





## The Religion of Evolution.

### PRAYER.

#### A DISCOURSE

Preached at the Church of the Unity,  
Boston.

—BY—  
REV. M. J. SAVAGE.

Lord, teach us to pray.—Luke 11:1.

Nevertheless, not as I will, but as thou wilt.—Matt. 26:29.

The place which prayer holds in the popular thought, the controversy in regard to it, and the consequent doubt and confusion—these make it a topic of the first importance both to the understanding and the heart. To glance at its origin and development, and then to study the popular beliefs in the light of modern knowledge, and so, if possible, to gain a position both rational and devout—this is my present purpose.

I have shown you that the early objects of human worship were not persons to be loved. The gods of the childhood of the world were beings who filled the souls of men with dread. The first altars were built by fear, and the first prayers were deprecations, pleas and entreaties intended to ward off impending ill. It was common among the early tribes to worship the spirit of their ancestor, who was supposed to watch over his descendants and to hold their fortunes in his hand. This worship did not spring from any special love or veneration; but they believed that their tribal founder was jealous of his memory and honor, and that if they did not keep alive his name and his worship he had both the power and the disposition to do them incalculable harm. So their altars and their prayers were only a sort of tribute paid to keep their god in good humor, and so to buy his favor and protection.

And a similar idea prompted the aboriginal worship of the forces of nature. The forces and movements that pressed most closely upon them were those of hunger and cold and storm, forces that hurt them, and of which they stood in continual fear. Thus their prayers were not at all in the nature of loving communion, as of a child with father or mother. They did not love their gods, nor care for their friendship or fellowship for its own sake. They only stood in dread of what the gods might do, and thought it the safest way to keep on as good terms with them as possible. So their worship took on a sort of commercial aspect. They thought to buy favors, or, at least, freedom from injury, as one would put a bribe into the hands of an unjust judge, or purchase with a gift the good will of an irresponsible despot. When they went out to war against their enemy they first sought the altars or temples of their god, endeavored to learn his disposition in the matter, appealed to his ambition as against the honor that the enemies' god might gain if he did not show himself the stronger; they promised special worship and offerings if they came back victor; and then after the battle they came and hung their trophies in his temple and ascribed to him the praise of their conquest. You find ideas like these even among the Hebrews. Moses is represented as appealing to the pride and ambition of Jehovah. Weary with the obstinacy and obtuseness of Israel, Jehovah threatens to destroy them. Then Moses pleaded with him, and says, "Only think how Egypt and her gods will exult, if, after leading thy people into the wilderness, thou leavest them to perish, as though thou wast not able to lead them on to the conquest of the Promised Land. And the plea prevailed, and the people were spared."

The old-time gods were accustomed to pray to each other; for as each had his department of the world, if he wished to gain any end beyond his control, he must do it through the favor of the deity in command. Aeneas and his followers are on their way from Troy to Italy, when Juno, who is their enemy and wishes their destruction, goes to Eolus, the god of the winds, and by a condescending appeal to his pride and friendship, and by the promise of a magnificent gift, she persuades him to let loose his winds and raise a tempest on the sea, so that the Trojan fleet may be destroyed. At the same time Venus

goes to Jupiter and begs for the deliverance; and the King of the Olympians sends a messenger to see that the storm is allayed and the ships are permitted to gain a harbor of safety.

Such were the early ideas of the place and the work of prayer.

All through medieval Christianity similar ideas prevailed. Each city or people or convent had its special tutelary saint; and to him, as to a favorite at court, their petitions were addressed. He was supposed to have influence in heaven, and to look after their peculiar and personal wants. God, to them, was not the all-present, watchful father. They thought they needed special intercessors and friends at the heavenly court. And even to-day throughout Romish Christendom the great majority of prayers go up to the saints and to Mary, whose tender mother-heart is supposed to be most easily touched and moved at their requests. And a thought like this last seems to be infecting all Protestantism. The Bible nowhere gives countenance to making Jesus the object of prayer; and most intelligent and thoughtful writers oppose it as unscriptural and wrong. But in the popular mind the Father has come very largely to represent the law, while Jesus is the embodiment of the loving and saving God, and thus to him the tenderness and love of all hearts turn; and to him are addressed the pleadings and the prayers of the anxious and fearful souls.

The common idea of prayer to-day is, in the main, that of the ancient heathen world. As I have many times heard it from the lips of a prominent evangelist, "Prayer is the power that moves the arm that moves the world." It is supposed that by it God can be prevailed on to do many things he otherwise would not. Stillingfleet, an old English writer, says, "Prayer is supposed a means to change the person to whom we pray." It is believed to have power to bring to pass the things prayed for all over the world.

Within a few years in Scotland the whole church was ordered to hold a service of fasting and prayer for deliverance from a severe disease among the cattle. Only a year or two since the whole church of England was holding a special service for the recovery of the Prince of Wales, who was sick. Muller, in his "Life of Trust," claims that he has established, and that he constantly supports, an immense orphan-house simply by prayer. He seems entirely to overlook the fact that such a claim, continually republished and kept before the popular mind, is the most ingenious and effective kind of advertising possible. It is a perpetual appeal and prayer to the popular sympathy and help. To one who at all appreciates the springs that move the popular heart and the popular imagination, there is nothing strange about it. Dr. Cullis here in Boston makes a similar claim concerning his Consumptives' Home. And yet hardly an institution in the city is more persistently advertised. He also has his troops of children travelling all over the State, visiting the churches, and exciting the popular interest in the piety and the wonder of the work he is doing. In one of his books of sermons, Mr. Talmage ascribes the remarkable success and safety of a certain line of ocean steamers to the fact that the wife of one of the head-proprietors, makes each ship, as it starts from port, the subject of a special prayer. This theory is slightly interfered with by the knowledge that another line, that has no proprietor's wife to pray for it, has lost less ships in thirty years than it has. And, besides, were this all true, insurance companies would be an impertinence as well as an useless outlay of money. Most of our churches in America have ceased praying for rain; though still the annual Fast is appointed, and is supposed to have some influence on the general welfare of the people.

Now, all of these illustrations simply point out and illustrate the popular belief that prayer is able to induce God to produce certain definite result in the natural world that would not take place except for the prayers. You will notice, also, that this whole conception of the nature and office of prayer implies that God is a person outside of, and separate from natural forces and laws, who, at

the request of man, comes in to interfere with and change the method of their regular working.

Along with the progress of civilization and the growth of scientific knowledge of the world there is growing a widespread doubt as to whether prayer has any such power, or produces any such results. Whether for good or evil, whether well-founded or ill-founded, this doubt is a fact. It is a doubt that touches and paralyzes the arm of the church itself. The ordinary prayer-meeting is not attended in any such way as indicates a vital belief that it has power to convert the heathen, to save the husbands, brothers, fathers, of its supporters. People go from a sense of duty, or as they feel inclined; and if it is made a sort of lecture, and the lecturer is interesting, then the room will be full. But if men believed that it was really a power to move God to their wills, how could they excuse their negligence? The constant appeal and devices of the minister to get even church members to come show how little real faith they have in it.

Let us, then, inquire whence this doubt springs, and whether it can be justified. There are certain great difficulties in the way of holding the traditional faith that press very hard on thoughtful minds.

1. Prayers for changes in the natural course of things, so far as we can ordinarily see, are not answered. This is so generally admitted that I have often heard ministers tell their people that they prayed as though they did not expect to get anything; and that probably nothing would be so much of a surprise and astonishment to them as to find their requests granted. Now, people in that state of mind cannot have received what they asked for very often. And, for my part, I cannot be particularly surprised that they do give up looking for it. "I have been praying for the conversion of such an one twenty years, and he is not converted yet," said a noted minister. Is it strange that people ask, "What, then, is the use of prayer?" But it is said, more prayers are not answered because people do not pray in faith. So the mediums tell us that the seance is not successful because sceptics are in the circle. But, if the spirits are in earnest, why do they not astonish and confute the sceptics by offering facts that would compel belief? And if God really wishes to answer human prayers, in the ordinary sense, why does he not astonish his listless children with answers so that they cannot help believing?

It is this last rational thought that gave life to the recent celebrated "Prayer-gauge" controversy in England. And if prayer is a real and definite power for the healing of the sick I see nothing irrational or impious in the test that was proposed. In the Old Testament God is represented as complying with man's suggested conditions so as to demonstrate his presence and power. Has he changed, so that he is not willing to do it now?

A few days since the newspapers reported the miraculous cure of a sick woman as the result of Dr. Cullis's prayer. If true, why is not the road to Grove Hall thronged with the lame, blind and diseased going to be healed? Why does he keep his "Home" at all, at an enormous expense that might be used in other beneficent ways? Cure them all, and then travel the country as the universal healer. I have it from a man who was a relative that Joe Smith, the Mormon prophet, healed a child of a chronic disease by the laying-on of hands. There is evidence to prove that Our Lady of Lourdes is continually curing her devotees. And a large mass of proof can be brought to show how the bones of saints and bits of the true cross have always exerted such power.

The simple facts are these: Talmage prays for his wife and she gets well. Another man, presumably as pious as he, prays for his wife and she dies. A third man's wife gets well although she is not prayed for. The laws of health and disease work all over the world and produce their proper and natural results; and, so far as we can settle by the evidence, the praying or not praying has nothing to do with it. Gen. Butler goes to New Orleans, and the saints of the region pray that "Yellow Jack," as they

call the prevalent fever, may waste away and destroy his army. Not being given to piety he does not pray against it. But, having a sense of natural cause and effect, he looks after the sanitary condition of the city, and "Yellow Jack" postpones his annual visitation.

2. Superadded to this doubt growing out of observed facts, is the essentially modern doubt that has its root in the growing knowledge of the reign of law. There is growing up an irresistible belief, based in facts that can be verified, that this universe is one ruled by law and order. Cause and effect are so intimately linked together that the slightest movement of the world's affairs to-day is a link in a chain that stretches back into a past eternity. The glance of a ray of this morning's rising sun, the tremble of a twig in the wind, the form of the smoke wreath that hovered above your chimney and then melted out of sight, the curl of a wreath of mist that floats on a mountain's top, the eddy of the little cloud of dust that the wind-gust whirls across the street—these all are as much a part of the fixed and determined order of the world as Mont Blanc is a fixed and definite peak in the Alps. And to change the mist-form or the wind-current were as much a miracle as to hurl Mont Blanc with its roots upward into the Mediterranean. The prayer that asks that this day's weather may be changed, even to the blotting-out of one cloud, or the adding or taking away one rain-drop, asks so stupendous a thing as that the whole order of creation from the beginning may be changed to suit the whim or convenience of an hour.

3. Then, again, the common belief is rendered absurd by the contradictory prayers of men. You pray for a bright day, that your excursion down the harbor may be pleasant, or that your hay may dry in the field. Another man prays for rain, that his parched potato field may be revived. Which will God hear? One prayer at least must be denied. Two ships at sea. One wishes an east wind, and the other a west. Others want neither east nor west. Dr. Bushnell once suggested that the majority prayer would win. A very large and very pious crew would seem to be a necessity, then, so that they might out-pray the other ship. When you look at it in this way, it comes to look as though these prayers, instead of being pious, might very easily come to be the quintessence of selfishness. Isn't it quite as well to leave God to look after the general good and not think to tense him into the favoritism of neglecting the common interest, that may demand dry weather, for sake of watering your flower-garden? Heaven has larger interests on hand than the making of itself your private watering pot. It looks very much like the little boy who wanted the captain to stop the ship because he had lost his apple overboard.

But a stronger objection than all these roots in piety itself, and gets its weightiest reason in reverence and trust. If God is indeed perfectly powerful, wise and good, it becomes the worst of all scepticism to suppose that God will neglect the smallest interest of any, the very least, of his creatures. In the hands of such a God the poorest worm and the grandest archangel must be alike safe. There is a mother in Boston who devotedly loves her children. She is exceptionally intelligent and knows what is for their truest welfare. She is wealthy and able to command all means for carrying out her purposes. One of her children is wayward and gives her anxiety and trouble. Another is sick and in danger of death. Suppose you should go to her each morning, and with tears in your eyes and sobs on your lips beseech and entreat her to do her plain and simple duty to these children; beg her to be kind and hopeful to the wayward boy, beg her to have a physician and nurse for the sick girl. Such action on your part would be gross and inexcusable insult. And if you repeated it she would be justified in calling the police for your benefit. And yet half of our prayers imply that, unless we keep jogging his memory, or stirring up his benevolence and pity, the tender and all-wise and loving Father in heaven will either not remember, or will not care, to

be decently kind and regardful of the welfare of His children. I have often heard prayers that people thought were pious that made me indignant, and that seemed to me simple blasphemy. A hundred times, as a boy, I have heard a man say in prayer, "It is time for thee, O Lord, to work!"—as though God didn't know whether it was time or not! Said another, "O God, won't you do anything about it?" said an evangelist, "I am going to be in this city only two or three days longer, and, O Lord, if thou art going to do anything for the salvation of this town, do it now!"—egotism and blasphemy combined, with a doubt as to which predominates. Said the same evangelist, "come to the meeting to-night, for there are going to be wonderful displays of the divine power"—as though he had served a writ on the Almighty, and was going to produce and display him at all hazards!

Just because God is loving and wise and mighty, this kind of petition is not only useless, but insulting. And I notice the charge that the prominent evangelism of the day, in its frantic appeal to God, as though it could not trust him to do right, displays a worse and more open infidelity than it lays at the door of liberalism or of science. The quiet, loving life of the child at home is stronger proof of trust in father and mother than that anxiety that appears to think its wants will not be attended to unless as the result of perpetual begging. The little child in mother's arms looks up and smiles and sinks off to sleep. It does not need to beg mother to rock its slumber and tuck it into its soft crib. Just this child relation toward God I believe to be the true and pious one. Prattle your childish wants in the Father's ear as much as you will; only remember they are childish, and that he knows best, and that the best of all prayers, after all, is, "Not as I will, but as thou wilt."

All this has seemed needful to say before coming to that which is most important of all. The whole question finds simple, natural and satisfactory solution when looked at in the light of the principles of evolution. What is that principle? This: All the myriad forms, forces, movements and life of the universe are only the varied manifestation of the divine life that lives in and works through it all. The division between natural and supernatural, sacred and secular, are broken down. All is natural, and all is divine and sacred. God is as much in the law of gravitation as in the moral law—"Thou shalt love thy neighbor as thyself." The sun, the winds, the clouds, the rivers, the growing fields, all speak His mysterious name and reveal His present life and power. The law of the unfolding flower is just as divine as is the impulse to gratitude or prayer. It is just as rational and religious to expect prayer to yield to gravitation as it is to expect to gravitation to give way to prayer. God does not undo with one hand what he is doing with the other. Nature is no longer—as was once universally, and is still too commonly, supposed—a realm opposed to or outside of God, into which he comes at times to counteract its forces or to deliver from its power. Nature is God at work, executing his own wise and perfect will. It is not to be supposed, then, that the impulsive requests of men are going to persuade him to contravene his own purposes, or interfere with his own wise work. It becomes simply unreasonable, but a lack of intelligent piety to expect it.

Do I take the position, then, that man can bear no active part in the midst of the divine operations of the world—that he is only to sit still, and let the great forces drift him on their current, like a leaf on the surface of a torrent? By no manner of means. Man's whole life, physically, intellectually and spiritually, depends on just how much and how wisely he "interferes" with God's working, bringing to pass results that else would not occur. But he must do this intelligently, and according to the laws of that department in which he expects success.

To illustrate what I mean: You are perfectly aware of the practical use of my principle in the common affairs of life. You do not abdicate your reasons here if you wish to move a piece of stone or

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timber you use a lever or some mechanical force; you never think you can argue it, or pray it, or wish it, or will it from one place to another. You meet mechanical force with mechanical force. You desire to gain admission to a man's favor you do not think you can pry his heart open with a handspike, or blow it open with nitro-glycerine. You meet emotion with emotion. If you wish to convince a man's intellect of a doctrine in political economy you never think of applying electricity or steam. You meet logic with logic, argument with argument, proof with proof. All this only means that you recognize the natural order and fitness of things which teach that, in any particular department of life, you must seek for results in accordance with causes that naturally belong to work in that department. Apply this principle now to our subject.

A man desires a profitable crop of wheat in a certain field. The laws and forces of agriculture are divine laws, and they never change. Let the man then see to it that his field is one naturally adapted to the raising of wheat. Then let him look after tillage and dressing and the quality of his seed, and its proper sowing. In all ordinary seasons he can thus make his harvest sure. But prayer, a spiritual force, has no relation to sunshine, or rain, or frost, or any of the laws of agriculture. And to expect that he can neglect his proper work, and then guard against or retrieve his failure by prayer, is simple impiety. It is expecting that God will put a premium on laziness and ignorance and neglect—crops which the divine husbandman does not care to grow. Through the physical laws of my body God speaks to me with a voice as sacred, and commanding as that said to have been heard on Sinai; and he says Obey these laws and you shall have and keep your health. Ignorantly or wilfully I break them and get sick. God still says to me, These my laws point out to you the divine way back to health. But still neglecting these I expect to, circumvent God's own methods and get back to health again by a superstitious talisman, a saint's relics, or some ignorant enthusiasts prayers. It is just as presumptuous, impious and foolish as it would be for me to jump off Bunker Hill Monument, and then pray to God to suspend gravitation and make my fall easy; or if I should touch a match to a keg of powder and ask God to keep it from exploding. The laws of health are just as fixed and certain, and just as divine, as those of powder or gravitation. Moody teaches that a minister has no right to look after his worldly affairs; and says that when he wants a barrel of flour he asks God for it, and it comes. This is all very well so long as Mr. Farwell of Chicago believes Mr. Moody is doing a good work and stands ready to back him up with both money and flour. But it is nonsense to suppose that prayer would bring the flour if no one had any confidence in the utility of his work. All over the world and in all time, men and women and children have hungered and cried for bread, and starved with a prayer as their very last breath. Is Moody a special pet that only his prayers are answered? A man wants a factory on the bank of some running stream. Can he build it with prayer, or out of logical syllogisms, or emotions of the heart? He can build it only in the use of natural forces and in accordance with natural laws. In the building of the dam, the raising of the walls, the construction of the machinery, the adaptation of wheels to the water-power—every step must be a knowledge of natural laws and a rigid obedience of them. And just in accordance with the knowledge and the obedience will be his success. He combines and adapts laws and forces, and so produce results that otherwise would never have come to pass. Man is no idle spectator of God's working in nature. Or, if he were, there would be no civilization. So man does "interfere" with and materially modify the natural order. But so far as he succeeds he interferes with law lawfully. He combines, adjusts and adapts, and so accomplishes his results. All the forces that are represented in a train of cars, or the Atlantic cable, are natural, divine forces; but nature alone would never have made either. And yet man does

not contravene the laws in making them; he combines simple forces for the production of a complex result.

But all these things come through obedience to God in the special department where the result is reached. Mr. Frothingham has been cried out against for saying that the popular notion of prayer is immoral. But a little thought will teach you that he is right. To disregard God's methods in one department is nothing more nor less than to expect that God is going to take one hand to deliver you out of the other. Men say practically, "O God, I won't obey your conditions of health; but I expect that when I pray you will make me well. I won't pay any heed to your law of gravitation; but you must keep me from falling and being injured. I won't regard your laws of steam; but I hope you will make my engine work just as well as it I did. I won't study to know the laws of gas; but I trust, for the sake of my prayers, you will make my house as light as my neighbors. I won't pay any attention to your laws in the strength of materials; but I pray my store may stand as strong and safe as any on the street. I won't keep your laws of morality and character; but I'll become as good as anybody else by praying that you will suspend the general rules in my particular case." That is just what the common idea of prayer means. It puts a premium on laziness and ignorance and incapacity and wilfulness. If it is true, there is no need of knowledge, of labor, of training, of skill, of foresight, of care. In the truest and deepest sense of the word it is immoral. Carried out logically it would make civilization impossible. What is the use of merchandise if God brings flour to the door of every man who asks for it? Mr. Moody ought to go a step farther and save his wife the housekeeping trouble by having the flour ready made into bread. On this theory a breath could do it. What is the use of trained captains and drilled sailors, much more of insurance companies, if prayer will always insure a safe voyage at sea?

These natural conditions and laws are the present, active, working God. He who knows and obeys the conditions becomes master of the divine omnipotence. The whole force of divinity helps him.

Must we not, then, pray? If there be spiritual life in you you cannot help praying, any more than a rose can help exhaling its fragrance. The child does not sit dumb in the presence of father and mother because it knows the love and care of his parents do not depend on regular asking for them. The child-heart seeks rest and love in the parent-heart, and naturally pours out its thoughts, hopes, fears and wishes into the sympathetic ears. But if the child be a wise one he does not expect to make his wishes prevail against higher and better wishes.

And yet the prayer may be a very vital thing in the matter of our character and relation to God. What does compliance with divine conditions do in nature? Simply this: It does not change any single law or force—it only sets us in new relations to them. Gravitation will hold me firmly on my feet, or it will fling me down an abyss, according to the relation in which I stand to it. When I obey them, laws help me; when I disobey, they hurt me. So prayer may set me in new and higher relations to God, so as to utterly change, and grandly to elevate, my character. When, by spiritual, aspiring prayer, I reach out after God, I comply with the conditions of spiritual health and strength. If I open my shutters toward the east the morning sun will shine in. It will shine any way, but will do me no good unless I obey the conditions of its shining on me. So if I open the windows of my soul toward God the light of his divine truth and life will shine in. In this spiritual realm it is knowledge and obedience to divine laws and conditions, precisely the same as in the material. It is one God and one order in both. Study and work, then, are material prayer; and prayer is spiritual study and work. "I will, therefore, that all men pray everywhere." "For what are men better than sheep and goats, That nourish a blind life within the brain, If, having hands, they lift them not in prayer Both for themselves and those that call them

friend?

For so the whole round earth is every way Bound by gold chains about the feet of God."

So far, then, as both natural and spiritual are concerned, the first part of my text gets its answer in the second—"Lord, teach us how to pray." And the answer comes, that the way for us to find God and get his forces as helpers on our side is by knowing and obeying the divine will—the laws and conditions—in whatever department we wish the results produced. Thus, the highest prayer is "Not as I will, but as thou wilt." God's will is the only power; and it works out our purposes when we have obeyed the conditions, so that the divine forces flow in the channels that we have intelligently dug out for them.

"And yet the spirit in my heart Says, wherefore should I pray That thou would'st seek me with thy love, Since thou dost seek away;

And dost not even wait until I urge my step to thee; But in the darkness of my life Art coming still to me?

I pray not, then, because I would; I pray because I must; There is no meaning in my prayer But thankfulness and trust.

I would not have thee otherwise Than what thou ever art; Be still thyself, and then I know We cannot live apart."

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The previous notice was so very short, that on account of this bad weather before fair week, many people who could, did not interest themselves as much as they might, no entries being made from Mukilteo, or Tulalip and but few from up river, yet the quality of articles was superior, to last year, while over one hundred entries were made this year more than last.

The buildings erected on the grounds could well contain a couple of thousand entries, of such articles as are usually exhibited at such fairs, so much more room existing than last year, caused the display to appear less in comparison than it really was.

Mrs. Hurst made a fine display of cut flowers, over ninety varieties.

The farmers on the Stillaguamish and Swinomish made an excellent display of grain and vegetables. The orators of the fair Rev. J. R. Thompson, Rev. D. N. Utter, Hon. O. B. Iverson and W. M. Tirtlot Esq., were present. Rev. J. R. Thompson gave the opening address as it will appear in next week's STAR, comment will be superfluous.

The address of the Rev. D. N. Utter was given on Wednesday afternoon after the close of Mr. Thompson's. It was a very able address, replete with incidents anecdotes and illustrations to combine amusement with instruction. As it was orally delivered, we are unable to reproduce it.

On Thursday, the last day of the fair, Mr. Iverson gave an address upon the subject of the development of the resources of this country by immigration and the application of skilled labor &c. Illustrating his position by reference made to the culture applied in Norway and the growth of the country in the Mississippi Valley. This address was also extemporaneously delivered. Mr. Tirtlot's address we expect will appear in next week's issue. Take the fair all in all it was a success.

The display was fully equal in quality and quantity to any previous year's. The attendance the last two days of the fair was large, perfect good order prevailed, everyone left apparently pleased and good natured.

Selections were made for the fair of the Washington Industrial Association next week, as usual.

Now that this fair is over, and we have secured good buildings, grounds &c.—some have nearly everything ready for next year's fair already made, would it not be well for our citizens to interest themselves in the matter, and begin at once to make arrangements to hold a fair next year, in so thorough a manner, that no single product will fall of being properly represented, and keep the matter before the whole community through out the season. The present fall and coming winter is the time to make arrangements for next year's work.

Honorable Mention.

The following articles not entered in the regular premium list, were reported as worthy of honorable mention, many were well worthy of premiums and it is left to the Trustees as to whether or not premiums be not awarded.

- Ione Davis, Patchwork Quilt.
- Mrs. E. C. Ferguson, Basket Quilt.
- Carrie A. Light, Hanging Basket.
- Mrs. L. Wilbur, Pin Cushions.
- Mrs. M. L. Sinclair, Autumn Wreath.
- Mrs. A. A. Blackman, Rugs.
- R. D. Hilton, Span 2 year old Colts.
- Wm. Hawkins, Yearling Colt.
- Amos Hurst, Leaf Tobacco.

S. Calhoun, Mangel-wurzel.  
Mrs. Amos Hurst, Vinegar.

We are under obligations to our neighbor, Mrs. Hulbert for the donation of the premium bouquet. It is not often we see so fine a collection of beautiful flowers so skillfully arranged, and still less often we are made the recipient of so beautiful a gift. Will the donor accept our thanks for the same.

Visit to the Centennial.

Last Monday morning Geo. F. Kyle, of Centreville, in this county, called at our office. This is his first visit to Snohomish since his return from the east. He left Seattle on the Dakota, June 29; reached San Francisco midnight of the 31 of July; spent the centennial 4th of July in that city; says it was the best celebration ever seen by him; the turnout was very large, procession very fine; was two hours and twenty minutes passing the plaza. Left there on the fifth, made no stoppage until he reached Detroit in Michigan, going via Central and Union Pacific to Omaha, thence to Chicago via Chicago & Northwestern R. R., thence to Detroit by Michigan Central, arriving there July 14th; stopped there one day. Thence to Sherbrook in Canada on Grand Trunk Railway. There found mother and sisters. From there went with one of his sisters to Washington City, visited all the public buildings, cemeteries and noted places in the vicinity, including Mount Vernon and its surroundings; was strongly impressed by the size and grandeur of the national buildings of the capitol; was five days at Washington; then returned to Philadelphia. Was at the Centennial Exhibition four days. This only gave time to look through the main building, machinery hall, memorial hall, and the agricultural building in a hurried manner, after which he returned via New York on the magnificent Fall River line of sound steamers, the line built by Fiske to Boston, making the distance of 212 miles from New York to Fall River, including stoppage at New Port, in ten hours. From Boston returned to Canada on the Boston and Maine and Grand Trunk Railways; thence to San Francisco, after resting at home a few days, by same route he went east on. Thence to the Sound on Str. Panama, arriving in Port Townsend on the 5th of this month.

The heat of the summer seemed almost intolerable, especially the heat in the night, after being accustomed to the temperate, mild climate and cool nights of Western Washington. People everywhere seemed anxious to learn about the country, with a view of coming out here; was frequently invited to their houses by them, so they could enquire as regards soil, climate and institutions found here. When they were told about the large crops of grain, hay, etc. raised to the acre, they were astonished and inclined to doubt his word.

One thing noticed in the east was the great number of people out of employment, and the universal complaint of hard times. In many of the towns it had become a source of great anxiety to the authorities what they were to do with their poor the coming winter; especially is this the case in the manufacturing towns.

In coming through Iowa and Nebraska he found the northwestern part of Iowa and the whole of Nebraska completely devastated by grasshoppers. The hay had been pretty well saved; this was about the only crop saved. The corn was completely destroyed.

One thing noticed was that on the cars there were twice as many going west as east, and of those going east, over one half were designing to return west within a few months, simply going east on a visit, while the majority westward bound were going to stay. The way inducements are held out to emigrants coming to this coast, California gets some nine tenths of them all. Oregon has an agent who meets the trains at Oakland, and visits the emigrants at the hotels, etc. It seems as if Washington Territory ought to have some one to try to induce them to come up here, and to represent her interests there, as they seem to know very little about this country. Hardly know where Puget Sound is, know nothing at all about the climate, productions and industries of the Sound,

what is going on here, or how to reach here. He induced several with whom he became acquainted on the route to come up here, who have all secured employment since they came here. Since his return he has received a number of letters from young men whose acquaintance he made on the cars that stopped in California, who failed to get employment there, asking what their chances would be here.

Before going east he says that he often thought of leaving the Sound to look for some better place to live in, felt more or less unsettled, now feels perfectly contented to stop here, settle down and go to work, as he found no better place than Puget Sound.

The Smallpox.

As there seems to be much fear felt elsewhere of the smallpox, and as some wild stories are in circulation about the prevalence of the disease, we have made it a point to inquire into the matter, for the purpose of relieving the public mind of unnecessary distress. The only case or cases of smallpox on Puget Sound are one or two at Port Townsend. A man on board the barkentine Victor broke out with the disease, and was taken with the entire crew and the vessel to quarantine three miles below Port Townsend. The vessel was cleaned and fumigated, and on Sunday last was released, together with her master and a portion of the crew. None of the man's shipmates have so far given evidence of infection, and, as the sanitary regulations are of the very best character, it is thought none of them will. The case that caused the excitement at Port Townsend last week was that of an Indian on board the Dakota. He broke out with measles or something of the kind, which a few timid ones discovering at once pronounced smallpox. The only two physicians at Port Townsend were sent for, neither of whom could say that the disease was as asserted, and the Indian, leaving the ship, was placed in the pest house at the quarantine ground; his nine companions on board taking a canoe and going in it to Victoria. This is or these are the only case or cases of smallpox now known to exist on Puget Sound, and probably the only two in Washington Territory. Both are cared for, and guarded against all possibility of spreading the contagion. There need be no fear on the part of any one, and the less fear felt the better for all.—Tribune.

Swinomish Items.

DIKING THIS YEAR ON THE SWINOMISH.—Last week we walked from Skagit City to La Conner, crossing the Skagit at Mr. Talbot's place, thence by trail and wagon road to the house of Mr. Cornelius, along what is known as Pleasant Ridge. This ridge extends into the centre of the Swinomish flats somewhere like three miles from the Skagit. From the end of the ridge one of the finest views in the Territory may be witnessed. The place of Mr. Cornelius being situated at the foot of and around the end of it, and covering some 20 acres or so of the end of the ridge, forming one of the most beautiful, picturesque and fertile as well as productive ranches found anywhere. Coming from the Skagit, one sees to the right of the road a tract of level marsh, mostly above tide level, containing several thousand acres of land. But little of this is covered with timber. It requires diking, not against the tide, so much as the annual overflow of the Skagit, caused in part by the backing up of the Skagit by the Jam. It has been estimated that over 100,000 acres of the very best kind of marsh land could easily be reclaimed in a body here by a slight dike on the removal of the Jam.

For several years past a number of persons have been at work trying to dike in a tract of this land situated on the east side and adjoining Pleasant ridge. The task commenced is now just about finished, the tract enclosed being about as follows: C. J. Chilberg, 160 acres; Robt. Kennedy, 160; C. H. Chamberlain, 160; Isaac Chilberg, 240; Nelson Chilberg, 80; Albert Leamer, 160; S. Calhoun 160; J. Cornelius, 40; total, 1,160 acres. Besides this tract there will be finished this year of dikes commenced in part previously, dikes enclosing the following lands on Swinomish and Sullivan's sloughs: J. S. Conner, 140 acres; J. Sul-

livan, 172; M. Sullivan, 40; Geo. Arden, 60; Culver estate, 60; Dodge & Lindsey 20; D. B. Jackson, 300; Isaac Jennings, 160; Edward Ballou, 160; Chas. Miller, 160; Robt. White, 80; J. F. Terrie, 80; Jas. H. McDonald, 160; total, 1,592 acres. Forming a total of 2,752 acres of tide flats enclosed by dikes this year on the Swinomish flats, in addition to what was previously under cultivation there.

VIEW FROM PLEASANT RIDGE.—The editor of the West Shore is in the habit of obtaining pictures of representative buildings, scenery, etc., found on the northwest coast, and having engravings or cuts made of them, so they appear in his journal. We wish he could get a view of Swinomish flats as they appear with the grain stacked thereon. The view will alone well repay a trip from Oregon. After viewing for miles field after field of such grain as can only be raised from such land as this, one could not well say that this Territory was not a good agricultural community.

FOITY ACRES OF OATS.—Two weeks ago Thos. Lindsey threshed his oats raised the past season on a forty acre tract. They yielded 3,600 bushels, or an average of 90 bushels to the acre.

TWENTY-EIGHT ACRES OF BARLEY.—Messrs. E. & A. Seigfried raised the past season on 28 acres, part of J. S. Conner's town claim, a crop of barley averaging over 90 bushels to the acres.

TELEGRAPH OFFICE AT LA CONNER.—Arrangements have been made to erect a building. The citizens of La Conner have raised the funds to establish an office at that place. It is expected that the office across the river on the Swinomish reservation will be discontinued, and the telegraph office of the Western Union Telegraph Co. established at La Conner instead, as soon as the building etc. is ready for its removal.

STEAM THRESHER.—Notwithstanding the steam thresher of Mr. S. Calhoun could do so much work, it was found that another machine of a similar character could be used to good advantage this year. Therefore Messrs. Paulson & Loveland ordered one through Messrs. J. & G. Gaches. The order was sent to San Francisco by telegraph. The machine came up by steamer, and was in the field at work within seven days after the order was sent. The engine is of twelve horse power. The machine was on exhibition at the Mechanics' Fair at San Francisco at the time of the purchase. It was the only one there, and there was considerable difficulty in getting it away.

Correspondence.

CLARINDA, IOWA, Sept. 1, 1876.

My Dear Morse: For some time I have been intending to give you my impressions of Iowa—a section of country in such marked contrast to our own territory. With a surface of 55,000 miles in extent—no where rising above the dignity of hills—and all susceptible of agriculture, it is easy to be seen that Iowa is destined at no very distant day to become an empire of itself in wealth and population. I am located at present in the Nodaway valley so called from the river which runs through it, and at a point about equidistant (80 miles) from St. Joseph, Mo. and Omaha, Neb. From our home we look off westward upon the high rolling prairies, swelling and sinking to the horizon like the great billows of the grand old ocean, and dotted all over with peaceful farm houses nestling amid great fields of corn, which nod and dance exultantly in the breeze, as if to say "I bear food for the whole world." In front of us the valley gradually recedes to the river, whilst beyond far as the eye can reach lies a magnificent stretch of timber, sufficient for the wants of this section for fuel for generations. A branch of the Chicago, Burlington and Quincy railroad runs to Clarinda, so that communication is easily had with the great net-work of western railroads. Each farm house is reached through avenues or sheltered by groves of trees. Pure soft water abounds everywhere, so that few more beautiful valleys are to be found in the world than the Nodaway valley. Clarinda contains a population of about 1700, and is the seat of much refinement and wealth. It contains

churches of all denominations, one high school in a most flourishing condition, one woolen factory, steam mill, plow and wagon factory, &c. In agricultural implements the gradual tendency is to supply the home demand by home production. Indeed this would seem eminently necessary, since Iowa farmers rarely shelter any kind of implement, but leave the plow standing where it was last used from one season to another at an expense of millions of dollars each year. When Iowa shall supply her own wants and cease to be an exclusively corn, hop and cattle producing country, then, and not until then, will she enter upon a career of true prosperity. I was both surprised and pleased to see the interest taken in education. The people themselves cheerfully vote large taxes for the maintenance of public schools. During the summer vacation one hundred and fifty teachers were assembled in Clarinda under able instructors for four weeks to learn the art of "how to teach." There appears to be no lack of applicants for schools, for each young lady in the county can, with the proceeds of one or two terms of school supply herself with a gold watch and an organ and be happy. Of course this enables the Superintendent to secure a high grade of teachers.

This season here has been a very wet one. On this account eastern Iowa and much of Illinois will raise but half a crop of corn. Here the corn crop never promised better, unless perhaps the grasshoppers may somewhat injure it. This grasshopper plague, which has for years harried the people of Minnesota, Iowa, Nebraska, Kansas and Missouri, has reached such proportions as to demand the attention of congress. Last year the grasshopper destroyed the crops of this section, and here they come again, whitening the air with their expanded wings. The hay is gathered and the corn is so far advanced that they can not now do more than injure it. But all feel gloomy, for they (the grasshoppers) are laying their eggs, and may they not drift back and forth, until this fertile land shall become a desolation and wilderness. I sometimes wonder if those remains of an early civilization in Arizona and New Mexico, mentioned by Major Powell, may not be those of a people who have died of grasshopper. I have four of the "red-legged devils" preserved in alcohol, which I want to bring back with me for our museum, if Dr. Folsom thinks them worthy of a place therein.

In a few days we go to New York, and Philadelphia, from whence you may expect to hear from me. By the 1st of October we expect to start for our home in Washington Territory, and to be with you by the 1st of November.

Yours,  
W. H. REEVES.

A river of ink has been discovered in Algeria. It that country was large enough what a paradise it would be for the poets.

Robt. Fulton invented the steam boat. He did not invent the steamboat explosion, however. Honor o whom honor is due.

An Eastern paper says that the girls in some parts of Pennsylvania are so hard pushed for husbands that they sometimes take up with printers and lawyers.

An erect gait gives a woman a queenly appearance, and to men an air of manliness, integrity and fearlessness. To bend forward or downward while walking indicates debility, depression or mental trouble, and always aggravates itself and promotes disease.

It is said by those who profess to know, that a girl in the presence of her beaux will leave half her ice-cream, and afterwards sneak into the cellar and eat seven cucumber-pickles and two-thirds of a cranberry pie.

An Irishman, to whom some wonderful story was told on the authority of a cheap paper, declined to believe it, saying that he distrusted all he saw in the "chape prints." "Why shouldn't you believe the cheap papers," he was asked, "as soon as any other?" "Because," was his ready reply, "I don't think they can afford to speak the truth for the money."



LOCAL ITEMS.

ENTERTAINMENT.—Since Sunday last our town has been well provided with entertainments, Sunday, Monday and Tuesday, Lectures, or Religious Services, Wednesday evening, School exhibition, Thursday evening, Ball, Friday evening, Politics.

Daniel Gage's new store building at Skagit City is rapidly approaching completion. It is 50 feet long by 24 wide, and 20 ft. posts. It will be two stories high; the lower story for store purposes, the upper for a public hall. Mr. G. is rapidly building up for himself a splendid business, and well deserves it by his energy and sterling business qualities.

GREAT EXCITEMENT.—The political campaign is upon us, and candidates are being lauded to the skies by their friends and sunk to the infernal regions by their enemies, and yet the rush continues—everybody goes to E. C. Ferguson's to purchase some of those fine vases, china-ware, and articles of shell manufacture just received. Prices reasonable and just dealing is the motto of this first class establishment.

At my request W. M. Tirtlot Esq. will conduct a religious service including the reading of a short sermon on each Sunday morning, when I am not in Snohomish City—except when a properly endorsed clergyman of any christian denomination may happen to be present, in which event Mr. Tirtlot will gladly vacate the desk. All citizens cordially invited to attend.

J. R. Thompson.

Yesterday afternoon as Mr. Slater and Walter Elwell were traveling along the county road from the Snoqualmie to the Skykomish, and when about midway between the two rivers, were surprised and not a little frightened when a panther sprang from a tree lighting on the ground about ten feet in front of them. After eyeing them a moment the ugly-looking brute passed to the rear of them when a foot-race occurred, both parties claiming the victory.

W. R. Andrews Esq., of Seattle, came to this place to address our people on the political issues of the day; last night while before his audience, and when he had spoken about ten minutes, he was seized with an attack of sickness so violent that he had to be assisted from the room in almost an insensible condition. His remarks were very interesting up to the time of the attack. He is this morning convalescent, with prospects of a speedy recovery. His many friends here deeply sympathize with him, and it is hoped that he will soon be able to favor us with an address on this subject. He gave abundant evidence that he is able to both interest and instruct us on the subject that he had chosen.

SCHOOL EXHIBITION.—It is now generally known and acknowledged that our public school system is in advance of that of any other nation, because it is progressive. Every year new branches of study, or old ones in an improved form, are being placed before the youth of our land. But it is necessary that we have a respite from study at times, in order to rest and invigorate the mind and prepare it for the solution and development of difficult problems. Mrs. Bell, who is conducting the school here at present to the entire satisfaction of all, seeing the situation, and knowing that music is one of the very best remedies for an overtasked brain, as it rests one set of faculties while it cultivates another, has decided to purchase an organ for the school and pay for it by giving a series of entertainments. The first of which, in the form of a school exhibition, was given last Wednesday evening. The scholars without exception conducted the exercises in a manner that did honor to themselves and teacher, and filled their parents' hearts with pride. The organ, which is a very handsome one, has been procured by Mrs. Bell, and cost about \$150. But there is no reason to doubt the ability of the enterprise to raise that amount, as these entertainments are first class and highly appreci-

ated by the people here. The net receipts last Wednesday evening was about \$50.

A Card.

The pupils of the Snohomish Public School wish to thank all the ladies and gentlemen who so kindly assisted and encouraged them in their first entertainment for the benefit of their school. They will ever feel indebted for their support and assistance, and join in thanking them for all favors received.

PUPILS.

Premiums.

Premiums awarded at the second annual fair of the Snohomish county Agricultural Society. Held at the Society's fair grounds near Snohomish City, W. T., September 26, 27, 28, 1876.

CLASS 1, GRAIN AND SEEDS.

- Morgan & Loveland, Winter Wheat, first premium, \$1 00
Amos Hurst, Winter Wheat, second premium, Diploma.
John Davis, Spring Wheat, first premium, \$1 00
Jonh Davis, Barley, first premium, 1 00
S. Calhoun, Barley, second " Diploma.
" " Oats, first premium \$1 00
" " " second " Diploma.
F. H. Hancock, grain in the sheaf, first premium, \$1 00
S. Calhoun, grain in the sheaf second premium, Diploma.
A. Hulbert, Beans, first premium, \$1 00
" " Peas, second " 1 00
S. Calhoun, Timothy seed, first premium, \$1 00

CLASS 2, FRUITS.

- J. N. Low, best 20 varieties or more of Apples, first premium, \$2 50
A. H. Buchanan, best 5 varieties or more of Apples, first premium, \$1 00
A. H. Buchanan, second do. Diploma.
Mrs. C. Harvey, collection of Pears, first premium, \$2 00
J. N. Low, best variety of Pears, first premium, \$1 00
Mrs. E. C. Ferguson, Grapes, first premium, \$1 00
Mrs. C. Harvey, Peaches, first premium, \$1 00
Mrs. C. Harvey, Plums, do. 1 00
" " " best general exhibit of Fruit, first premium, \$3 00

CLASS 3, VEGETABLES.

- E. Morse, Cabbage, first pr'm, \$1 00
A. Hulbert, " second " Diploma.
J. N. Low, Squash, first " \$1 00
H. Oliver, Beets, " " 1 00
A. Hurst, Parsnep, " " 1 00
" " Cauliflower, " " 1 00
S. Calhoun, Swedish Turnip, first premium, \$1 00
H. Oliver, Carrots, first premium, 1 00
J. Davis, Pumpkins, " " 1 00
A. Hulbert, Celery, " " 1 00
M. Getchell, Corn, " " 1 00
J. Davis, Potatoes, " " 1 00
Amos Hurst, collection of potatoes 6 varieties, first premium, \$2 00
H. Oliver, Onions, first pr'm, 1 00
A. Hulbert, Tomatoes, first pr'm 1 00
Amos Hurst, best general collection of Vegetables, first premium, \$2 00

CLASS 4, MANUFACTURES.

- L. Hanson, Blacksmithing, display, first premium, \$1 00
W. H. Ward, Blacksmithing, second premium, \$1 00

CLASS 6, FLOWERS.

- Mrs. A. Hurst, best collection flowers, first premium, \$1 00
Mrs. J. N. Low, best col'n flowers, second premium, Diploma.
Mrs. A. Hulbert, Bouquet, first premium, \$1 00
Mrs. E. D. Smith, Bouquet, second premium, Diploma.

CLASS 7, DAIRY.

- Mrs. C. Harvey, Cheese, first pr'm \$1 00
Fannie Oliver, Butter, " " 1 00
Mrs. F. H. Hancock, Butter, second premium, Diploma.

CLASS 9, BREAD, CAKES, PRESERVES, &c.

- Mrs. W. H. Ward, Bread, first premium, \$1 00
Mrs. C. Harvey, Bread, second premium, Diploma.
Fannie Oliver, Pastry Cooking, first premium, \$1 00
Mrs. M. L. Sinclair, collection Canned Fruit, first premium, \$1 00
Mrs. Amos Hurst, collection preserves, first premium, \$1 00
Fannie Low, Jolly, first pr'm, 1 00

CLASS 10, FANCY WORK.

- Ida Davis, Cotton Crochet, first premium, \$1 00
Mrs. J. Ross, Cotton Crochet, second premium, Diploma.
Mrs. J. Ross, Silk Embroidery, first premium, \$1 00
Ione Davis, Ladies Underwear, first premium, \$1 00
Mrs. C. Scotney, Button-hole Work, first premium, \$1 00
Mrs. J. Ros, Button-hole Work, second premium, Diploma.

CLASS 12, POULTRY.

- H. D. Morgan, Chickens first premium, \$1 00
A. Hulbert, Ducks, first pr'm, 1 00

CLASS 14, NATIVE WINES.

- J. N. Low, one year old and over, first premium, \$1 00
E. D. Smith, less than one year old, first premium, \$1 00

CLASS 14, STOCK.

- A. Reynolds, Draft Mjks, first premium, \$1 00
E. Morse, Milch Cow, first pr'm, 1 00
" " Heifer under 2 years old, first premium, \$1 00
A. Reynolds, Cow, sec'd pr'm, Diploma.
ELDRIDGE MORSE, Secretary.

Proceedings of County Commissioners.—Special Term.

Pursuant to call, a special term of the County Commissioners' Court of Snohomish county, W. T., was held at the Auditor's office in Snohomish City, Sept. 25, 1876.

Present Messrs. Wight and Ferguson. E. C. Ferguson appointed Chairman pro. tem.

Application of W. B. Stevens for a license to retail liquors in Snohomish precinct: Mr. A. Peden and Dr. Folsom were examined as to the good moral character of the said W. B. Stevens as the law directs. It was ordered that upon furnishing the required bonds and paying into the county treasury the sum of two hundred dollars per annum, the Auditor be required to issue a retail liquor license to the said W. B. Stevens.

Report of Bridge Commissioner M. T. Wight, received, read, examined and approved. Ordered that Four Hundred and Fifty Dollars be paid, out of the road fund, to Benj. Stretch for work performed on Pill Chuck Bridge, as per contract.

It was ordered by the Board that the Tulalip Indian Agent be requested to keep the Indians on the Reservation during the prevalence of the small pox epidemic, and the Auditor is directed to forward to said Agent at Tulalip, at once, a copy of this order.

The Board then adjourned sine die. I. W. H. Ward, County Auditor of Snohomish County, Washington Territory dq hereby certify the above and foregoing to be a full, true and complete record of the proceedings of the County Commissioner's Court of said County at their Special Session as above set forth. In testimony whereof I have hereunto set my hand and official seal this 25th, day of September 1876.

[L. S.] W. H. WARD, Auditor. By Eldridge Morse, Deputy.

MARRIED.

OVENELL—CRANE—At Seattle, W. T., Sept. 8, 1876, by Rev. J. F. Ellis, Mr. Thos. Ovenell to Miss Carrie Crane, both of this County.

We saw the happy bride and groom on their return. Judging from the way they urged others to imitate their example, we imagine they were well pleased with their fate. May kind fortune ever wear for them as smiling a face.

THE PACIFIC TRIBUNE!

DAILY AND WEEKLY. Seattle, w. t. The Daily is the oldest, largest and best in the Territory. The Weekly, now in its sixteenth year of publication, contains more readable matter than any of its Territorial contemporaries. The contents of both will include the fullest home news, editorial matter, the latest telegrams from abroad, correspondence, interesting miscellany, &c.

TERMS: Daily per annum, \$10; Weekly, \$3. Advertising desired, and inserted on reasonable terms. Address THOS. W. PROSCH, Publisher. v1 n4.

TAX NOTICE.

The tax payers of School District No. 1, Snohomish County, W. T., are hereby notified that the special School Tax Roll of said District for the year 1876 is now in my hands for collection. All parties named in said Tax Roll are requested to call at my office in Snohomish City, within ten days from the date of this Notice, and pay their taxes and save a cent. Snohomish City, Sept. 23, 1876. E. C. FERGUSON, Clerk.

Subscribe for THE WEST SHORE

is the Time to just entering its second year. It is ENLARGED AND IMPROVED. and worthy the patronage of every well-wisher of the Pacific Northwest. It is Beautifully Illustrated by the leading artists on the Coast. Some of The Ablest Writers in the Pacific Northwest contribute to its columns. As a Family Journal, it stands at the head of Pacific Coast publications. As a paper to SEND TO FRIENDS abroad, it has no equal. A single number will give them a better idea of Oregon and Washington Territory than a year's numbers of any other paper. Subscription price, \$1.50 Per Year, including postage. Sample number, 20 cents. Address the publisher, L. SAMUEL, P. O. Box 3, Portland, Ogn.

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You will find a SPLENDID ASSORTMENT THE MOST IMPROVED SPOON HOOKS! And Fishing Tackle Of all kinds, at John Sullivan's, Commercial St., Seattle, W. T. 1-33

BLACKSMITH!

THE UNDERSIGNED HAVING OPENED A New Blacksmith Shop, AT Snohomish City, Washington Territory, IS READY TO DO ALL KINDS OF LOGGERS AND FARMERS WORK IN HIS LINE. WITH NEATNESS AND Dispatch. SHOP IS BACK OF MARK'S SALOON. Call and see my work. L. HANSEN. v1 n26.

WADDELL & MILES,

WHOLESALE DEALERS IN STOVES & RANGES, TIN, COPPER, & JAPANED WARE, SUCTION AND FORCE PUMPS, Lead and Iron Pipe, GAS & STEAM PIPE FITTINGS, BRASS GOODS. All work pertaining to the business done at short notice and in a workmanlike manner. Give us a call. SEATTLE, W. T. v1 n9

SNOHOMISH CITY MARKET REPORT.

Stock. Milch Cows, \$25 00 @ 50 00 Work Oxen, \$150 @ 250. Beef cattle, on foot, \$5 cts Horses, \$50 @ 100. Sheep, \$1.00 @ 1.50 Hogs, on foot \$6 cts. Groceries, Provisions &c.

Bacon, \$14 50 cts Pork do. 8 cts Chickens, \$3.50 @ 3.50 Eggs, do. 60 cts Flour, \$4.50 @ 7.00 Wheat, \$1.25 @ 1.25 Butter, \$20 @ 35 cts. Hides, green, \$3 cts Potatoes, \$1.50 @ 50 cts Oats, \$2 cts Ground Barley, \$42.50 Hay, \$12.00 @ 14.00 Candles, \$10 @ 15 cts Beans, do. 6 cts Sugars, do. 10 @ 15 cts Syrup, \$4.50 @ 5 gals. Dried Apples, \$11 cts Nails, \$8 @ cts Course salt, \$8 @ cts Tobacco, \$75 @ 81.30 Coal Oil, \$5.00 @ 5.00 Cabbage, \$1.50 @ 1.50 Turnips, do. 1 1/2 cts Apples, \$1.25 @ 1.50 Wood, \$2.50 @ 2.50 Shingles, \$2.00 @ 2.00 Ship Knees, \$40 @ 50 cts Logs, \$5.00 @ 5.00 Hewed Timber, \$10 @ 10 cts.

SAN FRANCISCO GRAIN MARKET.

From the San Francisco Chronicle. WHEAT, new, \$1.50 @ 1.52 1/2 " choice old milling, 1.57 1/2 @ 1.62 1/2 BARLEY, new, \$1.00 @ 1.05 " choice old brewing, 1.10 @ 1.20 OATS, new crop, \$1.30 @ 1.35 RYE, firm at 1.45 BUCKWHEAT, \$3 cts Hops, Wash. Terry, \$9 @ 10 1/2 cts GROUND BARLEY, \$24.00 @ 26.00 HAY, \$7.50 @ 13.50

FOR SALE.

150 acres of good land lying near the mouth of the Skykomish River, with 15 acres cleared and 75 bearing fruit trees, for sale at a bargain. For further particulars enquire of W. H. WALE, v1 n34

FOR SALE.

The undersigned being desirous of changing occupation, now offers Hazel Dell, better known as Wood's Prairie for sale. Said farm contains 160 acres of good tillable land, 50 acres now under fence and in a good state of cultivation, a large stream of water running the whole length of the place, a splendid mill site within 60 feet of the house, good frame dwelling house, 28x30 feet, 1 1/2 stories high. Small orchard of Apples, Pears, Plums, Peaches, Cherries, and an abundance of small fruit. Together with stock (30 head), and agricultural implements. Said farm is situated 1 1/2 miles from the Skykomish River in Snohomish county, S. 23, T. 28, N. R. 7 E. Soil a rich black loam. For dairying, or grain raising cannot be beat, and for a cozy and pleas. ant place there is not another like it in this or any other county on Puget Sound. For particulars address S. A. WOODS, or better come and see. Three barns and other out buildings on the premises. Snohomish City, June 30, 1876. 25

TAKE NOTICE.

That the tax roll of Snohomish county, Washington Territory, are now in my hands, and I am now ready to receive taxes thereon. All parties not paying before the first of January 1877, will have to pay 10 per cent additional thereon. T. F. MARKS, Treasurer.

Legal Notice.

In the District Court of Snohomish County, Washington Territory. In Equity. AUGUSTA A. DRAKE, Plaintiff vs. JACOB H. DRAKE, Defendant. Complaint filed in the office of the Clerk of said District Court. THE UNITED STATES OF AMERICA send Greeting: To JACOB H. DRAKE, Defendant: You are hereby required to appear in an action brought against you by the above named plaintiff, in the District Court of said County, holding terms at Snohomish City, in the county of Snohomish, and to answer the complaint filed therein, within twenty days (exclusive of the day of service) after the service on you of this summons, if served in the said county of Snohomish, or if served out of said county, but in the Third Judicial District of said Territory, within thirty days, otherwise within sixty days, or judgment by default will be taken against you, according to the prayer of said complaint. The said action is brought to obtain a decree of divorce, the custody of the minor children of the Plaintiff and for costs and disbursements in this action. For abandonment and desertion. And you are hereby notified, that if you fail to appear and answer the said complaint as above required, the said plaintiff will enter default against you. Witness the Hon. J. R. LEWIS, Judge of said Court, and the seal thereof, this 25th day of August A. D. 1876. H. A. GREGORY, Clerk, n80 Gw.

NOTICE.

UNITED STATES DISTRICT LAND OFFICE, OLYMPIA, WASHINGTON TERRITORY. SEPTEMBER 2, 1876. Complaint having been entered at this office by Claus Oeser of Snohomish County, W. T., against J. H. Drake for abandoning his Homestead, Entry No. 1507, dated January 18th, 1872, upon the lot 14 of Section 3, lots 3, 6, 12 and 15 of Section 10 and lot 5, of Section No. 15, in Township No. 29 North, of Range No. 5 East, Willamette Meridian, in Snohomish County, Washington Territory, with a view to the cancellation of said entry; the said parties are hereby summoned to appear at this Office on the 18th day of October, 1876, at 10 o'clock A. M., to respond and furnish testimony concerning said alleged abandonment. J. T. BROWN, Register. ROBERT G. STUART, Receiver. v1:35 4w



**Remarks on Marriage.**

SEMIANIMOS CITY, Aug. 28, 1878.

Dear Sir: In No. 22 of the NORTH-STAR I saw "A Query," (over your signature) on the subject of matrimony. Suffer me to reply to you in one or two short articles not *labored* but free and conversational, such as friends may use.

Text, Heb. 13:4. "Marriage is honorable in all and the bed undefiled, but lewd persons God will judge." That is, marriage is not only the proper state of man but it is highly honorable, and any breach of the seventh commandment is very offensive to God, and injurious to us. But let it be premised, that your religion makes you what you are; and mine makes me what I am. I may mistake your religion, then it will be for you to set me right, and tell me precisely what your religion is, and not call me dishonest or a fool or anything of that sort, for that, you know, I won't bear. (i.e. patiently.) You must back up your religion, and I will back mine. You need not try to overturn me with your "reason and common sense," in religious matters, for my reason and common sense in this line, is as different from yours as two things can well be; still yours does for you, and mine does for me. Marriage is not anything, or everything that anyone chooses to make it; but it is a solemn contract entered into between one man and one woman to live together as husband and wife during life, infidelity only excepted. This contract has stipulations, or attributes, which are peculiar and cannot enter into any other contract; such as First: Its *oneness*, "They twain shall be one flesh." Second: The sacredness of its privacies. Third: Its exclusive right to propagate its species. Fourth: The nature and extent of its obligation, &c.

Marriage is an ordinance of God, and is doubtless one of the most sacred and valuable institutions on earth. It cannot be dispensed with by church or State, and the idea of good society without well regulated families, and the weekly Sabbath is simply an impossibility. Marriage has its foundation in the wants of our religious nature, it is therefore a religious rite, and should always be celebrated with due regard to the obligations of religion. Marriage is also among us a civil rite, and accordingly is regulated and made honorable by statute law. But our right to marry is innate, or God granted a right which no civil law or church canon could either grant or take away, so that under some peculiar circumstances, being cut off from society and law it might be lawful for a couple to marry themselves and live together as husband and wife. Marriage and the well ordered family are essential to good society in Church or State. Suppose a case. "True marriage makes the parties one; one heart; one interest; one home; a common interest in that home; when the child is born the parents have a common interest in it, and the friends have no more doubt as to who the father is than they have about the mother. Here is purity, confidence and happiness. This family is one of 100 families in a compact community of like character, all married for life. In a few years this family have six children, the youngest 5 years old. All attending Sunday-school and church every Lord's day. Two of this household are now young men, well educated and were never known to swear a profane oath, get drunk, or engage in work to desecrate the Sabbath.

In this neighborhood there are no family quarrels or lawsuits, no private jealousies or public feuds. Their beautiful church house stands in their centre, well filled every first day. Their school house yards and play grounds are well kept and delightfully ornamented with evergreens, shrubs and flowers; the school houses are ample, well furnished with a desk, a Bible, and other suitable school books for each scholar, so that the school houses with their furniture and surroundings, with proper teaching and example, would be likely, (if not sure) to engender reverence for God, for his word and works, and also love for country and for each other.

But such a state of society can only be

secured by pure, intelligent and well trained families, and such families cannot be secured but by marriage for life and a good moral and religious, i.e. christian education. Suppose you marry for one year, about the expiration of this term a child is born? Who does this lovely little boy belong to? You are its father for one month yet, then the term is out. Now you are a father, but only an exhusband, your former wife is a grass widow, she is the mother of a child but has no father for it. You are a father but have no wife to care for your child, a family broke up, ruined. Carry this system into 100 families, and if you can, imagine the fruit of this unpardonable folly. You may legalize this departure from enlightened, or savage "reason and common sense," but when compared with christian marriage. It would be stark confusion in Egyptian darkness.

Yours truly  
PHILO.

**Marriage Contract—Reply to Nameless.**

It is strange how early prejudices do blind people to a clear perception of truth, and an appreciation of justice; yet is it no more strange than true; and that is what seems to the matter with "Nameless."

Under our present marriage laws and customs woman is not on an equality with man; and so far as she is not, she is his slave. I suggested, to put her on an equality with man in marriage, by virtue of a simple recorded contract under a general law, under which the woman could protect herself equally with the man, and both be equally bound for the support and education of the children, if any should result, and neither be bound to the other, only by the bond of mutual love, affection and desire, for this is the only bond that should ever hold two together in conjugal relations; for such relations existing under any other bond are unholy, impure and unfit to exist; and children resulting from such unholy relations are invariably more or less crime-bent and diseased. And yet a law that would release women from such unholy subjection to men's passions, "Nameless" seems to think is wrong; and instances the "purlieus" of our large towns as illustrative of the workings of such a law, and claims that "from this class the great mass of criminals have sprung."

It is not from these dens that "the great mass of criminals have sprung;" but from the unholy marriage beds of legalized prostitution; for children are very seldom bred in houses of ill-fame, and that is one blessing that illegal prostitution has over the legalized kind; the subjects of the former naturally fester rot and die in their own corruptions, and would become extinct in a short time, if their ranks were not constantly kept full by recruits from the homes of the legal prostitutes where they are bred with all the requisite characteristics inherited, to fit them as appropriate recruits.

Those illegal institutions are the natural and appropriate results of the legalized kind-existing all over the country under the force of our present marriage laws, and public sentiment, and from which all our criminals spring.

When woman is placed on an equality with man before the law, and can protect herself in her conjugal and other relations, then will criminals and born prostitutes, in due time cease to be produced, but never before.

F. H. M.

[This discussion has been carried to a great extent already. We publish this to close it. F. H. M., uses language making him liable to be grossly misunderstood. He evidently does not believe in promiscuity, but that men are safest when left free. That coercion produces more crime than it prevents. This is in great part true, yet our present laws are not justly chargeable with any great amount of coercion. Because they the parties can make most any contract they place between themselves as to property or offspring, and one years voluntary separation will always obtain a divorce. We do not see as any new facts will be alleged, so expect this to be the end of this discussion, Ed.]

**How to Get Rich.**—Nothing is easier than to grow rich. It is only to trust nobody—to befriend none—to get everything we can and save all we get—to be the friend of no man, and to have no man for our friend—to heap interest upon interest, cent upon cent—to be mean, miserable, and despised for some twenty or thirty years—and riches will come as disease and disappointment. And when pretty nearly enough wealth is collected by a disregard of all charities of the human heart, and at the expense of every enjoyment, save that of wallowing in filthy meanness—death comes to finish the work, the body is buried in a hole and the heirs dance over, and spirit goes—where?

**ICE CREAM AND STRAWBERRIES**

In their Season!

AT THE PUGET SOUND

Confectionery Saloon  
Front Street, Seattle.

Customers will find at this place all the delicacies of the season, the finest Java Coffee, the best Tea and Chocolate; also

**HAM AND EGGS**  
and other Eatables.

Fresh Made CANDIES,  
And an Assortment of

**FINE CAKES**  
Constantly on hand. Wedding Cakes made to order on the shortest notice. Ball Suppers and Parties supplied.

**WADDELL & MILES,**  
WHOLESALE DEALERS IN

**STOVES & RANGES,**

TIN, COPPER, & JAPANED WARE,  
SUCTION AND FORCE PUMPS,

Lead and Iron Pipe,  
GAS & STEAM PIPE FITTINGS,  
BRASS GOODS.

All work pertaining to the business done at short notice and in a workmanlike manner.

Give us a call.  
SEATTLE, W. T.  
v1:n5

**BLACKSMITH!**

THE UNDERSIGNED HAVING OPENED A

New Blacksmith Shop,  
AT

Snohomish City,  
Washington Territory,

**IS READY TO DO**

ALL KINDS OF LOGGERS AND FARMERS WORK IN HIS LINE. WITH NEATNESS AND Dispatch.

SHOP IS BACK OF MARK'S SALOON.  
Call and see my work.

L. HANSEN.  
v1:n36

E. SHONE.

K. SHONE

**RIVER SIDE HOTEL!**

SNOHOMISH CITY, WASHINGTON TERRITORY,

Shone Brothers

Having recently leased this convenient and well known Hotel

Building, for a Term of Years and refitted it in good style, beg leave to inform the community that they are now prepared to accommodate the public. They propose keeping a strictly

**First Class Hotel.**

The Table will be supplied with the best the market affords.

FIRST QUALITY OF WINES, LIQUORS AND CIGARS ALWAYS ON HAND


Every attention will be shown for the convenience of the patrons of

This House.

**HARDWARE!**

wholesale & Retail.

MECHANICS' TOOLS  
our SPECIALTY.  
FARMING Implements,  
LOGGERS' TOOLS  
&c. &c. &c.



CIRCULAR SAWS  
and  
MACHINERY OF  
All kinds FURNISHED TO ORDER AT  
Factory Prices

Patent Ground Thin Back Cross-Cut Saws.

Country Orders Promptly Filled.  
**Wusthoff & Wald,**  
P. O. Box 52, Seattle, W. T.

**GREAT CUT DOWN IN PRICES!**

AT  
**Jamieson's Jewelry Emporium**  
Seattle, W. T.

**Watches & Jewelry at Cost.**

Best Waltham Watch, 3 oz. case,	\$20.	(Regular price \$30.)
" " " 3 " "	27.50.	" " 35.
" " " 4 " "	30.	" " 40.
" " " 6 " "	35.	" " 50.

Everything Else in Proportion

AT  
**JAMIESON'S JEWELRY EMPORIUM!**

**D. E. GAGE,**

Dealer In

**GENERAL MERCHANDISE,**

Skagit City, W. T.

Keeps constantly on hand a good assortment of

Dry Goods, Groceries, Hardware, Crockery, Boots and shoes,  
NOTIONS &c.

The highest price paid for country produce, Shingles, Furs

&c. IN EXCHANGE FOR GOODS.

v1:n22



**The Kentucky Shower of Flesh.**

It appears to be a law of nature that weeds should grow with flowers, tares with corn, and that superstition should almost touch truth. Showers of frogs, of fishes, of bloody rain and snow have frequently occurred. The last sensation, however, is "the fall of flesh in Kentucky," which offers some features of special interest.

In 1537, while Paracelsus was engaged in the production of his "elixir of life," he came across a very strange looking vegetable mass, to which he gave the name of "Nostoc." The want of transportation combined with the perishable nature of the substances fallen, have hitherto prevented a complete and exhaustive examination. The specimens of the "Kentucky shower," reached New York well preserved in glycerine, and it has been comparatively easy to identify the substance and to fix its status. The Kentucky wonder is nothing more or less than the "Nostoc" of the old alchemists. The Nostoc belongs to the confervae; it consists of translucent, gelatinous bodies, joined together by threadlike tubes or seed bearers. There are about fifty species of this singular plant classified; two or three kinds have even been found in a fossil state. Like other confervae, the Nostoc propagates by self division, as well as by seeds or spores. When these spores work their way out of the gelatinous envelope they may be wafted by winds here and there, and may be carried great distances. Where ever they may fall, and find congenial soil, dampness or recent ruins, they will thrive and spread very rapidly, and many cases are recorded where they have covered miles of ground in a very few hours with long strings of "Nostoc." On account of this rapidity of growth, people almost everywhere faithfully believe the Nostoc to fall from the clouds, and ascribe to it many mysterious virtues. The plant is not confined to any special locality or climate, sown by a whirlwind, carried by a current of air, in need of moisture for existence and support, it thrives everywhere. Icebergs afloat in mid ocean have been found covered with it. In New Zealand it is found in large masses of quaking jelly, several feet in circumference, and covering miles of damp soil; and in our own country it may be found in damp woods, on meadows, and marshy or even gravelly bottoms.

All the Nostoses are composed of a semiliquid cellulose and vegetable proteine. The edible Nostoc is highly valued in China, where it forms an essential ingredient of bird-nest soup. The flesh that was supposed to have fallen from the clouds in Kentucky is the flesh-colored Nostoc (N. carneum of the botanist); the flavor of it approaches the frog or spring chicken legs, and it is greedily devoured by all domestic animals.

Such supposed "showers" are not rare, and are entirely in harmony with natural laws. In the East Indies the same Nostoc is used as an application in ulcers and scrofulous disease, while every nation in the East considers it nourishing and palatable, and uses it even for food when dried by sun and heat.—*Leopold Brandeis in Sanitarian.*

**A Lesson in Grammar.**

"Jake, did you ever study grammar?"  
 "I did, sir."  
 "What case is Mr.—?"  
 "He's an objective case."  
 "How so?"  
 "Because he objects to paying his subscription that's been due for a year and a half."  
 "Right. What's a noun?"  
 "Don't know; but I know what a re-noun is."  
 "Well, what is it?"  
 "Running off without paying the printer and getting on the black list as a delinquent."  
 "What's a conjunction?"  
 "A method of collecting outstanding subscriptions in conjunction with the constable—never employed by printers until the last extremity."  
 "That's right. Go to your seat and quit your shooting paper wads at the girls."

The honeymoon is not pleasant when you reach the last quarter—of a dollar.

**A Bear Story.**

The Reno, Nevada, Gazette, repeats it thus:

"I've fought 'em standin' and runnin', but the toughest citizen I ever lit onto was a black'un. He was settin' in the chappara cutin' manzanita berries, when my dog smelt him and went home. I sneaked up and commenced aggravaing him by shooting at his ears and feet. I then took around him and with three shots cut off his tail. Old Blacky heard me shootin' and turnin' around see his tail layin' there. He picked it up and looked at the trade mark, and I see in a minute that war was comin'. I lit out for a tree with only two cartridges left and him a conin'. Well, to make a long story short, I shot twice, hittin' him both times, and he began to git hot, so he took up a tree after me, and I knocked him down three times before my gun broke. He started on the fourth trip, and I didn't know what to do till I thought of my derringer which carried a four ounce ball. I drew her out, tied a string to her trigger, and as old Blacky came up with his mouth wide open, I dropped her in. He hadn't time to spit her out, and so he swallowed and I pulled the string. Off went the gun, and so help me, I never see any thing of bear or pistol since."

The great council of Red Men of the United States resumed its session to-day. The reported membership in this country amounts to 40,000, divided into 600 tribes in 36 states, and \$100,000 are expended annually for relief. Adam Smith of San Francisco was elected great in-chonnee; Charles H. Letchman of Massachusetts, great sagamore; J. A. Morris of Delaware, great chief of records; James Pyle of Delaware, great keeper of wampum. Columbus, Ohio, was chosen as the next place of meeting.

**THE PACIFIC TRIBUNE!**

DAILY AND WEEKLY.

Seattle, W. T.

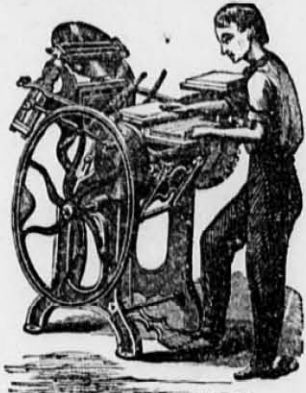
The Daily is the oldest, largest and best in the Territory. The Weekly, now in its sixteenth year of publication, contains more reading matter than any of its Territorial contemporaries. The contents of both will include the fullest home news, editorial matter, the latest telegrams from abroad, correspondence, interesting miscellany, etc.

TERMS:  
 Daily per annum, \$10; Weekly, \$3.  
 Advertising desired, and inserted on reasonable terms. Address  
 THOS. W. PROSCH, Publisher.  
 v1 54.

**NORTHERN STAR**

**JOB OFFICE,**

Snohomish City, W. T.



**A GOOD ASSORTMENT OF**

Business and Legal Blanks on **HAND.**

All kinds of job work **IN THE BEST STYLE AT REASONABLE PRICES.**

**Ladies' Visiting Cards A SPECIALTY.**

**CUSTOM MADE**

Boots and shoes. Manufactured and Sold wholesale and Retail BY

**BENJ. VINCENT**  
 Main st., Olympia, W. T.

Latest styles Boots and Shoes made to order. All work warranted and satisfaction guaranteed.

Also agent for the celebrated **NEW WEED "Family Favorite" SEWING MACHINE.**

Why is it the Best?

IT IS THE MOST SIMPLE, DURABLE, PERFECT. It runs easy and quiet, Has no cams for shuttle motion, Has no springs to get out of order, The needle is set correctly without screw-driver, or tool of any kind. It can be cleaned or oiled without lifting from the table; and the best thing of all, It has Perfect Self Adjustable Tensions. Call and examine this Machine before buying elsewhere. v1n8.0m. **BENJ. VINCENT.**

**W. H. Pumphrey,**  
 SEATTLE, W. T.

**BOOKSELLER & STATIONER.**

Always keep a large stock of everything usually kept in a first class **BOOK STORE.**

**Pianos & Organs,**

SOLD ON THE **Installment Plan.**

**News Papers AND Magazines**

furnished at Publishers prices in coin. Cash strictly in advance. v1n1

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**MUTUAL LIFE ASSOCIATION.**

Portland, Oregon,

INCORPORATED 1874, CAPITAL \$100,000 00 Gold **Coin Basis.**

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**LIVE ACTIVE AGENTS**

**Wanted.**

Apply to **J. H. Munson,** Supt't Agencies, Olympia, Washington Territory. v1 n22

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FRONT STREET, NEAR THE PAVILION SEATTLE, W. T.

At the **DOLLY VARDEN.** WINES, LIQUORS, BEER AND CIGARS,

Of the BEST QUALITY, will always be served to our customers.

**CUTTER'S OLD BOURBON WHISKEY**

AND THE BEST CIGARS IN SEATTLE, Are the specialties at this house.

**SMITH & JEWETT.** Proprietors.

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**PACKARD & JACKSON,**

DEALERS IN

**DRY GOODS,**

**CLOTHING, HATS, & CAPS, CROCKERY BOOTS & SHOES,**

Groceries and PROVISIONS, TOBACCO and Cigar

We keep for sale the best Brand of Oregon Flour in the

Market.

**A NEW INVOICE OF**

JEWELRY, WATCHES and CHAINS; WARRANTED PURE MATERIALS and as cheap as can be purchased anywhere in the Territory.

**BUTTER, EGGS, HAY, HIDES,**

**SHINGLES, SHIP KNEES and LOGS**

Taken in Exchange for Merchandise. v1n1

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NEXT DOOR TO SCHWABACKER BRO'S, SEATTLE, W. T.

**School and Miscellaneous Books,**

STATIONERY, CUTLERY—MUSICAL INSTRUMENTS,

CIGARS, TOBACCO and SMOKERS MATERIALS.

Subscriptions solicited for all San Francisco and Eastern Papers and Periodicals.

All orders will receive prompt attention. v1 n3

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**SNOHOMISH CITY, W. T.**

THIS HOTEL

Is the Best in Snohomish County, in every respect.

**FIRST CLASS BOARD.**

Is always Furnished at Moderate Rates,

**THE BAR**

Is supplied with the best Wines and Liquors North of San Francisco

Also a First-Class BILLIARD TABLE

To Accommodate the Patrons of this House.

v1n4

ISAAC CATHCART, Proprietor.



**NEW ENGLAND HOUSE**

Main St. Olympia, W.T.

E. T. YOUNG - Proprietor.

The NEW ENGLAND is eligibly located, its accommodations for families unsurpassed.

The House is kept open all night. MEALS SERVED AT ALL HOURS. Charges very moderate.

The New England coach will be at the Wharves on the arrival of STEAMERS, PASSENGERS AND BAGGAGE TO AND FROM THE HOUSE FREE OF CHARGE.

All stages leave the door.

**Wm. H. WARD, BLACKSMITH.**

One Door West of Snohomish Exchange.

SNOHOMISH CITY, W. T. All orders received at this shop will be attended to with neatness and dispatch.

FARMERS WILL BEAR IN MIND THAT IN ORDER TO GET ONE OF THE

**Improved Horse Hay Forks**

They must leave their orders in time.

All tools used in Logging Camps made to order, and as cheap as can be got on the Sound.

v121

**SHIP SPARS!**

Spars of every description will be furnished by

THE undersigned at his place of business, Lowell,

SNOHOMISH CO., W. T. In Any Quantity Desired.

Address

E. D. SMITH, LOWELL, SNOHOMISH CO., W. T.

**ICE CREAM AND**

**STRAWBERRIES**

In their Season!

AT THE

**PUGET SOUND**

Confectionery Saloon

Front Street, Seattle.

Customers will find at this place all the delicacies of the season, the finest Java Coffee, the best Tea and Chocolate; also

**HAM AND EGGS**

and other Eatables.

**Fresh Made CANDIES,**

And an Assortment of

**FINE CAKES**

Constantly on hand. Wedding Cakes made to order on the shortest notice. Ball Suppers and Parties supplied.

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**Choicest Brands**

OF

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& CIGARS, &c. &c.

v124.

LOWELL, W. T.

**Puget Sound Stone Yard!**  
Foot of Second Street  
**SEATTLE, W. T.**

Every Variety of

**CEMETERY WORK,**

HEAD STONES,

**Monuments, &c.,**

Executed in marble and other stones, with neatness and dispatch.

All Orders Promptly Filled.

Also all kinds of

Masons building material

KEPT FOR THE MARKET.

All Orders Addressed To M. J. CARKEEK, PROPRIETOR.

v120.

**STOVES**

AND

**TIN WARE.**

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DEALERS IN

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Stoves

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All job work pertaining to the business done in a workman-like manner.

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WHOLESALE AND

RETAIL DEALER IN

GROCERIES,

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CIGARS,

MANILLA CORDAGE,

Commercial St., Seattle.

**W. A. JENNINGS,**

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