IN FOREIGN LANDS.

A New Scheme Put Forth for Dividing Up the Balkan States.

LADY CAMPBELL STAGE-STRUCK.

A Fatal Epidemic in Russia—The New French Cabinet—Mid-Lent Crime in Paris.

[SPECIAL DISPATCHES TO THE RECORD-UNION.]

YOUNG LINCOLN'S DEATH.

The Attempt of a London Undertaker to Make Capital Out of It.

LONDON, March 16th.—The scandal of the week in the American colony is the attempt of the undertaker who buried Lincoln's son to make capital out of it. The man's name is Halford Lupton Mills. It is an old custom in England, when a family is bereaved, to send out memorial cards with mourning to intimate friends. Lincoln did not observe the custom, so Undertaker Mills decided to do it for him.

While at Lincoln's house attending to the details of the funeral he managed to get access to the visiting cards of callers and letters of those who sent messages of sympathy during the son's illness. These included nearly all the Americans in London.

Thursday these Americans were astonished to receive a brilliant blue card with a gilt edge, announcing the death of Abraham Lincoln. They also contained a conspicuous advertisement of Mills, the undertaker, and his shop. In some of the envelopes were printed copies of the hymns sung at the funeral service, which was a strictly private affair. Being sent with the cards, it seemed as if all had been sent by Lincoln or with his knowledge.

This was followed to-day with an equally wide distribution of proofs—the extracts from an undertaker's weekly journal, fortifying Americans in London that Mills, by reason of his services as undertaker to James Russell Lowell, when his wife died, and to Lincoln, was the proper man to employ when overtaken by what Mills calls "their last and bitterest enemy."

HARVEST OF CRIMES.

Three Domestic Tragedies Which Happened in the French Capital.

PARIS, March 16th.—Mid-Lent has brought its usual harvest of crimes. Marie Lavielle, a laundress, went to the carnival ball and did not return until 4 o'clock in the morning. Her husband attacked her with a revolver, firing three shots, one of which took effect in the breast of an innocent woman named Packard.

A Government employe, after indulging in a Mi-Carme dinner, gave his mistress, Marie Babut, a beverage containing arsenic. He then fired twice at the woman, went into the kitchen and swallowed poison himself, and blew off the top of his head with the remaining shot in his revolver.

A third tragedy was that in which Mr. Mayer and his wife were actors. As the couple were returning from a ball Mme. Mayer assaulted her husband and poured hot burning oil over him. The poor man, all over fire, rushed up stairs to the apartments of the Police Inspector. The wife followed him, however, and at last succeeded in lodging six bullets in his back. Returning to her rooms, she fired five bullets into her own breast.

Lord Churchill's Explanation.

LONDON, March 16th.—Lord Randolph Churchill in publishing his original protest against the Parnell Commission bill says he fails to see how this and his recent speech can be construed as disloyal to the United party. It seems to him the charge of disloyalty might be more forcibly urged against those who, in spite of every warning, forced upon Parliament a measure which by its history and results, obviously dealt a heavy blow at the cause and the party of the union.

He explains that when he sent in his protest the Commission bill was in embryo, and the Government contemplated abandoning it, or, at least, withdrawing it, if it led to a protracted debate.

The chief objections urged by Lord Randolph in his protest were, in the first place, that the Commission to a large extent recognized the wisdom of the accused in avoiding a trial by jury, in the second place it was unprecedented; and, in the third place, unwise or illegal to engage Judges in a political conflict, which was certain to result in the loss of respect.

The Balkan States.

ST. PETERSBURG, March 16th.—M. Paschitch, leader of the Servian radicals, is now on a visit to this city, and has secured the adhesion of leading officials here and the approval of the Czar for a new programme in relation to the Balkan States.

According to this programme Servia, in the event of a successful Eastern war, is to absorb Bosnia, while Montenegro is to absorb Herzegovina. This scheme, moreover, implies the acquisition by Russia of the Eastern Balkans.

It is learned here that the news of this projected arrangement has created considerable excitement at Vienna in the official circles of Austria, and a very pretty mess seems prepared for mixing in the near future.

Stage Struck.

LONDON, March 16th.—Lady Colin Campbell is stage struck. She has written a drama in which she will take the leading part. She is negotiating for a London theater. Lady Colin Campbell, after her divorce, became quite a literary celebrity in London. She wrote a novel entitled "Dareth Blake," and earned considerable money from journalistic work. Some people have described her as the most beautiful woman in Europe. She has heavy dark eyes, beautiful black hair, and a face modeled in soft oval lines. She is nearly six feet tall and the lines of her form are said to be perfect.

Terrible Epidemic.

ST. PETERSBURG, March 16th.—An epidemic called the "normal" is ravaging the country far and wide. Its symptoms and developments are peculiar. It begins with three days of insomnia, headache and sickness. This is followed by several days of stupor and sleep, which ends in death or recovery.

Cases of the disease are reported to have occurred also in Austria and Italy, and the physicians are at present at a loss in their diagnosis, and have no idea of any proper treatment for it. It simply runs its course, either to recovery or death.

Cardinal Langton.

LONDON, March 16th.—One of the most interesting of modern archæological discoveries is reported from Canterbury. On opening an ancient tomb in the south wall of the Cathedral the remains of Cardinal Langton, who bore a big part in the struggle for the Magna Charta and died in 1228, were undisturbed in a stone coffin. Not only were the features distinguishable, but a beautiful and unique collection of Episcopal vestments, with ring, staff, mitre, chalice and patent was obtained, which has been placed among the treasures in the Cathedral library.

The New Cabinet.

PARIS, March 16th.—The new Cabinet is composed as follows: President of the Council and Minister of War, Freycinet; Foreign Affairs, Ribot; Interior, Constans; Finance, Rouvier; Justice, Fallieres; Commerce, Roche; Public Instruction, Bourgeois; Agriculture, Deville; Public Works, Guyot; Marine, Barbey; Colonies, Etienne.

LIST OF LETTERS

Remaining in the Postoffice at Sacramento on Monday, March 17, 1890:

Ladies' List.

Anderson, Miss Mary	Howcroft, Miss Lillie
Barnes, Miss Mary	Hughes, Mrs Maggie
Barker, Mrs E D	Hualson, Mrs Charlotte
Beck, Mrs M O	Hyers, Mrs
Begelow, Miss Kittie	Jones, Miss Florence
Blanck, Mrs Mary L	Kennedy, Mrs
Bowers, Mrs Frank	King, Bridget
Brown, Kittie	Krone, Mrs Kitty
Bush, Mrs Ellen	La Duc, Miss Hattie
Carriger, Miss Maggie	Martin, Miss Florence
Clarke, Miss Mary	McClain, Mrs Alma-2
Coleman, Mrs E	McDonald, Mrs Della
Connor, Miss Clyde	Miller, Miss Nellie
Cortes, Marcelina	Mitchell, Mrs Edson
Colthoul, Miss Josie-6	Morrison, Mrs Amanda
Dachine, Mrs Celine-2	Nelson, Mrs S
Deim, Cath F	Powell, Mrs Poca
Loun, Mrs S C	Roberts, Miss Lillie
Dougherty, Mrs Laura	Robinson, A L
Evans, Eliza L	Ross, Mrs M C
Fiaxa, Miss Lottie M	Stockman, Miss E M
Flynn, Mrs Hattie-2	Sutton, Miss Etta
Francis, Adelaide	Synes, Mrs Belle
Filson, Mrs Lee	Van Walbeck, Miss
Gilmer, Miss Rachel	Va Jean, Ann
Griffith, Mrs Ethel-2	Wade, Mary J
Hart, Mrs A C	Welker, Miss Lura
Haynes, Mrs Emma D	White, Mrs Kate
Hayres, Lizzie	Williams, Mrs Fannie B
Hatch, Mrs Vincent	Wilson, Mrs M J
Haley, Mrs E J	Woods, Mrs J

Gentlemen's List.

Acers, J M	Harris, C	McFerson, F
Agostine, Louis	Hart, Cloid	Meincke, C A
Allen, M M	Hauser, R W	Miller, E J
Arnold, M	Hessler, H H	Miller, J W
Augin, E	Hill, J	Miller, C
Bunaby, M	Hipp, Chas	Mishre, L
Barclay, Fred	Holloron, R	Nahl, T
Beaty, Geo	Howe, S J	Nixon, Wm
Bennett, John	Hughes, M	Overland, J E
Blancaiana, L	Hubbard, J M	Paulsen, S
Bender, T	Humpton, E S	Pearson, Jos
Bo man, R W	Humphrey, A B	Penington, D B
Brooks, Harry	Huntings, R	Palmer, J B
Chandler, G	M	Perkins, O K
Chatwell, J	Ingersmill, E L	Price W W S
Clark, Fred	Jenkins, W S-2	Purdie, G W
Clure & Co, E	Johnson, C C	Reem, J
Conner, G W	Johnson, E	Rice, W M
Copperfield, H	Johnson, K	Richardson, J
Corcoran, D	Johnson, T	Roll, Jacob
Davis, E W	Jones, James	Roberts, Frank
Davis, J W	Jones, Edward	Rose, A T
Dill n, W H	Jones, J L	Schwartz, Fred
Dreglch, Nick	Kattenbrun, A	Schorr, W
Dunn, Wm	Kelly, Ben	Silva, S T
Dupre, J A	Klafstad, G S-2	Smith, Jas
Dyer, H A	King, Wm W	Smith, D A
Empiex, R P	Lane, B F	Smith, John
Estes, Munroe	Lorine, H W	Smith, L D
Feaster, A	Laurillaile, J	Stiles, George
Funk, J W	Lourrer, L A	Strong, J W
Gayety, P C	Lufkin, J W	Tarnowicka, L
Gorgham, Jas	Lulinguis, J	Terry, Wm
Gilbert, A N	Lunkin, C A	Thomas, C A
Gonus, M	Maisretto, F	Todd, Lee
Gordon, R J	Madison, —	Utter, W B
Gould, J E	Mast, P	Vavier, T L
Green, H F	Mason, S D	Weedon, W C
Griswold, J E	Mayer, F B	White, Thos
Halfpap, W	McBride, W	Williams, T S
Harmon, A M	McClure, C	Woods, J W

R. D. STEPHENS, Postmaster.

"AYER'S medicines have been satisfactory to me throughout my practice, especially Ayer's Cherry Pectoral, which has been used by many of my patients, one of whom says he knows it saved his life."—F. L. Morris, M. D., Brooklyn, N. Y.

LENTEN PENANCE.

The Subject Discussed at Length by Rev. C. P. Massey.

Before the Unitarian Society yesterday, Rev. C. P. Massey discussed the subject of Lent, and taking for his general theme the story of the temptation as found in the Gospel of St. Luke, he said: "The observance of Lent by so many of our fellow-countrymen whose intelligence cannot be impeached, gives me title to say a few words this morning upon the subject of the continued practice of an ancient Christian custom, when the authority which was first supposed to institute it has ceased to control the thoughts of men. The story of the temptation, or the story in the peculiar form in which it has descended to us, is undoubtedly a myth, and so the thinking world has some to regard it. But Lent survives, and survives especially in a church which includes in its supporters a large contingent of the most respectable and cultured among the two most virile nations upon the globe. And if we ask then why it survives, and demand an answer from one in the church whose opinion can command respect, and not from some chance selection from among the mere formalists of the confession, he will not refer you back to any legend of the temptation, but will tell you that the observance is maintained in deference to the needs of poor, weak human nature, which so much requires a discipline it cannot often enough itself enforce, and which is benefited when the whole power of the Church is invoked to bring this discipline to bear upon those who especially fall under the Church's influence. For what is the secret of the great mass of the misfortune in the world? Truly not that men do not know right, and intend to do right, but that their wills prove traitors to them, and betray them into the hands of their enemies. Habit, with all of us, is constantly becoming character, and character determining destiny, and if there is an indulgence of ours that is carried to excess, any selfish gratification that is inordinately enjoyed, how well for us if some authority could interpose and compel us under pain of its extremist penalty, to say to our passion, whatever it may be. 'For a season at least, your power shall not control, your temptation shall be resisted.'

"I have known men who, if for forty days in each year they could so command their powers, they could be saved. If, for even so short a period they could estimate their strength, and feel within them the springing of a better manhood, there would not be any measure to their further advance in honorable accomplishment. I am one who believes but little in so-called repentance and reform. To bring a mature delinquent under any wholesome control is almost impossible. But, suppose when he was young and his nature plastic, some great influence had taken hold of him and taught him how grand a thing sacrifice becomes when it is made that some selfish propensity shall be conquered. And this is what I understand Lent is meant to do for the religious votary in the higher circles of thought.

"The church comes to the young, especially, and with all the prestige of its name and authority says to them: 'Determine what sacrifice you will make while the Lenten season lasts, from what pleasure you can abstain.' It is not addressing itself to those who have vices in any commonly accepted sense, the abstinence it enjoins is not of importance in itself, but is intended as a discipline to the will, to teach its youth that despite all circumstance and surroundings, and balancing of interest and motive, there is a power of volition which can be summoned, but a power which grows feebler with disuse until in the case of the habitually selfish and sensual, it is practically impotent to command.

"This interpretation of the meaning of Lent should be placed uppermost in the general observance of the season which I would be willing to institute as morally helpful to us all. There is no taint of superstition in the proposition and but little of asceticism, although a leaning toward asceticism is a fundamental trait in much of human nature, and therefore must be respected. But what I would particularly wish to enforce on this occasion is the fact that it is only as the moral meaning of any great religious observance comes to be understood that it becomes of any real usefulness to the worshiper. It may be difficult to always substantiate the facts, but I believe that the great forms and ceremonies, customs and practices of the church, grew out of human needs, to which historic sanction was afterwards attached. The legend of the protracted fast upon the mount in Palestine, which a vain ingenuity seeks to locate and identify, may be accepted by the unenlightened as authority for their penance, but it has little influence even over them. Popular education has made readers and thinkers in every rank, and the last results of science and reason percolate almost to the bottom of society, but many a Christian expounder seemingly forgets that imperfect knowledge and prevailing superstition are with us yet; and just as long as he puts the sanction for the Lenten season in some anciently recorded myth, and does not bring prominently to the front the great moral importance of self-discipline and sacrifice in making up the measure of human life, this imperfect knowledge and prevailing superstition will continue to exist. Once let the Church assail the reason in some unqualified way, and the vocation of liberal Christianity is gone. But in the meanwhile it is our pride and privilege to be the herald of a new order which is seen to be approaching, by perceptible degrees, and especially in the detected lessening emphasis which is being put upon historic authority, and in the larger influence which is being assigned to those proofs of moral and spiritual things found resident in the very nature of man. I would answer by our practice as a Church that if Science must depend upon its own demonstration so must Religion.

"Our orthodox friends are mistaken when they say religion must depend upon revelation. Religion is a matter of experience. It was such to Abraham and Moses and Elijah and Isaiah and Jesus and Paul, and it must be so to us. I would also insist that we are Christians by inheritance and tradition; by the holiest memories that hallow the past; the holiest associations that enrich the present, the most inspiring imaginations that adorn the future of our hopes. The type of our faith, the law of its growth is Christian, and discriminates us as a people intellectually, politically and religiously from any other nation or race, just as the fact of the parallel veins and pattern of threes discriminates the lily from the rose with its branching veins and pattern of fives. If we elect to continue Christian forms and put reason into them, that is only what others of our fellow-Christians are treadingly attempting to do, and so meeting somewhat the demand of the time evinced by the spirit of the age. * * *

"And then a Lenten season should be no paltry forty days of the affluent year. There should be no arbitrarily determined line marked by some midnight meridian when pleasure should cease and we should put on sackcloth and observe an artificial penance, while some other equally as arbitrarily fixed meridian should mark the limit of our abstinence when the fast might be ended and the revel might begin. * * *

Our Lenten season may for conventional reasons have definite boundaries, but its obligations extend throughout the year. Its sanction is not that through miraculous agency one supremely gifted was led up to unreal realms to be tempted by demoniac powers, but that a man, estimating the integrity of life and convinced of its immortal destiny, conquered every passion that could assail, and stood enfranchised to pursue unembarrassed an honorable ministry. With the truth contained in Christianity presented thus, could our children possess a more inspiring example? The lesson of the Lenten season is sacrifice, self abnegation; the victory of the higher over the lower self. The illustration is here furnished of our human nature thus really triumphing—and as Jesus triumphed, so all great souls have ever triumphed, as each one will ever triumph, too, who believes in the possession of that latent power which the spirit of God can be invoked to stimulate to the grandeur of heroic accomplishment, and who thus can proudly say:

"So near is glory to our dust,
So close is God to man,
When duty whispered low, 'Thou must,'
The youth replied, 'I can.'"

DENOMINATIONAL TERMS.

Alexander Campbell and His Teachings—The "Campbellite" Church.

An interesting discourse was delivered yesterday by Rev. A. M. Growden of the First Christian Church, who chose for his subject: "Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul?"—1 Cor. i., 13.

"If there is a Campbellite Church," said the pastor, "Alexander Campbell must have been crucified for it. Into his name the members of such church must have been baptized. Alexander Campbell, from what I have read of him, must have equalled Luther in moral courage; Wesley in piety; Gladstone in scholarship, and Whitfield in his love for the salvation of souls. He was a noble reformer, and yet as humble as a child. He sacrificed worldly emolument for the truth of God, toiled till the silver locks adorned, as a crown of glory, the righteous massive brow, then meekly gathering his trophies he laid them at the feet of that divine Lord whom he loved to serve. Like the Apostle to the Gentiles we may say to him: He fought a good fight; he kept the faith, and without a doubt has been crowned with the eternal crown. He, and his father, Thomas Campbell, have done a noble work for humanity. Alexander was born at Shaw's Castle, Ireland, June, 1786, and died in Bethany, West Virginia, March, 1866. Was educated in the University of Glasgow; arrived in the United States in 1809. In 1840 he founded Bethany College and became its first President. His published works number fifty-two. 'He was a man of remarkable intellectual and moral powers, and a cultivated scholar.' Because both father and son refused to accept any human creed they were compelled to stand aloof. In 1864 there had gathered around them 350,000 members; in 1880, 500,000; to-day nearly 1,000,000 widely and favorably known in the United States, the United Kingdom and the isles of the sea. In Australia no religious body is prospering more than this body. In place of making a new creed they broke the power of creeds. In place of building a new religious party, they called men back to 'The old paths,' which had been obliterated by theological rubbish. They restored the simple gospel which had been distorted by theological systems, hair-splitting distinctions, superstitions and traditions. They worked zealously against division, the multiplication of human creeds and the building of sectarian bodies.

"Mr. Campbell restored the ancient order of things. He called Bible things by Bible names, accepting the Christian scriptures as the only authentative rule of faith and practice. The educational institutions of these people have attracted young men thirsting for Bible knowledge, from all quarters. The East, where Paul traveled and preached, has met many noble students who have carried back the gospel and today, in their native land, are publishing the glad tidings. Sunny Australia has sent her sons, and their voices, clear and manly, are heard calling that progressive land back to the simplicity that is in Christ. Missionaries educated within these sacred walls are to-day pleading for the gospel in its purity in England, Japan, China, India, Jamaica, Turkey, the Sunny South, the great West.

"Bethany College, Kentucky, Drake and Garfield Universities are historical institutions, and in conjunction with numerous colleges and seminaries are completing the great work. The good accomplished by these institutions can be computed only when 'the books are opened.' In them the Bible is used as a text book and systematically studied. I have never seen a 'Campbellite,' either in the form of an individual or a church, and I have traveled considerably both in this and other lands. You ask where that name came from. I can only answer I presume from the imagination of someone. It exists only in that realm. Never have I heard of anyone being baptized in the name of Mr. Campbell, and he certainly was never crucified for us; hence how impossible it is for us to wear his name. * * *

"Mr. Campbell taught that the people of God ought to wear Bible names. That they ought to accept the word of God and it only. That Christ should rule his followers as prophet, priest and king, seeing that he 'died for our sins, according to the Scriptures; that he was buried and rose again the third day, according to the Scriptures.' (1 Cor. xv., 3-4.) He taught that party names and creeds were derisive and hence weakening and injurious. Not one of Mr. Campbell's books is used as a confession of faith or discipline. He never wrote a creed, but accepted with all his heart the divine creed expressed by Peter: 'Thou art the Christ, the son of the living God.'

"He pleaded for Bible names and practices. His religious discussions with Owen, Purcell, Rice and others are monuments to his ability as a defender and expounder of the truth. Methinks if he were to rise today he would say, in Luther's language, 'I pray you leave my name alone. Who is Luther? Call not yourselves Lutherans, but Christians. I have not been crucified for anyone. St. Paul would not that any should call himself of Paul, nor of Peter, but of Christ. How then does it fit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all! and let us call ourselves only Christians after Him from whom our doctrine comes.'

"A man cannot loyally wear a religious name of merely human origin. The words of Luther are a just rebuke to such party distinctions. If a man is a Christian he need no other name. * * *

"The church teaches that a man is not saved by grace alone, or faith alone, or repentance or baptism alone, but by all of these. That after baptism a man must live a fruitful, pious, prayerful life. In a word, to express the thought in scriptural language, 'Blessed are they that keep his commandment, that they may have a right to the tree of life, and may enter through the gates into the city.'—Rev. xxii., 14.

"They believe that Christian union can only be accomplished by wearing the Divine name, and by teaching the one faith. That all of God's professed followers ought to toil for this end, thus hastening the day when Christ's prayer may be answered: 'That they all may be one, even as thou Father art in me and I in thee; that they all may be one in us; that the world may believe that thou didst send me.'—John xvii., 21.

"The weakest point about Christianity arises from division; party names, and not the broad catholic name Christian, are too often gloried in. The acceptance of the Bible and it only would lead to Christian union. The 'truth as it is in Jesus,' proclaimed from every pulpit, would soon silence blatant infidelity and convert the world to the reign of the King of Kings."

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SUMMONS—STATE OF CALIFORNIA, county of Sacramento, ss. In the Superior Court in and for said county. The People of the State of California, to GEORGE H. BUSH, greeting: You are hereby notified that an action was commenced in the Superior Court of the county of Sacramento, State aforesaid, by filing a complaint in the Clerk's office of said Court, on the 4th day of March, 1889, in which action ISA MAY BELL BUSH is plaintiff and you are defendant.

That the general nature of the action, as appears from said complaint, is as follows: To obtain a decree of this Court dissolving the marriage existing between you and said plaintiff, on the grounds of habitual intemperance and failure to provide said plaintiff with common necessaries of life, and for general relief, all of which is fully set forth in the complaint on file herein, reference to which is hereby made, and you are hereby directed to appear and answer said complaint within ten days from the service of this writ, exclusive of the day of service, if served on you in said county of Sacramento; and within thirty days, exclusive of the day of service, if served elsewhere; and you are further notified that, unless you so appear and answer within the time above specified, the plaintiff will apply to the Court for the relief prayed for in her complaint.

In witness whereof, I, Wm. B. Hamilton, Clerk of the Court aforesaid, do hereunto set my hand and affix the seal of said Court, this 4th day of September, A. D. 1889.

[SEAL.] WM. B. HAMILTON, Clerk.
By W. W. RHOADS, Deputy Clerk.
TAYLOR & HOLT, Attorneys for Plaintiff.
fe9 9M

MISCELLANEOUS.

March April May

Are the best months in which to purify your blood, for at no other season does the system so much need the aid of a reliable medicine like Hood's Sarsaparilla, as now. During the long, cold winter, the blood becomes thin and impure, the body becomes weak and tired, the appetite may be lost. Hood's Sarsaparilla is peculiarly adapted to purify and enrich the blood, to create a good appetite and to overcome that tired feeling. It increases in popularity every year, for it is the ideal spring medicine.

"Early last spring I was very much run down, had nervous headache, felt miserable and all that. I was very much benefited by Hood's Sarsaparilla and recommend it to my friends." MRS. J. M. TAYLOR, 1119 Euclid Avenue, Cleveland, O.

Hood's Sarsaparilla is prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Juniper Berries, and other well-known vegetable remedies, in such a peculiar manner as to derive the full medicinal value of each. It will cure, when in the power of medicine, scrofula, salt rheum, sores, boils, pimples, all humors, dyspepsia, biliousness, sick headache, indigestion, general debility, catarrh, rheumatism, kidney and liver complaints. It overcomes that extreme tired feeling caused by change of climate, season or life, and imparts life and strength to the whole system.

"I take Hood's Sarsaparilla every year as a spring tonic, with most satisfactory results." C. PARMELEE, 349 Bridge street, Brooklyn, N. Y.

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Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

the proverb ran—"The pan says to the pot, Keep off or you'll smutch me."

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COMMERCIAL.

SACRAMENTO MARKET.

SACRAMENTO, March 15th.

FRUIT—Lemons—Sicily, $6 00@7 00 ₱ box California, $2@3; Limes, $5@6 ₱ box, 75c@$1 ₱ 100; Bananas, $3@3 50 ₱ bunch for Island; Cocoanuts, $6@7; Apples, $1 25@2 50 ₱ box; Cranberries, ₱ bbl, $13; Oranges—Riverside Navels, $4@4 50; Riverside Seedlings, $2 25@2 50; Los Angeles Seedlings, $2; Los Angeles Navels, $3@3 50 ₱ box; Apples, Eastern, ₱ bbl, $5 50@6.

DRIED FRUITS—New crop Apples, sliced, 5@7c ₱ lb; evaporated, 9@10c; do quartered, 4@5c; Pears, peeled, 6@7c; Plums, pitted, 4@5c; Peaches, 8@10c; do, peeled, 12@15c; Prunes, German, 6@7c; French, 7@8c; French Prunes, evaporated, 9@10c; Blackberries, 12@14c; Figs, California, 4@5c; Apricots, 8@11c; Nectarines, 8@9c; California Figs, ₱ 20-lb box, $1 25; per pound in sks, 5c; Smyrna Ovals, 14c; Flats, 14@15c; Tubs, 9@10c; Dates, Fard, 50-lb bxs, 9½@10c; Dates, Persian, 6@7c; Dates, Cartoons, 11@12c.

TABLE FRUIT—Assorted, 2½-lb cans, ₱ doz, $1 70; Peaches, $1 90@2 Bartlett Pears, $1 87½; Plums, $1 50; Blackberries, $1 90; Gooseberries, $1 75; Strawberries, $2 55; Apricots, $1 90; Muscat Grapes, $1 50; Red Currants, $2; Cherries, $2 25.

VEGETABLES—Onions, $5 50@6; Cabbage, $1 10@1 25; Carrots, 50@60c ₱ 100 lbs; Turnips, new, 75c@$1 ₱ sack; bunch vegetables, 10c ₱ dozen; Parsnips, $1@1 50; Beets, 75c@$1; Horse Radish, 7@10c ₱ lb; Garlic, 20c; Artichokes, 75c ₱ doz.; Cauliflower, 85c; Celery, 65@70c ₱ dozen; Dried Peppers, 18c; Celery Root, 50c; Green Peas, common, 9@10½c; Cucumbers, 15c; Asparagus, 10@12½c; Cucumbers, $1@1 50 ₱ dozen; New Potatoes, 6c; Early Rose, $2 25@2 50; Peerless, $2 25@2 35; Burbanks $2 25 ₱ ctl; Oregon Burbanks, $2 50; Nevada Snowflakes, $2 25@2 50; Eastern, $2@2 10 ₱ ctl; Spinach, 5c ₱ lb; Red Cabbage, 90c ₱ dozen; Winter Squash, 3c ₱ lb; Schrives, 15c ₱ bunch.

BEANS—Bayo, $3 75@4 ₱ 100 lbs; Lima, $5@5 50; Pink, $2 75@3; Pea, $2 50@2 75; Butter, $2 75@3; Small White, $2 50@2 75; Red, $2 50@3; Dry Green Peas, $2@2.

BREADSTUFFS—Flour, $4 25 ₱ bbl; Oatmeal, 10-lb sack, 3½c ₱ lb, $3 55 100-lb sack; Cornmeal, white, $2 ₱ 25-lb sacks, $2 15 ₱ 10-lb sacks; yellow, $2 ₱ 25-lb sacks, $2 15 in 10-lb sacks; Cracked Wheat, $2 50, 10-lb sacks; $2 30, 100-lb sacks; Hominy, $3 25, 10-lb sack; $3 05 ₱ 100 lbs; Graham, $2 30, 10-lb sacks; $2 10, 100 lb sacks.

HAY, GRAIN AND FEED—Oat Hay, $10@13 ₱ ton; Alfalfa do, $10@13 ₱ ton; Bran, $14 50 ₱ ton; Middlings, $19 ₱ ton; Barley, whole, paying 85c; rolled, $1 05; Wheat (choice milling), paying, $1 25@1 30 ₱ cwt; Rye, $1 15@1 25; Wild Oats, $1 25 ₱ 100 lbs; Tame Oats, $1 60@1 65; Corn, paying $1 10 ₱ cwt.

DAIRY PRODUCTS—Butter—Valley, 14@16c ₱ lb; Fancy Petaluma, 19@20c ₱ lb; Eastern Creamery Fancy, 18@20c; packed in firkins, choice, 15@17c; common, 8c. Cheese—California, 11@12c; Young America, 12@13c; Eastern Cream, 15@16c; Limburger, 15@18c; genuine Swiss, 29c; American Swiss, 21c; Martin's Cream, 17@18c; Eggs, 16@17c.

POULTRY—Dealers' prices: Live Turkeys, hens, 15@16c; gobblers, 14@15c; dressed, 18@20c; full-grown Chickens, $5@5 50 ₱ dozen; young Roosters, $4@5 ₱ dozen; broilers, $3 50@4 50; large Ducks, $5@6; Pekin $6@7; Geese, $2@2 25 ₱ pair.

MEATS—Beef, 5½@6c; Mutton, 8c; Lamb, 9c; Veal, 7c; Hogs, 6c; dressed Pork, 9c; Hams—Eastern, 12½@13c; California, 11½c; Bacon—Light medium, 9½c; selected, 11c; extra light, 12½c; extra light boneless, 13½@14½c.

MISCELLANEOUS—Seeds—Alfalfa, new crop, 9@10c; Timothy, Eastern, 5@7c ₱ lb; Rep Corn, Ear, 3@4c. Shelled, 4½ @ 5½c ₱ lb; Red Clover, 11@12½c ₱ lb; Red Top, 8@9c. Nuts—Chile Walnuts, new, 11@12c; California Walnuts, 9@10c; Almonds, new, 11@12½c; Peanuts, California, 6@7c; Eastern, 6@7c; Lard (California), cans, 8½@9; Eastern, 10½@11c. Hides, salt, light, 5c; medium steers, 6c; heavy steers, 8c; heavy cows, 5c; dry, 9c. Tallow, 3½c.

SAN FRANCISCO MARKET.

SAN FRANCISCO, March 15th.

FLOUR—We quote as follows: Net cash price for Family Extras, $4 10@4 20 ₱ bbl; Bakers' Extras, $4 05; Superfine, $2 80@3 10.

WHEAT—The market braced up a little this morning, and a slight advance in prices was established. Export buyers took desirable lots on a basis of $1 27½ ₱ ctl, while more choice qualities were quoted at $1 28¾.

BARLEY—The recent improvement in feed descriptions is fairly maintained. Trade is not brisk, but offerings of a choice article are scarce, and this helps to give tone to the market. We quote: No. 1 Feed, 80c; choice, 81½@81¾c; common grades, 75@77½c; Brewing, 85@92½c for fair to good and 95c@$1 for choice.

OATS—Dealers are willing sellers at current figures, there being no desire to inflate values. We quote: Surprise, 1 45@1 50; milling, $1 35; choice feed, $1 82½; No. 1, $1 27½; No. 2, $1 20@1 25; Gray, $1 22½@1 25; Black, 90c@$1 for common and $1 25 ₱ ctl for seed.

CORN—Sales are of jobbing character. Large Yellow, $1 02½@1 05; Small, Yellow, $1 05@1 07½; White, $1 02½@1 05¼ ₱ ctl.

CRACKED CORN—Quotable at $23@24 ₱ ton.

CORNMEAL—Millers quote feed at $23@24 ₱ ton; fine kinds for the table, in large and small packages, 3½@3½c ₱ lb.

OILCAKE MEAL—Quotable at $30 ₱ ton.

SEEDS—We quote: Mustard, Brown, $2 50@3 25; Yellow, $2@2 15 ₱ ctl; Canary, 3½@3¾c; Hemp, 4½c; Rape, $2 10; Timothy, 5½@6½c; Alfalfa, 7½@8c ₱ lb; Flax, $3@3 25 ₱ ctl.

MIDDLINGS—Unchanged in prices. Quotable at $18@19 ₱ ton.

HAY—We quote as follows: Clover, $7@10; Wheat, ordinary grades, $9@12; choice, $13@14 50; Wheat and Oat, $9@14; Wild Oat, $7@11 50; Barley, $6@10; Alfalfa, $10@12 ₱ ton.

STRAW—Quotable at 50@60c ₱ bale.

HOPS—Quotable at 9@15c ₱ lb.

RYE—Has a weak tone. Quotable at 90@95c ₱ ctl.

BUCKWHEAT—Quotable at $1 75@2 ₱ ctl for California, and $2 10@2 15 for Eastern.

GROUND BARLEY—Quotable at $17 50@18 ₱ ton.

POTATOES—The week closes on a well cleaned up market. We quote prices as follows: Early Rose, $2 50; River Reds, $2 25@2 50; Peerless, $2@2 50; Burbanks, $2 25@2 70; Sweet, $2@3.

ONIONS—Offerings are limited and prices keep steady. Quotable at $4 10@5 ₱ ctl.

DRIED PEAS—We quote prices: Green, $3 50@3 75; Niles, $2 25@2 50; Blackeye, $3 25@3 35 ₱ ctl.

BEANS—We quote: Bayos, $3 50@3 60; Butter, $1 75@1 90; Pink, $2 40@2 50; Red, [illegible]; Lima, $3 75@4; Pea, $2@2 25; Small White, $2@2 25 ₱ ctl.

VEGETABLES—String Beans were again in market to-day. Asparagus holds up well, though lower rates are near at hand. We quote prices as follows: Asparagus, 12½@15c ₱ lb for ordinary and 17@20c for choice; Rhubarb, 15@18c ₱ lb; Los Angeles String Beans, 25c; Green Peas, 5@7c; Hubbard squash, $8@10 ₱ ton; Turnips, 75c@$1 ₱ ctl; Beets, 75c@$1 ₱ sack; Carrots, feed, 40@50c; Parsnips, $1@1 25 ₱ ctl; Cabbage, 75c@$1 ₱ ctl; Garlic, 7@9c ₱ lb; Cauliflower, 50c@$1 ₱ dozen; Green Peppers, 15@20c ₱ lb; Dry Peppers, 8c; Dry Okra, 17@20c ₱ lb.

FRUIT—Oranges are in good demand. Supplies are moderate. We quote prices: Apples, $1@1 25 for common and $2@2 50 ₱ box for good to choice; Eastern Apples, $6@7 ₱ barrel; Riverside Seedlings, $1 50@2 40; do, Navels, $3@3 50; Los Angeles seedlings, $1 50@1 75; Los Angeles Navels, $1 75@2 50; Mexican Limes, $4@5 ₱ box; California Limes, 25@50c ₱ small box; Lemons, Sicily, $5 50@6 50; Malaga Lemons, $5@6; Riverside Lemons, $2@3 ₱ box; Los Angeles Lemons, 50c@1 50; Bananas, 50c@$2 ₱ bunch; Pineapples, $3 50@4 50 ₱ dozen.

DRIED FRUIT—We quote: Sun-dried Apples, 5@5½c ₱ lb for sliced and 4@5c for quartered; Apples, evaporated, 9@9½c; Apricots, 12@15c, for bleached; do, sun-dried, 8@10c; do, evaporated, 12@14c ₱ lb; Blackberries, 10@12½c; Figs, 4@5c for pressed, 2@3c for unpressed; Smyrna Figs, 12½@14c for layers and 7@8c for kegs; Nectarines, sun-dried, 5@6c; bleached do, 10@12c