

IMPEACHMENT.

The few lines of intelligence from the east which has reached us to-day are significant. They tell the result of the vote in the Court of Impeachment; but we will have to wait yet a little longer for fuller details. The vote on the 26th stood the same as on the 18th, Senators Fessenden, Fowler, Grimes, Henderson, Ross, Trumbull and Van Winkle who voted for acquittal on the 11th article of impeachment having voted "not guilty" on the last sitting of the court. The vote stands nineteen for acquittal and thirty-five for conviction, lacking one of the two-thirds majority required to sustain impeachment. President Johnson is thus acquitted of the charges on which impeachment rested.

The brief dispatch received to-day, says the court adjourned *sine die*. From this it would appear that it has not dissolved, and that there is some truth in the intimation received some days ago, that the Managers were preparing further articles of impeachment. If so, it will prolong the trial, and the expense consequent upon it; yet few will believe when conviction could not be secured on the articles which have been already passed upon, that it is at all probable upon any that may be brought forward hereafter.

Partisan feeling runs very high in the east. Charges of the most bitter character are made against prominent members of the two great political parties. And the Republican Senators who have voted "not guilty" with the Democrats, have cast upon them an amount of obloquy and are the objects of a degree of partisan wrath which is not very desirable. Secret attempts at assassination are charged by each party on the other, and bribery, in which millions have been used, is talked of as freely as if it were a matter of but little reprehensibility that was the topic of discussion. The question of impeachment does not seem latterly to have been one in which the guilt or innocence of the accused was involved, but the triumph of party was the object sought to be obtained. On the one hand President Johnson's guilt was a foregone conclusion; on the other, his innocence was assumed from the first. The termination will not lessen the feelings already existing; but every effort will be made from this time till the close of the presidential campaign, by each side, to secure a victory; and impeachment will be used as an effective weapon by both parties.

THE RAILROAD-CHARACTERISTICS OF ITS PROGRESS.

The railroad is advancing from the west with rapidity, though it is not brought so prominently before our citizens as the eastern portion. Latest advices inform us that it is within a short distance of Virginia city, though there is a small break in the road which has to be constructed before the cars can run clear through from Sacramento city. Reno, the new town at the eastern extremity of the western line, like Julesburg, Cheyenne and Laramie city, has sprung into existence as if by magic; and a wilderness has been converted into an inhabited city in a few days. This is characteristic of the progress of the road both east and west, but more especially of the east. Wherever the terminus has been, there has been a depot for supplies for the grading camps ahead; and it has been the point where freight has been transferred to slower means of transportation, and thus has been a centre of considerable though temporary importance.

Another characteristic of its progress on the eastern line, has been the alleged discoveries of gold in the neighborhood of these terminal cities. It seems as if the spirit of the age was a yearning, insatiable desire to reach fortune more rapidly than by the ordinary avenues of trade and labor. And thousands waste valuable years and fritter away a large portion of their lives, in "prospecting" for the precious metals, buoyed up with a delusive hope that they will some day "strike" a "lead" that will pay them for all their time and trouble. Now towns and gold discoveries attract towards them restless and unquiet spirits, who congregate together, and make society where they are numerous neither very pleasant nor safe to the peaceable and quiet disposed.

It is thought by some that the change which has marked the progress of the railroad thus far, will accomplish much in Utah, when the "iron-horse" thunders through the cañons of the Wasatch mountains. We think not. There is not the attraction here for such people, that they should remain long if they were to come here. There are plenty of mountains around us, where prospectors could busily occupy themselves for months; but they have been prospected already, and by those who thought they did their work well.

Among the changes which the railroad will bring to the people of Utah, the principal that we can see is being in closer communication with the great marts of commerce, and nearer to the nations from which the honest-in-heart desire to come. These are advantages

which we can appreciate. We view the closing of the gap between the west and the east with much satisfaction; and our surplus labor will be employed to assist in the completion of the work, confident that in all the changes which it may bring—and many of them are now scarcely thought of—it will only bring changes that will operate for the benefit of our citizens.

EDITORIAL SUMMARY.

"A looker on" gives a description, in Reynolds's Newspaper, of the bar at the Old Bailey, during the summing up of the Lord Chief Justice in the Clerkenwell explosion case. The prisoners were seated so that their heads and shoulders only were visible from the bench. William Desmond's case came first under consideration. He sat as unmovable as a statue. The florid hue of his countenance had given way to a deathly pallor. No marble could look whiter than his face, and his long straight nose looked as pinched and cold and rigid as though it belonged to a corpse; and he was as motionless as though concentrated anxiety had turned him to stone. The eyelids alone showed that he possessed life, they quivered and rose as if they were gazing on a bright and shining flame. While the Lord Chief Justice dealt with the facts in the evidence against him.

Nicholas English, who came next kept his face concealed the greater part of the day; but when it was seen, his small eyes, low forehead and sunken cheeks were as stolid as a blank wall. Timothy Desmond was restless, and eager and turned to the right or left of the court at every movement or whisper, and occasionally looked up to the gallery as if praying for a look of pity or sympathy.

The prisoner Barrett was the last. All his dash and fire had disappeared, and it seemed as if nothing could add to the profound wretchedness he endured. Despair was visible on every feature, and he listened with a look of dogged hardy endurance to words, each one of which, more clearly indicated the doom that awaited him.

When the charge was finished the prisoners were removed from the dock until the jury retired to deliberate on their verdict. For the space of two hours and a half they remained in consultation, and then returned with a verdict of acquittal for all the prisoners but Barrett, upon whom the interest of all present centred, for he stood alone to bear the consequences of what is termed "the most frightful crime of modern times." After the usual question of "has the prisoner anything to say" from the clerk of arraigns, to which no response was made by Barrett, the judge proceeded to pass sentence, but at the close of his preliminary observations, Barrett interrupted him and begged to be heard, and for the space of half an hour he addressed the court. His denunciations of the police and informers were fierce and scathing, and alluding to Mullany, one of the conspirators, who turned State's evidence, he said "men shall clap their hands at him and hiss him out of this place." When a smile, or frown, or sneer was appropriate to the words, each was used with as much deliberation and effect as though intended only for a grand forensic display; and his avowal "I want no petitions, and no demonstrations to have my life spared, was accompanied by an eloquent action of the hands and arms as if loftily repudiating life without honor.

At the close of his speech he listened with respectful silence to the sentence of death, then bowing to the court he stepped from the dock in charge of the warders.

*Hari Kari* is a peculiar method of self destruction practised by the Japanese. It is sometimes performed by the followers of a great man as a proof of devotion; or when a prince or great man is disgraced, his followers will perform *hari kari* rather than outlive his humiliation. Dignitaries, too, who may have committed some capital offense, are occasionally permitted to perform *hari kari*. A case of this kind occurred not long since arising out of a disturbance caused by two Frenchmen who broke through the line of Prince Bizen's procession. Breaking through a sacred procession is a capital offense according to Japanese law, and if Prince Bizen's train had been broken by a native, death would have been promptly awarded. These Frenchmen only received a thrust from a spear. But for this outrage upon foreigners, the Mikado was induced to consent to the death of Hiki Jalewaki, Colonel of Prince Bizen's troops, who was in command at the time the Frenchmen were wounded. The unfortunate or fortunate Jalewaki was accordingly informed that his acts on that occasion had grieved the Imperial mind, and that it was desirable that he should commit *hari kari* immediately. The following is the description of the scene as described by a correspondent.

"At half-past nine p.m., March 2d, Hiki Jalewaki, Colonel in the army of Prince Bizen-no-shoto, accompanied by the chief of his house and certain Government officials, entered a table, surrounded by his relatives, who sat with their faces bowed to the ground, the condemned man placed himself conspicuously by his splendid robes of white silk, in the sombre court yard, whose blackened walls were lit only by the moon. Then the chief address-

ed his people, with calm brave words, saying that though he recognized the Mikado's right to take away his life, he could not forget that the circumstance which excited the violence laid to his charge was a direct violation of his country's laws—by whose provisions any man breaking through a sacred procession was liable to death—that owing as he did the inviolability of those laws, he could not, even at the cost of his own blood, set otherwise than he had done. After this speech, which he said to have been delivered in beautiful language, and with much dignity, he committed his children to the care of those around, and taking the sword from the table plunged it into his breast. Then bending forward, his head was struck from his shoulders at one blow by the chief of his clan who stood behind.

REMARKS

By President BRIGHAM YOUNG,  
at Bountiful, May 17th, 1868.

REPORTED BY EDWARD L. SLOAN.

I have been looking back over my own experience a little, with regard to the religion that we have embraced. I have been asking myself what proof have the Latter-day Saints that they are actually in the path that leads to everlasting life? Have the Saints any evidence that they love and serve God? I will tell you my experience in a few words. Before the gospel came to me, the world was dark and thorny; and I studied for myself to do business as a man of the world. I became acquainted with the world as it was, for I found that I could scarcely trust anyone. When the gospel came I found what I wanted. It filled every wish, desire and hope pertaining to this life or that which is to come. I received it and the spirit and life of it, and I have asked myself, while sitting here, what proof have I that I do love God, that I delight to serve Him and build up His kingdom? It is natural to love somebody, or something or other. If you find a person who does not wish to love some object, you would call that man or woman an unnatural person. If I am asked what I love, I would answer "I love this gospel which I have received." "Do you love the wicked?" No. "Do you not like to converse with them?" No. I have no delight in the wicked, in their conversation or society, only to do them good. This proves to me that I do not love God. I do not love any being. If I do not love His gospel which He has revealed in the day in which we live, I do not love any principles upon the earth. If I do not love the people who are gathered out from the nations, who compose the Church and Kingdom of God on the earth, I do not love anybody. If I do not love to talk about our religion and to teach it to others, have it in my house and with me all the time, I do not love anything. If I spend a minute that is not in some way devoted to building up the Kingdom of God and promoting righteousness, I regret that minute, and wish it had been otherwise spent. This proves to me that the Spirit of the Lord is with me.

Our teaching to the brethren and sisters is for them to purify themselves. I shall not ask them to love the Lord, or God with all their hearts. It is a requirement of Heaven, and you know it as well as I do. But I will ask some things. Will our brethren cease using language which they should not use? This is one of the rules in the School of the Prophets. Will the Elders of Israel pray in their families? Will they pay their tithing? We can ask this, for it is an outward labor. If they do not love the Lord with all their hearts, they can pay their tithing, and pay it as an old gentleman in the east said he could do when he was paying a poor man some grain. He said the devil stepped up to him and whispered "scoop out a little." He scooped and listened and something said to him again "scoop out a little," tempting him. Said he, "Mr. Devil, leave my barn; if you don't, I'll heap every half bushel for this poor man."

They can heap up the half bushel, and send in the butter and eggs for the Public Works, and to feed the poor a great many of whom are supported from tithing; they can perform required labor, if they do not love the Lord with all their hearts; and they can cease to take the name of the Lord in vain. If you say you get tempted to use language you should not use, I will tell you what to do. If you are in the car and you see cattle are likely to fill you with wrath, fill your mouth with India-rubber and keep it close that the words cannot get out. Do not say a word to grieve the Spirit of God. Cease contending with each other. Keep the Word of Wisdom. There are but few of the Elders now who use tobacco, and our sisters can do without their tea and coffee. They can keep the Word of Wisdom, for many of them do keep it. I only saw one cup of coffee last summer during my trip south, and it was for an old lady eighty years of age. She asked me if she might not take her cups of coffee; and I told her to take it, and blessed her and her coffee. We can stop the use of liquor. We can be wise in our work and not labor beyond our strength. We can cease running in debt and purchasing things that we could do without.

If the Latter-day Saints could look at things as they are, they would see that there is a grievous sin upon this people for neglecting their stock and letting their perils turn their sheep on to the range for a few hours, and bringing them up and penning them twenty hours or of the twenty-four, until they become diseased and sickly. If the people could see as an angel sees, they would behold a great sin in neglecting the stock which the Lord has given them, for it is the Lord who gives us the increase of cattle and sheep, yet many of the people treat them as a thing of naught. I heard a man say, in 1853, that it was a curse to the people to have so much wheat. He said he could not get anything but wheat for his work. I told him if he did not see cause in this life, to repent his saying, he would yet repent it. These are all the gifts of God; and we treat lightly His gifts, it is a sign we desire that which we should not possess.

These are things concerning which the people need to be instructed. We should take a course to preserve our lives and the lives of the animals committed to our care. We should refrain from using swine's flesh. We should breathe the pure mountain air in our bed-rooms. We should have lofty rooms, high above the ground, for though this earth is pure, compared with miasmatic places, the air that is above the ground is preferable to that close to it. We should have plenty of pure, fresh air. If children are kept in close bed-rooms, they become puny and weakly. Let them

sleep where they can have abundance of pure air, in well ventilated rooms, or out of doors, in the summer time, is a life of health; it will be most beneficial for their health.

In building up the Zion of God on this land we must become very different from what we are now, in many respects and particularly in financial matters. I look at myself and ask myself what have I done to become wealthy? Nothing; only to preach the gospel. Yet I have nothing but what is the Lord's. He has only made me steward over it; to see that I will do with it. I have never walked across the street to make a trade. I do not care anything about such things; I desire to reach the gospel and build up the Kingdom of God. True, I have considerable wealth, but it has not been my wisdom that has put it in my possession. There are many men who are so anxious for wealth, that if they cannot make a fortune in a few months, they feel they are not succeeding according to their desires, and they turn to something else. I do not do this; nor am I anxious to spend a dollar as fast as I make it. Some people feel as if a dollar would burn a hole in their pockets; and you will see a great many business men, crazy to spend whatever they have. When they see wheat selling for a price far below its value, instead of putting it in a bin and keeping it, they dispose of it—throw it away, comparatively speaking. I keep it, and by this means I am now able to feed the public lands.

Years ago, Brother Kimball counseled the people to lay up two years' provisions, and then enough for four, six and for seven years. I have it now, and I am dealing it out. Some people have so much faith that although the grasshoppers are around in such vast numbers, they are confident of an abundant harvest, because of the movement made to gather the poor this season. They say the Lord would not inspire His servants to bring the poor from the nations that they might starve. And so believing, they will go and sell the last bushel of wheat, for comparatively nothing, trusting in God to provide for their wants. My faith is not of this kind; it is reasonable. If the Lord gives good crops this season, and tells us to lay up from that abundance, I do not think He will increase His blessings upon us if we foolishly squander those He has already given us. I believe He will bless the earth for His people's sakes; and I will till it and try to get a crop from it; but if I neglect to take advantage of the goodness of the Lord, or misuse or treat lightly His mercies, I need not expect that they will be continued upon me to the same extent. Have not my wicked ancestors been in the fields around here years past? And when they have had their gleanings thrashed out, have they not taken the grain to the stores and sold it to our enemies, instead of laying it by? And yet they will expect to be blessed continually with plenty! I have not so much faith as this. I have a reasonable faith, a sustaining faith, one that I can build my hopes upon; and I think I will not be disappointed. I labor and toil, but I do not waste my labor.

Now, you who wish to hire out with the wicked and mingle with the ungodly, does it suit you to bear the name and character of the Deity profaned, and every principle of morality violated? If you go to the gold mines, or wherever the wicked are, you will hear the name of that Being whom you recognize and acknowledge as your Savior, blasphemed and taken in vain, and the name and character of the Almighty vilified and abused. Can you bear this? Does it suit you to have your ears saluted with such language and your spirits contaminated with such society? I would not associate with those who blaspheme the name of God, nor would I let my family associate with them. By this you may know what life and salvation. If you can bear the name of the Deity, and speak of and blasphemed, and not be shocked at it you may know that you are not in that path. Some of the young men who had been with the surveying party last year, wanted to come into my house as friends and visit my daughters, when they came home. They asked me if I had any objections. I told them I had. They asked me the reason. My reply was, I believe you have been wicked, while you have been gone. Have you not been in the habit of taking the name of the Deity in vain? They admitted that they had done so; and I told them that was my objection to their being in my house. I do not wish my daughters to be entangled with any who do not serve God. I would rather see every one of them sealed to Father Perkins here, who is 85 years of age, than that any of them should be sealed to a wicked man.

Can you mingle with the wicked and feel contented in their company? If you can you are on the road to destruction; you are not on the road to perfection. If you can deal, and trade, and visit, and ride, and mingle with the ungodly, and cannot see the difference between them and the righteous, if you are ever saved in any decent kingdom, it will be because you are totally ignorant. But if you can truthfully say, I love prayer, not swearing; I love truth, not lying; I love honesty, not dishonesty; I love God and His laws, you may be assured you are on the road to exaltation and eternal life. Let us sustain the kingdom of God; and if we do, we will sustain ourselves in truth and righteousness.

From my remarks, some may gather the idea that if a poor, miserable, corrupt, wicked person was to be found among us, who was living for lack of food, he should be turned out of doors. No, no; feed him, and let him go his own way; but do not let him have any influence in your families. Be kind to all, as our Father in heaven is kind. He sends His rain upon the just and the unjust, and gives the sun to shine upon evil and the good. So let our goodness extend to all the works of His hands, where we can; but do not yield to the spirit and influence of evil. Do not encourage the wicked to come and live with us, to lead our brethren astray. Do not follow after vain and foolish fashions. If our ladies see a new fashion brought in by some poor, miserable, corrupt person, they adopt it, and every one wants to pattern after the fashions that are brought here, no matter how ridiculous they may be nor how wicked the person who introduces them. Many of the fashions are unbecoming and inconvenient. They do not become Saints. And the daughters of Israel should understand what fashions they should have, without borrowing from the impure and unrighteous. They should listen to the counsels of those whom God has appointed to lead His people.

We have the words of life; we are the head; and we should lead in fashions and in everything that is right and proper, and not be led by the world. We have salvation to offer to the people; and if they will not accept it, the results be with themselves.

The Latter-day Saints should wake up and begin to think of these things. We must mark out a path for ourselves and walk in it. Just as sure as we are and the Church and Kingdom of God, just as sure have we to give laws and fashions to the world, sooner or later. When we walk humbly before the Lord and observe His precepts, we can say to the world, follow us and our fashions. Then they may offer us fashions—new ones—from New York, from London, from Paris, but we will not have them. We will tell them we are capable of making our own fashions and our own clothing, without following after any one.

Brethren and sisters, I can say with all my heart, God bless you. I desired to come here to see you, to talk with you, to see how you felt. By coming into this house I can tell something of your spirit. You are improving. The people are improving as well as their leaders; and if they will look at their own experience, they will say concerning the subjects I have been treating on, "That is what I have been looking for and what I want." We desire to get closer to the mark, to have closer communion with God, to be prepared for the day that is approaching, when we will have to go and build up the centre stake of Zion, where the order of Enoch, as is recorded in the Book of Doctrine and Covenants, will be established. May the Lord bless you. Amen.

(Special to the Deseret Evening News.)

By Telegraph.

GENERAL FIRE.

San Francisco, 28.—The fire at Jackson last night destroyed property valued at \$100,000. The United States steamer *Lackawanna* arrived from the Sandwich Islands, reported to have left Honolulu because of the intimation that the King regarded its presence as a menace. Considerable sensitiveness obtains in certain circles at Honolulu relative to American designs.

ALL SMOKE.

The smoke of the Hawaiian volcano still fills the air for several hundred miles at sea.

FINAL VOTE.

Washington, May 28.—Senators Fessenden, Fowler, Grimes, Henderson, Ross, Trumbull and Van Winkle voted not guilty; the rest voted as before. The Court then adjourned *sine die*.

PROTESTANT COW.—Paddy Murphy and his wife, Bridget, after many years of hard labor in ditching and washing, had accumulated a sufficiency (besides supporting themselves and the "children") to purchase a cow, (of course they had pigs!) which they did at the first opportunity. As it was bought of a Protestant neighbor, Paddy stopped on his way home at the house of the priest, and procured a bottle of holy water with which to exorcise the false faith out of her.

"Isn't she a fine creature?" asked Pat, of the admiring Bridget. "Just hold her till I fix the shed." To save the precious fluid from harm, he took it into the house and set it up in a cupboard until he "fixed" things. Then he returned and brought the bottle out again, and while Bridget was holding the rope, proceeded to pour it upon her back.

But poor Paddy made a slight mistake. Standing within the same closet was a bottle of *aqua fortis*, that had been procured for a far different purpose, and, as it dropped upon the back of the poor cow, and the hair began to smoke and the flesh burn, she exhibited decided appearances of restlessness.

"Pour on more, Paddy," shouted Bridget, as she tugged at the rope. "I'll give her enough, now," quoth Paddy, and he emptied the bottle.

Up went the heels of the cow, down went her head, over went Bridget and half a dozen of the "children," and away dashed the infuriated bovine down the street, to the terror of the mothers and the delight of the dogs.

Poor Paddy stood for a moment breathless with astonishment, and then, clapping his hands upon his hips, looked sorrowfully, he exclaimed: "Be jabbers, Bridget, but isn't the Protestant strong in her—the baste!"

DISSOLVING BONES.—The cheapest and easiest way I found was to take a deep box, barrel, or hoghead, the latter I like the best, cover the bottom about two inches deep with ashes and lime mixed, about one part lime to two of ashes; the lime should be newly slackened and mixed with the ashes, both dry; then put in a layer of bones, then two or three inches of the lime and ashes again; fill up in this way to about eight inches of the top, then fill out with clear ashes, or the compound, and then wet it gradually until it is thoroughly saturated, but not so as to drain; let it stand at least six months, the longer the better. When wanted for use take it out, fork it over and pick out all the bones that are not soft and save them for the next batch, and then pulverize and mix the ingredients well together, and you will find it one of the strongest and best fertilizers in use.—*Cor. Am. Institute Farmer's Club.*

HOW TO GET SLEEP.—This is to many persons a matter of high importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a strong tendency of blood on the brain, with cold extremities. The pressure of blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and chafe the body and extremities with a brush or a towel, or rub smartly with the hands, to promote circulation and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few moments. A cold bath or sponge bath and rubbing, or a good run or a rapid walk in the open air, or going up and down stairs a few times just before retiring, will aid in equalizing circulation and promote sleep.

A photographer in Gloucester, Mass., was astonished by a young woman who came to ask, meekly and innocently: "How long does it take to get a photograph, after you leave your measure?"

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Captain Sterling.....Mr. J. M. Hardie.  
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Reuben.....Mr. F. Margitt.  
Walter Arden.....Miss C. H. H.  
Boatswain.....Mr. A. Merrill.  
Mayor.....Mr. R. Matthews.  
Peter Lane.....Mr. J. B. Kelly.  
First Sailor and Villager.....Mr. J. E. Hyde.  
Second Sailor and Villager.....Mr. E. D. Crowther.  
Third Sailor and Villager.....Mr. H. H. H.  
Miriam Lane.....Mrs. M. Bowring.  
Esther Arden.....Miss Alexander.  
Sailors, Villagers, etc., etc., powerful Chorus and Corps de Ballet.

The Scene is laid in a Village in Cornwall. Time, 1760.

To conclude with, for the first time here, the Sparkling Comedietta, adapted from the French by J. Guido Methua, Esq., in 1 Act, entitled,

When Women Weep!

CLOTHILDE.....MADAME SCHELLER.  
Albert Granville.....Mr. J. S. Lindsay.  
Eugene Lassalle.....Mr. J. O. Graham.  
Bertha, his wife.....Miss Nellie Colebrook.  
Joseph, a waiter.....Mr. P. Margitt.

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