

OFFICIAL DIRECTORY.

District Officers. Judge J. H. ... County Officers. Mayor W. ... City Officers. Mayor J. ...

SOCIAL DIRECTORY.

Churches. Methodist E. Church. Baptist Church. Presbyterian Church. ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

Knights of Pythias.

Excelsior Lodge No. 15, K. P. Meets every ...

THE ADVERTISER.

Published for the Proprietor by ...

Printed and Published by ...

Subscription prices ...

Advertisements ...

Published by ...

THURSDAY, JULY 18, 1878.

A MOURNFUL INCIDENT.

The Trials and Troubles of Temperance Crusaders.

The temperance crusade in Georgetown, Michigan, which was carried on by the earnest women of the village last winter, was a great success.

When the crusade began, there were live "saloons," at which various liquors were sold.

The saloon-keepers, by continuing to prosecute his business, of the others, three had shut out their entire stock to the crusaders, at a profit of nearly 200 per cent.

and had removed to the next town, where they opened larger and more attractive "saloons," while the fourth reformed saloon-keeper openly repented for \$750 cash, and became a temperance lecturer at \$50 a night, which, together with his income from a gambling house, made him very comfortable. In fact, he was accounted to say that, in becoming a lecturer, he was selling liquor for a profit of \$500 a year, and practicing as a reformer at \$1,100 a year, so intelligent man could hesitate to choose the latter, and that he hoped, in the course of a few months, to find an opening as a reformed gambler that would make his fortune at one blow.

The one obdurate liquor dealer was, without doubt, one of the most exasperating ruffians on record. Night after night did the devoted women of Georgetown enter his "saloon" and hold a prayer meeting of great size and strength, but he never once openly insulted them, so as to enable the male crusaders to smash his bottles about his ears. On the contrary, he provided a parlor organ, and six dozen hymn books, and joined in the singing with great ardor. When he was personally exhorted to give up his nefarious business, he always expressed a great desire to reform, but fixed his price at \$3,000, which was considered to be altogether too high. It was useless to labor with such a hardened reprobate, and after six months of unremitting effort, the earnest women shook his case dust in his face, and abandoned the attempt to reform him. When he was told that no more prayer-meetings would be held in his saloon, he expressed sincere regret, and offered to reform for only \$2,500, but even this offer was rejected, and then, for the first time, he lost his temper, and remarked that people who refused to see an immortal soul put an end to drunkenness, at the price of \$2,500, were insincere, and should no longer pollute his premises with their hypocritical prayers. In spite of this one failure, the crusaders had accomplished so much that, on the 23d of November last, the anniversary of the formation of the "Earnest Women's Anti-Rum, Beer and Tobacco League," they determined to celebrate the occasion by a public procession and a cold water festival in the Baptist meeting-house. The procession was to march in front of the obdurate liquor-seller's saloon, with any quantity of banners—the "Earnest Women's Temperance Banners," thus denouncing the services of a beer-drinking German brass band. When the saloon-keeper heard of the intended celebration, he smiled grimly, and announced, that if the procession did not halt in front of his saloon, he should feel personally slighted.

Now, the sidewalk in front of that wicked man's saloon was wide, and was paved with a peculiar mixture of tar and gravel. It was slightly out of repair, and the liquor seller remarked that he should show his respect for the temperance cause, by having it put in complete repair. He, however, postponed the work from day to day, until it was generally thought that he had abandoned his design; but on the very night before the procession, a gang of men, with lanterns and tar barrels, appeared on the scene, and before daylight, the sidewalk was finished. In the morning, two sentinels were stationed to warn pedestrians not to step on the newly-laid pavement, which, however, the liquor dealer asserted, would be perfectly hard before the hour fixed for the procession.

It was nearly 11 o'clock before the "Earnest Women," singing a powerful hymn and carrying more banners than a torch-light political procession, turned the corner and advanced toward the saloon. The two sentinels were hastily withdrawn, and the liquor seller, with his hat in his hand, halted before it, and standing perfectly still, ceased singing, and remarked with great unanimity, "good gracious," and other words to the same general effect.

Contrary to the predictions of the liquor seller, the new pavement was not dry. The composition had been spread to the unusual depth of six inches, and the head of the process-

Gregol's Cave.

About fifty years ago, a great portion of the South and West was but a wilderness. Even in those States that were more or less populated, there were sections of the country where there could not be seen any signs of habitation. Away down in Mississippi there was a scope of country, about one hundred miles across, consisting of a swampy, wild and desolate country, then known as the Tuokapaw country, in which there was no settlement, and across which was a regular road of travel. Now, in these old times, there was a great amount of traffic and trade between New Orleans and the lower Mississippi, and all the upper country mule traders from Kentucky and Illinois would drive mules and horses and return by land.

Platoths by the hundreds, from the upper country from Ohio to the Rocky Mountains, could be seen descending the Mississippi, laden with the most valuable produce the country could afford. The merry boatman made the forest resound with his song and revelry. When they landed at New Orleans, and disposed of their valuable cargo, they would buy a plug, or a mule, or a mustang, on which they would take their homeward course, sometimes in squads of two or six.

About half-way across the wilderness road, a man by the name of Gregol had located, and built a house for the purpose of a stopping place for travelers. This place was known to every southern trader, and with Gregol had to stop, and were glad to share his hospitality.

In the course of time this country became settled. Old Gregol had become immensely rich; he was growing old, but he was hale and stout. Not far from the house was a cave in the hills, which had never been explored. In fact, no one had ever entered its mouth, as far as was known.

Now this cave became an item of interest. The dogs for miles around would collect at its entrance and create the most hideous sound by their unearthly howling. Night and day would these poor creatures keep up this mournful song. Every man, woman and child for miles around would come to see this sight. But it was noticed that old Gregol did not go to see the thing.

Neighbors insisted that he should go. No dog, or dog, had come in sight that he had not seen. He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

He had been told that he should go to see the thing. He had been told that he should go to see the thing. He had been told that he should go to see the thing.

INGERSOLL REPLIES TO COOK.

The Boston Preacher's Story a Lie.

Rev. Joseph Cook, in a recent lecture, alleged that the cause of Col. Ingersoll's hatred of orthodox was the hardness of his father's character.

His father was a Presbyterian minister, to a friend who wrote to him on this subject, Col. Ingersoll has replied as follows:

"The story that the unkindness of my father drove me into infidelity is simply an orthodox lie. The bigot, unable to meet my arguments, are endeavoring to dig open the grave and calculate the date. This they are willing to do in defense of the infamous dogmas. I was not driven by the unkindness of my father to hate a God who would order, according to the Old Testament, the sweet bodies of women to be ripped open with a sword. My father was a kind and loving man. He loved his children tenderly and intensely. There was no sacrifice he would not and did not gladly make for them. He had no openly insulted them, so as to enable the male crusaders to smash his bottles about his ears. On the contrary, he provided a parlor organ, and six dozen hymn books, and joined in the singing with great ardor. When he was personally exhorted to give up his nefarious business, he always expressed a great desire to reform, but fixed his price at \$3,000, which was considered to be altogether too high. It was useless to labor with such a hardened reprobate, and after six months of unremitting effort, the earnest women shook his case dust in his face, and abandoned the attempt to reform him. When he was told that no more prayer-meetings would be held in his saloon, he expressed sincere regret, and offered to reform for only \$2,500, but even this offer was rejected, and then, for the first time, he lost his temper, and remarked that people who refused to see an immortal soul put an end to drunkenness, at the price of \$2,500, were insincere, and should no longer pollute his premises with their hypocritical prayers. In spite of this one failure, the crusaders had accomplished so much that, on the 23d of November last, the anniversary of the formation of the "Earnest Women's Anti-Rum, Beer and Tobacco League," they determined to celebrate the occasion by a public procession and a cold water festival in the Baptist meeting-house. The procession was to march in front of the obdurate liquor-seller's saloon, with any quantity of banners—the "Earnest Women's Temperance Banners," thus denouncing the services of a beer-drinking German brass band. When the saloon-keeper heard of the intended celebration, he smiled grimly, and announced, that if the procession did not halt in front of his saloon, he should feel personally slighted.

Now, the sidewalk in front of that wicked man's saloon was wide, and was paved with a peculiar mixture of tar and gravel. It was slightly out of repair, and the liquor seller remarked that he should show his respect for the temperance cause, by having it put in complete repair. He, however, postponed the work from day to day, until it was generally thought that he had abandoned his design; but on the very night before the procession, a gang of men, with lanterns and tar barrels, appeared on the scene, and before daylight, the sidewalk was finished. In the morning, two sentinels were stationed to warn pedestrians not to step on the newly-laid pavement, which, however, the liquor dealer asserted, would be perfectly hard before the hour fixed for the procession.

It was nearly 11 o'clock before the "Earnest Women," singing a powerful hymn and carrying more banners than a torch-light political procession, turned the corner and advanced toward the saloon. The two sentinels were hastily withdrawn, and the liquor seller, with his hat in his hand, halted before it, and standing perfectly still, ceased singing, and remarked with great unanimity, "good gracious," and other words to the same general effect.

Contrary to the predictions of the liquor seller, the new pavement was not dry. The composition had been spread to the unusual depth of six inches, and the head of the process-

THE END OF THE WORLD.—John Boomer, of Lewistown, Maine, an original Adventist, in no wise discouraged by former failures in fixing dates, now proves to his own satisfaction, and that of quite a number of followers, says the Portland Transcript, that the world will come to an end on or before 1880. "The dark day" in 1870 is the point from which he reckons. That was the sign in the heavens of which Christ spoke when he said: "This generation shall not pass away until all these things be fulfilled." Mr. Boomer says a generation in the sense Christ uses the word, is one hundred years. He assures a reporter that he shall lose faith in the prophecies if there is any failure this time.

The Reese River Revolt says: There is no truth in the rumor that the Sazerac Lying Club of Austin has ordered a life size portrait of Anderson, the chief witness before the Potter Investigating Committee, to be hung beside that of the editor of the Revue in the meeting-room of the Association.—S. F. Bulletin.

The Revue never said anything of the kind. Anderson's picture would not be allowed in the Sazerac Lying Club room, nor would that individual be admitted to membership in the Club. The Sazerac Lying Club is composed of gentlemen and consistent liars, and scrub liars like Anderson are barred.—Austin, Nevada, Revue.

Congressman John H. Evans of the Fourth South Carolina District, found it necessary to telegraph the Charleston News that he did not vote for Conger's amendment respecting Southern war claims. He says: "I voted against it, and remonstrated at the time with Mr. Aoklin, the only Southern Democrat who voted for it. I was regarded in a pretty safe rule to vote against anything proposed by Conger. The amendment, if adopted, would deprive our people of the \$13,000,000 which the supreme Court has decided is held in trust for Southern claimants." Mr. Evans is a candidate for re-election, and cannot afford to have his position as a Democrat misunderstood.—Inter Ocean.

The day is not far distant when the house-wife will glance into the woodshed, and finding that the husband has gone off without splitting the daily allowance of fuel, will take down the phonograph, howl into it volleys of epithets that will register one hundred and sixty pounds pressure to the square inch on the safety gauge, and then call out to her boy: "Here, John, go down town and grind that axle to your darned lazy old father, and see that you turn the crank lively, too."

To destroy bugs on squash, cucumber, or melon vines, dissolve a tablespoonful of saltpetre in a pail of water; put one pint of this around each hill, shaping the earth so that it will not spread much, and the thing is done. Use more saltpetre if you can afford it; it is good for vegetables but death to animal life. The bugs burrow in the earth at night and fall to rise in the morning. It is also good to kill the 'grub' in peach trees—only use twice as much, say a quart or two to each tree.

A stranger who applied at a house in the vicinity of Quebec for some slight favor, the other day, was met by an old gentleman eighty-five years of age, who hesitated a moment and then said, "I'll go and ask father." Presently he returned with his father, Paul Leonard, who is asserted to be 107 years old. The latter owns all the property, looks after it and gives his son orders as to what he is to do, and the son obeys as a dutiful child should.

Knoxville, (Tenn.) Chronicle: We would be pleased to see a stream of immigration set in from the Northern States, and continue to pour in upon us, until every foot of idle land in the State is placed under cultivation, and every acre that is now half cultivated producing full crops; until our mines are opened and filled with industrious miners, and a hundred of our smokestacks go up from manufactories where we now have none.

SWEET-POTATO PIES.—Scrape clean two good-sized potatoes; boil. When tender, rub through the colander; beat the yolks of three eggs light; stir with a pint of sweet milk into a potato; add a small teaspoon of sugar, a pinch of salt, and flavor with a little fresh lemon or extract. Bake as pumpkin pies. When done make a meringue top of two eggs and powder. Brown a few minutes in the oven.—Exchange.

The difference between a goose and some men is, that the goose never gets into hot water until it's dead.

LESS STOCK, LIGHTER CROPS, AND MORE DEBT.

Buckwheat is not a very profitable crop, yet there are times and places, when and where it may be convenient. Rough places, worn-out soil, poor stubbles, and hills, may be made to produce buckwheat where little else can be grown. This crop has a good effect upon rough, cloddy land, and melows and softens the soil. Two or three pecks of seed per acre may be sown about this time. The Silver Hull buckwheat is a valuable improved variety.

Trouble with smoky chimneys, caused by their being used for two or more stores, may be averted in most cases by inserting vertically in the flue a piece of sheet-iron, so as to divide the flue in the center for about two feet above the point where each pipe enters, and turning the bottom of the sheet-iron under the pipe, so as to shut it completely off from the part of the flue below it.

Elmira Advertiser: How a woman can manage to sit bolt upright and not change a position, looking neither to the right nor left, during a sermon in church, passes the understanding. A man will sit on the plect fence all the afternoon to see a ball match, but put him in a church pew for three-quarters of an hour and he will bow all over the seat.

A Georgia farmer smeared his hogs with tar to rid them of fleas, and turned them loose in the woods. At night they did not return to the pen as usual, and in the morning he found them stuck together, the tar making them adhere in a mass. They might have gone home nevertheless, by concert of action, but it isn't in a hog to harmonize.

Tradition in agriculture is one of the greatest hindrances in the way of rural progress. This applies with special force to stock breeding and feeding. The same is essentially true in the department of vegetable economy, where pedigree in seed raising is quite as important as pedigree in stock breeding.

The Postoffice Department has decided that "all packages containing liquids are unmailable," this is looked upon as a direct interference of the government with the transmission of Democratic campaign documents. On with the Potter investigation.—Burlington Hawkeye.

During the review of the Sunday-school, last Sunday, the question was asked, "What became of Elijah?" and the entire congregation was electrified by a small shrill voice that piped out with extreme uncton, "He went to heaven like a house after you bet."

"The girls of our day are very badly educated," said one of the members of a committee on education to the Bishop of Gloucester. "That cannot be denied," retorted his lordship. "However, there is one consolation, the boys will never find it out."

The largest strawberry farm in the world is probably that of John R. Young, Jr., about two miles from Norfolk, Va. He cultivates two hundred and fifty acres, and the yield last season was over five hundred thousand quarts.

"What is your chief consolation in life?" asked a pastor of a young lady in a Bible class. The young lady blushed and hesitated, but said, "I don't like to tell you my name, but I have no objection to telling you where he lives."

A woman says very few men have the slightest idea how to hold a baby. And we don't suppose one in a hundred has the slightest desire to hold one. If it is a female baby he is willing to hold it after it reaches the age of seventeen years.

Lightning struck one of the needles with which a young woman was