroes were dragged in the woods about two miles from the town. James Taylor had been stripped naked, and burned in a number of places with brands from a fire which the mob had kindled, probably with the intention, as expressed by them, of making him alive. Taylor and Johnson were mangled on a large tree, and Davis on another tree some hundred feet distant. The mob was made up of citizens from the vicinity of Henryville, Otis County, and Charleston.

ORUJELY IN THE NAVY. For some time past a Court Martial has been in session at the Navy Yard in Brooklyn, N. Y., investigating the charges against Captain Alexander Semmes, commander of the United States sloop of war Portsmouth. More than a year ago Semmes was concerned in a case of extraordinary cruelty and brutality, in which Semmes, and one seaman, maddened by punishments, deserted the ship in a foreign port, and tried to make his way to the United States and report personally to the Navy Department concerning the story of the cruelties. But on the way home he was captured, and tried as a deserter, and sentenced to nine years imprisonment. Arriving here as a prisoner, he succeeded in bringing his case to Secretary Robeson's attention, and was at once released. As soon as this occurred, a multitude of complaints rushed in. It is said that the situation upon the vessel had become so unbearable that while the vessel lay in the harbor of New York, more than one hundred desertions; guards roundly ordered the ship in the night time, armed with revolvers, and ordered to shoot any one attempting to leave the vessel. Men were punished for the most trivial offenses by being hoisted aloft by their arms and feet, and left exposed to the blazing sun until they were burned so that their skin peeled off in huge flakes. The grossest indignities were offered to the seamen of all grades, under the name of punishment, and many of them were ordered a man crammed into a box three feet long and about eighteen inches deep; then heavy planks were hammered down upon the unfortunate victim, and in one case a sailor was kept thus crushed and almost dead for one hundred and twenty hours. Meantime, the commander lived luxuriously in his cabin, and refused to commute an hour of the sufferer's sentence. Men were sometimes chained together by tens, so that they could hardly move, and laid out on deck to endure the terrible heat of tropical nights, until their nervous systems gave way under the intolerable torture, and they were transferred into little less than maniacs.

THE UNITARIAN RAIL THE METHODISTS IN their zeal for denominational ascendancy in Chicago. The leading Unitarian minister of Chicago, whose church was destroyed by the fire, has been in Boston collecting money to rebuild. While there, Mr. William Gray gave him \$5,000, and is now endeavoring to have it considered the offering of Mr. Collyer as pastor of the Church of the Unity in Chicago, thus relieving the church from all payments of salary for one year. Mr. Gray, in writing to Mr. Collyer, says, in considering the granting his intention, "I regard your post as one of the most important in our land for the welfare of the American people." The American Unitarian Association had \$3,000 to give Mr. Collyer the year he will now decline to receive. There has been a general impression, at least among Unitarians, that the earnest pastor of the Church of the Unity is about the most valuable part of the Church of Chicago which was rescued from the jaws of the fire.

WASHINGTON TRAGEDY.—(So says the N. Y. Tribune)—has caused herself to be represented at the banking-house of J. P. Cook & Co., in New York, by one of the finest collections of products of the soil we ever set eyes on. It includes apples of two

SUMMARY OF NEWS.

At Wigan, England, Nov. 15th, a terrible explosion occurred in a coal-pit. Buildings in the vicinity rocked to and fro, people rushed from the houses, and panic prevailed in the town. The sound of the explosion was heard in the country around for a distance of several miles. Much damage was felt. Fortunately, the disaster occurred after the working day had withdrawn, or the loss of life would have been appalling. As it was, six men were killed, and possibly one or two more victims will be found.

In a letter in the London Times of the 1st inst. from Bushire, Persia, says that the English official states that the people there are emancipated than ever. At least 2,500 beggars in the English residency for food every morning, and in their rush actually crushed two women to death on the 21st. Infants and young children were lying about the streets scarcely recognizable as human beings.

A Honolulu letter of the 24th ult., gives the details of the loss of the American brig Sheleoff, which was wrecked on the Pacific on the passage from San Francisco to Honolulu. All the crew died on the wreck, and among the steamship Moses Taylor fell in with her, on the 19th of October, Captain Hopkins only was barely alive. The rest of the crew and passengers perished from hunger and hardship.

As a prisoner was being put through a bath in accordance with the sanitary regulations of the Charleston State Prison, a few days since, the officer in charge found his hair waist a leather belt filled with sharp pointed steel nails so secured that they could not be penetrated the man's side and back an eighth of an inch. He offered no explanation of his strange conduct, but the supposition is, that he was doing penance.

A gentleman of Elizabeth, N. J., lost a valuable diamond pin, which he advertised, leaving \$15 as reward for its recovery. His wife was the lucky person. She took the pin to the newspaper office and got the money.

Major Thomas White, under sentence in the State prison for shooting a woman some two years ago, in Boston, was pardoned recently, and left for Portland in care of his mother. He is in the last stages of consumption.

Following the example given by the Irish Bishops, the Catholic inhabitants of Berlin have demanded the suppression of "mixed teaching," and asked for the establishment of Catholic schools.

William Titus, father of Recorder Titus, who fled from the land of the Fish-Island Insane Asylum, and found staved to death in the mountains, where he had lived twelve days without anything to eat.

Mrs. Alta M. Hulet, of Rockford, Ill., has studied law and passed a creditable examination for admission to the bar, by the Supreme Court of that State refused to recognize her as a lawyer.

A serious fire occurred in the village of Addison, Steuben County, N. Y., Nov. 17th, by which three stores known as "Jones Block," were destroyed. Loss about \$20,000.

Ellen Wanda, an English girl, died in San Francisco, on Wednesday, from the effects of strychnine, which she had taken in mistake for arsenic. She was in the habit of using arsenic for her complexion.

The article that reached print from the unfortunate Fred W. Loring, was, by a curious coincidence, found in the Paris Review, and a descriptive of his journey into the bloody Indian grounds.

The Western Union Telegraph Company's lines have been extended to Brownsville, Texas, thereby establishing telegraphic communication between the United States and Mexico.

A Chicago man, with a rent-roll of \$1,000, is situated in some of the offices, in the uncertainty which prevails in the land, where most have the mortgages, has taken in three families to board.

The China steamer, which arrived at San Francisco, Nov. 5th, brought 12,507 packages of tea, and an extra consignment of 813,900 pounds of current sets across the continent.

A reservoir of petroleum has been discovered on the farm of George Hudson, in Dickinson County, Tenn., about 30 miles from Nashville. The flow of oil is estimated at 100 gallons per day.

The grand jury of the Criminal Court, Washington, D. C., found a bill against William B. Stokes, of Tennessee, charging him with receiving fees while a Representative in Congress.

NEW YORK MARKETS.—NOV. 20, '71.

Flour and Meal.—Flour, 6 00/6 10/6 20/6 for extra, 6 10/6 for round-top Ohio, 6 00/6 for single, double and triple 20/6. Meal, 2 10/6 for Pennsylvania, 2 00/6 for New York. 15 1/2 for Jersey, 3 7/8 for 10 for Western, 4 00/6 for 10 for Jersey. Hockford flour, 1 1/2 for State, 2 1/2 for Pennsylvania.

Wheat.—Wheat, 1 1/2 for No. 1 Chicago State, 1 1/2 for No. 2, 1 1/2 for No. 3, 1 1/2 for No. 4, 1 1/2 for No. 5, 1 1/2 for No. 6, 1 1/2 for No. 7, 1 1/2 for No. 8, 1 1/2 for No. 9, 1 1/2 for No. 10, 1 1/2 for No. 11, 1 1/2 for No. 12, 1 1/2 for No. 13, 1 1/2 for No. 14, 1 1/2 for No. 15, 1 1/2 for No. 16, 1 1/2 for No. 17, 1 1/2 for No. 18, 1 1/2 for No. 19, 1 1/2 for No. 20, 1 1/2 for No. 21, 1 1/2 for No. 22, 1 1/2 for No. 23, 1 1/2 for No. 24, 1 1/2 for No. 25, 1 1/2 for No. 26, 1 1/2 for No. 27, 1 1/2 for No. 28, 1 1/2 for No. 29, 1 1/2 for No. 30, 1 1/2 for No. 31, 1 1/2 for No. 32, 1 1/2 for No. 33, 1 1/2 for No. 34, 1 1/2 for No. 35, 1 1/2 for No. 36, 1 1/2 for No. 37, 1 1/2 for No. 38, 1 1/2 for No. 39, 1 1/2 for No. 40, 1 1/2 for No. 41, 1 1/2 for No. 42, 1 1/2 for No. 43, 1 1/2 for No. 44, 1 1/2 for No. 45, 1 1/2 for No. 46, 1 1/2 for No. 47, 1 1/2 for No. 48, 1 1/2 for No. 49, 1 1/2 for No. 50, 1 1/2 for No. 51, 1 1/2 for No. 52, 1 1/2 for No. 53, 1 1/2 for No. 54, 1 1/2 for 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No. 110, 1 1/2 for No. 111, 1 1/2 for No. 112, 1 1/2 for No. 113, 1 1/2 for No. 114, 1 1/2 for No. 115, 1 1/2 for No. 116, 1 1/2 for No. 117, 1 1/2 for No. 118, 1 1/2 for No. 119, 1 1/2 for No. 120, 1 1/2 for No. 121, 1 1/2 for No. 122, 1 1/2 for No. 123, 1 1/2 for No. 124, 1 1/2 for No. 125, 1 1/2 for No. 126, 1 1/2 for No. 127, 1 1/2 for No. 128, 1 1/2 for No. 129, 1 1/2 for No. 130, 1 1/2 for No. 131, 1 1/2 for No. 132, 1 1/2 for No. 133, 1 1/2 for No. 134, 1 1/2 for No. 135, 1 1/2 for No. 136, 1 1/2 for No. 137, 1 1/2 for No. 138, 1 1/2 for No. 139, 1 1/2 for No. 140, 1 1/2 for No. 141, 1 1/2 for No. 142, 1 1/2 for No. 143, 1 1/2 for No. 144, 1 1/2 for No. 145, 1 1/2 for No. 146, 1 1/2 for No. 147, 1 1/2 for No. 148, 1 1/2 for No. 149, 1 1/2 for No. 150, 1 1/2 for No. 151, 1 1/2 for No. 152, 1 1/2 for No. 153, 1 1/2 for No. 154, 1 1/2 for No. 155, 1 1/2 for No. 156, 1 1/2 for No. 157, 1 1/2 for No. 158, 1 1/2 for No. 159, 1 1/2 for No. 160, 1 1/2 for No. 161, 1 1/2 for No. 162, 1 1/2 for No. 163, 1 1/2 for No. 164, 1 1/2 for No. 165, 1 1/2 for No. 166, 1 1/2 for No. 167, 1 1/2 for No. 168, 1 1/2 for No. 169, 1 1/2 for No. 170, 1 1/2 for No. 171, 1 1/2 for No. 172, 1 1/2 for No. 173, 1 1/2 for No. 174, 1 1/2 for No. 175, 1 1/2 for No. 176, 1 1/2 for No. 177, 1 1/2 for No. 178, 1 1/2 for No. 179, 1 1/2 for No. 180, 1 1/2 for No. 181, 1 1/2 for No. 182, 1 1/2 for No. 183, 1 1/2 for No. 184, 1 1/2 for No. 185, 1 1/2 for No. 186, 1 1/2 for No. 187, 1 1/2 for No. 188, 1 1/2 for No. 189, 1 1/2 for No. 190, 1 1/2 for No. 191, 1 1/2 for No. 192, 1 1/2 for No. 193, 1 1/2 for No. 194, 1 1/2 for No. 195, 1 1/2 for No. 196, 1 1/2 for No. 197, 1 1/2 for No. 198, 1 1/2 for No. 199, 1 1/2 for No. 200, 1 1/2 for No. 201, 1 1/2 for No. 202, 1 1/2 for No. 203, 1 1/2 for No. 204, 1 1/2 for No. 205, 1 1/2 for No. 206, 1 1/2 for No. 207, 1 1/2 for No. 208, 1 1/2 for No. 209, 1 1/2 for No. 210, 1 1/2 for No. 211, 1 1/2 for No. 212, 1 1/2 for No. 213, 1 1/2 for No. 214, 1 1/2 for No. 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No. 636, 1 1/2 for No. 637, 1 1/2 for No. 638, 1 1/2 for No. 639, 1 1/2 for No. 640, 1 1/2 for No. 641, 1 1/2 for No. 642, 1 1/2 for No. 643, 1 1/2 for No. 644, 1 1/2 for No. 645, 1 1/2 for No. 646, 1 1/2 for No. 647, 1 1/2 for No. 648, 1 1/2 for No. 649, 1 1/2 for No. 650, 1 1/2 for No. 651, 1 1/2 for No. 652, 1 1/2 for No. 6

Miscellaneous.

THE POLAR SEA DISCOVERY.

The information lately received by the Navy Department from Dr. Petermann...

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Dyspepsia, or indigestion, both in its nature and its treatment...

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