



## A Glance at the Religious Progress of the Century.

This able paper was read at the Centennial Mass Meeting, in Rochester, N. Y., at the General Convention:

During the Centennial period, which began with the celebration at Lexington on the 19th of April last year, and which may be reckoned as closing with the last day of the Philadelphia Exposition, nearly every phase of our national progress for a hundred years has received particular attention. Historical specialists have carefully gleaned their respective fields; and we have the net products of their agricultural, industrial, artistic, literary, scientific, political and sectarian researches, bound up in one choice centennial sheaf. One or two matters of very high importance have been pretty much overlooked, however. It falls in our way legitimately to supply a part of this mission, by recalling, too briefly as we must, a few pivotal facts in the religious history of the country both before and since the Declaration of Independence.

The fact has never been sufficiently emphasized that the Pilgrim, Puritan, and Huguenot colonies began their religious careers in America under a common tendency of toleration. It has been customary to draw a sharp distinction between the spirit of the Pilgrim who settled in Plymouth and the temper of the Puritans who a few years later founded Salem on the opposite side of Massachusetts Bay. But any one who will take the trouble to compare the covenant of the church instituted at Salem in 1629—the first church organized in America—with the declarations of faith and fellowship made by the Pilgrim colony at the same time, will hardly see reason to conclude that the Pilgrims held a milder theology than the Puritans or exercised a larger measure of Christian toleration. I take the responsibility of affirming that the covenant of the first church in Salem has never been improved upon by any church or any sect since. It was a covenant thoroughly Christian, truly apostolic and comprehensively liberal.

So far as the early church records of the Pilgrim community throw light on this point, they indicate a similar gentleness and catholicity of spirit. It would seem as if the memorable and significant saying of John Robinson, the Pilgrim minister, at Delft Haven, just before a part of his congregation set sail in the *Speedwell* and *Mayflower* for America: "I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ; for the Lord has more truth yet to break out of his holy Word," had given its keynote to the religious thought of a people who had already had some taste of both the sweet and the bitter of the freedom of worship. The Huguenots, who settled numerous and always influential communities, first in New York as early as 1622, and subsequently in Rhode Island, Massachusetts, Pennsylvania, Maryland, Virginia and South Carolina, were uniformly characterized by the same liberal and fraternal spirit. It may surprise some of my hearers to learn that the Presbyterians, who established their first church in this country in 1690, were at the first distinguished for the simplicity and breadth of their creed and for the freedom of their organization. It was not till forty years later, in 1729, that they adopted the Westminster Catechism and Confession of Faith.

Now it would be natural to expect that religious communities started as we have seen the most important of our earlier settlements were, with a tendency to freedom that found happy expression in their first covenants, and under the powerful impulse to liberal thought and feeling derived from the circumstance that they had come here to enjoy a liberty that had been denied them elsewhere, would steadily advance in a career of enlarging Christian toleration and catholicity. It presents a curious and by no means comforting anomaly in the history of human progress, to find on examination that just the opposite thing from what might have been expected actually took place. At the time of the revolution which resulted in the establishment of this nation, about a hundred and fifty years after the settlements at Plymouth and Salem, and a hundred years after

the more important settlements of the Huguenots were made, and a little more than eighty years after the Presbyterians began to flourish in Maryland, Delaware and Pennsylvania, we find all the churches that were the direct outgrowths of these early plantings, marked by an extraordinary development of religious rigor and bigotry. There was not at that time, probably, outside of a limited section of Scotland, so narrow, pharisaic and intense a community of zealots on the globe, as the descendants of the Pilgrims and Puritans had become in New England. It has been the fashion to concentrate the gaze of critical rebuke on New England alone; as if her Puritanism were more puritanic and her doctrinal severity less tempered with reason and justice than any other. It is to be admitted that the choicest illustrations were afforded there; but not, as I think, because the type of religious distemper was more virulent in that section than many others, and because the comparative narrowness of the territory, the consequent density of the population, and the more efficient character of colonial and municipal organizations, brought on more frequent and noticeable paroxysms. There are two sources of information on this subject: the records of the churches and the religious literature of the time. From the one we learn that the lines of orthodoxy were drawn with exacting and whimsical severity; from the other we discover that it was the diversion as well as sober business of the clergy, to make the gate of the kingdom of heaven so narrow that no full sized mortal could possibly get through it. This tendency to rigor and exclusiveness in church policy and to austere dogmatism in theology, was at its height one hundred years ago.

The inquiry that cannot fail to fix the serious attention of thoughtful investigators, is: How is this great change, against the very grain of their liberal tendencies as at first planted, to be accounted for? It is confessedly a remarkable change, explained. It is a change, too, contrary to the apparent trend of religious thought in the first period of American religious history. I am confident that no candid student of the facts can reach any other conclusion than this: That the explanation of the change is found directly and almost wholly in the character of the theology to which all these communities and churches were in common committed. The theology was Calvinism. John Robinson, mild and liberality-loving as he appears in one aspect, was a stout defender of Calvinism, in support of which he engaged in a public controversy. Not long after his day the Westminster Assembly of Divines promulgated the celebrated compend of Calvinistic doctrine known as the Larger and Shorter Catechisms. The latter of these was early made a text-book for home religious instruction in all the Calvinistic communities of this country; and being subsequently bound up with the New England Primer, it became the chief source of doctrinal instruction for the young throughout the wide extent of territory where the famous tract was the regular family successor of the nurse in the dispensation of milk to babies. John Randolph's explanation of the popularity of the beverage known as New England Rum, was, that it was the only orthodox solace for the misery inflicted by the catechism. Well, under the influence of this sort of religious teaching there grew up over the large part of the country where Calvinism was the recognized orthodoxy, a type of religious thinking and preaching more learnedly abused, and piously blasphemous, and ingeniously unreasonable than the world ever elsewhere saw. Did time allow I could cite evidences of the truth of the assertion to any extent desired. One of the books which, along with the New England Primer, gained an immense circulation and contributed for a whole century and more to shape the thought of multitudes of the people, was Michael Wigglesworth's "Day of Doom," a poem that appeared about fifty years after the landing at Plymouth. A couple of stanzas taken almost at random will display at once the character of the book and the engaging qualities of the theology it did so much to diffuse. The first stanza is the plea of some who are supposed to be arraigned at the bar of judgment on

"The Day of Doom," and the second is the judge's reply and exposition of the justice of the law. It will be observed how impossible it is to exaggerate or caricature Calvinism. The statement of it by the judge is, if anything, more revolting than that made by the culprits:

"Whom God ordains to endless pains,  
By law unalterable,  
Repentance true, obedience new,  
To save such are unable,  
Sorrow for sin no good can win,  
To such as are rejected;  
Nor can they grieve nor yet believe  
Who never were elected."

This excuse the judge essays to put away by explaining:

"Whom God will save, such he will have  
The means of life to use;  
Whom he'll pass by shall choose to die,  
And ways of life refuse.  
He that foresees and foredooms  
In wisdom ordered has,  
That man's free will, electing ill  
Shall bring his will to pass."

Passing over the three Mathers, Joseph Bellamy, Thomas Shepard, Francis Allison, Dr. Witherspoon, Samuel Hopkins, Timothy Dwight, Nathaniel Emmons and many more whose great abilities, extensive learning and fervent zeal rendered them illustrious in the annals of Calvinism in America, it is sufficient for our purpose to pause a moment at the name of a man whose influence in behalf of this form of doctrine exceeds that of every, and it may be safely said of all others, and whose works were one hundred years ago at once the authority and model of all orthodox Calvinists, Jonathan Edwards. How vividly he expounded the awful dogmas of his system we all know. A simple specimen passage from one of his sermons may be allowed in this connection to revive our recollection of what Calvinism a century ago really was. Commenting on Isaiah lxxviii: 3, he indulged himself in these mild reflections:

"It is perhaps impossible to conceive of words that carry in them greater manifestations of these three things, viz: contempt and hatred and fierceness of indignation. If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least regard or favor, that, instead of that he will only tread you under foot; and though he will know that you cannot bear the weight of omnipotence treading on you, yet he will not regard that, but will crush you under his feet without mercy; he will crush out your blood and make it fly, and it shall be sprinkled on his garments so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you but under his feet, to be trodden down as the mire of the street."

Consider now that at the time of which I am speaking there had not arisen anywhere within the pale of Christian faith a sect that pretended to interpret Christianity on rational principles, or that ventured to suggest even the probability that God might not cast off forever any of his children for mere errors of opinion. It is true the Methodists were beginning to make a stir and were rapidly winning their way with the "common people," by discarding the dogma of election and reprobation and by preaching a salvation free to all on the same terms. But their method of construing the Godhead, their theory of the atonement and of justification by faith, and beyond all, their remorseless doctrine of endless punishment for those dying impenitent, still excludes them from the sympathy of that growing class of cultivated and acute men who had come to look upon the orthodox dogmas of the day with the critical eyes of Voltaire, Rousseau, Bollingbroke and Thomas Hobbes.

And this leads me to notice one of the most disastrous effects of the prevalence of Calvinism in this country, and one to which so far as I know very scant justice has been done. If we could place ourselves in the midst of the society of one hundred years ago, we should presently become aware that the most intelligent men and women of the day, especially those in public or prominent station, had very little interest in or respect for, the prevailing Christianity. We should find such men as Fisher Ames, James Otis, John Adams, Benjamin Franklin, Thomas Jefferson, Ethan Allen, Nathaniel Greene in the higher circles of the communities to which they respectively belonged, and such men as Winthrop

Sargent and Richard Gridley in inferior ranks, either quietly ignoring the Church, or when pressed, boldly ridiculing its abhorrent and absurd dogmas. The fact is, in 1776, as for fifty years before and nearly as long afterwards, there was no place inside the Church nor even in nominal fellowship, for any intelligent, self-respecting man who had outgrown the unreasonable and monstrous dogmas of the Calvinistic theology. Every year the ranks of those stigmatized deists or infidels by the clergy, were largely recruited. The churches were losing the ablest, brightest and most influential men of the day, to the great injury of the loser and the loss. The men who found themselves repelled from the Church were just the class which in every generation must meet the restraining and directing influence of religion. They were also the men whose powerful aid the Church always most requires. It is as unphilosophical as unfair to charge this defection from the churches to the account of French atheism and English deism. To men of the character and calibre of the leading patriots of 1776, men of high aims and large Christian sympathies, the fascinations of genuine Christian truth would have proved far superior to the cold and exasperating enchantment of the fashionable scepticism of the day. But there was no genuine Christian truth offered in the market. The preachers uniformly taught for doctrine the commandments of men; and the most irrational and abominable commandments that the folly or malevolence of men ever devised. It will surely be set down in the fair, clear record of impartial history, that the bad theology of the early American churches changed their good tendency of freedom and toleration into censoriousness, exclusiveness and bigotry; that on account of this fatal change, they alienated the best minds from their influence and fellowship; and that the future which the remorseless logic of events mapped out before the Calvinistic churches of this country, a century ago, was one of diminishing numbers, influence and intellectual power.

Some one will hasten to remind me that these churches did not reap the disaster I have shown they were historically entitled to. I shall be told that the Congregationalists have multiplied themselves more than seven fold in a hundred years, that the Baptists have risen from eighty churches in 1776, to 14,000 in 1876; that the Lutherans, then unknown here, have 3,000 churches; and that the Presbyterians have 6,000 in place of their 175 ministers, of a century ago. And I will be asked if I have any doubt that all these denominations include in their membership a fair share of the classes I have said their theology and their unstatesmanlike administration formerly repelled? No one can more heartily or gratefully acknowledge the full measure and force of these facts than I. I rejoice that the history of the Calvinistic churches in the century just closed—and particularly in the last fifty years—has so signally and happily disappointed the promise of the beginning. But the ground of my rejoicing is somewhat different I suspect, from what my brethren in those churches would say it should be.

I am here to say, and I call the whole interested concourse of Christendom to witness, and I confidently appeal to the truth of history to vindicate my assertion, that these churches have won victory where fate decreed them defeat, through the unwelcome and still unacknowledged assistance of the liberal churches that have risen along side them since the beginning of the century. I give no credit to the Calvinistic churches themselves. For although their growth and their ability to hold on to the intelligence of the world have been due to their abandonment of distinctive Calvinism—due, in other terms, to their growing liberality, their liberality has not been due to their theology nor to anything which under the impulse of that theology they have consciously purposed. I would do them no injustice. But when I observe the claims they set up for themselves on account of their origin and their free tendencies, I am compelled to remember how for a whole century, when they had it all their own

way, they went, without hyperbole, from bad to worse—from caricaturing the God and Father of men to persecuting, torturing and killing men themselves. I am obliged to recall how when movements in favor of more liberal interpretations of the Gospel arose in this country, they fought them persistently, desperately, bitterly. Nor can I forget that when these movements had established themselves among the rightful claimants to the confidence and respect of the Christian community they still unanimously withheld from them all Christian recognition. Still further, my obligations to the truth will not suffer me to conceal the fact, that every concession within these churches has been extorted from them by the bravery of branded heretics, while they have contested inch by inch the progress of that liberality which is at the same time their present boast and the right arm of their power.

I recur therefore to my assertion, that the great and gratifying growth of the churches whose history I am considering, and especially their ability to win to themselves and retain, the better classes of American society, are to be referred directly to the assistance they have received from the Universalist and Unitarian churches. It has come about in this way: These latter churches were not mere negations, nor expressions of critical dissent. They were in their origin, and so far as our own church is concerned at least, have remained so, distinct and aggressive religious organizations, having the avowed purpose of developing a rational and satisfying Christian theology, and building up on this free domain a true Church of Christ, large enough in its thought and catholic enough in its spirit to make room for the growing intelligence of the world inside the pale of Christian fellowship. The first effect of this endeavor was on the general public mind. It commended itself to the reason and the sense of right of fair men in every unsectarian walk. Through the powerful hold it took on the secular mind, it made itself felt and respected as an influence which the churches could not afford to despise. There began to be hospitality for better views of God and man; a broader and kinder spirit awoke, courageous and able men took up the trumpet of the new evangel and blew blasts both inspiring and alarming. The old theology began to undergo revision and reconstruction; venerable theologians rubbed their spectacles and on looking more closely, saw that the true sense was quite different from what it had been represented; and ere long in the piece of the Mathers and Wigglesworths we had the Knotts and Springs and Alexanders and Waylands; anon we had the Parks, Porters, Woolseys, Hacketts and Adamases; and at length the Beechers, Murrys and Swings. This is progress, undeniably. But it is apparent to every one sufficiently intelligent to trace consequence to the adequate cause, that the churches thus liberalized owe their expansion and progress directly to the liberal influence imported into them from the only established reservoirs of free Christian thought. Ah! if the churches of this country that boast—or are ashamed of, as the case may be—a Calvinistic lineage, only knew what history will assuredly set down on this subject, they would hasten to confess that not we only, but much more they, are under lasting obligations to the liberal churches for their present capacity to commend themselves to the judgement and affection of the most intelligent and useful classes in our society. Thanks to us that in spite of themselves they have taken on the captivating graces of a religion at once rational and devout. For had they not done this—and they never would if the Lord had not sent the Universalist revolt and the Unitarian secession to bless them with enlarged vision—they must certainly have dwindled to a meagre handful of forlorn and furious zealots.

We have preached the great salvation; and in their behalf have generously practiced it too. So that now there is room around nearly all of their altars for the men who one hundred years ago, though recognized to be the most meritorious and useful in this world, were rigorously excluded the church,

partly reproached with infidelity, and eagerly handed over to the Prince of Darkness in the world to come. When I am taunted with the smallness of my own religious host, I lift up my eyes to the throngs that in these later years have gathered round the altars whence we have expelled the forbidding genius of Calvinism, and I make bold to say: the brighter and larger half of these are by every rule of justice mine. And however accounts may be kept by mis-calculating men, I do not doubt that in his record who marks down the absolute and inflexible fact, my Church will have a credit of tens of thousands whom other churches claim.

I think there can be no question, brethren, that this is something to make grateful mention of, at a time when we are proudly recounting our triumphs of a hundred years. If it be allowable to exult in the expansion of cultivated lands; in the rapid growth of population and industries; in the accumulation of wealth and the broad diffusion of civilized comforts; in the increase of knowledge, refinement and political stability; then certainly it is in order to praise God and exchange congratulations among ourselves, for the providential opening of new fountains of religious freedom and rationality, whose infusion among the waters of the river of life, before tainted with a bitterness that self-respecting and intelligent souls would not put to their lips, has so clarified and sweetened the stream that it is now gladly quaffed by millions who would else have perished of the saddest thirst man ever knows.

### Telegraphic News.

#### EASTERN STATES.

New York, Nov. 29.—The Times New Orleans special relates a startling scene that occurred before the returning board to-day. Four witnesses have been examined all of whom have been wantonly shot because of their Republican principles. Two were brought to the city in cabs. Their names were Benjamin Eaton Longwood, Burrell and Eliza Pinkston. During the latter's painful recital of her wrongs, her husband killed before her eyes, and her babe whose throat was cut while in her arms, of her own gashed breast and limbs, and finally, of the outrage of her own person by two white Democrats, ex-Gov. John W. Palmer of Illinois, leaped from his chair and said, "If this story be false, those that prepared it for this poor woman, should be hanged; but as I firmly believe it is true, the wretches who can perpetrate such atrocities should be executed with out mercy. I will spend ten thousand dollars to ferret out this case. It looks true; this poor woman has been cruelly wronged. Justice is broader now than President-making. It is one of humanity. If she has told the truth, Sheridan should come back at once and hold with grip of iron the people who can see such infamy without remonstrance even in their public prints." Governor Palmer was greatly excited while making these remarks and astounded Louisiana Democrats, who tried in vain to pacify him. Gen. Geo. B. Smith, of Wisconsin, also exhibited much excitement, and turning upon the local Democrats said, "You have deceived us. Subsequently, Trumbull, who was absent from the room during the woman's recital, concurred with Gen. Palmer. The demoralization of Democrats here is complete, not only because of the facts disclosed, but because the names of leading Democrats are exposed in detail as murderers and ravishers. Other witnesses, men and women, who had cruelly suffered, are yet to take the stand. To-night the Chief of Police has been compelled to station a force around the domicile within which Mrs. Pinkston lies prostrate in bed. Turbulent Democratic crowds are assembled and are loud with menaces. At last it is evident that even Northern Democrats can not return home and sneer down Southern Democratic outrages as myths.

The testimony which John Sherman, Gen. Garfield, Eugene Hall, Gen. White, Corlant Parker, E. W. Stoughton and Judge Kelly will furnish the North, will startle the whole country. The following is a substance of Mrs. Pinkston's statement: On Saturday night, the 4th-

Henry Pinkston, Republican, a colored man, who was known in Island District of Ouachita parish went to his cabin after, it is stated, having held consultations regarding the election with a number of the leading Republicans, as a steadfast and somewhat demonstrative Republican, but fearing for his life he had recently joined the Democratic club, according to the sworn statement of his wife which is now before us, went quietly to bed on the night in question, not fearing or apprehending any danger, and at about 3 o'clock the next morning a number of men who, from their voices, were known to be white, came to the cabin and knocking at the door, said: Come forth Pinkston, your Yankee friends want to take you to-morrow. To this Mrs. Pinkston, who thought she recognized the voice of the speaker, replied, you are no Yankee, you are Dr. Young. A man named Grogan, who was afterwards recognized by Mrs. Pinkston, immediately answered that Dr. Young was not in the parish. After a few more words of no importance had passed between them, Grogan broke the door in and a number of armed men, among whom Mrs. Pinkston recognized Dr. Young, Billy Park, Grogan, Frank Durham, Buck Barker, and others, rushed into the room. They went to the bed where Pinkston was lying and dragged him out on the floor, and cried: "You will not vote no more radical tickets here." Buck Baker said, "we must tend to the woman too." They then commenced firing their pistols at Pinkston; he fell, his wife screamed, and one of them struck her over the head with a heavy navy revolver; she was then taken out and shot in several places and her jaw broken, but she did not die. When she had been tended to, the men took her husband, tied a handkerchief over his eyes, and carried his bleeding body out of the house and killed him. Before he died he begged them to spare his life, saying, "I will vote the Democratic ticket, sure." "No," said one of them, "g—n your nigger heart, you have fooled us long enough; you must die." Having killed the husband, the men next turned to the wife, who had her infant by her side, which they took and cut its throat from ear to ear and then threw it into a pond near by. Then they left the cabin and the bleeding, childless widow of their victim. She saw them no more.

There were 2,172 Republican votes in the parish where Henry Pinkston lives, but only 781 of them went to the polls on election day. New York, Nov. 29.—The Sun has a long editorial, declaring what it calls a stealing of States for Hayes, which originated at Washington, and not by Chamberlain, Stearns and Wells. It closes thus: "Now is a proper moment for fair-minded, calm, resolute persons to take this matter in hand, for it has assumed a shape of far more importance than mere change of administration or success of Tilden or Hayes. The peace of the country, property, business in all its departments, values of every kind are at stake. Shall these corrupt returning boards and carpet bag rulers, backed by bayonets which the President controls, be allowed to disturb the general tranquillity and destroy these great interests? That's the question to-day, and can't be shirked."

#### How Codfish are Caught.

In codfishing the bait consists of "porgies," which are taken off the coast of Maine, from whence the schooner proceeds directly to the fishing grounds. The crew on board the fishing schooner numbers eleven men, each man being provided with a separate stock of lines, tackle, etc., and with a tub placed on deck close to the position he is appointed to during the fishing. An ordinary line is six fathoms long; five or six of these when fastened together make a cod line; at the further extremity a piece of lead is attached, in weight seven pounds, to this the "gear" is fastened. It consists of a rod of wood a foot long, having a swivel at its further end, holding at one of its angles a triangular frame of iron; at the other angles of this frame are fastened small lengths of line, to which are attached by means of the "patent"—a strip of bone with a slit through it in shape like the key-hole of a door—the lines with hooks, each of these lines having two hooks whose barbs are sharpened to a point almost like that of a needle.

Thus it is seen that "ample accommodations" (a seaside phrase) are provided by each cod line for the reception of four guests. A single porgie supplies bait for four hooks. Upon the drawing of the lines from the water, which process is facilitated by a pair of "nippers" on the hands, the fish with the shot hook lines are removed, and another set of hooks, previously baited, is substituted; while the line is going out the cod just caught are taken from the hooks and their tongues removed; they are then thrown into the "gurry pens"—large pens built on deck—where they remain until the day's fishing is concluded, unless the weather demands immediate dressing.

In this process the division of labor is carried out, one man confining his attention to a part of the work only. The fish is first slit open at the head of A, who also cuts its head off; B dresses it and removes its liver, which is carefully preserved for medical purposes; the fish is then passed over to C, who splits it open and takes out the backbone, after which it is thrown into a tub of water, and thence stowed away in the hold, where it is packed in salt. The term "high line" denotes the largest number of fish caught, and the lucky man is not necessarily the one who has the most "check," but the most "tongue," as each man's catch is estimated by the fish tongues, which being cut out, as alluded to, and put beneath canvas, as aluded to, and put beneath canvas, in the tub, are carried to the skipper for record when each day's work is concluded. In a similar manner halibut are identified by a private mark made by the fisherman on the head or tail of the fish. On arriving at port there is probably a greater display of "picked-up cod-fish" than ever the most ardent lover of this food would desire to see at one time, for the fish are removed by means of long forks from the hold of the vessel and pitched on the wharf.—*Cor. Proc. Journal.*

One hundred and twenty thousand natives perished in a cyclone which passed through Eastern Bengal on the 21st ult.

It must be said that it looks odd to see American sewing machines that sell here for from \$60 to \$80 advertised in England at \$15 and \$20.

It is expected that the ship yards in Newburyport, Mass., will complete and put into the market next year 10,000 tons of shipping.

Gen. Crook will prosecute the Indian war during the winter, most vigorously. Sitting Bull has gone north with 2,500 warriors.

Mr. C. L. Jennings, of Rochester, the place where spirit rappings had its birth, makes public the means by which he deluded the faithful believers in "Materialization." He confesses that he used a cabinet with a secret panel, and was assisted by a confederate, with masks and wigs. He states that the faith or credulity of the public was so firm that the flimsiest trick seldom excited suspicion.

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CHARGES REASONABLE.







**The Widow's Appeal.**  
 Tempt not my boy, accursed bowl!  
 Tempt not my bright-eyed, angel boy;  
 He is the star that lights my soul—  
 Soothes my long grief with pride and joy.  
 He is my youngest born—  
 The last I have me left;  
 Make not my home forlorn,  
 And leave it all bereft!

His father lies in yonder grave,  
 Two other graves are there beside;  
 Both sire and sons, in death's cold wave,  
 Now take their rest side by side;  
 'Twas thou, mad bowl, that slew,  
 And left me but this one;  
 Wage not thy battle through—  
 Oh spare my darling son!

All else to thee I'll freely give,  
 All sacrifice on thee bestow—  
 If thou wilt let the lambkin live,  
 Nor leave me joyless here below.  
 Lure not his lips to taste,  
 Dim not his thoughtless eye,  
 Else soon thy scourge will waste—  
 The victim early die.

Oh, save the mother's bleeding woe,  
 Show mercy to the widow now.  
 For I may bear the long ago,  
 And 'neath hope's altar bow,  
 But spare, oh, spare my boy,  
 Touch not his youthful head;  
 He is a mother's joy,  
 That lives when all are dead!

Oh, guide the fearful shaft away,  
 Hurl not the dart with fatal aim;  
 I'll teach him prayers to fondly say  
 In grateful thanks unto thy name.  
 In virtue's ways he'll go,  
 Till God shall bid him come—  
 His heart be free from woe,  
 And heaven his final home.  
 W. H. BRISTOL.

**Female Hoodlums.**  
 An investigation shows the budding womanhood of San Francisco to be in a very demoralized condition and a crying disgrace to the society which permits such a state of affairs to exist. Worst of all the evil has invaded a class of society not usually productive of the genus hoodlum, and in a manner that will not admit of its speedy suppression. In fact the curse of hoodlumism has seemingly leavened the whole rising generation, and both male and female now assert their right to breathe an air of absolute independence, and snap their fingers at the parental authority of any degree or description whatever. In the case of girls of all classes and conditions, the result is a most deplorable and damaging one. It has been remarked by strangers to our city that the behavior of girls in their teens on our streets is very brazen and unaccountable. They can be seen late at night trooping around in their short dresses, and smiling and snirking in the most maudlin way at the well-dressed, long coated cigarette stained statues who disgrace the street corners and themselves for the purpose of catching the glances of these same little girls. The characteristics of the female hoodlums are a quick walk, the hair pulled down over the forehead, and cut off square like the shock of a Washoe Indian squaw, and a complexity of attire far beyond their age and capacity to carry. It is no great trouble to pick them out, and the only thing that will bewilder the curious observer is the number to be met with. To study the species properly one must be abroad on their field days—Saturday and Sunday.—S. F. Chronicle.

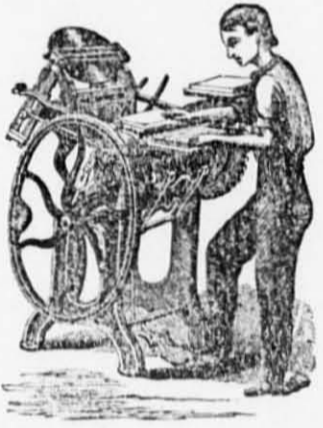
**WADDELL & MILES,**  
 WHOLESALE DEALERS IN  
**STOVES & RANGES,**  
 TIN, COPPER, & JAPANED WARE  
 SUCTION AND FORCE PUMPS,  
**Lead and Iron Pipe,**  
 GAS & STEAM PIPE FITTINGS  
 BRASS GOODS.  
 All work pertaining to the business done at short notice and in a workmanlike manner. **Give us a call.**  
 SEATTLE, W. T.  
 v1n8

**W. H. Pumphrey,**  
 SEATTLE, W. T.  
**BOOKSELLER & STATIONER.**

Always keep alarge stock of everything usually kept in a first class  
**BOOK STORE.**  
 —:—  
**Pianos & Organs,**  
 SOLD ON THE  
**Installment Plan.**  
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 EASTERN

**News Papers**  
 AND  
**Magazi es**  
 furnished at Publishers prices in coin.  
 Cash strictly in advance.  
 v1n1

**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.**

**NEW ENGLAND**  
**HOUSE**

Main st. Olympia,  
 W.T.  
 E. T. YOUNG - - Proprietor.  
 The NEW ENGLAND is  
 eligibly located, its accommo-  
 dations for families unsur-  
 passed.  
 The House is kept open allnight.  
 MEALS SERVED AT ALL HOURS  
 Charges very moderate.  
 he 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.  
 v1n1

**CUSTOM**  
**MADE**

Boots and shoes.  
 Manufactured and Sold  
 wholesale and Retail  
 BY  
**BENJ. VINCENT**  
 Main st., Olympia, W. T.

Latest styles Boots and  
 hoes made to order. Allwork  
 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.  
 v1n8.6m. BENJ. VINCENT.

**NORTH PACIFIC**  
**MUTUAL LIFE**  
**ASSOCIATION.**  
 Portland, Oregon,  
 INCORPORATED 1874,  
 CAPITAL \$100,000 00 Gold  
**Coin Basis.**  
**DIRECTORS.**

P. WASSERMAN, Pres't; E. QUACK  
 BUSH, Vice Pres't; W. S. LADD,  
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 W. H. EFFINGER, Atty., M. P.  
 MORSE, Gen'l Agent;  
 WM. WADHAMS, J. W. BRAZEE,  
 J. L. ATKINSON.  
 LIVE ACTIVE AGENTS

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

**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.

**DOLLY VARDEN SALOON**  
 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.  
 v1:4  
 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!**  
 v1:5 **This House.**

**NEW STORE**  
 For the Exclusive Sale of  
**BOOTS AND SHOES!**  
 The largest and best selected stock North of San Francisco  
 Have personally superintended the manufacture of our splendid stock. Shall  
 keep an extensive stock of goods of the BEST EASTERN MAKE.  
 Boots specially made for Loggers and Farmers, from the Cele-  
 brated house of  
**Buckingham & Hecht**  
 of San Francisco.  
 All goods warranted, and sold at San Francisco prices,  
 AT THE STORE FORMERLY OCCUPIED BY J. L. JAMIESON, O  
 COMMERCIAL STREET, SEATTLE, W. T.  
**ELLIOT M. BEST & CO.**  
 v1:41

**STOVES**  
 AND  
**TIN WARE.**  
**S. P. ANDREWS & CO.**  
 DEALERS IN  
**Cook**  
**Parlor**  
 and **Box**  
**Stoves**  
**Pumps iron and Lead Pipe.**  
 All job work pertaining to  
 the business done in a work-  
 man-like manner.  
**ORDERS FROM ABROAD**  
 Receive Prompt Attention.  
 Store on Commercial Street.  
 SEATTLE, W. T.  
 v1n1

**Wm. H. WARD,**  
**BLACKSMIT.**  
 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.  
 v1n1

**AN EXECUTION AT MONROE.**—The execution of M. de Manich, a Frenchman, was a very interesting detail of the proceedings in the prison of Monroe. M. de Manich was a tall, thin man, with a long, thin nose, and a very pale complexion. He was dressed in a dark suit, and a white shirt with a high collar. He was standing in a small room, with a single window looking out onto a courtyard. The execution was performed by a man in a dark uniform, who was standing in front of M. de Manich. M. de Manich was looking at the executioner with a steady gaze, and a slight smile on his face. He was holding a small book in his hands, and was reading from it. The executioner was holding a large knife, and was about to strike M. de Manich. M. de Manich was looking at the knife with a steady gaze, and a slight smile on his face. He was holding a small book in his hands, and was reading from it. The executioner was holding a large knife, and was about to strike M. de Manich. M. de Manich was looking at the knife with a steady gaze, and a slight smile on his face. He was holding a small book in his hands, and was reading from it.

**SNODGRASS CITY MARKET REPORT.**

Wheat, No. 1, per bush	1.15
Wheat, No. 2, per bush	1.10
Barley, No. 1, per bush	1.05
Barley, No. 2, per bush	1.00
Oats, No. 1, per bush	1.00
Oats, No. 2, per bush	0.95
Hay, No. 1, per ton	15.00
Hay, No. 2, per ton	14.00
Butter, No. 1, per lb	0.25
Butter, No. 2, per lb	0.20
Eggs, No. 1, per doz	1.50
Eggs, No. 2, per doz	1.40
Apples, No. 1, per bush	1.00
Apples, No. 2, per bush	0.90
Potatoes, No. 1, per bush	1.00
Potatoes, No. 2, per bush	0.90

**SAN FRANCISCO GRAIN MARKET.**

Wheat, No. 1, per bush	1.15
Wheat, No. 2, per bush	1.10
Barley, No. 1, per bush	1.05
Barley, No. 2, per bush	1.00
Oats, No. 1, per bush	1.00
Oats, No. 2, per bush	0.95
Hay, No. 1, per ton	15.00
Hay, No. 2, per ton	14.00

**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 latest 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 04.

**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. CARKEE,**  
PROPRIETOR.  
v1 20.

**LATEST PATENT**  
**SPRING BED BOTTOMS**  
Two Styles, at Reduced Rates.  
—ALSO—  
**Wall Paper**  
Always on hand at  
**John Pike's.**  
One Door East of E. C. Ferguson's Store,  
v1 42. SNODGRASS CITY, W. T.

**FOR SALE**  
That very desirable piece of property in Snodgrass City, known as the Riverside Hotel, the oldest hotel in town is now offered for sale. It is eligibly situated, in an excellent state of repair, and yields its proprietor a handsome income. It will be sold, subject to a lease which expires in four years from February next. Apply to  
**W. M. TIRLOT,**  
Agent.  
v1 43 11

Wm. DODD, JOHN E. PUGH.  
**CENTRAL HOTEL.**  
Annexed at the end of Union Wharf.  
**Port Townsend - - - W. T.**  
This new and elegant hotel contains 30 rooms, possessing all the appointments of a  
**FIRST-CLASS HOTEL.**  
The bar is supplied with the best of WINES, LIQUORS and CIGARS. There is a first class Billiard Table and Reading Room in the Hotel. Nothing will be left undone to make this Hotel second to none in the Territory.  
**DODD & PUGH.**  
v1 35

**JOHN H. HILTON,**  
**BUTCHER.**  
Market on Union Avenue, East wing of Blue Eagle Building, SNODGRASS CITY, W. T.

Will endeavor to supply the community with the best quality of  
**FRESH MEATS.**  
All orders left in my absence will be promptly attended to.  
**Logging Camps**  
Supplied.  
v1 20

**TAKE NOTICE.**  
That the tax roll of Snodgrass 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.  
v1 24

**NEW BOOK & STATIONERY STORE.**  
**JOHN L. JAMIESON,**  
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

**PINKHAM & SAXE,**  
**DEALERS IN**  
**CLOTHING AND GENT FURNISHING GOODS,**  
**SEATTLE, W. T.,**  
**Our Stock Consists of**  
Clothing, Boots, Shoes, Hats, Caps, & Under Clothing of all kinds.  
We sell the best goods for the least money of any place on the Sound.  
**Give us a Call.**  
**PINKHAM & SAXE.**  
v1 35.

**W. A. JENNINGS,**  
**WHOLESALE AND**  
**RETAIL DEALER IN**  
GROCERIES,  
PROVISIONS,  
HARDWARE,  
TEAS,  
TOBACCOES,  
CIGARS,  
MANILLA CORDAGE,  
*Commercial St., Seattle.*

**W. A. JENNINGS,**  
**DEALER IN**  
**FOREIGN AND**  
**DOMESTIC LIQUORS,**  
**CALIFORNIA &**  
**IMPORTED WINES.**

**W. A. JENNINGS,**  
**Agent**  
**For Averill Paints**  
**Mixed ready**  
**FOR USE.**

**PARTIES**  
**Going to**  
**SEATTLE.**  
Would do well to call  
**And Examine Stock of**  
**W. A. JENNINGS,**  
before purchasing  
**Elsewhere.**  
v1 35.